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EDITORIAL

Embracing The Feminine As Part Of Feminism

By Fruma Landa,
Editor in Chief

Female empowerment

has been a theme in my life since I was young. Even before understanding the concept of feminism, I recognized moments of empowerment in my life. However, these moments were not necessarily what most people I know would define as feminist. For example, pushing myself into a crowded room of men to serve plates of herring and crackers was one of the most empowering moments of my childhood. To me, walking into that room full of grown men was incredibly daunting. Pushing myself to take up space and weave between the shoulders of men to deposit the oily plate onto the table — a feat unto itself — before leaving back to the safety of the kitchen was empowering.

Throughout my life, I have found that sometimes the way women are told to empower themselves is done in a way that devalues the way other women feel empowered. Many people will tell you that serving a dish to a table full of men is not only unempowering, but rather oppressive or demeaning — the opposite of my experience.

In more religiously right-wing communities, like the one I grew up in, traditionally female gender roles are valued and may bring feelings of empowerment. Thus, women use their femininity as one of the ways they serve Hashem. A mother making soup for her family is said to be compared in holiness to the Kohen Gadol's (Height Priest's) Yom Kippur avoda, the service performed on the holiest day of the year. This

mindset helps form a community that values stereotypical feminine behavior and empowers women exhibiting such behaviors. Taking care of one's family, cooking, cleaning, and beautifying mitzvot (commandments) are some traits that fall into the woman's domain. Many women in the community I grew up in use their creativity, another feminine trait, to serve God. Aside from keeping the Torah and mitzvos, they put their souls into ensuring their children are dressed in a way which honors the yuntif (holiday), cooking ritual dishes, beautifying their mishloach manos (ritual Purim food packages), decking their Shavuot table with flowers and elaborate cheese cakes, getting their nails done and

these domestic actions may feel like a shallow way to serve God. However, these can be fulfilling for the women who relate to serving in this way.

Two weeks ago, the Shabbos following Pesach (Passover), many women observed the tradition of making Shlissel challah, a challah containing a key in it. This year, I have heard many people dismissing this predominantly-women-performed custom. People commenting on this tradition fail to recognize the importance of this in the lives of the women who relate to this religious practice. Devaluing this minhag (custom) devalues a predominantly women's religious experience.



working on exquisite table decor le'kavod Shabbos kodesh (in honor of the holy Sabbath).

Unfortunately, these actions which many women relate to and are empowered by are often dismissed as frivolous or shallow — in other words, they are devalued. In communities where women have other opportunities to serve God such as through the study of Torah SheBaal Peh (Oral Torah) or via performing public religious rituals,

Making shlissel challah has become like a religious ritual for many women. Since making the challah is an experience done predominantly by women to express their relationship with Judaism, devaluing the minhag essentially devalues an important religious experience for women, especially in communities where they may not feel connected to other traditionally male rituals.

As I noticed that trend, I found myself thinking of other predominantly women's way of interacting with religious experiences and noticed that those were often devalued as well. Women who care about the flowers decorating their tables for Shavuot instead of learning all night are seen as less than women who do learn all night. Women who make an effort to do their wigs, makeup and nails before Shabbos are considered fickle. Women are made fun of for caring more about the way their sukkah decorations look than the way the esrog they use looks. Women who choose to present themselves tzniusly, in modest clothing they consider to be befitting a daughter of the King, are said to be allowing the patriarchy to regulate their bodies. The women who approach Judaism from a traditionally feminine perspective are seen as less than compared to those who engaged in these rituals from another angle; and often, women who do not approach Judaism from a traditionally feminine angle are deemed as too radical and considered to be throwing away tradition. Existing as a Jewish woman is a catch-22: be viewed as a prisoner, or be viewed as uprooting the tradition.

Some women, myself included, feel empowered when breaking glass ceilings and advancing women's opportunities. That facet of feminism should be encouraged and supported, yet it does not need to devalue women who do not relate to this form of empowerment. It can be incredibly difficult to encourage women to try to explore new ways of serving God without devaluing the feminine, but it is not impossible. The goal of female empowerment should not be to only empower the women who are doing what you deem as empowered, but rather to empower all women in doing what makes them feel empowered.

2021-2022 Academic Calendar Contains Significant Changes Compared To Previous Years

By Fruma Landa, Editor In Chief
And Shoshanah Marcus, News Editor

Though the Yeshiva University administration has yet to announce the school's class formatting plans for the upcoming academic year, the registrar's release of the 2021-2022 academic calendar may offer insight into potential class formatting and important deadlines.

Class Formatting

After a year of various options of class formats due to the restrictions of the COVID-19 regulations, the 2021-2022 academic calendar reveals "Remote Instruction" periods. These periods include between the holidays of Rosh Hashanah and Yom Kippur/Sukkot, after Sukkot break, after Purim break, and before Pesach break. "During these remote days there will be no in-person classes," shared University Registrar Jennifer Spiegel.

The overt mention of a remote in-

struction period may suggest that Yeshiva University is planning on an in-person or blended class format for the non-specified weeks. This has yet to be confirmed by

required instructional minutes without making the Fall and Spring semesters longer."

Early Date to Drop Course With-

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday
Orientation 22	Orientation 23	Orientation 24	First Day of Classes		Approved Makeup Finals from Spr. 2021
		Last Day to Drop w/ 100% refund	September 1	2	Last Day to Complete Work for Spring & Summer Incomplete Grades
	Labor Day Erev Rosh Hashana קרב ראש השנה	Rosh Hashana ראש השנה	Rosh Hashana ראש השנה	Fast of Gedaliah	Remote Instruction Last Day to Add a Class Last Day to Drop w/ 75% refund
Remote Instruction	Remote Instruction	Remote Instruction	Erev Yom Kippur קרב יום כיפור	Yom Kippur	
	Erev Sukkot קרב סוכות	Sukkot סוכות	Sukkot סוכות	Sukkot סוכות	Sukkot סוכות
Sukkot סוכות	Sukkot סוכות	Shmini Atzeret שמיני עצרת	Simchat Torah שמחת תורה	Remote Instruction	October 1
		Last Day to Drop w/ 50% refund			
	Last Day to Drop w/ 25% refund				
	Last Day to Drop w/o a "W"	First Day to Drop a Course w/ a "W" (shows on transcript)			
			UTS Midterms	UTS Midterms	
	November 1 Last Day to Apply for January 2022 Degree Stern Midterms UTS Midterms	Stern Midterms UTS Midterms	Stern Midterms YC Midterms	Stern Midterms YC Midterms	YC Midterms
	Stern Midterms YC Midterms	Stern Midterms YC Midterms	Stern Midterms YC Midterms	Stern Midterms YC Midterms	YC Midterms
				Thanksgiving	Thanksgiving

the YU administration. Spiegel explained to the YU Observer that "[YU] added in remote instruction days in between Rosh Hashanah and Yom Kippur to allow [their] students the opportunity to travel for the chaggim [Jewish Holidays] and still meet the minimum

out a "W"

Another notable aspect of the 2021-2022 academic calendar is the fact that the last day to drop a course without a "W" (withdrawal) on one's transcript for the Fall 2021 semester is October 18 and February 28 for the Spring 2022

semester. This is much earlier than previous semesters with the deadline for the Fall 2020 semester being on November 17, the Spring 2021 semester being April 7, the Fall 2019 semester being on December 2, 2019 and the Spring 2020 being April 23. Spiegel stated that "The Withdrawal date was moved up as part of a previously planned change to the 2020-21 academic calendar but was delayed due to COVID." She concluded that the "withdrawal deadlines are now in line and consistent with [Yeshiva University's] peer institutions' academic calendars.

In the previous semester, the administration faced backlash from the student body when the deadline for dropping a class without a "W" was too early. In response, the decision was revoked. One student, Sarah Brill (SCW '21), shared her concerns with the YU Observer explaining that, "[d]ropping classes is a very tough decision to make. A person needs to choose whether or not to

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New SCW And SSSB Jewish Studies Requirements Announced

By Mili Chizhik, News Editor

The SCW Rebecca Ivry Department of Jewish Studies announced this week that there will be new Jewish studies requirements for Stern College for Women and Beren Sy Syms School of Business students. Registration for the Fall 2021 semester will be May 5 for seniors, May 6 for juniors, May 7 for sophomores, and May 11 for freshmen.

Previously, students were required to complete 6 semesters (without gap year or transfer exemptions) of the Core program, the current mandatory Jewish studies course program. Students were required to take 8-9 credits of Jewish courses which were then reduced to 6 credits on the transcript with the composite grade of the three courses taken. Further, students were required to take an additional 14 credits of Jewish studies as

well as taking at least one Jewish studies course every semester as a full time student upon completing Core requirements.

Starting to be implemented in Fall 2021, the new requirements for Beren Campus students mandate a total of 22 classes, up to 10 of which can be taken in the gap year/seminary, and each student must take at least 2 Jewish studies courses each semester. The Core program will no longer be implemented and the "Jewish studies courses will no longer be bundled under HEST/Core," as described in the Jewish studies program information session on the night of April 21. All past grades of Core semesters will remain under HEST on the academic transcript, however, starting in Fall 2021, each class will appear on the transcript. At the information session, the administration expressed hope to have all Jewish courses in-per-

son, assuming the COVID-19 regulations allow it.

Three of the following twice a week courses in Fall 2021 will meet in-person in-person once a week for a Beit Midrash component: Rabbi Ephraim Kanarfogel's "Tosafist" class, Rebbetzin Penina Bernstein's Navi class, and Rabbi Jacob Bernstein's "Rav Soloveitchik on the Holidays." Other students are encouraged to learn in the Beit Midrash at that time as well.

The present Jewish studies major credit requirements will remain the same. However, courses taken to fulfill the General Education Jewish courses requirement will count toward the major to allow for the same number of courses taken to complete the major.

The new Jewish studies distribution of requirements is 2 Bible

courses, 2 Judaic studies courses, 1 Jewish history course, 1 Jewish philosophy course, and the number of Hebrew language courses based on student placement: 1 course for those placed in HEBR 1211 or 1221, 2 courses for those in HEBR 1201, and 3 courses for those placed in HEBR 1001 or 1011. The remaining courses needed to fulfill the 22-course requirement could be taken in any of the following categories: Bible, Judaic studies, Jewish history, Jewish philosophy, and Hebrew language.

All Jewish studies department courses that count towards the distribution must be taken on the Beren Campus, and every course will count towards the total 22 required courses. However, not every course will count towards distribution requirements. Courses that count towards the Jewish

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Vaccine Site Scheduled To Open On Wilf Campus

By Elisheva Miller

With New York opening up COVID-19 vaccine eligibility to adults 16 years and older, Yeshiva University has become one of the many sites designated to administer the highly demanded vaccine. This Washington Heights site is one of the five newly-opened sites in New York City, according to Mayor de Blasio. As described in an email from YU on April 5, the YU administration has been very motivated to slow the spread of COVID-19 and stated, “as part of our mission, we are always looking for ways to help the community at large, especially during these unprecedented times.” After offering their campus to the city of New York to administer vaccines, YU has announced on Tuesday April 7 that their request was granted. The Weissberg Commons in Belfer Hall on the Wilf Campus has become an official NYC vaccine site. It is expected that the newly opened vaccine site will remain active through the start of the summer. Located on YU’s uptown campus, the vaccine distribution is limited to Sunday through Friday,

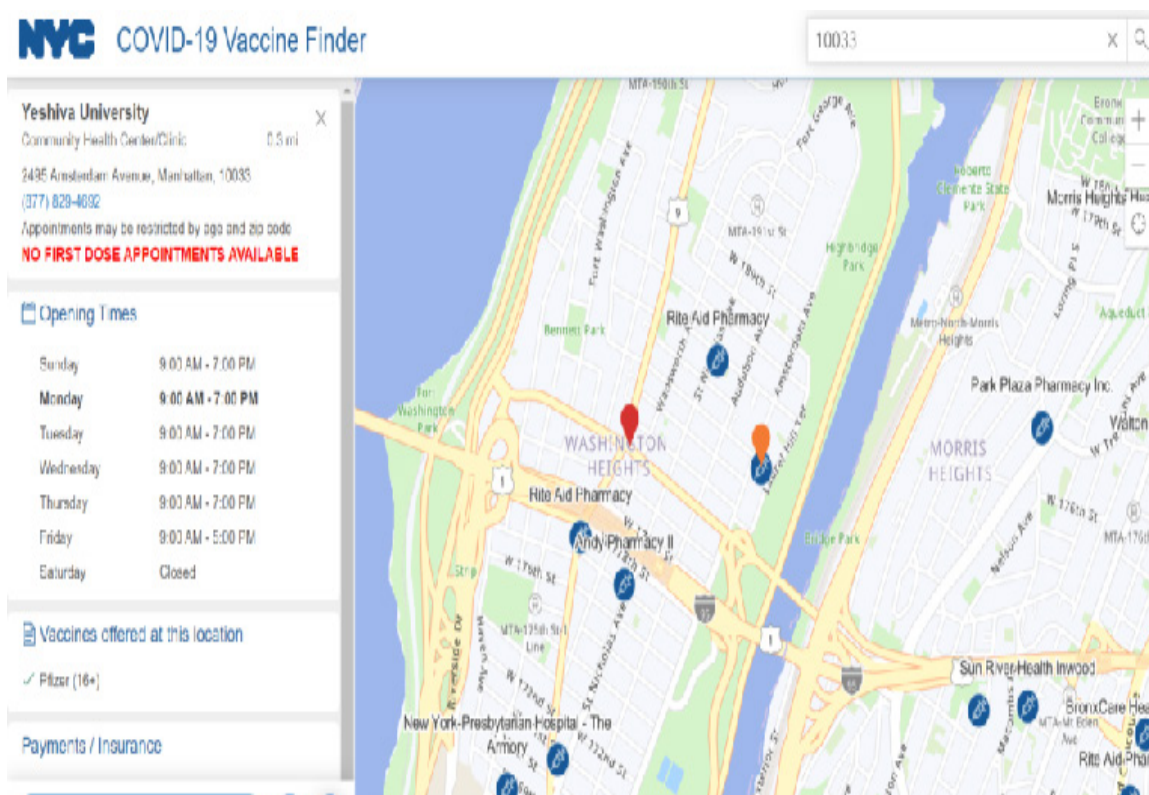
pausing to administer the vaccine on Saturdays or Jewish Holidays. They will be administering the Pfizer vaccine, a two dose vaccine, spaced twenty one days apart. According to the CDC, one is only considered fully vaccinated two weeks after receiving the second dose. At this time, all appointments to receive the first dose, for those who are fully unvaccinated, are unavailable. More first dose appointments should become available, as this site will be open for many months, so all who are seeking the vaccine will have the opportunity to become vaccinated and

‘23), shared that “I think it’s amazing that YU has decided to use its resources to help the community at large by using its campus to expand access to the COVID-19 vaccine. This is just one example of YU’s willingness to step up and take responsibility in ensuring the wellbeing of others, which is a characteristic that YU consistently demonstrates.” Rabbi Dr. Ari Berman, president of YU stated to the YU Observer that “as part of our mission, we are always looking for ways to help the community at large, especially during these unprecedented times. This

effort and contributing to greater vaccine access and health equity for Northern Manhattan residents. The establishment of this site is due to our partnership with Mayor Bill de Blasio’s office, Assembly Member Carmen De La Rosa and Congressman Adriano Espaillat, as well as Eric Goldstein and the UJA who are helping coordinate our outreach to Holocaust survivors and other vulnerable populations.”

