



# Yeshiva University Observer

The Official Newspaper of Stern College for Women

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## Azrieli Expands Courses to Main Campus

### Midtown Students Fear Uncertain Future of Graduate School on Campus

By Adina Levine

In a critical decision with serious ramifications for the midtown campus, the Azrieli Graduate School of Jewish Education and Administration will relocate its Deans Office and half its classes to Yeshiva's main

campus in Washington Heights. The expansion, which will occur next semester, will practically double the number of Azrieli classes, and split the graduate school between two campuses.

"The decision has been made," asserted Vice

President of Academic Affairs Dr. Morton Lowengrub. "We are getting the office ready uptown."

Recently released, the Azrieli spring course schedule includes six courses to be taught uptown as well as eight midtown courses.

The implications of what this might mean for the midtown campus in terms of setting precedent that would leave the midtown campus without a graduate school has troubled some students. The practice of adding classes exclusively uptown may mean that the balance is ultimately going to shift uptown.

"What is the intention behind this move?" questioned Alexandra Beard,

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Mikey's parents Dr. Nina and Judge Daniel Butler help him put on his cap and gown

## Butler Graduates YC in Special Airport Ceremony

By Miriam Colton

It wasn't in Madison Square Garden with row upon row of graduates. On December 6th, Yeshiva held a different type of graduation - in the Pittsburgh airport. And Mikey Butler was the only graduate in this special ceremony.

Mikey Butler, 22, a YC student who suffers from cystic fibrosis, has not been able to leave the hospital since mid-September, missing most of the fall semester. A few days before the graduation, Mikey's cystic fibrosis specialist gently told him that he would not be able to make it to campus in time for finals, and that he should hold back from registering for the spring semester.

In a remarkable turn of events that Thursday afternoon, Butler received his well-deserved degree in the presence of Rabbi Lamm and nearly 50 of his family and friends. Many of those attendees drove or flew to Pittsburgh on less than 72 hours notice, for this special graduation ceremony that no one wanted to miss.

Tuesday of that week, Mikey's parents, Nina and Danny Butler, received a call from Rabbi Lamm. He informed them that he would personally be flying to Pittsburgh on Thursday to confer a Bachelors' degree on Mikey, marking the first time Rabbi Lamm has personally presented a degree to a student. The hitch was that Rabbi Lamm could only be on ground for a total of 90 minutes - so it was arranged that the graduation would take place in the Port Authority Conference Room of the airport.

At 4:30 that afternoon, Mikey was brought to the airport thinking that Rabbi Lamm had come to fulfill the special mitzvah of *bikur cholim*, visiting the sick. When he entered the room decorated with graduation balloons and posters, he was shocked to see the dozens of family and friends gathered there. "I was flabbergasted," said Butler in an interview with *The Observer*. "When I looked around the room it was like an episode of 'This is Your Life.' People were there from all aspects of my life, some driving all day,

*continued on page 11*



New Azrieli office will be located on third floor in main campus library

## Surprising Lack of Feminism Characterizes SCW Campus

By Caryn Litt

Recently, one SCW sophomore has begun planning an all women's Kabbalat Shabbos. The proposal calls for an option for SCW students to have a separate Kabbalat Shabbos from the minyan provided by YC students and then to join the minyan for maariv. Still in its incipient stage of development, the idea will need Rabbinic and administrative approval.

While this news might impress some students as being revolutionary, the raising of such a proposition points to an interesting,

and somewhat incongruous, phenomenon for an all women's college: the noticeable lack of feminist activity on campus.

According to Dr. Ephraim Kanarfogel, Chairman of the Rebecca Ivry Department of Jewish Studies, there has been no request or discussion about anything related to women's tefila groups in the past four or five years. Whenever students had expressed interest in women's tefila groups before that, says Kanarfogel, "We directed students to appropriate places off campus and provided access to those places."

There have been other recent attempts to bring a greater awareness of women's issues to the campus. Last semester, Nechama Ruza, now an SCW senior, came up with the idea of a "Women's Club" that would devote itself to teaching adolescent girls about Jewish sexual ethics and giving them an appreciation for their bodies, as well as would volunteer in battered wives homes.

According to Ruza, the idea was discouraged by administrators, who told her that TAC already took care of chesed activities. Although TAC does

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## New Dean of Cardozo Appointed

By Jessica Jacobs

On November 16, 2001 Dr. Norman Lamm announced the appointment of David Rudenstine as Dean of Benjamin N. Cardozo School of Law. Succeeding Paul R. Verkuil, who has served as dean for the last four years and will continue to serve as a professor at Cardozo, Rudenstine's appointment became effective immediately, even though it was in the middle of the semester.

After an extensive nationwide search, we concluded that David Rudenstine was the most

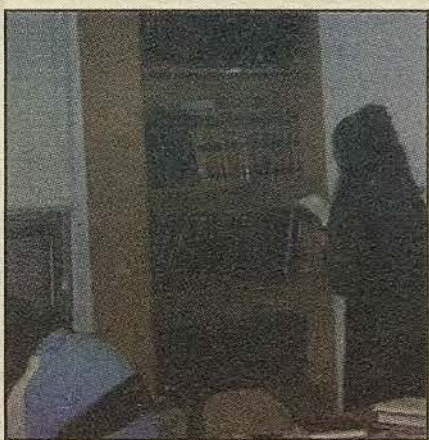
qualified and committed candidate for the job," said Dr. Lamm. "He is a distinguished legal scholar, one of our most beloved professors, and he has the energy and enthusiasm to lead Cardozo during this new century."

Interestingly, Rudenstine is the first dean to have been drawn from the faculty of the school for the deanship in the school's entire 25-year history. As such, he "feels very privileged and

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### Religious Life on Campus



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I N S I D E



Yeshiva Students Wounded in Zion Square Bombings

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*Students Before Bombing*



Chanukah Lights up 34th Street

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*Zelda Braun, Assistant Dean of Students Services*



Investiture of Dean Bacon

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## UPCOMING EVENTS

### December

(Basketball) Lady Macs vs. Mt. St. Vincent AWAY 7:30pm  
 18 - SOY/TAC/SSSB: Dr. Snow "Ethics and Morals in Corporate America"  
 8pm  
 19 - Israel club- beginning of series of film nights  
 21-22 -Observer/Commentator Shabbaton  
 24 - TAC speaker: Rabbi Nissel  
 25 - Jan 1- Reading Week

### January

1-9 - finals  
 10-20 - Winter Vacation  
 23 - Lady Macs vs. SUNY Farmingdale 8pm AWAY  
 25-27 - Mock Trial  
 27 - Lady Macs vs Purchase College 2pm HOME  
 28 - Sephardic movie night  
 29 - Lady Macs vs. SUNY Old Westbury 7pm AWAY  
 30 - SOY/TAC/SSSB: Mr. Joel Hillel 8pm  
 31 - Fencing: CCNY 7pm HOME  
 Lady Macs vs Baruch 7:30pm AWAY  
 Save the date: SOY Seform Sale Feb 3-13

### February

4 - Lady Macs vs. St. Joseph's (Bklyn) 7:30pm AWAY  
 5 - TAC: Rebbetzin Rosensweig  
 9-10 - Lady Macs HVWAC Tournament  
 10 -Fencing Bard, Drew University, USMMA, Hunter, City College 10am  
 AWAY  
 10-12 - YUNMUN  
 12 - Lady Macs vs Medger Evers 7:30pm HOME

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# Message from the Editors



Adina Levine  
Editor-in-Chief

It took nearly four months of living on 34th Street before I noticed that there was no Fourth Avenue. I regularly crossed Fifth Avenue on my sprint to Penn Station and occasionally ventured to the Haagen Dazs on Third Avenue, but I never noticed the lack of the number in-between. Realization dawned only after designating the southwest corner of 34th and 4th as a meeting place and discovering the impossibility of assembling at the said location.

It took six months of running late to class twice a day along the sidewalk of 34th Street before I learned that there was a post office on the block. I passed the three mailboxes indicating the post office's whereabouts when I trekked to 8th Avenue to buy a stamp and shlepped my mail home on the Long Island Railroad to mail a letter before my friend offered the valuable advice that I should open my eyes to take cognizance of my surroundings.