CEO of Centers Urgent Care S. Scott Orlanski claimed that “we are extremely privileged to be able to partner with the City at the Yeshiva University vaccination site in order to keep the community safe from this challenging pandemic. Centers Urgent Care is in business to provide the best possible care for the community and providing this vaccine is a vital effort that we are proud to be a part of.”

Although YU will be a location of vaccine administration, YU has no part in the vaccine distribution process. Centers Urgent Care is managing the site on behalf of New York City; therefore, YU will not be handling the appointments. If you are eligible to receive the vaccine, an appointment can be made at <https://vaccinefinder.nyc.gov/> or by calling 877-VAX-4NYC.



join the fight against COVID-19. One student, Eliana Lebowitz (SCW

includes opening our campus to the city’s historic COVID vaccination

SEE NEW SCW AND SSSB, PAGE 2

studies distribution requirements will have a label of “Fundamentals” when looking at the course attributes in the course catalog.

Fall 2021 juniors and seniors have the option to follow the new model or stick with the old one, however they will no longer be having semesters of Core. Incoming freshmen and sophomores will follow the new model of Jewish studies courses.

Those in joint programs, those transferring from the Katz Associate Degree program, or those transferring from other universities and schools may have exemptions from the total number of courses required.

Current rising juniors who spent a year in Israel or seminary are required to register for the following number of courses per semester: 2 classes in Fall 2021, 2 classes Spring 2022, and 1 class in both Fall 2022 and Spring 2023 semesters.

Current rising juniors who did not attend a seminary or Israel program will be required to take the following: 3 courses in Fall 2021, 3 courses in Spring 2022, and 2 courses in both

Fall 2022 and Spring 2023 semesters.

Seniors who went to seminary or Israel for a year will be required to take the 1 class in both the Fall 2021 and Spring 2022 semester, with the assumption that their past 6 Core semesters were completed and only have two-three credit courses remaining in the previously required 14 Jewish studies elective credits.

However, seniors who did not go to seminary and completed all Core semesters and only have the 14 Jewish studies elective credits remaining will be required to take two classes each of their last semesters in Fall 2021 and Spring 2022.

Sophomores who did not complete a year in Israel or attend seminary and have completed two semesters of Core would be required to take the following number of courses in the corresponding semesters: 3 classes in Fall 2021, 3 classes in Spring 2022, 3 classes in Fall 2022, 3 classes in Spring 2023, 2 classes in Fall 2023, and 2 classes in Spring 2023.

Dr. Karen Bacon, Mordechai D. Katz and Dr. Monique C. Katz Dean of Undergraduate Faculty of Art and Sciences, said that “I was so

pleased that a large group of students attended and asked on target questions, some of which we now need to research. So the meeting was helpful for us as well as, I hope, for the students. Going forward I believe that new students will benefit enormously from a more uniform distribution of courses over their years on campus and from the reimaged courses in Bible, Jewish Studies, Jewish History and Jewish Philosophy that will be designated specifically to meet the new distribution requirements.”

SCW senior Sarah Brill shared with the YU Observer, “This new Judaics requirement will alleviate stress off of the already stressful dual curriculum that Yeshiva University offers. I am extremely glad the Judaics department has made this change so that future YU students can excel without the weight of added Judaics classes.”

Those with questions regarding these new changes should contact the Jewish Studies advisor, Miriam Levy-Haim via email or through making an appointment.



Maccabees Men's Basketball Team Claims Title For The Second Longest Winning Streak In The Ncaa Division III Men's Basketball History

By Aliza Weiss

After the Yeshiva University Maccabees men's basketball team defeated Stevens Institute of Technology on March 8, 2021, the team tied the record for the second longest winning streak in Division III men's basketball history at 36 games with the University of Wisconsin-Platteville.

CNN's Jason Carroll documents footage of the YU basketball court, while taking statements from YU players, such as Ryan Turell and Gabriel Leifer, in a recent article entitled, "Meet the basketball team with the longest win streak in the US." The Maccabees men's basketball team, he reports, set a record with a 36 game winning streak in 2020.

In an accompanying two minute and thirty nine second video, Carroll captures the astonishing 2020 season that the YU basketball team had, which abruptly came to an end due to the COVID-19 pandemic. Carroll also brought attention to the fact that this year's NCAA division III tournament was cancelled and that the team has only been able to play 8 games, with no fans in the audience. Despite this, he relays that the message of the Yeshiva University basketball team is much more than a purely victorious team, as Ryan Turell shared with CNN saying, "We want to show that Jews can play basketball and we want to make the Jewish community proud."

Many players have shone through during this season. Ryan Turell is a key player on the Yeshiva University basketball team who has recently been in the spotlight and has been the subject of a recently published "LA Times" article titled "Next 'Jewish Jordan'? Can L.A.'s Ryan Turell be the first Orthodox Jewish NBA player?" Ryan's status as a core player and potential future NBA star is unique considering the fact that Ryan is a Modern Orthodox Jewish basketball player. As such, Ryan took this spotlight as a great opportunity to represent the Jewish community in basketball and shared with the LA Times stating, "I'm ready to make history." Similarly, the Maccabees boys basketball team sticks with this montra, as stated in the broadcasted

CNN news report by YU player Gabriel Leifer, "We're representing the people, all of the sudden people are excited to come to our games and that's just something bigger than basketball."

The Maccabees have quickly risen and do not plan on letting anything slow them down, whether it be virtual learning, or the cancellation of the NCAA division III tournament. Although this season is not ideal, head coach Elliot Steinmetz shared with CNN's Jason Carroll saying, "We're not that little engine that could we're that big engine that we are hoping can stay consistent."

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postpone a class or continue with the grade they have. With the drop date being as early as it is, students are not given the opportunity to get a sense of the class properly. For science classes, in particular, the second midterm test comes after the drop date has passed, creating anxiety for students to either drop the class with a possibly mediocre grade or continue and risk their grades and GPA."

Reduced Reading Days in Spring 2022

Spiegel shared: "We are introducing study days instead of reading week this year in preparation for finals. These days are completely non-instructional and allow students to prepare for their upcoming finals. This change

allows our calendar to meet the required number of instructional hours as well as maximizing the full content of courses and also does not impact scheduled breaks in the semester."

According to the 2021-2022 academic calendar, the Fall 2021 semester will have four study days, one of them being on a Friday. The Spring 2022 semester will only have three study days prior to final exams with one of the days being on a Sunday. This is different from previous years, which have usually had a week of reading days prior to final exams.

"We, the student leaders, worked hard with the registrar to find a solution that would be best for the student body within the

requirements they had to meet," shared SCWSC President Shira Schneider. "We hope they and the administration continue working with us to ensure that these transitions are smooth and that the students feel prepared."

Yeshiva University is accredited by the Middle States Commission on Higher Education. According to YU Accreditation Liaison Officer Dr. Timothy Stevens, "All higher education institutions that provide Federal financial aid are required to comply with the Federal credit hour rule, stipulating at least 750 minutes of instruction and 1500 minutes of student preparation for each credit hour awarded (the calculations are different for labs, clinical courses, and such experiences

as internships). Middle States is charged by the Federal government with ensuring that its accredited institutions comply with that rule, and YU class schedules provide evidence that YU fulfills its obligation to provide sufficient instruction in its courses," he concluded. YU's accreditation was last affirmed in 2014 and YU is scheduled for a self-study evaluation in 2023-2024. The YU Observer has not confirmed that the upcoming evaluation impacted the 2021-2022 academic calendar adjustments.



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The Katz School of Science and Health Announces Master's Program in Physician Assistant Studies

By Shoshanah Marcus,
News Editor

On April 8, 2021, The Katz School of Science and Health announced the launch of a master's program in Physician Assistant (PA) Studies.

The announcement described some of the details of the program. The Katz School explained that that students can complete the master's studies in 28 months and that the program "will feature comprehensive clinical rotations in behavioral health, emergency medicine, family medicine, general surgery, internal medicine, pediatrics, primary care and women's health."

The Katz School also emphasized the important role of physician assistants and stated that "as medical

professionals, physician assistants diagnose disease, develop and implement treatment plans, perform surgical procedures, prescribe medications and often serve as a patient's principal health care provider." Paul Russo, vice provost at Yeshiva University and dean of the Katz School, stated in the press release that "Physician assistants have been heroes serving on the front lines during the COVID crisis." Russo continued to explain that "PAs graduating from the Katz School will bring that same commitment to improving patient care and ensuring access to high-quality health care in every medical and surgical setting nationwide."

This new program comes after the recent passing of Dr. Mordecai D. Katz, after whom the Katz School was named. In an email sent to

the YU community on March 22, 2021, Dr. Katz was remembered for his service "as a Trustee of Yeshiva University for over twenty five years, most recently as its co-vice chairman [together with his wife Dr. Monique C. Katz]. He also served as a member of the Boards of Overseers for the Azrieli Graduate School of Jewish Education and Administration as well as the Chair of the Board of Overseers of the Bernard Revel Graduate School of Jewish Studies."

The Katzes played a crucial role in the development of The Katz School of Science and Health. The email sent to the YU community continued to explain that "The family's most recent major gift launched the Katz School, which created new portals of entry into Yeshiva University for students of our community. The Katzes also

endowed the Mordecai D. Katz and Dr. Monique C. Katz Dean-ship of Undergraduate Faculty of Arts and Sciences, currently held by Dr. Karen Bacon, a position of enduring impact on developing tomorrow's leaders."

Pre-PA advisor Mr. Jeffrey Mollin shared his excitement with the YU Observer stating, "Physician assistant is the second most popular field, next to nursing, in my areas of advisement (OT, PT, nursing and PA) and this is a great opportunity for our students. The occupational therapy doctoral program at Katz is off to a strong start in its first year and I expect the PA program to have a similarly successful launch in fall 2021."

SOY Releases a Petition Against Canvassing Committee's Election Candidate Requirements; Court Rules in Favor of Canvassing Committee

By Fruma Landa,
Editor in Chief

SOY President Akiva Poppers, on behalf of SOY, submitted a petition against the Canvassing Committee (SOY v. Yeshiva University Canvassing Committee) to the Wilf Student Court on April 16. The petition contested the Canvassing Committee's (CC) signature/paper requirement which "must be submitted by all students who submit 'Intent to Run' forms," before they can appear on the student government ballot, as per section 1, D. in the CC's document titled "Election Rules Spring 2021."

"The Canvassing Committee's requirements for prospective candidates off-campus to write a 750-1500 word paper, and those on-campus to get signatures from 1/3 of the students whom they wish to represent, in addition to being ludicrous and discriminatory in nature, is unconstitutional as well," shared Poppers with the YU Observer.

SOY believes "that students who submit 'Intent to Run' forms but do not fulfill this requirement cannot be disqualified from appearing on the ballot solely on the basis of not fulfilling said requirement."

Defending the practice, Canvassing Committee Chairman Dovie Soloman stated to the YU Observer: "We feel the signature process weeds out the committed candidates and therefore ensures a better Student Government for the upcoming year. There is no perfect system but as the CC, our job is to try to find the right balance and we are happy with the Court ruling which allows us to continue to do our job and focus on making the election process as smooth as possible."

On April 22, the court released their unanimous decision: "The requirement to submit a petition with signatures does not violate the [Wilf Campus Undergraduate Student] Constitution. The Canvassing Committee has the ability to set rules for elections so long as those rules do not conflict with the Constitution. All students seeking office in the Wilf Campus Student Government are considered candidates and must adhere to the rules set forth by the Constitution and Canvassing Committee."

The first argument in the petition states that "The Constitution makes clear that the CC has the right to disqualify candidates who violate election rules, [...] students are not candidates until they have been informed that they are

eligible for the position they seek to run for." Poppers explained to the YU Observer that "according to the Canvassing Committee itself, students who submit intent-to-run forms are prospective candidates, and not candidates." However, the court ruled that the "distinction between 'prospective candidates' and 'candidates' does not have any basis in the Constitution," and that candidate refers to a student's pre-election status.

The second argument brought forth is that "the CC does not have the right to determine candidacy." Rather, "The CC is charged with ensuring that all candidates meet all qualifications as laid out in the Constitution." While the CC is responsible for making sure that "students running for positions meet their respective requirements ... and ... disqualifying candidates who violate election rules or fail to meet the respective Constitutional requirements," they cannot determine a candidate's eligibility. Only the student court can determine eligibility, he explains, as upheld in the 2018 Yeshiva Student Union ET AL. V. Canvassing Committee case. The court ruled that in line with the Constitution which states "Following the official meeting, the Canvassing Committee must

allow candidates at least five days to submit a petition signed by one-third of the body they wish to represent or five hundred students, whichever is less. Only candidates who submit valid petitions may have their names printed on the ballots," the signature requirement is constitutional.

Lastly, the petition argues that this requirement is discriminatory, thus violating the Constitutional commitment "to improve the quality of life for all undergraduate male students." "[O]n-campus prospective candidates 'must' submit a petition with 1/3 of students they wish to represent, and off-campus prospective candidates 'must' submit a 750-1500 word paper, thereby making it ... harder for on-campus students running for positions requiring hundreds of signatures, than it is for off-campus students running for the same positions," as explained in the petition. The court ruled this to be non-discriminatory as the Canvassing Committee has the right to require a paper petition, instead of a signature petition, from off-campus students to ensure a fair election.

The court's complete decision can be found here.

YU Students' And Employees' Personal Information Hacked And Released Publicly

By Erica Rachel Sultan,
News Editor

On Thursday, April 1, all Yeshiva University students received an email alert from the Information Technology Services (ITS) which stated that the department is investigating a hacking incident involving their former third-party vendor, Accellion, Inc. Accellion Inc. is used by institutions to transfer important files safely online. According to the company's site, their goals are to "1. Coordinate and control risky third-party communications, 2. Monitor sensitive files shared with customers, suppliers, and partners, and 3. Protect data with uniform security and compliance." YU, upon learning of the breach, discontinued its use of Accellion Inc. and has launched an investigation. While the investigation continues, it has been concluded that an unauthorized party exploited the company and has stolen important university files containing personal information of many within the YU community.

Many students received spam emails from the hackers, demanding they pay ransom because their personal financial information has been stolen. One specifically stated, "Good morning, your network has been hacked... We have a website where we publish news and stolen files from companies that have refused to cooperate... If you ignore this message, we will start publishing your data on our website- first screenshots, then files, as well as mailing to our list of journalists and your clients and employees. P.S. Our task is not to harm, but to make money."

YU employees have turned out to be one of the most vulnerable as

it has been found out by a YU student's personal investigation. The hackers have a file of every YU student, faculty and staff employee's payroll information. Along with their emails, they have stolen and published online personal information such as passport numbers, addresses, social security numbers, and bank account numbers of over 50 employees. The YU technical director, information security manager and information security analyst were among those whose personal data has been published online. Further, one published online file contained confidential admissions information about acceptances and rejections, the YU Observer learned.

One student employee whose information has been published on the hackers' site, and who wishes to remain anonymous, frustratedly stated, "This is not the first time I've had a problem with YU. I'm sick of it and I'm very disappointed. And I hope that this doesn't happen to anyone else."

The YU Observer also reached out to another victim, who wishes to remain anonymous, and told us that the head of communications of YU reached out to them right before Passover, offering them a free year trial of Experian, a credit monitoring company. The trial will protect their identity and watch out for any suspicious acts happening. When asked if they have received any more messages from the hackers or from random people, as their information is posted on the hackers website, they responded that they have not received any more messages.

YU has since sent letters to those whose information has been hacked but not published online. In the letter, YU offers students a free year trial of Experian.

The hackers' website, which will not be linked for privacy reasons of the victims, has received 15,000 views at the time of publication. Also published on the site is information from other higher institutions that were hacked such as University of Miami and University of California. It's important to note that there has been a series of security breaches beginning in December 2020. Accellion Inc. quietly did repairs on their systems in December and January, but have been hacked since the repairs in March and April. Accellion Inc. has repeatedly stated within the past year that its File Transfer Appliance (FTA) system has been reaching the end of its life. In a statement from March 1, Accellion Inc. CEO Jonathan Yaron stated, "Since becoming aware of these attacks, our team has been working around the clock to develop and release patches that resolve each identified FTA vulnerability, and support our customers affected by this incident."

The Federal Trade Commission's website, identitytheft.gov, states the following in the case where one's Social Security Number (SSN) or Employer Identification Number (EIN) was exposed: "If a company responsible for exposing your information offers you free credit monitoring, take advantage of it. Get your free credit reports from annualcreditreport.com, and check for any accounts or charges you don't recognize. You can order a free report from each of the three credit bureaus once a year."

One should also "Consider placing a free credit freeze. A credit freeze makes it harder for someone to open a new account in your name. If you place a freeze, you'll have to lift the freeze before you apply for a new credit card or cell phone - or any service

that requires a credit check. If you decide not to place a credit freeze, at least consider placing a fraud alert.

"Try to file your taxes early - before a scammer can. Tax identity theft happens when someone uses your Social Security number to get a tax refund or a job. Respond right away to letters from the IRS.

"Don't believe anyone who calls and says you'll be arrested unless you pay for taxes or debt - even if they have part or all of your Social Security number, or they say they're from the IRS. Continue to check your credit reports at annualcreditreport.com. You can order a free report from each of the three credit reporting agencies once a year."

Furthermore, if one's debit or credit card information was exposed, one should "Contact your bank or credit card company to cancel your card and request a new one. Review your transactions regularly. Make sure no one misused your card. If you find fraudulent charges, call the fraud department and get them removed. If you have automatic payments set up, update them with your new card number. Check your credit report at annualcreditreport.com."

Lastly, in the case that one's bank account was exposed, one should "Contact your bank to close the account and open a new one. Review your transactions regularly to make sure no one misused your account. If you find fraudulent charges or withdrawals, call the fraud department and get them removed. If you have automatic payments set up, update them with your new bank account information. Check your credit report at annualcreditreport.com."

Good Luck on Finals!!!!
-The YU Observer Staff 2021

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Club Profile: Health Education For Students Society

By Bina Davidson On Behalf
Of Features Staff

Each month, the YU Observer aims to highlight one club available to the YU undergraduate community. For the February issue, the YU Observer is highlighting “Health Education for Students Society (HESS)”

Club Name: Health Education for Students Society (HESS)

Heads: Shayna Herszage & Sarah Liberow

Relevant Campus(es): Beren — but hoping to expand!

What is your club’s mission statement?: Health Education for Students Society aims to educate students about sexual and reproductive health and well-being on both physical and mental levels.

Why is this club important?: Issues of consent, sexual hygiene, STDs and vaccinations are kept under the rug for fear of provoking sexual activity, when these topics desperately need to be addressed and can save and change lives. Therefore, HESS is important because it aims to break the silence around sexual health and bring awareness to students by connecting them with physicians, hosting informative events, and providing

resources to students.

What was your pull to get involved in the club?: Before starting this club, we had both had conversations with our peers on Beren Campus in which it had become overtly clear that many people in our lives are dating, engaged, or even married and still missing key aspects of reproductive health knowledge. Over the summer, we spread a confidential survey around among YU students to learn more about their reproductive health education backgrounds. Almost 70% of YU students reported that they never had an adequate sexual and reproductive health education in their schooling. This is problematic because sexual health doesn’t start or stop with sexual activity, and as it is relevant to everyone regardless of marital status, we decided to make this club to start addressing these issues.

What are some things your club has done in the past?: This year, we’ve been so lucky to have an amazing board and an incredible set of events as our club has gotten off the ground. Our events have addressed topics such as the human papilloma virus (HPV) vaccine, period poverty, development of gender and sexual identity, contraception options and halakha, infertility, sexual assault, and what

happens at an appointment with a gynecologist.

What are some plans you have for this semester/future semesters?: In the fall semester, we are hoping to organize a period product drive at Stern to complement our period poverty awareness event this past semester. We are also hoping to expand our club with a branch on the Wilf Campus run by Wilf students!

What is your favorite OSL-provided food for club events?: Unfortunately, HESS has not yet had the chance to run an on-campus event. For now, however, our favorite event food is whatever snacks people bring to their screens.

With COVID, how is your club adjusting?: On one hand, virtual events have been a difficult experience because they may sometimes feel impersonal. However, we have found some upsides as well. For example, we feel that the virtual platform has been able to help people feel comfortable attending events they might not attend in person. Making sure a HESS event is a safe space is so important in order for students to be able to learn more about these topics.

What is your advice to someone looking to get involved on campus?: Don’t be afraid to go after

what you’re passionate about. Starting a club like HESS, which deals with such a sensitive range of topics, was definitely not easy. After months of planning, we got HESS approved, brought together a board, organized events, and we’re proud to be looking back on a year of amazing HESS events and looking to the future. If you care about bringing a cause to fruition, take action! It might be difficult and you might not always get 100% approval from those around you, but it only takes one person to start something new.

Anything else to say about your club: For those interested in joining HESS’s board (SCW) for the 2021-2022 year, apply here: <https://forms.gle/UFR9Fqw53QRYjbCm7>

For those interested in starting HESS’s brother branch on the Wilf Campus, apply here: <https://forms.gle/bbJad6CsXizhTRqH7>

Are you a YU undergraduate club head interested in seeing your club featured in a future edition? Email us at theyuobserver@gmail.com with your club name and the names of the club heads!

Staff Writer Profiles: Leia Rubinstein

By Bina Davidson On Behalf
Of Features Staff

Each month, the YU Observer aims to highlight some of the YU undergraduate students who have written articles for us. For the April edition, the YU Observer is highlighting Leia Rubinstein.

Name: Leia Rubinstein

College: SCW

Major: Biochemistry

Year: Sophomore

Where are you for the COVID-19 pandemic? With Whom?: I am living in the Stern dorms with my

two roommates.

Currently reading: “The Vanishing Half

Currently watching: Schitt’s Creek

Currently listening to: Acapella!

Favorite way to social distance with friends: Getting iced coffees together.

Any cool things you’ve done/hobbies you’ve picked up over the COVID-19 pandemic?: I’ve been taking lots of walks.

What do you miss most about your pre-COVID-19 life?: Hanging out with friends in a normal way!

What is your favorite thing about YU?: I love that there are so many ways to get involved outside of

classes.

What’s a quote/thought/or piece of advice you have for your fellow students?: My advice is to take advantage of everything YU has to offer and not to let college pass you by!

See some of Leia’s past articles here:

<https://yuobserver.org/2021/03/jscreen-genetic-testing-just-got-easy/>

<https://yuobserver.org/2021/02/the-role-of-dippin-dots-in-covid-relief/>





Staff Writer Profiles: Jake Sheckter

By Bina Davidson On Behalf Of Features Staff

Each month, the YU Observer aims to highlight some of the YU undergraduate students who have written articles for us. For the April edition, the YU Observer is highlighting Jake Sheckter.

Name: Jake Sheckter
College: Sy Syms School of Business
Major: Entrepreneurship/Management
Year: Currently Junior, Graduating Spring 2022
Where are you for the COVID-19 pandemic? I was

home in Edmonton, Alberta, Canada. Recently living in New Providence, The Bahamas.

With Whom?: My family.

Currently reading: The Peacemaker's Code by Deepak Malhotra.

Currently watching: The Falcon and The Winter Soldier

Currently listening to: Pink Floyd (most likely).

Favorite way to social distance with friends: Go for drives, walks, hikes, just spending time outside.

Any cool things you've done/hobbies you've picked up over the COVID-19 pandemic?: I picked up a bit of gardening and began spending more time reading, writing, and taking pictures.

I also got scuba-diving certified recently. I also started getting more involved with the stock market and ended up co-founding the Yeshiva University Stock Exchange (YUSE). I am now the President of the club and it has become one of YU's largest clubs on/off campus.

What do you miss most about your pre-COVID-19 life?: Probably the interactions with friends, and living in New York.

What is your favorite thing about YU?: There are so many ways to get involved. So many clubs, organizations, and groups. There's a place for everyone. And if you see the need for something new, it isn't very difficult to make it happen.

What's a quote/thought/piece of

advice you have for your fellow students?: Break things into smaller, manageable chunks. At some point, you will most likely get stressed or feel overloaded. Take a couple minutes to breathe and relax yourself, and slowly break up the things you need to do into small, manageable chunks. Just take it one thing at a time, the important thing is to make it something reasonable that you can achieve, not large and daunting.

See some of Jake's past articles here:

<https://yuobserver.org/2021/03/bmpl-biting-off-more-than-we-can-chew/>

<https://yuobserver.org/2021/02/wall-street-vs-the-internet/>

Daf Yomi At Beren: The Responsibilities Of Those With Privilege

By Shayna Herszage, Managing Editor

The presence of social hierarchies is an almost unavoidable constant. Across cultures, hierarchies are formed based on factors such as age, education, income and ancestry. Along with each hierarchy comes the same question: what are the community obligations of those with privilege in the "elite" groups, especially compared to those in the other groups within the community?

Mishna 1:3 in *Tractate Shekalim* emphasizes a common responsibility between the *kohanim* (priests) and the rest of the nation: "**Rabbi Yehuda said that ben Bukhri testified in Yavne: Any priest who contributes the half-shekel is not considered a sinner, despite the fact that he is not obligated to do so. Rabbi Yehuda added that Rabban Yoḥanan ben Zakkai said to ben Bukhri: Not so; rather, any priest who does not contribute the half-shekel is**

considered a sinner, as they are obligated like all other Jews."

This portion of *Shekalim* dictates that priests, like the rest of the nation, are obligated to give an annual half-*shekel* (coin) donation to the Temple, despite the fact that they often have a different set of obligations and exemptions due to their status as priests.

It is not uncommon

Injustice is evidence of a systemic problem within a community, and it is the responsibility of every individual within the community to do what they can to find a solution.

for people in privileged positions to avoid contributing to the community. On a corporate level, for example, Amazon paid no federal income taxes in 2018, despite being a company that makes hundreds of billions of dollars per year. Additionally, research by John Guyton, Patrick Langetieg, Daniel Reck, Max Risch and Gabriel Zucman indicates that the top 1% wealthiest Americans are evad-

ing approximately 20% of their tax obligations. Upon examination of the actions and inactions of those in positions of power, it is clear that many are shirking their obligations and responsibilities toward the community.

Beyond monetary duties, it is important to also consider the responsibilities of those privileged individuals when

community, and it is the responsibility of every individual within the community to do what they can to find a solution.