It never fails to amaze me the degree to which some college students can walk around in a fog, myself included. The most prominent display of this inner absorption is evident from our lack of knowledge of current affairs, as the paltry stack of unread *New York Times* subscriptions in Brookdale attests. I mentioned one mayoral candidate in passing before my friend asked me to repeat myself. "Who?" she inquired after I reiterated the name, and when I expressed incredulity at her inability to recognize the name of the prominent mayoral candidate, she pardoned herself by saying that she wasn't from New York. In a conversation recounting that Tino Martinez was on *onlysimchas.com*, a student responded, "Does he go to YU?" On the day of the SCW Open House, a student representative remarked that she had hit traffic because of the General Assembly meeting, before another student interrupted to exclaim, "Is the United Nations around here?"

But this phenomenon extends even further. Students aren't only uninformed regarding world news; they often display a gross apathy even to events closer to home. I have overheard students who didn't know that there were two libraries in a protracted discussion as to where to access reserved material. Okay, I thought, maybe they were inexperienced freshmen who had yet to participate in a tour of the campus. But as I became acquainted with another student who wasn't aware of the academic advisement department, a third who had yet to discover the cafeteria in Koch, and another who couldn't locate the beis midrash in Brookdale, I wondered how many freshmen there could be in this school. And then it dawned on me that maybe it wasn't just freshmen who didn't know their campus.

Perhaps students can be excused – or, if not, at least understood – for

expressing disinterest in events that do not affect them on a day-to-day basis. The war against the Taliban may be considered interesting only through the lens of how the slaughter is affecting the economy, which in turn affects the price of gas that the student must utilize on a road trip during January vacation. But the remoteness of the action may relegate this news to the backburner even then. How can a college student be expected to feign interest in the current shaping of international policy when the crisis of midterms and finals, not to mention the chaos of determining which friend is speaking to which roommate on which day, necessitates full mental attention?

However, the lack of knowledge regarding our university is less understandable. For, even if I could exempt the hassled college student from worldly knowledge, how could I excuse the lack of awareness regarding actions that directly affect her, namely the services of her university? The opening of a new dorm, the building of a cafeteria, the addition of an academic advisor – these are all occurrences that not only directly affect the student, but are designed specifically for the student. The student who neglects to read about their developments is spurning the university's benefits. Is it too much to expect the college student to go beyond accepting the information she is given and take a proactive stance in her education, and to understand the hierarchy of power as to where this education is coming from?

Not only do students have a *right* to know about the going-ons in their university, they have a *responsibility*. The student who walks around uninformed about world events may come across as unintelligent, laughable, and foolish, but the bottom line is that she is hurting only herself. She has no responsibility to President Bush to read about his latest speech, because her power of change is limited to her ballot. However, when this apathy manifests itself on the university front, the student is not only hurting herself, but is hurting her fellow students and her university. The equation is simple: A student who does not know about the university's protocol and benefits cannot ever effectuate change. And a student who not only declines to participate in changing this school but refuses to even read about its occurrences is giving the university a slap in the face.

When I consider the students who use this newspaper as their source of information, I believe we are performing a service to the school. And when I contemplate the masses of students whom we are not yet reaching, I pity them and their university that they will call their alma mater because they accepted an education but they didn't create their college experience.



Miriam Colton  
Editor-in-Chief

More than a year ago, Rabbi Herschel Schachter came to the midtown campus for an "Ask the Rabbi" session. Organized by TAC, it was originally intended to last for an hour. However, so many Stern students came so well-prepared, with questions ranging from issues of Shabbos to the hashkafic nuances of Torah U'madda, that the session extended for hours.

This scene was reminiscent of my year studying in seminary in Israel, where it was the norm for women to form connections with the rebbeim. Back at Stern, many students continued to address their questions to their teachers in Israel. However, a year or two later, these connections tend to lessen, because it is simply a hassle to email or call Israel with every issue that arises. Additionally, the rebbeim are not always familiar with the situations at Stern and thus their advice, while valuable, is distant.

Personally, I once initiated a discussion via email with one of my rebbeim concerning the guidelines of *lashon hara* for journalism. He graciously suggested a lengthy article for me to read on the topic, which we could later discuss, but the impracticality of an intricate discussion via email made the possibility comical. Also, if I want to discuss the newspaper, I would prefer a rabbi I saw frequently, and with whom I had an ongoing relationship; however, at Stern this rabbinic figurehead is non-existent.

As an example of this lack of guidance at Stern, a discussion I had last week with a group of friends in the caf led to the topic of women learning gemara. One student was adamant that women should be encouraged to learn gemara, while another, equally vehement, claimed that it was in violation of many a prohibition. After much back-and-forth, it became clear that our individual stances revolved around real halachic issues. And then we were stuck, with no one to consult.

Stern students have no available halachic authority to turn to, particularly regarding hashkafic issues that require personal relationships. While a Mashgiach Ruchani does exist on campus, his role is limited to a once-a-week shmooze and bi-weekly classes. Professors teach Judaic studies classes, but are only available for consultation during limited hours, and then exclusively by dogged student initiative. And while there are rabbis at Stern who teach halacha, there is no rabbinic figure that has or wants

hashkafic authority.

In this issue of *The Observer*, we discuss religious life on campus with the anticipation of initiating a necessary dialogue on campus. By conversing with students and exploring venues of change, it has become evident to me that Stern needs to forge its own religious community. We need a proper *beis medrash* and we need a place to *daven*.

But a key solution to this problem of religious life appears simple: Stern administration must institute a shiur structure for the Judaic Studies department. Learning daily with a fixed group of student and a set teacher will promote a sense of community. Students will have the opportunity to form a relationship with their rabbi in a natural way, through an interactive style of learning. Now, if a student has a question, she will have an obvious person to whom to direct it.

Yet, while this need for an independent community is central to midtown life, it's also crucial that we strengthen our connection to the university as a whole. Four or five of the main roshei yeshiva uptown should rotate weekly at Stern for a shoel umashiv session like the one Rabbi Schachter held. The rebbeim of RIETS are the halachic authority at Yeshiva and give it religious credence. For the women of SCW to create a religious life they need the backing off and connection with this religious authority. The result will be a religiously unified Yeshiva community, all ultimately sharing the same leaders.

On Thursday, flyers were distributed in school publicizing the Torah Shield mission to Israel. The mission will include 200 students, split equally between the two campuses. Notably, the roshei yeshiva are joining the mission. So not only is Yeshiva showing solidarity with Israel, but equally important, Yeshiva is coming together as a unified university with the rabbis at our helm.

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# Letters to the Editor

## The Empty House

To the Editors:

Urgently needing a book from the SCW library, and unwilling to rely upon the somewhat fickle interlibrary loan system, I was forced to travel to Stern College on a recent Thursday night. I apologized to my late-night chavrusa and boarded the 10:30 shuttle after maariv, reaching the library just before closing at 11:00. After checking out my book I had some free time before the departure of the next uptown shuttle.

Students of Yeshiva College crown Thursday night as 'mishmar night.' Regardless of the time constraints imposed by our Herculean ideal of a *torah u'madda* education, we set aside Thursday night for learning. An assortment of yeshiva students, high school students, and non-MYP students, many of whom participating in their only night learning of the week, crowds the *beis medrash* to capacity. We complete the week with a unified statement of our love for Torah.

Clutching my book, but instinctively wishing to learn, I took the elevator to the sixth floor *beis medrash*. I expected to find what I would have found uptown: a room filled with the sounds of *Torah* and those who study it. I imagined having to politely excuse myself as I would weave between the crowds to the bookshelves, locate a *sefer*, and discreetly retire to a side classroom where I could learn without disturbing others.

Instead, I found an empty, silent room. My thoughts turned to a sickening inversion of the verse in Isaiah (50:2): "Why, when I came, was there no man? When I called, was there none to answer?" Why, when I came, was there *only* a man? Over the next forty-five minutes, I was joined only once by another student, who entered, checked a source, and vanished within a minute. Otherwise I had the entire *beis medrash* to myself.

Upon questioning past and present SCW students about this story, I repeatedly received the same response. Stern is a Monday to Thursday commuter school, and students simply are not around on Thursday night. Perhaps so, but why must this be the case? I have dozens of friends at YC who live locally; they all go home for Shabbos on Friday. By dispersing on Thursday night, the SCW student body calls forth the image of the proverbial 'fleeing child,' leaving at first opportunity instead of clinging joyfully to the study of Torah. I am not questioning the commitment of SCW students to *talmud Torah*; even the minimal contact I have had, with both students and members of the Talmud program, makes such an accusation utterly foolish. Nevertheless, I sympathize with the empty *beis medrash* and with its would-be inhabitants, who have 'returned to their tents' instead of spending one last night together.