Just as the privileged group in the era of the Temple was held accountable, it is important to hold modern-day groups of privileged individuals responsible for contributing to the wellbeing of the greater community. On a monetary level, the government must ensure that those in economic power make adequate contributions such as taxes, rather than let these individuals exempt themselves simply because of the power that economic privilege grants them. On a social justice level, as Leviticus 19:16 states, we may not stand idly by the blood of our neighbors. If we exempt ourselves from communal responsibilities, we also ignore our moral obligations to the world around us.

it comes to social justice. It is easy for such people to exempt themselves from participating in a fight for social change that they could view as being irrelevant to them. However, we all — regardless of privilege or lack thereof — must understand that injustice for even one community member is also injustice for the community as a whole. Injustice is evidence of a systemic problem within a com-

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Through The Fox News Looking Glass

By Rebecca Couzens

A Production Assistant, who wishes to go under the alias of “Kate Johnson,” stood on the New York City streets, shocked and embarrassed following a rude awakening that made her realize her job welcomed the judgment of those who knew nothing about her. The words “shame on you” echoed in her head, said by an old woman scolding Johnson, after seeing where the Production Assistant worked. Johnson was asking New York pedestrians questions for a segment that would later air on television. However, after this incident, she realized she might need to get a new microphone to use for interviews, one that does not display her place of employment in bold uppercase letters: FOX NEWS. When I sat down to speak with Johnson, I could still hear the shock in her voice while recalling the occurrence.

In recent years, the media has become more polarized than ever before. With political tensions rising significantly in 2020, along with the detrimental effects of social media algorithms, it is easy to judge others solely based on their political parties. The growing issue of confirmation bias continues to control American society, only showing consumers one side of the story, which is the side they already agree with. A 2020 survey conducted by YouGov aimed to discover how likely it was for the members of each major political party to be friends with those who had opposing political views. Twenty-four percent of Democrats said they are not friends with anyone who holds very different political opinions from their own, showing a 14-point increase since September 2016. The same study showed that Independents had

an eight-percent increase (from 12 percent to 20 percent), while Republicans had an insignificant change from 10 percent to 12 percent, within the last four years. Unfortunately, the study found that the likeliness of befriending someone with differing political views did not increase for any group, demonstrating that tolerance levels between parties have been diminishing over time.

Johnson is one example of someone caught in the trenches of the current heated political climate. Her job at Fox News attracts unsolicited judgments and opinions from complete strangers who are oblivious to the fact that Johnson strives to

Johnson hopes that even those who disapprove of the network can remember that the employees at Fox “[are] people too.”

However, the judgments made about Fox News are not without justification, and the network is becoming less popular and less trusted by the younger generation. “Americans ages [sic] 65 and older account for around four-in-ten of those who say their main source is Fox News (37 percent), compared with 21 percent of all adults,” a 2020 Pew Research Center study found. The same study also shows that 61 percent of Democrats and Democratic-leaning Independents distrust Fox News for political

porting misinformation regarding the legitimacy of the election. In his article titled “Fox News Can Barely Admit the Capitol Riot Is a Story,” Justin Peters, a “Slate” correspondent and “Columbia Journalism Review” contributing editor, criticized the views portrayed on the Fox News segment “Fox and Friends.” One of the show’s co-hosts, Brian Kilmeade, expressed his concerns over big tech companies’ classification of former President Trump as dangerous, in addition to Google’s January shutdown of the microblogging and networking app Parler “because they decided they didn’t like it.” To this, Peters responded in his article: “This deadly riot was preceded by two months of lies about a ‘stolen’ election, told by Trump and a cross-section of his enablers, as well as literally decades of scaremongering from Kilmeade’s employer about the character and intentions of the Democratic Party and the mainstream media.”

Johnson recalled that emotional day of the Capitol riot: “In [this] entire year there’s been chaos and backlash and fighting and protests of all kinds, but that kind of just hit me [when] people [were] fighting our Capitol. That is the definition of democracy is being fought.” Johnson believed that day signified that the country was in shambles. “It was hard for me to watch, and it was very emotional, I think, for many journalists working that day. [...] Ultimately, it just made me feel for those who are in pain this year, and I’m just hopeful that we can move forward honestly under this new administration. I’m just hopeful that we can have a better America and a better, more unified country, because ultimately that’s what everyone wants.”

The growing issue of **confirmation bias** continues to control American society, only showing consumers one side of the story, which is **the side they already agree with.**

maintain a moderate view on news and politics. “It hit me; it made me so embarrassed. [...] I think I was just so taken aback that someone would just judge me right off the bat from the place that I work at,” Johnson said while recalling her encounter with the old woman. After the incident, Johnson stopped sharing where she worked, since she did not know how those around her would react. She expressed the need for people to be reminded that Fox News is composed of different types of people who do not all share the same opinions and ideologies that are often promoted on the network. “Fox is not just one small entity; it’s not just one person making a decision — it’s a huge company. There are so many moving parts. [...] People also forget about the little people that work at Fox, people like me. Even the interns, they just want to get their foot out there...” Overall,

coverage. Fox News is thus one of the networks at the heart of America’s polarization. With the extremist narratives that are sometimes preached on the network, many assume that all Fox News viewers are unsympathetic, radical zealots who praised Trump for his victories without acknowledging or criticizing his downfalls. This assumption is in part likely due to the controversial stances that some Fox News anchors took when discussing the results of the 2020 presidential election. Reporters were stating that former President Donald Trump had the election stolen from him, which most Americans view as a conspiracy.

This allegation led to a \$2.7-billion lawsuit conducted by the voting technology companies Dominion and Smartmatic. Smartmatic is specifically filing against anchors Maria Bartiromo, Lou Dobbs and Jeanine Pirro for sup-

SEE FOX NEWS,
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Moadim L'simchah: A Banner Of Love, A Flag Of Purpose

By Benjamin Gottesman, Arts
And Culture Editor

Much of Parshas Bamidbar (weekly Torah portion of Numbers) focuses on the arrangement of the Israelite camp in the desert. The tribes were arranged in a specific order based on a Divine decree. This commandment is introduced as follows (Numbers 2:2):

The Israelites shall camp each with his flag, under the banners of their ancestral house; they shall camp around the Tent of Meeting at a distance.

HaShem (God) ordains that each tribe must raise a special flag, bearing its own unique insignia, over their camp. These flags litter the parsha, appearing a total of six times. These flags are not insignificant; throughout the parsha, and the rest of Sefer Bamidbar (Book of Numbers), the camps of Israel are described as “flags.” Amazingly, the word “degel” (flag), which appears 13 times in this sefer (book), is never mentioned in any of the other books of the Torah. In fact, outside of Sefer Bamidbar the root word degel only appears five other times in all of Tanach (Bible). It is quite apparent that the word degel/flag is inextricably linked to the nature of the Jewish camp. The obvious question is why. Why are the encampments known by the pretty pictures hanging above them? Why are flags needed in the first place?

The emblem enigma only deepens when one examines the word degel as it appears in context throughout the rest of Tanach. Shlomo HaMelech describes HaShem in Chapter 5 verse 10 of Shir HaShirim (Song of Songs): “My beloved is clear-skinned and ruddy, “dagul” among ten thousand.”

Rav Avraham Ibn Ezra (1089-1167) explains that the

word dagul means “elevated like a flag.” It is interesting that throughout Sefer Bamidbar flags are used to describe the Israelites, yet here the Hebrew term is used to describe HaKadosh Baruch Hu (God).

Elsewhere in Shir HaShirim, HaShem responds to Israel (6:4, 10): “You are beautiful, my darling, as Tirzah, comely as Jerusalem, awesome as “nidgalos”... Who is she that shines through like the dawn, beautiful as the moon, radiant as the sun, awesome as “nidgalos”?”

HaShem in turn uses the flag metaphor to laud His beloved nation. This further muddles the mystery. Chazal

ones in the desert — are literal, not metaphorical. Malbim (Rav Meir Leibush ben Yechiel Michel Wisser, 1809-1879) explains the significance of these flags.

“At the time of lifting the flag for war, it will be called in HaShem’s name, for HaShem is the General of the army Who walks in the front, and the flag is called in His name, and we continue after the flag.”

The flag is much more than a piece of cloth. It is a rallying point that inspires courage and strength. The flag is the symbol that represents the general for whom the soldiers fight. It is a proud reminder of the purpose of the battle. The

mitzvah (commandment), she reveals HaShem’s presence in this world, thereby achieving a new sublime reality. The flag is thus a constant reminder of HaShem’s existence.

It is now apparent why the Israelite encampments were referred to as flags. If it were not for the flags of HaShem waving overhead, they would have been no more than another mass of desert nomads, wandering in search of a faraway land. It was precisely their relationship with HaShem — cultivated through awareness and action — that elevated them into a people with a purpose. When referring to this holy entity, it is only fitting that they are described using the article that embodied their sacred greatness: the flag.

Shlomo HaMelech refers to the flags one other time in Shir HaShirim. Bnei Yisrael describes their encounter with “the Lover,” HaShem, as follows (Song of Songs 2:4): “He brought me to the house of wine and his banner of love was over me.”

The Midrash explains (Bamidbar Rabbah 2:3): “HaShem desired greatly that the Israelites would establish flags in the desert... so that they would be distinguished. How do we know that this was out of love for Israel? For Shlomo HaMelech wrote: ‘He brought me to the house of wine and his banner of love was over me.’ Rabbi Abahu taught: What is this analogous to? To a wealthy man who has a storehouse full of wine and he goes to inspect it and finds that they [the barrels] are all [full of] vinegar; as he goes to leave the storehouse and finds one barrel of good wine, he exclaims: ‘this barrel stands for me like a full storehouse!’ Similarly, HaKadosh Baruch Hu created seventy nations, and

This expression of love and closeness is **marked for eternity by the flag** that flew above the Israelite camp, loudly exclaiming that **HaShem presides over the nation and that the nation**, in turn, looks toward Him lovingly.

(our Sages) state explicitly (Tractate Brachos 33) that one must be extraordinarily careful while praising HaShem, only using the terms found in the liturgy. Choosing words to describe HaShem is no small matter, and yet the same term used to describe HaKadosh Baruch Hu is also used to praise Am Yisrael (the Nation of Israel).

To understand the true nature of “degel,” the following verse from the Psalmist must be analyzed (Psalms 20:6): “May we shout for joy in your victory, arrayed by flags in the name of our God. May the LORD fulfill your every wish.”

In this pasuk (verse), the flag is ascribed to both HaShem and his people when the Bnei Yisrael (the Children of Israel) triumphantly display flags that are meant to honor HaKadosh Baruch Hu. Interestingly, unlike in the pesukim (verses) from Shir HaShirim, these flags — like the

Psalmist is describing a victorious group of soldiers rallying around the flag of HaShem, paying tribute to their Leader and Source of guidance. The flag is the reminder that the Jewish people have a purpose beyond the mundanity of everyday life.

Shlomo HaMelech (King Solomon) calls HaShem “elevated like a flag” because HaShem, like a banner, is raised over the nation, serving as their source of awe and hope. Shlomo then describes the nation as using flags, since the thing that makes the nation unique and praiseworthy is their unique relationship with HaShem. What makes the Jewish people different from the great conglomeration of other people is their acknowledgment of the divine flag: when a Jew looks out upon the world and realizes the presence of HaKadosh Baruch Hu, that person achieves unique greatness; when a Jew does a

Moadim L'simchah

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from all of them he found no pleasure save from Israel, as it is written: 'he brought me to the house of wine.' And from where is it known that wine is a metaphor for the seventy nations? The Hebrew word for wine is 'yayin' — spelled yud, yud, nun. The letter yud has the numerical value of 10, the second letter yud also equals 10, and the letter nun equals 50. And from all of them: 'and his banner of love was over me.'"

HaShem examined the deeds of the many nations He had created, and extracted Israel from amidst them to be His people. This expression of love and closeness is marked for eternity by the flag that flew above the Israelite camp, loudly exclaiming that *HaShem* presides over the nation and that the nation, in turn, looks toward Him lovingly.

For thousands of years in exile, the Jews — despite lacking a camp — maintained their

special flags. The Talmud relates (Kiddushin 31a): **"Rav Huna, son of Rav Yehoshua, would not walk four cubits with an uncovered head. He said: The Divine Presence is above my head."**

The *kippah* (skullcap) is treated by Rav Huna as the portable flag, displaying the unique relationship and shared love between the Jewish people and their Creator. However, in today's age of miracles, a more literal flag is once again carried by the Children of Israel. On the 25th day of Tishrei, 5709 years since the creation of the earth, the State of Israel adopted the official flag of the Jewish people — and the people of the world understood, if only for an instant, what we had always known: the Israelites are the people of the One True God. Just under 20 years after the official raising of the new "*degel*" of the nation, that same flag was flown for the first time in the streets of Old Jerusalem. On that hallowed day, Jewish paratroopers, bearing the blue-on-white symbol of *HaShem*, returned to the loving embrace of the Old City in a pow-

erful display of mutual passion between *HaKadosh Baruch Hu* and His children. Every year this day of love is commemorated by thousands of Jerusalemites in the only way we know how: a dazzling display of flags.

Every nation has a flag, but only one nation flies a "*degel*." The next time you see an Israeli flag, whether emblazoned on the uniform of a *chayal* (Israeli soldier) or flying high over a local shul or school, understand that it is not merely a symbol of nationhood. It is a 4000-year-old reminder of an indescribable relationship between the Jewish people and *HaKadosh Baruch Hu*. It is the 73-year-old reminder that *HaShem* still loves us after all these years. It is the 64-year-old reminder that He wants us to come home.

Yom Yerushalayim is the postscript of *Shir HaShirim*, a tale of romance and passion between the Lover and the Beloved. Their love is a bridge between two worlds — untouchable, unwavering and unbreakable. The Mishnah in Tractate *Taanis* (26b)

describes *Shavuot* — which is only a few days away — as the marriage between *HaShem* and Israel, His bride. As we enter into the days before the wedding, let us focus on this love that bursts forth from our souls and hurdles beyond all worlds toward the *Ein Sof* (God). Let us focus on the love we are given back, a love that permeates every single aspect of our existence.

In just a few days, we will revisit our purpose. In just a few days, the Torah will be given again. In just a few days, we will stand under the canopy and unite with *HaShem*. Just don't be surprised if the *chuppah* (wedding canopy) is blue and white.

Moadim l'simcha l'geula sheleimah (holiday greetings for a complete redemption).

Fox News

FROM PAGE 13

Some might argue, though, that Fox news was a contributing catalyst for the events that happened at the Capitol that day. When I inquired Peters about his thoughts on Fox News' journalism, he also acknowledged the size of the company and the people behind the scenes. Due to the large size of the organization, Peters said that he thinks it would "be weird if there weren't a decent percentage of people that were good at their jobs and took them seriously within the vast staff there. And there still are a bunch of harder news reporters there that do see it as a priority to just report the news as they see it." However, despite there being quality journalists on the network, Peters believes their work can still be clouded by the radical thoughts of other anchors on air. To make this point, he draws an interesting analogy. He begins to compare Fox to a club with arsonists: while some people in the hypothetical club like to burn down the buildings, there are also those who try to put the fires out. Peters explains: "The way to evaluate that club wouldn't be to say, 'Well, we got some people that like to set fires. We got some people that like to put out fires.'

The two washup and it all breaks even. [...] In the end, you still have the charred husk of a building that was burnt down [...] That's still the outcome." Peters believes that while there are some solid journalists at Fox, their good work can be overshadowed by those who

Cavuto showing his standard for proper reporting took place after former President Trump shared a tweet stating, "Just watched @FoxNews heavily promoting the Democrats...Fox isn't working for us anymore!" To this, Cavuto responded on his segment saying, "First of all,

"I'm just hopeful that we can have a better America and a better, more unified country, because ultimately that's what everyone wants."

find it lucrative to not present the same quality in what they do.

One host who shows that Fox News still has objective, high-quality journalists on its network is Neil Cavuto. A White House press conference was being aired on Cavuto's show, "Your World with Neil Cavuto," when Trump's press secretary, Kayleigh McEnany, claimed that significant illegal voting had taken place in an effort to prevent Trump from being reelected. After McEnany began making these allegations, Cavuto cut away from the conference, stating: "She's charging the other side with welcoming fraud and welcoming illegal voting; unless she has more details to back that up, I can't in good countenance continue showing you this." Another example of

Mr. President, we don't work for you. I don't work for you. My job is to cover you, not fawn over you or rip you, just report on you. To call balls and strikes on you. My job, Mr. President — our job here — is to keep score, not settle scores. [...] It's called being fair and balanced, Mr. President, yet it is fair to say you're not a fan when that balance includes stuff you don't like to hear or facts you don't like to have questioned."

Despite the narratives that Fox pushes on certain segments, Cavuto proves that those radical opinions do not represent everyone who works for the network. Likewise, Johnson sets a similar example for those behind the camera, as she strives to occupy a middle ground within the political landscape. "A lot of journalists

I know — definitely those who work with me on Fox, my colleagues, and also my friends in the company — there are so many of us who are middle ground, who are very moderate when it comes to politics, and have views on both sides." Johnson credits this to reading, watching and learning all perspectives. "I think that if you're reading and watching everything and you're not just continuously feeding yourself information that you already agree with, you're ultimately going to learn something...you're naturally going to become more open-minded." Perhaps the answer to the political divide of this country is to immerse ourselves in the opinions that differ from our own, and remember that even those we disagree with "[are] people too."

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The Bird Of The Hudson Valley

By Sarah Brill,
Science & Technology Editor

Just a few miles upstream from the Yeshiva campuses lives a diverse population of birds. Flocking in the Hudson Valley, birds like scarlet tanager rely on the food supply found in the Hudson River. The upper Hudson River and birds such as these rely on the worms and eels that live in the waters. During migration season, many birds will travel up the mountains and then over to other states to live through the duration of winter, making their way back to the Hudson Valley when the weather warms. Over the past few years, however, the migration pattern of birds has changed due to climate change.

Researcher Kyle Horton of Colorado State University found that “the spring migration is shifting earlier, and it seems to be

driven by rising temperatures ... researchers observed some shifts in the fall migration as well, although the relationship with temperature was much weaker.” This research was based on the migration of all birds, not just the Hudson Valley birds.

According to research done in the Hudson Valley, not only was the spring shift a problem, but the vegetation that birds feed on was also an issue. More recently, the vegetation that bird populations use to survive has been dying out due to climate change. As a result, the population of birds that would have normally lived at a lower altitude in the Hudson Valley are moving upwards. This is a problem for the obvious reason that those birds are not equipped to live at a higher altitude and will now have to face new predators they might not have faced before. The only reason for their migration upward is due to the temperature shift. Instead of a proper temperature being main-

tained at the lower altitude, now the proper temperature is being held at a higher altitude making it possible for the vegetation to grow and for the birds to feed off of it.

According to the National Audubon Society, “604 North American bird species [were studied] using 140 million records, including observations from bird fanciers and field biologists nationwide. They found that two-thirds of the birds studied would be threatened by climate change, but keeping global temperatures down could help up to 76 percent of them.”

These abnormal migratory patterns are occurring right in our backyard. Having these problems so close to home means that we can help to save the birds. You can visit the New York Audubon website to find ways that you can help save the birds. You can also donate to organizations such as the Hudson Valley Animal Rescue and Sanctuary to help birds who

have been injured and other animals who have been injured due to the impact of climate change and human expansion.

There is still enough time to save the birds in the Hudson Valley, and there is something you can do to help, so why are you still reading this? Go out and donate, volunteer, and make a difference!

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Invention Of The Month: The Artificial Heart

By Gitty Boshnack

We've all waited on lines before. Lines for black friday sales, lines for roller coasters in amusement parks or lines to see the latest Blockbuster movie. There's a certain line, however, that you never want to wait on; it's called the United Network for Organ Sharing or UNOS list. When people have organ failure, they are put on a list which ranks them, amongst others who are in organ failure, in the order of necessity. People spend months waiting on this list for a new heart, a new pair of lungs or kidneys. Some patients can wait at home, but oftentimes they require treatment that is only available in the hospital setting.

Carmat is designed to change the wait. Carmat is a France-based biotechnological company led by Dr. Alein Carpentier. For over thirty-years, he and his team have been working on a prototype to ensure that people will no longer die on transplant lists. The Company named the device Aeson and it is a completely

artificial heart aimed at treating biventricular heart failure — when both ventricles of the heart aren't pumping sufficient blood supply to the body.

Heart failure occurs when the heart muscles become too weak or too stiff to adequately pump blood around a person's body, thus starving their organs of oxygen and nutrients. There are no lasting effective treatments of heart failure. There are medicines to ease the symptoms and there are surgeries to stop the progression, but in certain cases, the disease can become too severe and the only cure left is a heart transplant.

To overcome this hurdle, Aeson circumvents the problematic arteries and ventricles by replacing them with prosthetic materials. The artificial heart works by using hydraulic-powered pumps that operate by battery power. The device consists of three components: the prosthetic heart (cables, sensors, valves), external hardware which can be sealed in a pouch, and a controller used by the medical teamhaped prosthetic limb. This device physically and biologically

is made to mimic the size and the activity of the human heart. There are sensors within the heart prosthetic that monitor blood flow and pressure. For example, the heart will adjust its beats per minute depending on the activity you are performing; if you are sleeping it will slow down.

The device has a few advantages over the previous cardiac substitutes. Not only is it soundless, there is no mechanical ticking, but the patient does not need to be on any blood thinners for the device to function properly, as was required in other cardiac prosthetics. Not to mention that the device was made with materials that are biologically friendly to reduce the risks of adverse reactions. Because of its engineering, there is no need for maintenance after the device is implanted.

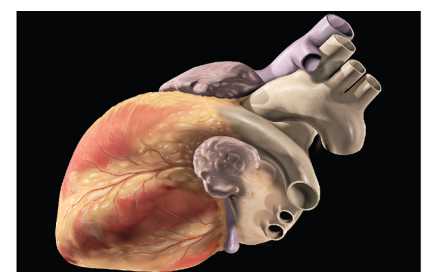
The device is available for commercial sale in the European Union and is only available in the United States through clinical trial. Currently the device is only approved to last in a person's body for 180 days, but the Carmat engineers are working to make

the prosthetic usable for a longer period of time. Carmat has figured out a way to mend a broken heart.

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Forgotten Female Scientists: Grace Brewster Murray Hopper Ms, Ph.d

By Taliah
Soleymani

Lost in the times of female oppression are the names of many women who shaped our world. More specifically, lost in the past are the names of female scientists who made great contributions to science and technology. One of the many such names is Grace Brewster Murray Hopper, a computer pioneer and naval officer.

Highly educated, Hopper held a BS in mathematics and physics from Vassar College (1928) and an MS (1930) and Ph.D. in mathematics (1934) from Yale University. Her career began as a professor at Vassar College. However, upon the bombing of Pearl Harbor, Hopper decided to join the war effort. Initially, she was rejected on the grounds of her age and petite stature, but she persisted.

Though World War II created opportunities for women to enter the workforce in greater numbers, Hopper's success in a male-dominated field and male-dominated institutions – including the U.S. Navy – was exceptional. In December 1943 the

U.S. Naval Reserve assigned her to the Bureau of Ships Computation Project at Harvard University. In her position, Hopper calculated rocket trajectories, constructed range tables for anti-aircraft guns, and calibrated minesweepers—all essential to the war effort.

One of her great contributions while working for the Bureau of Ships Computation Project was the work she had done with computer pioneer Howard Aiken on the invention of the Mark 1 – the first automatic sequence controlled calculator. Unlike the men who concentrated mainly on the development of computer hardware, the women who became involved during World War II were aware of the significance of programming. Accordingly, Hopper developed ways to code the instructions that told the hardware what operations to perform. These programs contained the magic formulas that could be used to manipulate machines in extraordinary ways. Thus, Hopper first demonstrated the possibility of building a large calculating machine that could solve problems efficiently.

Since Aiken understood her gift for communicating precise-

ly, she was entrusted to write the world's first computer programming manual. "You are going to write a book," he said as he stood next to her desk. "I can't write a book," she retorted. "I've never written one." "Well, you're in the Navy now," he declared. "You are going to write one." Her grit resulted in a 561-page book that provided useful programming information, as well as historical background on how Mark 1 was designed.

Hopper prophesied that one day computers would be compact and usable by people other than professional programmers. Her contributions to Mark 1 paved the way for her prophecy.

The prestige of her work was not only noted nationally, but internationally. Hopper, in 1973, was the first woman to hold the title of a distinguished fellow of the British Computer Society. She passed away on January 1, 1992. After her death, in 2016, Hopper was awarded the Presidential Medal of Freedom. Now, her body resides at Arlington National Cemetery. Though she has passed, her legacy continues through The Grace Hopper Program — the



world's first all-women deferred tuition coding boot camp.

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Lightning In The Arctic?

By Tova Shmulewitz, Staff
Writer

When thinking of the Arctic, the first thing that comes to mind is the North Pole; also known as the home of Santa Claus or a winter wonderland. What definitely does not come to mind is lightning strikes or thunderstorms. This is because thunderstorms and lightning occur when the updraft of air from the ground is warmer than the cool air higher up. In areas with a lot of ice coverage, including the Arctic, it is highly unlikely that the updraft of air from the ground is warmer than the cool air from above, resulting in fewer thunder and lightning storms.

Over the last decade, however, there has been a spike of lightning storms throughout the Arctic. It has been found that the amount of lightning strikes has tripled in the past decade, a massive increase from around 18,000 in 2010 to about 150,000 in 2020. There have even been lightning strikes reported near the North Pole.

The suspected culprit of these abnormal lightning strikes is climate change. The Arctic has been experiencing one of the largest increases in temperature on the planet over the past few years, which has, in turn, created proper conditions for thunderstorms to



take place. Studies have shown that the surge of temperature in the Arctic over the past decade correlates to the increase in lightning strike occurrences over the same period of time. As the temperature of the region increases, so does the likelihood of thunder and lightning storms to occur.

One issue with this uptick in lightning occurrences in

this region is that northern parts of Canada and Siberia are both densely populated with trees. This means that they are more susceptible to wildfires if hit by lightning. The more chance of lightning, the more likely it becomes that wildfires happen in these areas. As

shown through the recent wildfires in California, forest fires are extremely dangerous and harmful, not just for the immediate areas, but the environment as a whole. In addition to the human impact on the environment, wildfires, too, are a contributing factor in the increase of global temperature.

This creates a concerning cycle. As the temperature

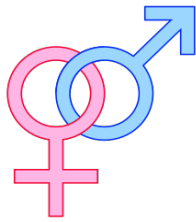
in the Arctic increases, due to human-caused climate change, the instances of lightning strikes increase as well. And as lightning strikes increase, as do wildfires in the region, which emit pollutants to the atmosphere adding to the acceleration of climate change, further warming the world. And the cycle continues.

It is important to note that climate change is not the proven reason for the increase in lightning strikes, but it is a very plausible explanation based on the data.

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Feeling Left Out Of Student Life? Join The Club.

By Sarah Brill
Science & Technology Editor

Throughout my three years here at Stern, I have headed clubs, been a board member on clubs, been a member of clubs, but there are still clubs on campus that I would have liked to get involved in but couldn't due to my gender and due to the campus I attend. While Yeshiva University remains a gender-separate school, divided by campuses, for academics, but a line should be drawn with clubs.

I am not talking about clubs that some feel should only be one gender; for example, a hypothetical Torah learning club or a hugging club. I am talking about clubs that

are related to movies, TV shows, cooking, and random everyday activities that can be coed without violating Judaic law.

Sometimes, the club that is being formed elects, through an agreement of the board members, to make it open to single gender. Meanwhile, others find that going through the trouble of getting added signatures for the club request form for another campus to open it to all genders is too much of a bother. Sometimes, students will get their club approved without thinking that it could possibly include or appeal to the other campus. Often, heads of clubs choose to make their club on their campus just to test it out for the semester or the year with the intention of making their club coed in the future.