I returned to YC on the 12:00 shuttle, entered the *beis medrash*, took out a *sefer*, and resumed my night *sefer*. The crowd was still a hundred strong.

Avi Robinson  
YC '03

## Touched by a Grandfather

Dear Editors:

I was deeply touched when reading Miriam Colton's editorial eulogizing her grandfather. Her love for her Opa and the lessons she learned from him touched a chord in my heart, for I too lost my grandfather recently and experienced the same pain and sadness at his passing. He and I would daven *kabbalas shabbos* together when his eyesight failed him and he would share his depth of Torah and secular knowledge with me until his last con-

scious days. It is a real *zechus* for one to be able to learn from a Zaidy, and it is especially significant when one is able to appreciate its value. Colton, through her relationship with her grandfather and her expressions of gratitude and respect for him has gained not only my respect, but immeasurable insight into life as well.

Chana Rosenblatt  
SCW '01

## The Facts of Life

Dear Editors:

Your article concerning explicit content in literature is distinctly biased, closed-minded, and immature. Should we never read *Mein Kampf* because it is Anti-Semitic, *The Scarlet Letter* because it is Christian, or *Paradise Lost* because it depicts Adam and Eve having sex? The girls interviewed in your article insisted that sexual content is offensive, and that it is information they don't want or need to know.

Well guess what, I don't care that much if Huck Finn ever makes it down the river, but I still have to read Mark Twain. Sexual content is as much a part of literature as any other topic, in the same way that learning biology includes knowledge of the reproductive system. No one is forcing students to have sex, just to learn and read about it.

In addition, the professor who is accused in your article of pressuring his student to "act out" a scene with sexual intonations, did not pressure her. She had every right to say, "I feel uncomfortable reading this," but she didn't say it. He had no clue she was offended until he read your article, at which point he apologized to her and encouraged her to speak her mind in the future. We're adults now, and can speak up for ourselves.

Furthermore, this professor includes in his course a play about gays in the military, and offers a secondary reading option to any student who feels offended by the content. No one is forcing us to read these things. This is college. It's our choice.

Jessica Russak  
SCW senior

## Is D.H. Lawrence so Bad?

To the Editor:

If Maya Angelou were to come to Yeshiva University tomorrow and say that it is morally sound to read inappropriate literature on the basis of artistic expression, I would probably run straight home and read *Lolita* and *Lady Chatterly's Lover*. No I wouldn't. I was just joking. The point is this: If you want to write an article about potential Halachic problems in regard to inappropriate literature, whether implicit or explicit, you should probably quote an Halachic authority.

Sincerely Yours,  
Zvi Schindel  
English Major 04'

## Alma Mater Made Proud

To the Editor:

Since the article "Stretching a Jewish Vigil for the Sept. 11 Dead" appeared in the NY Times on November 6th, I've received a number of e-mails with the article as an attachment and comments like "What a kiddush Hashem!" and "This'll make you proud of your alma mater!"

Although I'm certainly impressed by the work of the Stern students as

described in the article, I'm not at all surprised. At what moment of the day (or night) is there not a Stern student involved in an act of chesed? Whether it is for those who are young, old, poor, ill, or in need of education, to name a few. Countless organizations and individuals have benefited from the generosity of time and money of our young women.

Yes, when an article like this is published in the NY times it is a kiddush Hashem and it makes me proud. And the lesser-known acts of kindness are yet another reason to say "Ashrecha yisroel, mi kamocho."

Aliza Ricklis  
SCW '98

## Fifteen Minutes of Fame

To the Editor:

I was thrilled to see my name — sort of — appear in the Observer of November issue 15, 2001.

In the article about Stern College students doing the mitzvah of *shmira*, ("SCW Students Perform Ultimate Mitzvah," Nov. 15, 2001) Mr. Armin Osgood, who was the organizer of the *shmira* activities, "was at a loss for what to do" because no one was close enough to NYU Hospital who would be able to walk over on Shabbat to do *shmira*.

Here's the rest of the story: Mr. Osgood then spoke with a mutual friend, P.J. Cherrin, who called me and asked me to brainstorm with Mr. Osgood. I did so, and suggested he call Stern College, since Stern has both the (wo)manpower and the proximity he needed. Though Jessica Russak, author of the article, attributes the idea

to "YU alumna Adam Plotch," I am sure she really meant "NYU alumnus Paul Plotsker"—me.

So much for my fifteen minutes of fame!

Kol hakovod to Stern College for the wonderful Kiddush Hashem in which it is involved. May the College continue to bring naches to Klal Yisroel.

Paul Plotsker  
B.A., NYU, Washington Square and  
University College of Arts and Science,  
1984

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# Opinions

## Going All the Way Up

By Margueya Novick

The elevator serves purposes far beyond basic transportation from the caf to the computer lab - it houses reunions, provides opportunities to meet people, and, at times, can provoke much thought and introspection.

Generally the average ride in the Stern elevator, aside from consisting of spilled salads and fro-yo as room is made for one more (bonding takes on new meaning in the 8:59 am elevator ride), is educational in discovering a sale at Macy's or an event in the city. On one seemingly mindless ride, I was treated to some hardy food for thought.

Two students were discussing, well, I wasn't completely sure, but it seemed to be one student's quest for a major. The academic adviser had told her, basically, "Not everything you want to be, is something that you can be."

At first, I was a bit taken aback - after all, aren't "all men created equal?" And didn't we learn on Sesame Street that we can be anything we want to be (along with counting to ten in Spanish, which always comes in handy)? But the more I mulled this over in my mind, the more I realized that in fact, we've been raised on one big fallacy.

First of all, as we are probably aware by now, all men are most certainly *not* created equal. Could someone with autism run for president? Can a blind man get a drivers license? Obviously, limitations are set upon us at birth, thereby restricting whatever dreams we're taught to view as universally possible. But let's say the average person has a dream to play the saxophone, or paint a bowl of fruit to breathtaking reality - is it really simply will and determination that stands between them and Carnegie Hall or the Louvre?

I would venture to say that at some point in time - around this age, in fact - we are discovering what makes us happy, and what leaves us feeling defeated. For some, happiness comes from ripping a piece of literature to shreds,

while others find theorems and formulae to be awe-inspiring thrills. Rabbi Akiva Tatz, renowned speaker and writer, maintains that while deciding which path one wants her life to take, she needs to map out exactly who she is - and who she is not.

Recognizing the limitations within one's character is not a restriction; if anything, it is a liberation. A person should certainly spend her formative years in exploration, without any sense of constraint. A sense of ambition and limitless possibilities is integral to a healthy outlook and development. However, there is inevitable disappointment and frustration to follow if one never realizes the specific qualities that set her apart, along with the talents that she will simply never accomplish.

If one were to doggedly push herself for years to cultivate a talent that she never actually possessed, then perhaps it would develop into a polished skill, but it would never be the flare that someone naturally gifted would possess. Being true to oneself is embracing natural gifts, as well as working on those that aren't natural, but with the understanding that one may never achieve her actual dream.

I wholeheartedly agree with what that academic adviser said - after all, the entire purpose of college - and yes, there is one - is self discovery and finding the particular subjects that make a student feel alive. It's never the same for any two people, nor should it be. Life consists of individuality and each person contributing her own unique tools, and we are given limitations to guide us and help us appreciate those who can do the things that others simply cannot.

At this crucial time of our lives, it's important to appreciate what does set each of us apart, and to accept the elements of ourselves that are simply not equipped to excel in the same manner that someone else can.



Michal Leah Kanovsky

## Observe Me

### A Column of Opinions: Big Brother is Watching

Both the president and a common criminal are constantly surrounded by security. The president is being protected and the criminal is being watched. Which are we? When I think of security at Stern College, it is often that I am faced with this question of their ultimate purpose. Are they here for our safety or are they here to police us for the school?

Security has been an issue for me since I started attending Stern over two years ago. From the first time they confiscated my coffee maker, I suspected that things were not always done for reasons of safety. I remember asking them why they were taking it away. "Fire Hazard," they claimed. I asked how I could make fresh coffee in the morning without it. They suggested that I buy a microwave. I then went into details about all the different bombs I could use in a microwave to blow up the school, whereas I could not think of one way to use a coffee maker for such nefarious purposes. They answered that these were the rules. So I bought a microwave and continued on with my life.