For students who want to form a single-gender-only club, I will ask you: can you include the other campus in that club? If yes, then what is your reasoning for excluding them? The students on the other campus might be interested in the subject, movie, or event that your club is planning. If one wishes to argue, one could say the intrigued individuals of the excluded campus can always form the same club with their own gender, but if a club is already approved and running, why not save them the trouble and make the existing club coed? With a coed club, there is only one set of forms to fill out and double the amount of people arriving at each given event. Logistically, joining forces make for less paperwork and a stronger club

Of course, it is not just the students who decide whether their club should be single-gender or not; it is also up to the Office of Student Life (OSL) to approve the clubs requested. For example, if a club applies and OSL deems it to be single-gender, then odds are, instead of getting rid of their club altogether, the heads will decide to make it single-gender even if that was not their original intention.

Regardless of the circumstances, all clubs at YU, excluding those that might violate halachic (Jewish) law or are gender-specific, should be coed to introduce a more cohesive and unified atmosphere on campus and to generate a university culture that is strong and united.

Joining The Fight From The Outside

By Shayna Herszage, College Democrats Vice President Of Criminal Justice And Racial Equality

This year has been one focused on minority groups that, for a long time, have been silenced or muffled by our global society. This has included the movement for equality and safety for Black people, the protests against the genocide of Uyghur Muslim people in China, and, in recent weeks, the mourning of several victims of anti-Asian violence in Atlanta.

In the face of each of these movements, those of us who are not part of the group in question must walk a thin line. On the one hand, we may not stand idly by as the blood of our neighbors is shed — it is our moral imperative, as members of the global community, to stand up and get involved when there is injustice happening in the world around us. However, we do not want to speak over the people who are actually part of the targeted community in question; doing so risks contributing to the silencing we aim to combat. As we get involved in social justice, progress, and the fight for equality, we must ask: how do we take part in the fight without becoming a part of the problem?

Firstly, we must under-

stand our roles here and how we are meant to relate to the affected groups. When we get involved with combating injustice, it is not an act of chesed, kindness. Members of marginalized groups are not victims to be pitied, and they do not need saviors — they are working to make the world a better place. As such, we should not refer to getting involved with the pursuit of racial justice as working with other



As we get involved in social justice, progress, and the fight for equality, we must ask: how do we take part in the fight without becoming a part of the problem?

people, rather than doing chesed for them. This shift moves us away from pity and closer to collaboration, a relationship that is appropriately respectful and dignified for the groups in question. The change of wording may seem trivial, but these minor changes affect our outlook on ourselves, our actions, and those targeted by the injustices at hand.

Additionally, it is important to realize why we are here. Of course, everyone involved in the fight for equality is here, to some degree, because they wish to pursue equality. But the question is: why are we, the people on

the outside of the targeted group, present? We serve a clear purpose, and it is not to act as savior or speaker for those being silenced. We, the people on the outside, are present to amplify the voices of those who are so often kept quiet. If the members of a marginalized group are the only ones fighting for their justice, it becomes easy for the rest of the world to ignore these voices. However, if others join the struggle

of the relevant group. Share the statements, social media posts, and articles of members of the affected group to make their voices more widely heard. As outsiders to the group in question, we are not here to lead the way, nor are we here to be the saviors of people who can lead and save themselves; we are here to help ensure that their voices are heard as the struggle for their justice rages on.

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Due to the fact that I myself am an outsider in these fights for equality, I am recommending here some of the many incredible voices of People of Color speaking out for justice:

Rayhan Asat, a lawyer and speaker who advocates for Uyghur Muslim justice, including fighting for her brother's release from prison.

The Stop Asian Hate movement, which has helped in rallying people together for solidarity and support of Asian-American communities, as well as providing information in general about the cause.

Roxane Gay, a writer, professor, and social commentator who has published literature about feminism, body image, and equality for Black people in America.

— listening to the targeted group, sharing their voices, spreading the word to their own communities and beyond — the fight will not be ignored. The louder and more widespread the fight for justice becomes, the more apparent it is that the desire for racial equality can not be avoided or ignored for much longer.

So now we know that we should not speak over the affected groups in question. That said, what should we be doing? As outside allies to the affected group, we should work to spread their voices. Discuss the issues, but ensure that the discussion includes members

Dear Fashion Industry...

By Sarah Brill
Science & Technology Editor

Why do we aspire to look like someone we are not? Is it because of the constant reinforcement of unreachable goals or aspirations set onto us by society? The fashion industry has made millions by promoting unrealistic expectations and then selling them like it is no big deal.

One of the most difficult times of the year is rapidly approaching; summer.

Where bikini tops, crop tops, and tight dresses wander through the streets of many beach towns leaving those who do not fit the mold to stay at home. For me, summer is always challenging because that means I need to go swimsuit shopping, or dress shopping, or shirt shopping, which is

often difficult for me as my body is a combination of sizes.

Most recently, I went shopping at a store on the West Coast. That was a bad decision. I bought the cutest swimsuit thinking it would fit, as it was my size... I was wrong. While

or keep the small but feel uncomfortable.

When a store goes about making shirt sizes, they make their sizes based on the average weight and height of a certain group of people. The problem with that is not

Every day, women across the United States go shopping at stores, only to find that **their size was only circumstantial.**

it was my size in some areas, in one very crucial area, it hardly fit. Sadly, I am not the only one who has problems with this industry. Every day, women across the United States go shopping at stores, only to find that their size was only circumstantial. They find that if you get a size small with a larger chest you either need to go another size higher and risk a baggier shirt,

everyone fits into that “average.” This inability to fit into clothes gives women a lack of confidence in their bodies.

No matter what size you are, we as women can relate to one thing: at one point in our lives we aspired to be as skinny, as fit, as lean as the models we saw in the stores we bought our clothes, in magazines that flooded every wait-



ing room, and on every billboard screaming down on us in Times Square telling us “we do not fit the mold.”

Thankfully, society is changing. More stores are showcasing women with more body types, not just the ones with the stereotypical model body. Stores like Aerie, in association with American Eagle, have promoted models not only with different body types, but with disabilities as well. With this movement towards a “real” vision of what women look like, even more women will be confident with their bodies.

Why BMP Is An Incredible Choice

By Yair Shavrick, Opinion Editor

As this is my last semester in Yeshiva University (YU), I have been looking back at my academic and class choices and found myself very pleased. The classes pertaining to my psychology major were informative, my English literature classes brought culture and excitement, but most important of all was my choice to join the Stone Beis Medrash Program (SBMP). In my first semester, I initially planned to switch into the Isaac Breuer College (IBC) morning program to rid my afternoon class schedule of the Judaic core requirements. I viewed YU as a place of academics where Torah and Jewish history were getting in my way of a Bachelor’s degree. Fast forward to today, I am incredibly grateful for choosing to stick with the SBMP program.

In comparison to the other morning programs offered at YU, SBMP has the most balanced schedule. The Yeshiva Program (YP) finishes their learning at three o’clock in the afternoon, and does not really incorporate classroom-style learning. IBC almost solely focuses on classroom learning, in which students can create a schedule with different Jewish-re-

lated topics such as Hebrew language, or attending minyan (prayer service). SBMP however finishes at one o’clock, and has a concrete schedule including Beis Medrash (partnered) learning, as well as shiurim (lectures) pertaining to Gemara

I found myself informed and recognizing each topic he introduces to the shiur (class). The reason for this is SBMP has a three-year trajectory which covers all of Naviim Rishonim (Early Prophets), Halacha topics applicable to everyday life, and Ge-

I viewed YU as a **place of academics** where Torah and Jewish history were getting in my way of a Bachelor’s degree. Fast forward to today, **I am incredibly grateful for choosing to stick with the SBMP program.**



(Talmud), Halacha (Jewish Law), and Navi (Prophets). In my experience, I have found SBMP to be the most well rounded, as well as most informative.

As my last semester concludes, my morning Rabbi (Rabbi Rapp) discusses future semester plans and topics which will be covered. As he talked about these,

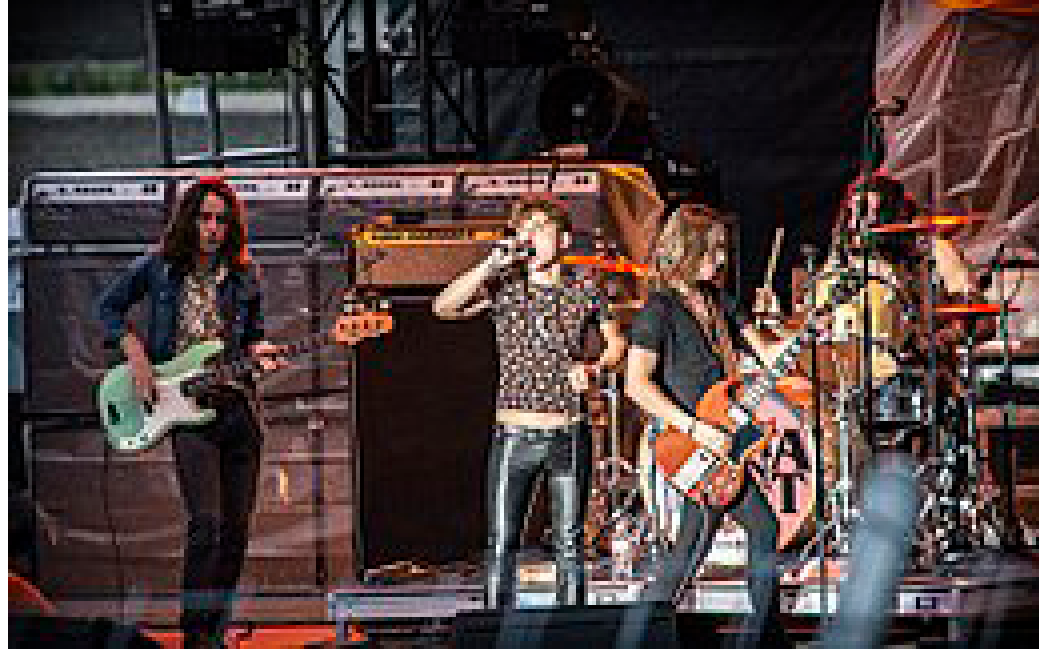
marah learning which follows the Mesechta (Tractate) schedule of YU as a whole.

Judaism is based on inherited traditions and knowledge; our history plays an integral part in its existence. By learning Naviim Rishonim, students leave SBMP with a complete grasp of how Jews progressed from kingship to the first

Beis Hamikdash (Temple) being created and destroyed. The knowledge of day to day Kashrus (law of kosher) is instilled in students via the teaching of topics such as Baser Bichalav (the forbidden mixing of meat and dairy), monetary laws (tithing, etc.), and various other informative lessons.

Another crucial aspect in my mind that places SBMP above the other morning programs is that it finishes at one o’clock. Classes, in my experience, are mainly offered starting at three o’clock, leaving no break between shiur and classes for YP students. Some classes which fulfill Judaic cores are offered from one o’clock to around three o’clock. Even if one is in IBC, taking Judaic classes in place of the other morning programs, the students miss out on educating themselves further in Judaism and Jewish knowledge.

In summation, I have found the morning program option of SBMP to be the most informative, fulfilling, and balanced option available at YU. The knowledge and information attained throughout my experience makes me look back at my time in YU with contentment, happiness, and admiration.



The Battle at Garden's Gate — Album Review (Greta Van Fleet)

By Yosef Rosenfield,
Features Editor

It's been two and a half years since Greta Van Fleet released their first album, "Anthem of the Peaceful Army," but the wait is finally over: on April 16, after much anticipation, "The Battle at Garden's Gate" blessed the contemporary rock music world. Greta Van Fleet, for those who have not yet joined 'The Peaceful Army,' hails from Frankenmuth, MI and is arguably the only present-day "classic rock" band. The rock 'n' roll quartet consists of three Kiszka brothers — Josh (vocals), Jake (guitar) and Sam (electric bass) — and Danny Wagner (drums). "The Battle at Garden's Gate" leans further into the band's uniquely retro sound, doubling down on musical and lyrical motifs from their previous releases, while simultaneously incorporating modern-day pop sensibilities.

"Heat Above," my personal favorite song off the album, sets the tone with a sonically dramatic entrance: a lone organ plays a slow, heavenly intro before being joined by the swelling of a drumroll; a short drum fill briefly silences the organ — then, with a crash of

the symbols and the thrash of an electric guitar, the full musical arrangement comes together to welcome the vocals. The catchy and anthemic "My Way, Soon" occupies the number two spot, having topped the Billboard Mainstream Rock chart and becoming Greta Van Fleet's fifth song to do so. "Tears of Rain," a few songs later, can be described as melodically ethereal and lyrically apocalyptic. Perhaps the biggest surprise from a stylistic standpoint comes from "Caravel," which features noticeably more falsetto than is typical of Josh's vocals for a given song, complemented by edgy riffs evocative of Metallica (with whom, coincidentally, Greta Van Fleet had been scheduled to tour). The album closes with "The Weight of Dreams," a scathing criticism of those involved with the California Gold Rush and of the dangers of greed in general.

"The Battle at Garden's Gate" in many ways parallels its predecessor, "Anthem of the Peaceful Army" (2018), as well as Greta Van Fleet's 2017 debut EP, "Black Smoke Rising." Musically, Jake continues to draw a line of chord suspensions on guitar — which date all the way back to "Flower Power" and have become a distinctive mark of his performance

style — in songs such as "You're the One" (off of "Anthem of the Peaceful Army") and now "The Barbarians." Even on vocals, the new album is peppered with Josh's signature descending melodies and dramatic sustained high notes that have been around since "Black Smoke Rising," through "When the Curtain Falls" and are still present in more recent material that includes "Heat Above" and "Light My Love."