My next incident with security had to do with trying to bring a friend (who was female) into the building after midnight. They refused to allow it because I didn't have the overnight guest authorization form. "But she's not an overnight guest," I said, "She's just here for an hour or so." They said that it was still not allowed. "Okay, how do I get an authorization form." They answered that I need to have gotten it from an RA before midnight. So basically I was stuck. I asked security what it was about midnight that made it more dangerous for her to come into the building, when it would be fine at any other time. They answered that these were the rules. Rules for our safety? I wondered as I led my friend to a local Dunkin Donuts. Instead of spending a few hours perfectly safe talking in my dorm room or hanging out in the lobby, we got to spend quality time with pimps, drug dealers, prostitutes and bad coffee.

Although, at this point, I began to realize that the security procedures had very little to do with our safety, I was still convinced that apart from their need to police us, another function of security was to actually secure us from the big bad world out there. I felt safe because of that belief. All this changed four weeks ago.

I was walking back to Schottenstein at midnight on Friday night and, at the corner of Lexington and 30th, a drunk individual accosted me. He was obviously looking for a prostitute and in his drunken state was fixated on having me fulfill that role. Due to my close proximity to the dorm room, I didn't panic. I figured that if I could just get down the block, the security officer standing outside would see the man and stop him from harass-

ing me. The drunken man followed me down the block, getting more aggressive with each step. Halfway down the block, the man grabbed my arm and tried to pull me with him toward the opposite direction. At this point I realized that I would have to get away fast, as he wasn't letting go of me, so I started running toward Schottenstein. He held onto my arm and ran with me. As soon as I turned the corner and saw the Burns security guard standing outside, I started feeling like I was safe. I made eye contact with the security guard and then yelled out to him, "Help me, Help me, this man won't let go of me." The security guard just stood there. I think I screamed out again and when he did nothing, I turned to the man on my arm and shoved him, screaming at him "Get away from me." The drunken man then ran off.

I was rather disturbed at what had just happened, but gathering my wits I started walking toward the dorm. I actually felt like I'd done something presumptuous in assuming that the security guard would just drop everything and help me when I so clearly needed it. As I got closer to the dorm the security guard came up to me and said "Do you go to Stern?" "Yes," I answered. "Oh, well do you know that man?" "No," I said emphatically, "he was attacking me." The security guard then thought that he should tell his supervisor about it. The story ends with the security guards all looking around the streets, finding the guy and calling the police. But the truth is that the story didn't have to end that way. It could have ended much worse.

The next day I mentioned to the Graduate Advisor, who came to see if I was okay, how perturbed I was at the way that the security guard reacted when I was asking for help. She was very nonchalant about it. She agreed that it was wrong but said that the fact was that some security guards just assume that it's their job to stand outside and look pretty. They don't understand that there's a reason they are being placed outside above and beyond just checking for our IDs. When the Residence Supervisor called me the next day to see if I was all right, I told her the same complaint about security's negligence. She said that of course the security guard should have helped me, any person should help someone screaming for help.

But in saying that she missed the point. It isn't the case that the security guard was a jerk because I was screaming for help and he, as a human being, didn't help me. He was wrong because he was not functioning as a security guard, human being aspects aside. If I had walked into the building without my ID, he would have chased me up three flights of stairs to stop me. This is second nature to him due

to the training he receives. But it wasn't second nature to him to actually help, rather than harass, a student when the need arose. Security isn't being trained to protect us so much as watch us.

I admit that my experience with security is limited. It's based on what I myself have gone through and the complaints that I hear from my friends. Yet, I do think that this question needs to be raised for all students at Stern College. Just what is the attitude of security toward the students? Are we to be protected or just administered? The fact that the one time, in my two and a half years at Stern College, that I needed protection I wasn't helped leads me to believe that it is the latter.

One could argue that it's because of security measures that I haven't needed protection other than that one time, but I don't think that is an argument that can be defended. Maybe a security guard standing outside does deter would-be pickpockets and harassers from loitering just outside of Stern, but I can't see how all the other security measures contribute to my safety. How does forcing me and my friend to spend a night talking in Dunkin Donuts, instead of letting us in the building make me safe? How does checking to see if my door is locked twice every day, when as far as I know nothing has ever been stolen from a room in Schottenstein, and I've asked repeatedly that this "protection" be withheld from me make me safe?

Imagine if, for the protection of the citizens, the American government assigned one police officer per citizen to watch that nothing happens to him? I do not think that most American citizens would appreciate this governmental service. So why do we have to put up with this constant surveillance at Stern College?

Security does not even protect us so much as watch and intimidate us when we break "the rules." Big brother is always around to make sure we don't do something so horrible as leave our door unlocked or drink freshly brewed coffee. But where are they when we need them? Is it more important to train security to check for our IDs than to help a girl screaming on the street?

One thing you'll notice about the president's secret service agents vs. prison security is that the secret service stands close to the president but is always looking outward. They are looking to protect the president from what lurks outside of him. A prison guard stands further away from the prisoner, but is only looking at him. The criminal is the one being watched. Burns security has to start turning their gaze outward. We are students, here to be protected, not patrolled.

**The Observer Editors  
Wish a  
tzeitchem l'shalom  
to our staff  
graduating in January**

**Alexandra Beard  
Kim Davis  
Michal Leah Kanovsky  
Shifra Chana Penkower**

# Chanukah

## Soulfarm Performs Popular Music at TAC Chanukah Chagigah

By Ariella Goldstein

As the first chagiga for this academic year, the annual Chanukah chagiga on Tuesday, December 11 was a big success.

"It was very *leibedik*," said Orly Werblowsky, SCW sophomore. "Everyone got into it and I have no complaints."

With music provided by Soul Farm, the chagiga featured a combined concert and dance, with mechtiza separating the musicians drawn for certain songs. Hundreds of women came for the music, the food, and the dancing, and the chagigah proved a unifying experience



Soulfarm Highlights Chanukah Chagiga

the girls together in an amazing way - through simcha. Everyone just connected; we danced to Hashem."

Although according to most students, the chagiga was a huge success, there were a few complaints. "It reminded me of high school, so that was positive, but I felt that it was a little wild, more like a disco than a chagiga," says Rivka Fromer, SCW freshman.

"I arrived late and to my dismay, there were no *sufganiyot* left, but other wise I had a good time," says Jenni Dienstag, SCW sophomore.

Some students bemoaned the fact that the chagiga coincided with the end of the semester schoolwork. "I did not go because I had too much studying and way too much work," complains Gizela Braun, SCW sophomore.

Mainly, however, praise abounded for the chagiga. "It was a great bonding experience to simply grab the hand of someone you do not know. It is a great way to express one's caring for her fellow Jews," says Leora Galian, SCW freshman.

As the inaugural chagiga for this year, the success of the Chanukah chagiga will be followed by the Purim and Yom Ha'atzmaut chagigas. However, while the Chanukah chagiga was held in Koch auditorium and

attended by only SCW women, the Purim chagiga is held uptown, even though it is completely separate from the YC Purim Chagigah, and the Yom Ha'atzmaut chagiga is co-ed, with a mechtiza separating the dancing.

The difference in the audience for the chagigas solicits mixed reactions from the students. Many SCW students were pleased that this chagiga was only for SCW women.

"I wouldn't want it to be co-ed," asserted Fromer.

Students believed that the freedom to dance would be negatively affected if men were present. "Girls danced so freely because there were no guys there," adds Tali Regev, SCW sophomore. "I do not have a problem per se with guys, but when you are at a chagiga, it is a spiritual experience. You want to express yourself in ways that you cannot around men."

Although a mechtiza can be constructed, as it is for the Yom Ha'atzmaut chagiga, some students feel that the women's section behind a mechtiza is often too crowded. "We would have had to dance in a space no bigger than a box," adds Tali Regev. Alisa Horowitz, SCW sophomore, emphatically declared "I am glad that boys were not there."



Delicacies greeted participants of the chagiga

for SCW students.

"The chagiga was awesome the way it was," Natalie Merkin, SCW sophomore said. "The dancing was so much fun."

"I just went for a short while, but I really wanted to stay," Dikla Carmel, SCW freshman, commented. "I had a lot of fun."