Greta Van Fleet's newer songs also feature lyrical themes similar to those present in their earlier music. In "Anthem" (2018), Josh sings about bringing people together in divisive times through music: "Where is the music, a tune to free the soul / A simple lyric to unite us all..." Likewise, some of the lyrics in "Broken Bells" appear to echo this sentiment of unity: "I believe there comes a time / When out of silence we will sing / And even broken bells will ring." Additionally, "The Battle at Garden's Gate" contains messages — reminiscent of those found in earlier releases — that seemingly address the question of rock music's survival as the older generation of rock 'n' roll dies out. Early lyrical phrases like "the black smoke rises from the fires" and "we will stand up in

the cold" (Black Smoke Rising," 2017) have since been accompanied by comparable lines that include "to wander lands of ice and snow" and "they pass the torch and it still burns....it's now our turn" ("Age of Man," 2018). This imagery — suggesting that Greta Van Fleet represents a remaining ember from the extinguished rock 'n' roll scene — is now mirrored by their new album, with phrases such as "the fires still burn and rage all around" and "fire still burning on the ground" ("Heat Above").

The album gets 5/5 stars from me, simply because there is nothing that could have made it any better; "The Battle at Garden's Gate" is all it was cracked up to be. The album explores a somewhat progressive sound for Greta Van Fleet, yet still manages to incorporate familiar musical and lyrical themes that speak to those who know the band's prior work. As a loyal fan, I even recognize a few guitar licks scattered throughout the album from a 2018 Greta Van Fleet concert I attended (it was incredible, obviously) and other live performances. So I'll be listening to "The Battle at Garden's Gate" on repeat for a while, patiently waiting for Greta Van Fleet to release their next album.

**We know you have an
opinion.
SO SHARE IT!**

To join us, contact one of our Opinion Editors!

SONATA in E MAJOR

for String Ensemble

K. 380

Score (04':42'')

Domenico Scarlatti (1685 - 1757)

Arr. Michel Rondeau

Andante comodo ♩ = 100

Syncopation in Scarlatti's E Major Sonata

By Yosef Rosenfield,
Features Editor

Domenico Scarlatti (1685-1757), an Italian composer from the Baroque period, was most famous for his keyboard sonata compositions, among them Sonata in E Major (K.380). Written for the harpsichord – as opposed to pianoforte, the predecessor of the modern piano – this sonata does not feature the dynamic nuances that are written into the scores of later composers, such as Beethoven and Schubert. It instead relies on rhythmic variation, accompanied by the usual chord progressions and modulations, to drive the music forward in three-four time. Scarlatti employs an interesting technique of using syncopation to foreshadow key change, which is demonstrated by a couple of noteworthy examples in the sonata.

Following the opening eight measures and a few scales establishing the key of E Major, measure 12 breaks the chain of sixteenth notes with a dotted sixteenth, a thirty-second and an eighth, tied to an eighth, quarter and another eighth. This rhythm repeats in the right hand

between mm. 12-16, after which mm. 17-18 end with a fermata. During these seven measures, the harmonic progression continues as follows: m. 12) E, m. 13) F#7, m. 14) E/G#, m. 15) a#ø7, m. 16) B, m. 17) c#7/E - C#7/E, m. 18) F#sus4-3. As m. 17 will later confirm, the first F# differs from the second F# in that the third of the chord, A#, is merely a passing chromatic tone between the G in the previous root-position E major triad and the B in the succeeding first-inversion E major. Measure 15's a#ø7 chord marks a modulation into B major, found in the next measure, as it represents a standard leading-tone progression. Understanding mm. 13-16 now in the key of B, we can label F#7, E/G#, a#ø7 and B respectively as V7/V, IV6/V, viiø7 (modulation) and I (new key). Accordingly, the c#7/E that begins m. 17 is a ii7 in the key of B major, while the C#7/E in the latter half of the measure — having become a major chord by the sharpening of E to E# — ultimately changes the label to V65/V. This is because C#7/E tonicizes the following measure's F#, which — unlike the F#7 in m. 13 — becomes a half cadence in the key of B. Thus, the syncopated rhythms throughout these

measures leading up to the fermata help destabilize the key of E and usher in the new key, B major, toward the end of the phrase.

A similar use of syncopation appears in mm. 41-44, which begin a new phrase back in the original key of E major with the following chordal sequence: m. 41) B - E/B, m. 42) B7 - E/B, m. 43) B7 - E/B, m. 44) B. Since the E major triad remains in second inversion, this musical sentence is simply a dominant prolongation, more importantly featuring a couple of syncopated rhythms: mm. 41 and 44 are composed of an eighth, two sixteenths and four eighths, while mm. 42-43 share a pattern of an eighth, two sixteenths, eighth, quarter and an eighth — with a rhythmic tie in the upper hand between both mm. 41-42 and 43-44. These measures lead up to a curious d#°7/A in m. 45 and a G# that lasts from mm. 46-49 before giving way to a b#°7 in m. 50 and c#/E in m. 51. Although there is technically no modulation here, because the music continues uninterrupted by a structural cadence, this phrase does use tonicization. The emphasized G# strongly suggests a V-i resolution to c#, whose key is in fact rein-

forced by the b#°7-to-c#/E LTIP (Leading Tone Inverted Progression), which is a commonly used voice-leading technique similar to the leading-tone cadence from m. 15-16. The d#°7/A therefore acts as a pivot chord — it is the vii° chord in the key of E major, but it functions as a predominant substitute in C# minor. The chord labels for mm. 45-51 thus read as follows: m. 45) ii43/vi (pivot), mm. 46-49) V (repeated dominant in new tonicized key of C# minor), m. 50) vii43, m. 51) i6. In this way, the rhythmic disparity in mm. 41-44 prepares the listener for the temporary key change that comes immediately afterward.

These two prominent examples in Scarlatti's piece demonstrate that syncopation is associated with key change in this sonata. Weakening of the key via rhythmic alteration, present in mm. 12-18 and 41-51, exemplifies a recurring compositional theme for Scarlatti. Appearing many more times in the piece, Scarlatti's strategic juxtaposition of these two musical elements creates a unique relationship between rhythm and harmony that is indeed motivic throughout his E major sonata.



WandaVision: Jimmy Woo and More

By Ezra Emerson

WandaVision. The name makes the show sound so predictable and yet it was anything but. I am in the YU Marvel Cinematic Universe (MCU) groupchat and after every episode there were theories, and often plausible ones at that, being thrown around left and right. We talked about a potential Dr. Strange cameo (never happened), if Ralph was actually a codeword for Mephisto (It wasn't, although his last name reveal was quite the laugh), if the last three episodes were going to be an hour each (they were less than that) and so on.

As the show progresses, you can see how badly Wanda wishes Vision was still alive (a little chazara [review] for those who forgot, Wanda killed Vision thinking it would save the world, only for Thanos to redo time and then take the stone from Vision, only to kill him again). She cannot bear to be alone so what does she do? She

goes to NJ (most self-hated state ever), traps a bunch of people in Westview (it's not real), reincarnates Vision, and voila everything is normal again (except for the unintentional creation of a new TV show).

I would go more in depth, but there's too many tiny details so I'll just pick my favorite parts. A great scene in my opinion was the magic show scene back in episode two. Note to future-self, never give your robot gum (it makes them tipsy). During that scene you could tell the audience was skeptical and Wanda had to make her act up as she went along, which was definitely funny to see. Another part I liked was when the whole family came prepared to fight as one and made a great family superhero pose in the series finale. For some reason I definitely thought I saw that somewhere before, and sure enough there's a similar superhero pose scene in the Incredibles (take five seconds for the nostalgia to hit you, then breathe). That episode to me was a tearjerker (especially the ending),

but at least it had some nice fun moments like this.

Another great moment was the Pietro reveal (spoiler alert: really Ralph Bohner) at the end of episode five. Even though he does turn up to be a bad guy in this show (not at the moment of being introduced, but you can tell something's up), it's still cool to see a special appearance being made, especially since X-Men is still popular. Pietro is just that cool guy who is also a really cool uncle, except for when he is under a spell by an evil witch. I also love how one of Wanda's kids takes his powers which can definitely hint at a possible show where the twins become the next Wanda and Pietro (@disney???). One last part I liked was the ending of the series finale. Yea I know, real tear jerker and all. I don't really think I have to explain the beauty behind it (unless you the reader has not watched the show, which then you probably should not have read this article if you were planning to watch it).

And obviously last but not least, I want to mention Jimmy Woo (or as I like to call him Magic WOO) and Darcy. For starters, Jimmy is brilliant and very witty, back in the Ant-Man and the Wasp days and now in WandaVision. Plus, he can do magic (hence Magic WOO), with the beautifully executed card trick when Monica pulls up to Westview. In terms of Darcy, don't mess with her until she gets her cup of coffee. Don't make her wait any longer for coffee then SWORD did or else she might get really pissed. She also makes a lot of great jokes here and there which are really key in striking the balance between comedy and drama.

Besides the credits taking up a long time (which shouldn't really have to happen anytime, but here we are) and the fact that there were only nine episodes, I am very pleased with the show and its production. This is a great segway into Falcon and the Winter Soldier which is a little more serious but should still have comedy in it.

YU Observer April Poetry Feature: Sanctuary

By Efrat Malachi

Each month, the YU Observer sends a call to YU students for poetry submissions following a specific theme. This month, the theme was "Sanctuary", and we are featuring Efrat Malachi's piece, 'Sanctuary'.

From tsunamis in your eyes to
parades in your heart
It's all a sanctuary
From cracks in your nails to the
silk in your smile
It's all a sanctuary
From cavities in your courage to
pits in your fear
It's all a sanctuary

From battles in your walk to the
symphonies in your talk
It's all a sanctuary
From the good to the bad to the
ordinary
It's all a sanctuary
if you make it to be

Do you want to see your writing published? The theme for May's poetry submissions is "Catharsis". Send all submissions to theyuobserver@gmail.com by May 10.



Electric Vehicles: Race to the Future

By Jake Sheckter,
Staff Writer

Take a moment to imagine what a race to the future might look like. Many of us hear the word “future” and think of flying vehicles, robots, space travel or other concepts we’ve probably seen in a sci-fi movie. However, this race is a lot less theoretical than you might have thought; in fact, it’s already begun. But why is this race occurring, who are the competitors, who is the leader and where is the finish line?

In 1996, General Motors released what could be called the catalyst for all electric vehicles today: The GM EV1. While being the pioneer of fully electric vehicles (EVs), the EV1 had just two seats and could only travel about 50 miles on a charge. Due to the costly production costs (~ \$1 million per vehicle), the impractical distance per charge, and overall lack of demand, the EV1 was discontinued in 1999. 1996 also happened to be the same year the auto industry successfully lobbied against a mandate from the California Air Resources Board to make more electric vehicles. Although the electric car has had a rough past, there has been a realization that industry executives and analysts have made all over the globe. They believe society is approaching a tipping point where the mass adoption of electric vehicles becomes inevitable due to falling battery costs, increasing regulatory pressures, and growing government incentives. The International Energy Agency (IEA) predicts the adoption of electric cars will be nearly 15 times higher in 2035

than it was in 2019.

As the race for the EV market share gradually takes form, numerous contenders have risen up to the challenge. Newer disruptors in the industry such as Tesla (NASDAQ: TSLA), NIO (NYSE: NIO), XPeng (NYSE: Xpev), and BYD have exemplified the importance of rapid innovation and first-mover advantage. These newer EV companies also have the benefit of not having to carry around the “baggage” of large dealership networks, historical unions, or having to transition entirely from combustion engines. On the other hand, well-established car manufacturers like Volkswagen (Ticker: VWAGY), General Motors (NYSE: GM), and Ford (NYSE: F) maintain the upper hand when it comes to brand recognition, experience, and most of all production.

Every manufacturer entering the EV race comes with their own strategy, goals, and motivation. Split into a few larger groups, we have Germany, U.S.A, China, and Norway leading the world’s EV innovation.

Germany:
Volkswagen’s luxury Audi brand released the e-tron in May of 2019 with the potential to travel 400 kilometers (nearly 250 miles) on a single charge. The German group which additionally owns Porsche, Bugatti, Skoda, Lamborghini, and SEAT is making an incredible transformation, proving that a carmaker which has relied on combustion engines for over 100 years can produce EVs. Until recently, Volkswagen’s attention was on improving its diesel engines to become more fuel efficient and affordable with the hope of over-

taking Japan’s Toyota. Many wonder whether Volkswagen’s radical transition to EVs relates to their massive diesel emissions scandal in 2015. VW has since been fined over \$30 billion in penalties and billions more to flip their factories to produce its modular electric car production platform (MEB), hoping to further reduce costs by producing its own batteries. The challenge that has faced Volkswagen is how to market their EV brand correctly as “EV” has become synonymous with Tesla. For the brand’s head of electrification, Stefan Niemand, the answer is found in what Audi has been successfully doing for over a century: building cars that people want to drive. The group aims to produce an electric or hybrid version of every vehicle in its lineup in the next few years, planning to launch 70 new EV’s by 2028, and making 4 out of every 10 cars it sells electric by 2030.

U.S.A/Norway:
Tesla quickly captured the United States EV market, expanding their vehicle lines, and beginning to expand worldwide. Tesla also caused major ripples in the automaker industry on January 8, 2021 when their company valuation grew to a record \$844 billion, making Tesla worth more than all other automakers combined. Despite Tesla only being responsible for less than 1% of world vehicle sales, Ford, on the other hand, plans to double investments in EVs and charging infrastructure. They have also been attempting to change the traditional idea of what an EV looks like with the release of the Mustang Mach-E, staying loyal to the classic muscle car look. General Motors’ announced their goal to achieve

zero emissions by 2035. GM brought up the topic of electric vehicles and introduced their new EV batteries in their humorous Superbowl advertisement featuring Will Ferrell’s concerns and complaints regarding America’s EV position compared to Norway.

“Did you know that Norway sells way more electric cars per capita than the U.S.? Well I won’t stand for it,” he says in the commercial as he punches a globe. As incredible as it seems, more than 54% of new vehicles registered in Norway last year were electric, compared to the USA’s mere 2%, placing Norway in the lead for most EVs per capita (18.9 people per EV). Norway’s Audi ad featured Game of Thrones actor Kristofer Hivju, known as Tormund Giantsbane in the show, picking up a globe like the one in GM’s commercial and states “You want to do this to us? To me? To the world? We’re trying to save the world. Save it!”, along with the slogan “Don’t hate. Imitate.” Norway hasn’t necessarily been so well-off with their EVs because of the population’s concern for the climate, rather due to government policies and incentives. While these lighthearted ads bring up the joking rivalry between the U.S. and Norway, this exchange represents the very real struggle to become a world leader in climate and automotive change.