The highlight of the chagiga featured a performance by the Dance Club. "I liked it a lot," says Rivky Malzyner, SCW freshman. "It brought all

## Chanukah Concert Draws Hundreds to Main Campus

By Reina Roth

Lampport Auditorium was filled to capacity at 7:30 Thursday night, Dec 13th, as YC and SCW students gathered for the annual Undergraduate Programs' Chanukah Concert. The performers were the usual crowd of Shloimi Dachs and Avraham Fried, and featured the singing group Shalshelles.

The performers were chosen by YCSC, SCWSC, and TAC, who organized the concert in accordance with student requests. Naftali Olivestone, last year's concert coordinator said, "Avraham Fried is a no brainer," when describing this year's choice. Shalshelles, a rising star in popular Jewish music, is making its first YU appearance at this year's Chanukah concert.

Shalshelles attracted a new crowd who eagerly anticipated this rare live performance by the group that released a hit album in 2000. The group is planning to release a second album shortly, and performed sneak previews of its upcoming songs at the concert.

One feature of this year's concert was YCSC President Lou Shapp's debut, who sang both the national anthem and hatikva. Shapp surprised the audience not only with his good voice, but coordinated dance steps as well.

Tickets this year sold out rapidly, especially the co-ed and cheaper sections. "Students flocked to buy ticket," said Ariela Dworetsky, SCW junior, one of the three ticket sellers at the midtown campus. "They really

wanted them. Many students have shown a positive attitude toward the concert."

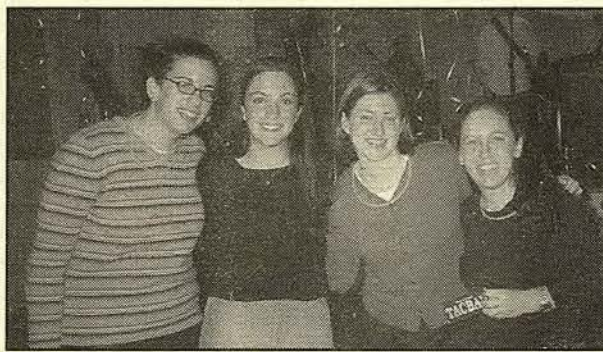
Yeshiva's Lampport Auditorium filled the concert's needs flawlessly by offering three separate sections, enabling both separate and co-ed seating. In past years, the only complaint in reference to the seating regarded the high prices of the separate sections when compared to the cheaper, mixed-seating section.

While the room was as packed as usual and most seemed to enjoy the music, a group of students felt this year's concert featured the same program as last year, and has become a little repetitive. "Next year I will not buy a ticket," said one SCW student. "The only part I really like is the socializing."

This year an additional complaint was lodged - the fact that, as in the past, there was no mechtiza in the auditorium, which presents a problem for many women who, for religious reasons, will not dance when men can watch. Although solutions to this complaint were considered by the concert planners, they were powerless to create a mechtiza, because state fire code laws prohibit such a barrier from being constructed.

While some women did attempt to form a quick circle in the aisle, they were asked to be seated by security.

The concert, which lasted over three hours, was deemed by everyone a success



TAC Board organized successful Chanukah chagigah

## Chanukah Concert 2001



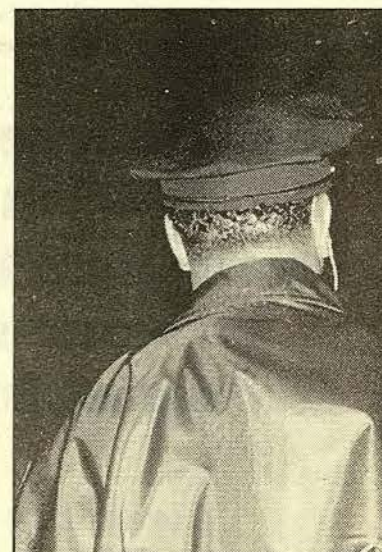
Lampport Auditorium packed with concert fans



(l-r) Giite Samet of Shulamith H.S., Rivka Kahn of Central, and Nikki Senders of Hafter enjoy their front row seats at the concert



Shalshelles performs to packed audience



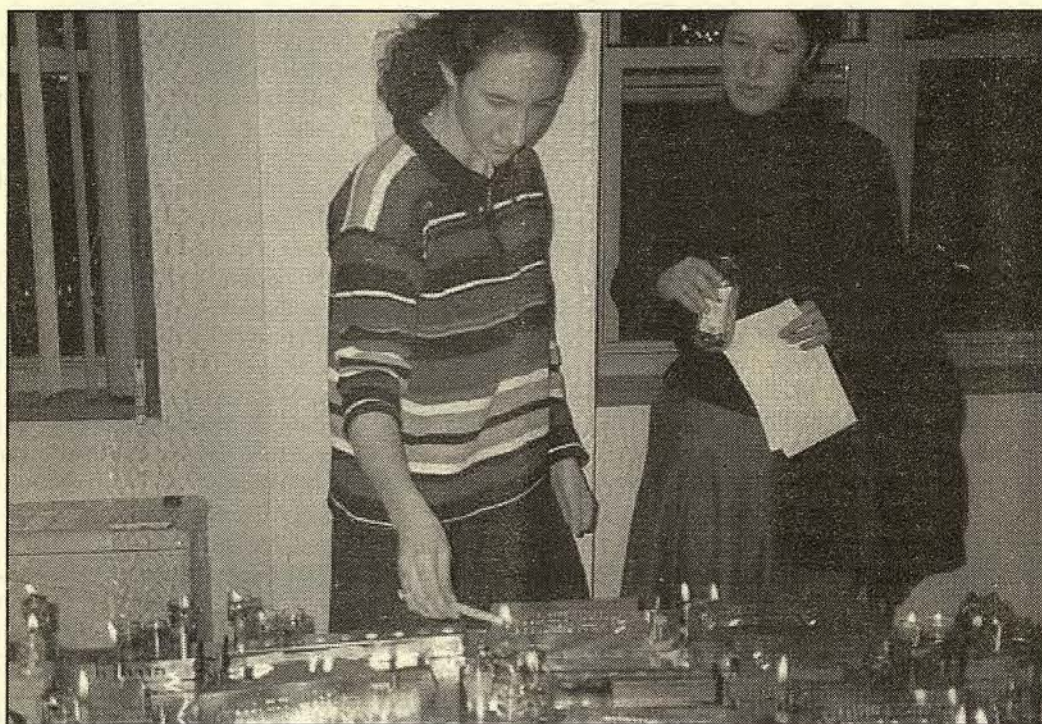
Security stops SCW students from dancing in the aisles

# Celebration

## STUDENTS LIGHT MENORAHS IN BROOKDALE LOUNGE



Students fulfill persumai nisa as menorahs in Brookdale attract passersby on 34th street



## TAC's Adopt-a-Bubby a Big Hit As Chanukah Event

By Kim Davis

The elderly bring to the world a wealth of knowledge and life experience. They are our greatest teachers. Unfortunately, too often the world does not value them. Secular society puts a big emphasis on youth, but this is not the Torah's view of the elderly.

On Wednesday, December 12, during the SCW club hour, a group of bubbys and zaydes (the Yiddish terms for grandmother and grandfather, respectively) came from the lower east side of Manhattan to participate in the Adopt-a-Bubby Chanukah party held in the SCW building.

This event was co-sponsored by TAC and Project Ezra. Project Ezra is made up of case workers and social workers who help take care of elderly Jews who are living independently in the lower east side of Manhattan. Tamar Ellman, an SCW junior who helped put this event together, says, "The bubbys and zaydes on the lower east side for the most part do not have a lot of family, and if they do, they

usually live far away. Project Ezra tries to run activities to keep them busy, but we always need volunteers to help brighten their day."

The Chanukah party consisted of jelly donuts, potato latkes, singing, dancing, and a lot of simcha. Professor Penina Schram, a speech professor at SCW, told an enchanting story from the book she wrote, *The Chanukah Blessing*. She has been a storyteller for these Adopt-a-Bubby events for many years. She is very enthusiastic about this program and says, "The elderly are very wise. We learn a lot about values and the ways of life from them."

The SCW students who participated were very excited about this event and had a great time. "It's a pleasure to see the smiles on the faces of the bubbys and zaydes," commented Rachel Gross, an SCW sophomore. "It makes you so happy to do this mitzvah. Everyone enjoys it so much."