China:
China has definitely taken the EV initiative, leading the world in the

[Continued on following page](#)



The Suez Canal Crisis

By Amalya Teitelbaum,
Business Editor &
Social Media Manager

If you have access to any sort of social media, it would have been nearly impossible not to have heard about the blocking of the Suez Canal. The Suez Canal, which runs north to south across the Isthmus of Suez in north-eastern Egypt, required over a million workers and 10 years to build, and it was blocked by a single ship. In March 2021, the canal was blocked for six days after the grounding of Ever Given, a 20,000 TEU container ship.

Now how exactly did a giant ship get stuck in the canal? It is not exactly your typical everyday occurrence. To sum it up, after powerful winds forced the ship aground on one of the canal's banks, it was big enough to block nearly the entire width of the canal, producing a large traffic jam in one of the world's most important maritime arter-

ies. This caused the blockage of hundreds of ships on each side of the canal. This of course had a major impact on commerce and businesses.

“Aside from the delays directly caused by the closure, there is the inevitable bunching of vessels that occurs as they call at their next ports and as we work through these clashes, we will feel the ripple effects of this closure for some weeks to come,” Ahmed Bashir, Maersk's head of Global Execution Centres, said in a video posted by the company on YouTube. Thousands upon thousands of materials and goods were blocked on their journey to certain ports. These shipping delays could impact everything from clothes to utensils to highly necessary medications. According to Agence France-Presse, experts estimate that between \$3 and 9.6 billion worth of goods is now stuck or delayed in transit because of the Ever Green's mishap. Take oil, for example, a substantial amount of it is transferred through the Suez Canal.

Between 5% and 10% of all seaborne oil is transported through the Suez, meaning that for each day that the ship remains stuck, it delays the shipment of another 3 million to 5 million barrels of oil per day.

The Guardian as well reported that at least 20 blocked ships had livestock on them. So besides the concern of people receiving goods on time, there is now concern regarding the wellbeing of the livestock. Gerit Weidinger, the EU coordinator for Animals International, told the Guardian: My greatest fear is that animals run out of food and water and they get stuck on the ships because they cannot be unloaded somewhere else for paperwork reasons. ... Getting stuck on board means there is a risk [for the animals] of starvation, dehydration, injuries, waste buildup so they can't lie down, and nor can the crew get rid of dead animal bodies in the [Suez] canal. It's basically a ticking biohazard timebomb for animals and the crew and any person involved.

The Suez Canal handles over 10% of global trade, making it an essential passage. Each blocked day disrupted billions of dollars worth of goods. Some companies started telling their ships to re-route, others were stuck there for days. “It's a terrible mess,” said Anthony Fullbrook, president of OEC Group's North American region. “There's already a shortage of equipment, of space, everything's operating at peak capacity ... It's already slowly melting down, and this will just exacerbate it,” he added.

Thankfully the blockage ended on March 29, with the final blocked ship passing through on April 3. But as Ahmed Bashir, Maersk's Head of Global Execution Centres said, it could be weeks before trade and commerce are back to normal. Who knew a boat could cause so much trouble?

Electric Vehicles: Race to the Future cont.

number of EVs and charging stations suited for dense urban areas. Today, nearly 47% of all electric vehicles are located in China, according to the IEA. New vehicle registrations climbed to a record high of 9.66 million, according to China's Ministry of Public Security. China's EV front is led by three automakers: NIO, Xpeng, and BYD. In March, BYD recorded 24,218 EVs sold, demonstrating an increase of 97.6% compared to March 2020. NIO record-

ed first quarter sales of 20,060 EVs, beating the same quarter last year by an extreme 423%. Lastly, Xpeng comes in third with 13,340 sold EVs, also up an incredible 487% from the same quarter last year. Regarding import competition, Tesla sold 35,478 locally produced EVs in China in March.

In 2010 there were roughly 17,000 electric cars on our roads, and by 2019 that number reached nearly 7.2 million. Over nine

countries now have more than 100,000 EVs on the road, and at least 20 countries reached an EV market share above 1%. To date, more than 17 countries have announced 100% zero-emission vehicle targets through 2050, with France being the first country to put this goal into law with a 2040 cutoff. As battery costs decrease, battery capacity increases, and governmental climate policies are enforced we are beginning to see significant change in the way people treat

the automotive industry and other climate-impacting sectors. It's hard to imagine a world without combustion engines, but eventually, electric cars will just be cars. The future doesn't creep up on us overnight, it presents itself through each step we take forward. It is our job to ensure we keep taking meaningful steps.

Author Chat with Scott Shay: Achieving Jewish Identity in a Successful Career

By Amalya Teitelbaum,
Business Editor &
Social Media Manager

When students graduate from Yeshiva University, many of them have the same question on their minds. How will I continue to incorporate Judaism into my career and everyday life? Sy Syms got the honor of hearing the answer from a leading businessman, Scott Shay.

Scott A. Shay serves as Chairman of Signature Bank which he co-founded in 2001; the bank has become one of the best banks in New York for private business owners. Since 1980, Mr. Shay has been involved in the investment banking and venture capital industries. Mr. Shay has been Managing Director/Partner of Ranieri Strategies LLC and its predecessors (“Ranieri”) and a partner of Hyperion Partners since 1988. Before joining Ranieri/Hyperion Partners, he served as a director and a senior

member of the mergers and acquisitions department of Salomon Brothers, Inc.

On top of being very successful in business, Scott is the author of two books. His second book, “In Good Faith: Questioning Religion and Atheism”, has been recognized as one of the best books of 2018 by Mosaic Authors and earned a finalist award from National Jewish Books. This book examines atheist arguments against religion with a modern eye while exploring the relationship between reason and religion. Mr. Shay’s first book “Getting Our Groove Back” ponders and proposes ways to reintroduce American Jewry. How does one at the top of the Wall Street pyramid have the mindset to sit down and ponder this? When asked Mr. Shay replied,

“So I’m one of the many people that feel like the Jewish people were put here for a purpose not

just to make more Jewish people not just to propagate our own. I think we were here to be a vehicle for the nations to be blessed and to bless the nations, which means taking an active part in the world and I very much have been worried for years about the Jewish community and whether we’re fulfilling our mission. I think being Jewish means for me we have the opportunity to make this planet a better place and how do we do that while we maintain our Jewish particularism? By having a strong Jewish identity and engaging with the outside world and to me that’s been the central card, the central coupling that I’ve tried to do throughout my life.”

Yes, our mission as Jews, as a guiding vehicle in this world is not only to have a strong Jewish identity but to engage in the outside world as well. Our Judaism is core to who we are and we all aspire to lead successful careers in the outside world. It is import-

ant to do these two things not only in a way where they don’t conflict but in a way where they wholesomely complement each other.

Scott concludes with his Golden Rule as he called it in his books. Don’t do what to someone else which you wouldn’t want to be done to you. He uses this to talk about how Jews should approach observing melachot (commandments) such as keeping Shabbos, Yom Tov (Holidays), Chol Hamoed (intermediate holiday days), and fasting on fast days — if you took off work, to always repay that favor. Don’t take off for Shavuot, a day that is important to us, then go take off Christmas which is important to other people. People always remember this, and it goes a long way.

NYC Legalizes Marijuana

By Abigail Grigoryan

On March 31, 2021, New York Governor Andrew Cuomo signed the Marijuana Regulation and Taxation Act (MRTA) into law, making New York the 15th state to legalize recreational marijuana. Under the MRTA, adults who are at least 21 years old may possess up to three ounces of marijuana and up to 24 grams of concentrated marijuana, even though under federal law, marijuana is still classified as a Schedule I controlled substance and therefore is not legal. Nonetheless, the new legislation affirms that law enforcement won’t be able to arrest or prosecute individuals for possession of marijuana up to 3 ounces.

Over the next few months, state officials will be examining regulations that will affect what kind of marijuana you can buy, where you can consume it, and who will be able to sell it to you. The office of New York Governor Andrew Cuomo stated that “the legislation could create up

to 60,000 jobs and generate \$350 million in annual tax revenue for the state. A total sales tax rate of 14% includes 9% allocated for the state, 3% for the municipality where the sale is made, and 1% for the county. From that 9%, 40% has been earmarked for communities disproportionately affected by prior drug laws, 40% for schools and 20% for drug treatment and education”. The legislation was created by the Office of Cannabis Management which will regulate the sale and distribution of both recreational and medical marijuana. The board will consist of five members, with three members appointed by the governor and one appointed by each house of the legislature

This legislation has reopened the issue of those imprisoned for possession, and the courts have already decided that anyone that has previously been convicted of possessing an amount of marijuana now under the legal limit automatically will be subject to expungement and re-sentencing. During the announcement,



Governor Cuomo stated that the legislation “embraces an industry that will grow the Empire State’s economy, and prioritizes marginalized communities so those that have suffered the most will be the first to reap the benefits.” The new legislation would create licenses for growers, sellers, producers, and businesses regarding where users could smoke. The new legislation intends to address some of the economic inequalities and harms generated by marijuana enforce-

ment. 40 percent of the proceeds would go to a new social justice fund for programs that help those harmed by marijuana arrests. Nonprofits and local governments will also be able to appeal for funding for plans like job employment and housing.

SSSB Club Profiles: Yeshiva University Stock Exchange

Nathan Hakakian on behalf of
the YU Observer

Club Name: Yeshiva University Stock Exchange (YUSE)

Heads: President Jake Sheckter, VP Eli Itzhaky, VP Eli Longman, Mitch Goulson

Relevant Campus(es): Wilf, Beren

What is your club's mission statement?

To help make the world of business and investing accessible, understandable, and enjoyable for Yeshiva University students. Why is this club important? In today's age, staying up to date with financial trends, and opening up new sources of income for ourselves has proven to be a potentially crucial element of our day to day lives. By making the stock market and related sectors understandable and engaging, we believe we are providing our members with a great service, while simultaneously building a welcoming and knowledgeable community.

What was your pull to get involved in/start the club?: We recognized the public interest and need for an active-daily,

stock market club. Throughout the Covid-19 pandemic, more young adults have gotten involved in the stock market than ever before; where there's a will, there's a way. We scaled up as quickly as we could, added more offerings to our members consistently, and the public interest grew with us.

What are some things your club has done in the past?

- We've established a public discussion board for news, updates, public education, articles, opinions, and more regarding the stock market, cryptocurrency scene, and other business-related sectors.

- We've initiated the YUSE Daily Stock Tip program, where a different stock is presented to the group by a different member each day, in a quick and easy to understand post, every morning (On days when YU classes run and the market is open), and we haven't missed a day since.

- We've coordinated with the Yeshiva Student Union to bring in a popular YouTuber and stock analyst as a guest speaker for our members and the student body.

- We've also started the YUSE website, where all stock tips, future events, and club info can be found.

- Most recently, we've expanded our news, updates, and presence to both Instagram and Twitter under the username @Yusegroup.

What are some plans you have for this semester/future semesters?

We plan to bring in additional guest speakers, hold online and in-person events, potentially start a newsletter, offer YUSE club merch, and more.

With COVID, how is your club adjusting?

We launched our club during the pandemic, with a strong foundation in online communication and operations. We will continue to plan tentatively for the transition to on-campus activities to figure out the best way to serve our members.

What is your advice to someone looking to get involved on campus?

There is an endless number of ways to get involved on campus. Find something that you feel you

can add to or are interested in, then feel free to reach out and get involved. There are a few ways to get involved with the YUSE, please feel free to contact an admin member at any time.

Anything else to say about your club?

We have become one of the largest and fastest growing clubs in YU history for a reason. With over 200 members, the community we have been creating is highly connected and constantly improving. From experienced day-traders to those with little to no investing/market experience, the YUSE caters to a wide range of experience levels in an effort to address everyone's stock market needs. We look forward to continuing to provide the service we do and to ensure that our members are educated, informed, engaged, and connected.

Are you a YU undergraduate club head interested in seeing your club featured in a future edition? Email us at theyuobserver@gmail.com with your club name and the names of the club heads!



The Long Term Adverse Effects of Overworking

By Batia Segal,
Business Editor

Recently, I have been listening to Elon Musk speak about productivity and he said something that stuck out to me.

“Work twice as hard as the average guy. If other people are putting in 40 hours in a week, and you're putting in 100, you will achieve in four months, what it takes them a year to achieve.”

After hearing this, for the next month, I thought about this deeply. Okay, logically this makes a lot of sense. The more you work, the more you get done and the more a person gets done, the more money they will make. What about rest?

What are the long-term effects of this? According to the New York Times, research suggests that there is a direct link between lack of rest and lower cognitive performance. Lower cognitive performance is not only bad for the individual but the company takes a toll as well. A company that has a bunch of employees that are functioning at lower cognitive performance prevents the optimization of their analytical skills. In turn, this lowers productivity.

An eye-opening study by John Pancavel finds that for the first 49 hours of the workweek there is a direct correlation between the number of hours put in and productivity. In other words, the more employees worked, the more is

achieved. After around 50 hours, “employees still produced more the more they worked, but the output for each additional hour worked started to shrink. And after about 64 hours, productivity collapsed.”

Knowing this to be true, why do investment banks still assign their employees 90-100 hour work weeks? The answer is simple, they don't really care. Fine, the employees will burn out after a couple of years but they have hundreds of newly graduated college kids ready to take on the grueling job. Here I am simply describing a problem, but a solution is more complicated to come up with. Even if Goldman Sachs decides to mandate that employees only work 50 hours a week, the employees may end up

working more due to the cutthroat nature of the industry. A smart way to implement a solution would be to offer bonuses to those who efficiently finish their work within the 50 - 60 hour time frame. This may reduce burnout and increase productivity. Ultimately, the issue is obvious but the solution is more complex.

Thank you for reading!
If you have any
questions, comments,
concerns or want to
get involved, reach out to us

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We would love to hear from you!