It is activities like this that make SCW such a special place to be. It constantly

brings students the opportunity to delve into Torah and do mitzvot. "This is one of the many activities in Stern that gives it the holy atmosphere it has," remarks Ayelet Rivkah Jaye, a junior at SCW.

In addition to the support this Chanukah party received from SCW students, the elderly people who came gave very positive feedback. Simon Weiner, who came with his wife, said, "It was excellent! I didn't know the girls were so friendly. The food was excellent, also."

Goldie, an elderly participant whose last name she chose to withhold, said, "It gives us a feeling of the spirit of Chanukah which is rejoicing and thankfulness to Hashem for all His blessings."

"I had a wonderful time! I hope to come again next time," said Tonia Eber with a big smile. "The next time will be Purim, when there will be another Adopt-a-Bubby party. Volunteers are always needed! If you would like to help with this event, please contact Tamar Ellman at (646)935-5508 or via email at tellman131@aol.com.

## Yeshiva Raises Millions at Annual Dinner

By Miriam Colton

A whopping one and a half million dollars was raised at this year's Yeshiva University Hanukkah Dinner, the largest amount of money raised at any Yeshiva dinner. "This year was significantly more than in the past, where the average for the past five years has been about one million dollars," said Dan Forman, Director of Development, who organizes Yeshiva's fundraising. "I attribute this increase to the collection of fine honorees and the recognition of Rabbi Lamm."

The seventy-seventh annual dinner, which was held at the Waldorf-Astoria on December 2nd, honored President Norman Lamm for his 25 years of distinguished leadership. Keynote speaker of the evening was Benjamin Netanyahu, who delivered the convocation address.

While approximately half of the dinner proceeds went for support scholarships at the various campuses, a new endowment fund, entitled the Dr. Norman Lamm Academic Enrichment Fund, was launched at the dinner and received approximately \$450 thousand.

The Board of Trustees established this new endowment in the late spring, after Rabbi Lamm's retirement announcement, with the intent of officially launching it at the dinner. All monetary gifts donated to Yeshiva in Rabbi Lamm's honor will go toward the fund. "A committee which has been appointed by Dr. Lowengrub will utilize the income from this endowment fund toward faculty research," said Forman.

The money raised at the dinner will be considered part of the official count of the capital campaign, which is approximately at the \$305 million mark, in its goal of \$400 million.

In addition to the \$1.5 million raised, the pricey \$500 covert fee for the event raised another \$250 thousand, fully covering the cost of the evening. According to Forman, this annual black-tie event of glittering gowns and elaborate proceedings is intended to be a dignified dinner that will draw the large money donors. In that vein, the dinner does not publish a regular dinner journal, instead creating a scroll of honor listing the dinner's major donors.

As part of this night of extravagance and exclusivity, former Israeli Prime Minister Benjamin Netanyahu delivered the convocation address on the night after two suicide bombs exploded in Israel, calling for retaliation against Arafat and the terrorist organizations in his jurisdiction,

"In order to defeat terrorism you have to go to the regime that supports terrorism," declared Netanyahu. "You don't go looking for



the needle, you go and remove the haystack."

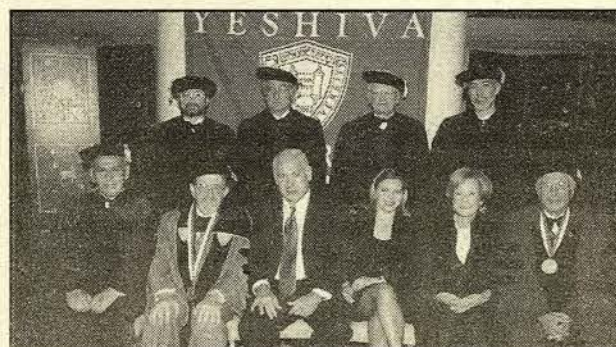
Netanyahu went on to praise Rabbi Lamm, calling him "his friend," and hailing his role in cementing Jewish identity with the State of Israel. "If I look around the Jewish world outside Israel and ask where has there been this work of cementing Jewish identity, of infusing our heritage and our values into the next generation, it has been done here in successive generations by Yeshiva University," said Netanyahu.

Following Netanyahu's convocation address, President Lamm conferred honorary doctoral degrees on five prominent philanthropists and communal leaders who play significant support roles at Yeshiva: Harvey Beker, Lea Eisenberg, Warren Eisenberg, Benjamin Heller, and Bernard Madoff.

After the formal convocation, the guests proceeded to the main ballroom for the dinner, where Rabbi Lamm delivered his address. He stressed the importance of Torah U'madda, warning the university never to permit the undermining of the balance that Yeshiva has attained. "I know that Torah U'madda is not, or not yet, the ideology of the majority of our people. But I urge you not to be impressed by numbers, and not to be depressed by minority status," said Rabbi Lamm. "In the long sweep of history, who emerged victorious? It was the minority."

Rabbi Lamm entertained the crowd with jokes of the trials he endured while at the helm of the university. "When I was invested twenty-five years ago, the then Commissioner of Education of New York, Dr. Nyquist, invited me to join the fraternity of college presidents and said, 'From now on you will sleep like a baby — sleep an hour, cry an hour. Sleep an hour, cry an hour.' Unfortunately, he was right," joked Rabbi Lamm.

All dinner attendees received a copy of Rabbi Lamm's new book entitled, "Seventy Faces: Articles of Faith," a two volume compendium of Rabbi Lamm's popular essays and speeches spanning 35 years.



Rabbi Lamm, Benjamin Netanyahu and honorary degree recipients

# PRESIDENTS' PAGE



**Message from  
SCWSC Vice President  
Sharon Weiss**

By the time you pick up this newspaper, you will hopefully have heard about the huge success of the Chanukah

Concert 2001. This event is a prime example of what can be accomplished when uptown and downtown students (Yeshiva College and Stern College) collaborate. Other examples of events where the two collaborate include the arts festival, model UN, and a variety of student council's clubs. The greatest thing about joint events is that the standard comparisons between YC and SCW cannot be made. Yeshiva University's undergraduate schools unite, if only for a few hours.

Generally it would be safe to say that Stern's involvement in joint events is significant. Since this is my first (and hopefully only) time writing a column for the Observer, I am going to use this opportunity to express my thoughts on student involvement, or lack thereof, in SCW's events on campus. Students complain about Stern not being a "real college". Some students defend Stern when these conversations arise, some agreeing, and some sit quietly listening.

What makes a real college? A real college is composed of students who gain from an intellectually and socially stimulating environment. Some of this is provided in the classroom, some in the dorm life, and the rest in extracurricular activities. One may partake in New York's culture by taking advantage of the Metropolitan Experience or attending a club's trip to a museum or play. Undergraduates can have their literary or artistic works published in Spire, Besamim, or obviously the Observer. Students

may partake in Stern's athletics either by actually joining intramurals or cheering on your successful Lady Mac's basketball team. (That shout out has nothing to do with the fact that I am a member of the team, nor does the fact that I care to mention Stern's 8-1 record.)

My point is that students can and do influence every aspect in Stern. A classroom is far more thought provoking if the students participate in discussion. Trips are successful if people attend them. The success and validity of Stern being deemed a "real college" is up to you. You have to attend classes having been prepared. You have to actually attend events. You have to create the events so that your fellow peers can attend them. You have to do more and say more.

Ah, you thought I would tell you to say less. You have to be talking about on campus events. I am not opposed to shabbos being spent at home; your families are important. I ask you to question how imperative it is to spend every single shabbos at home. Contributing to the atmosphere at Stern should also be on your list of priorities. Stay Thursday night to attend an event. I know this may seem outlandish, but try staying in Stern for a whole shabbos! For five bucks you can attend a different club's event every week.

In conclusion, keep up the talks about Stern's campus life. If you have something positive or negative to say, say it. You only will have a valid opinion of Stern's campus life if you experience it before you speak of it. As always, you can email student council at SCWSC@hotmail.com with any questions.



**Message from  
TAC President  
Toby Goldfisher**

I would like to begin by thanking everyone

who worked tirelessly on the Chanukah chagiga. It was a true success. What I mean by success is not just that the decorations were great and the food was tasty (especially the TAC bars!) but that everyone felt comfortable being there. My one and only goal for this chagiga was for *everyone* to enjoy herself and from what I have heard and witnessed, all did. Koch was full of diverse women who really show the true colors of Stern College. There were women wearing jeans, long skirts, short skirts, long sleeves and short sleeves. Students from the New York area, around the country and around the world came to celebrate together. It was the most amazing thing to stand back and watch how everyone was dancing and singing **together**. The feeling of *achdut* radiated in the room. After the band was done and most women left Koch Auditorium, one student approached me and said the following: "I have never been to any TAC program in all my years in Stern. This chagiga is the first event I attended and I felt like I finally belonged. No one was looking at what I was wearing or whom I was with. We all took each other's hands and danced."

As I have mentioned countless times before, Stern College is one of a kind in so many ways and this chagiga showed that uniqueness. Even though most of us had papers to write and work to do, we all took the night to celebrate the *chag* with each

other.

Our unique qualities as a university are once again shining because of our upcoming mission to Israel. The YU Student Mission to Israel, also titled "Operation Torah Shield II" is the most important thing our YU student body can and probably will do this year. I can't even begin to describe the importance of this mission. As students, we will have an opportunity to grow and learn from each other and from the people we will encounter on the trip and most importantly we will be there to show our support to all of our brothers and sisters living in *Eretz Yisrael*. As many of you may know, 11 years ago, during the Gulf War, students from YU lead Operation Torah Shield to show support for everyone in Israel. Once again, these challenging times are upon us. We as Jewish college students must react strongly and loudly. Each and every one of us has a duty to all of *klal yisrael* and to the future of *Eretz Yisrael ha'kdosha* to show our support not just by sending tzedakah to many worthy organizations, although that is crucial to do as well, but with our actual bodies and souls by visiting and living in Israel. This task lies in our generation's hands. The YU mission will focus on giving our love and support to everyone in Israel as well as showing the world that *Eretz Yisrael* belongs to us and we will stand behind our G-d-given land especially in times of need.

May Hashem bring the *Geulah* and help us all make *aliyah* soon *b'miherah b'yameinu*.

**Message from  
SSSBSC President  
Darya Gorelik**



Dear Students,

The fall semester is almost over. It's been full of unexpected events, tragic occurrences and worries. There have been numerous attacks on the freedom of both the US and Israel citizens. The students in our school were affected by the attacks with double strength. Recognizing the impact of these tragic events on our lives, the Sy Syms Student Council organized a fundraiser for the victims of the September 11th attack. We thought this would be an appropriate response for our school. The proceeds were going to the UJA, a Jewish organization that would distribute the money directly to the Jewish victims of the attack. It was very surprising to see that we thus far could not reach our goal of \$10,000.

But enough of the sad news. Chanukah has already begun. As

our Chanukah gift this year we wanted to have something special. That is why we decided to get tickets to Phantom of the Opera, a famous Broadway show. We covered most of the cost (sorry that we could not afford to cover the full price) and we hope the students liked the idea.

We would also like to invite you to participate in the Sy Syms Shabbaton, which will be taking place in the beginning of next semester, February 1-2. We are currently working on the Shabbat program and hope you will enjoy spending this shabbat with us.

Good Luck on your finals!

Dar'ya Gorelik  
SSSBSC President

YESHIVA UNIVERSITY  
TRUTH, EXCELLENCE & CAREER SERVICES

**ATTENTION ALL JUNIORS AND SENIORS!**  
INTERESTED IN PURSUING A GRADUATE DEGREE IN ISRAEL?

COMING TO US WITH CINDY SIKVANI, COORDINATOR OF THE  
INTERNATIONAL MBA PROGRAM AT BAR ILAN UNIVERSITY

TUESDAY, DECEMBER 18<sup>TH</sup>, 2001 @ 8:00 PM IN ROOM 1111

MBA PROGRAM CONDUCTED IN ENGLISH WITH INTERNSHIPS AT MAJOR  
ISRAELI COMPANIES. NO PREVIOUS BUSINESS BACKGROUND OR  
COURSEWORK REQUIRED.

VALENTA BROOKDALE DORM @ 7:30 AM AND SCHOTTENSTEIN @ 7:30 PM.



# Netanyahu Speech Well-Attended By SCW Students

*Transportation Inadequate for High Attendance*

By Ariela Dworetzky and Michelle Sadoff

Benjamin Netanyahu addressed a packed Lamport Auditorium of SCW and YC students on December 3rd, in an address that came only days after the triple suicide attack in Israel. The speech was a success for the third year in a row and over one hundred fifty SCW students travelled uptown that night. However, apparently the administrators and security at Yeshiva had not prepared for such a large number of women, and there was not enough available transportation in either direction for the SCW students.



While Yeshiva had ordered two school buses, they filled up quickly, leaving students stranded at the uptown campus. Many were forced to wait for a van for hours and did not get back to the midtown campus until past 11:00 that evening, when the speech had ended near 9:30. Additionally, there was a lack of appropriate transportation on the way there, and students turned away from the buses ended up taking taxis or the subway to the uptown campus.

SCW freshman, Keren Golan, had to wait for an hour and a half before she finally got a van to take her back to SCW. When she asked a YC security guard why there weren't enough vans to take everyone back, he explained, "No one expected this many girls to come, therefore, they didn't order enough buses or vans."

But students were annoyed at this this excuse. "I had things to do and I had to change my plans because I had to wait for so long," said Golan, "Whoever was in charge should have figured out how many girls were coming beforehand. This should not have happened."

What surprised many students was that security advised some students to take the

train back to midtown, at a time that many think is late for women to be taking the train from Washington Heights.

Nevertheless, most students were happy with the lecture, which they had attended with hopes of hearing uplifting words in regard to the violence and terrorism occurring in Israel and the United States. "I thought it was exactly what we all needed to hear right now, after the tragedies in Israel," SCW sophomore Lea Benguigui said about Netanyahu's address.

Although some felt that Netanyahu's speech failed to adequately address the complicated nature of Israel's current crisis, his powerful, uplifting words were met by much enthusiasm from most students. "Even if what he said was common sense, it needed to be said," SCW sophomore Sarah Epstein said.

Many members of this year's audience also heard Netanyahu speak last year. "Last year he spoke about the importance of living in Israel," noted SCW senior Batsheva Lamm. Lamm, who did not attend this year's speech, added, "From what I heard, his speech was pretty similar this year, but it needed to be said."

However, not all students shared Lamm's enthusiasm. "Basically I went there for an informative speech and that is not what I got," lamented SCW freshman Chaya Melton. "I don't think Netanyahu realizes that fighting terrorists in Israel is not like fighting them in America," she added.

And while many agree Netanyahu was as glib-mouthed and dynamic as usual, a portion of the student body were dissatisfied with his address. "He spoke very well," admitted SCW junior, Margueya Novick. "But, I felt like he didn't really say anything. People are constantly getting injured in Israel. His speech was good but it lacked substance."

# Renowned Journalists Goldman and Freedman Address Students

By: Sari Moskowitz

The Morris Epstein Forum on the Arts, held annually at SCW, featured award-winning authors Ari Goldman and Samuel G. Freedman, who discussed "The Crisis Facing World Jewry Today." Roughly 100 people attended the forum held in the Geraldine Schottenstein Cultural Center on November 19, 2001.

After introductory remarks by Speech Professor Peninah Schram, Ari Goldman, a YC graduate who has written several books and writes for the New York Times, took the podium. Goldman discussed how the events of September 11th affected his life and the lives of his family members.

He focused specifically on how September 11th affected his feelings towards Israel and the Jewish nation. When discussing his ambivalence about traveling to Israel shortly after the attacks, Goldman candidly asserted, "You can't pretend you're safe



Goldman discusses Jewish reactions following September 11th

anywhere. You can't avoid going to Israel any more than you can avoid going to work in the morning."

"There's a Jewish message there, but also a universal one," Goldman said. He added that everyone must "translate [his] pain into action." To do this, Goldman suggested establishing a national day of kindness, in which everyone can spend their time helping others. By doing so, Goldman believes that both

Jews and non-Jews will successfully "learn from our struggles and come out as a different type of people."

Like Goldman, Samuel Freedman spoke of his connection to Israel after September 11th. "That day [September 11th], I had what felt like a series of Israeli experiences," Freedman recalled, of the day when cell phone service failed and parents had to explain to their children about the tragedy. "We're all Israelis now, we're all on the front line," he said with noticeable sadness.

Not surprisingly, Freedman, who recently published a book about challenges facing American Jewish communities, shifted the focus of the evening from Israel to how the American Jewish community should deal with the events of September 11th. He asked many probing questions that inspired the audience to reevaluate the issues and respond with questions of

# DEPARTMENT IN FOCUS: JEWISH STUDIES



By Rachel Horn

Yeshiva University is unique in that a rigorous pursuit of Jewish knowledge is inherent in the philosophy of the university. In accordance with its hashkafa, SCW provides a comprehensive Jewish Studies department.

Yeshiva University has the largest Jewish Studies department of all North American colleges. The department consists of 85 classes and 45 faculty members. SCW offers classes in all disciplines of Jewish Studies, including Bible, Judaic Studies, which includes Talmud and Halacha, Jewish History, and Jewish Philosophy.

The requirements for a Jewish Studies major are six semesters of CORE, 14 elective credits in Judaic Studies, plus 24 additional credits with a concentration in one or two areas.

While most majors in other departments consist of specialized classes that students take after they have completed introductory level classes, with regard to Jewish Studies, no such classes exist. Instead of select specialized classes in the field, the entire department is open to majors. Most Jewish Studies majors find this sufficient. "There are advanced classes that are geared for higher-level learning," noted Sara Abramowitz, who aspires to be a high school Tanach teacher.

Also, SCW is meant to be a repository of Torah for everyone. "Everyone, regardless of their major, should have the same chance to benefit from the Judaic Studies department," commented SCW junior Hudi Lerner.

One problem some Jewish Studies majors have complained about is the need for a few additional teachers. Although Dr. Kanarfogel commented that there is a large and varied faculty, he did admit that, "We are constantly hiring new faculty."

Kanarfogel pointed out that Dr. Michelle Levine, an expert in Bible study, was recruited to the SCW faculty this year to facilitate this need of the students.

However most students are satisfied with the quality of the Jewish Studies professors who currently teach at SCW. "Although there is not a wide variety, I am happy with the teachers here," stated SCW junior Rachel Kra.

To enable students to be exposed to additional advanced classes and different teachers, SCW allows students to take courses at Yeshiva University graduate schools Revel and Azrieli which count toward their major.

As most Jewish Studies majors plan to teach, there is a general feeling of concern among Jewish Studies majors about finding jobs and earning a living. Students worry that suffi-

cient teaching positions will not be available, and if they are available, will not pay a high salary. According to Kanarfogel, however, "Yeshiva University is well represented in Israel, New York, and the rest of the US. There should be no problem finding jobs."

Some Jewish Studies majors have simply resigned themselves to the fact that they will just have to be creative when dealing with financial concerns. "There are solutions," Kra suggests. "For example, if my budget does not provide for my children to go to summer camps, I can possibly teach in a camp, thereby giving my kids a chance to go."

Furthermore, many feel the salary issue is blown out of proportion. After all, the entry-level salary for a teacher is often comparable to the entry-level salary for any number of other positions. "I am concerned with making money," Abramowitz conceded. "But it's worth it, because this is what I want to do."



their own.

SCW junior Tamar Ellman, reflecting the views of many who attended the forum, noted that she "personally agreed with the concept of the speeches." However, she expressed disap-



Goldman and Freedman socialize with Schram following their lectures

pointment over Freedman's reference to mixed prayer at the Western Wall. "I thought it was somewhat inappropriate that Freedman kept mentioning the mixed davening at the Kotel, because many people have strong views about this issue, and it gave a negative spin to the speech," Ellman added.

Sara Brodsky, another SCW junior, also attended the forum. "It's wonderful that SCW has such interesting speakers and provides us with such enriching opportunities," she said. But Brodsky believes she enjoyed the forum because she had previously read one of Goldman's books. "I'm honestly not sure if I would have been interested if I never heard of the speakers before," Brodsky said of the lack of attendance at the event, "but I'm glad that I went."

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## SCW and YC Students Give Their Cheek Cells and Hearts

By Sara Jacobson

On Tuesday, November 20, 2001, 247 SCW students and 323 YC students took time out of their busy schedules to get testes as a possible match for those in need of a bone marrow transplant. Specifically, the students of SCW and YC were tested in the hopes of finding a suitable match for an ill Jewish child from Houston, Texas. Elliot was diagnosed with Adrenoleukodystrophy (ALD), a fatal genetic disease, and is in need of a bone marrow transplant to save his life. Elliot's family has been actively searching for a match from the Houston Jewish community, as well as other Jewish communities throughout the U.S., such as Philadelphia, Baltimore, Los Angeles, and Boca Raton.

The testing on Tuesday was funded and organized by the Gift of Life organization, whose mission is to help patients around the world, suffering from various life threatening diseases, get matched with volunteer donor stem cells, which will enable them to undergo future bone marrow transplants. Gift of Life was created in 1991, by Jay Feinberg, a Jew from New Jersey, who was diagnosed with Leukemia. Tens of thousands of people, primarily of Ashkenazi descent, were tested in the hopes of finding a match to save his life. Finally, in 1995, in the last test of the last drive, a match was found, which saved his life. Jay used the knowledge, strength, and firsthand experience he gained from his own fight for life, to start Gift of Life, in order to help others like himself. Since its inception, Gift of Life has tested over 40,000 individuals who can possibly be matched to a patient anywhere in the world. Although the drive was primarily geared to find a match for Elliot, it serves to help anyone around the world in need as well.

While most procedures for test-

ing tissue type involve drawing blood, the drive used a new procedure that uses buccal swabs to obtain DNA cells from the inside of one's cheek. According to Sharon Lichtenthal, an adult Gift of Life volunteer, this method, which is simpler, more refined, faster than drawing blood and completely painless, has drawn many more volunteers than previous blood testing drives. "I went around the rooms in Brookdale the night before the drive, and the most common question was 'do we have to give blood?'" SCW sophomore, Elisheva Douglas noted. "The fact that the testing used a cheek swab allowed more people to come," she said. Jenny Richmond, SCW junior agreed, saying that "It was an added plus that the testing didn't involve drawing blood."

Jenny Blumenstein, SSSB senior, got involved with Gift of Life when someone she knew personally was in need of a match. She currently acts as a Gift of Life volunteer, and helps to coordinate bone marrow drives on the SCW campus as well as in other areas. Blumenstein, along with 30 SCW student volunteers, publicized the drive a week and a half in advance by hanging flyers around the Midtown Campus, encouraging students to participate. Additional flyers, requesting students to say *tehillim* and daven for Elliot were also placed around the campus several weeks in advance. On the night before the drive, volunteers went from door to door in the dorms, encouraging students to participate. On the day of the drive, volunteers recruited students in pizza shops and distributed flyers out to anyone who had not yet heard about the drive. The results of their efforts really showed on Tuesday, when students and strangers filtered in to get tested. Security at Schottenstein Residence Hall, where the drive took place, was very accommodating and allowed many visitors to participate.

Throughout the day, SCW students volunteered to administer the cheek swabs to testees, and to prepare and time the procedures. Additionally, Lichtenthal, taught volunteers about the testing process. Upon registering, each student filled out a registration form and received a booklet from Gift of Life, explaining the testing and donating procedures. In addition, slips of paper with Elliot's Hebrew name were included in the packet, to encourage prayer on his behalf.

"It really gives you a feeling of Klal Yisroel coming together," Blumenstein said after the drive. "Most people have never met Elliot or know of him, yet people are willing to come and put themselves in the registry-not only for him, but for anyone else along the line." Indeed, registering volunteers are accepting a potentially huge responsibility in having their DNA tested as a potential bone marrow match. Upon registering, the volunteer's tissue type is entered into a registry that is searched by transplant centers worldwide, on behalf of all patients in need. This information is kept in the file until the person's 61st birthday. Simply put, this means that if a volunteer's tissue type matches a patient's, anytime until the volunteer turns 61, then they will be contacted by the registry for further blood testing. Nevertheless, stem cell donation is a voluntary process, and prospective donors are never required to donate once they are matched. However, once a donor consents to the donating, he must be fully committed, because the patient's life depends on him. The procedure for bone marrow donation is painless, because the donor is under anesthesia. However, the aftereffects may include discomfort for a week or more afterwards. Knowing what the donation procedure involves, many volunteer students may have been uneasy about putting themselves in the registry.

However, as Blumenstein stated, "I've spoken to donors before, and one misconception that people have is that it's so painful. People who have done it have said that they are sore for a few days after the anesthesia wears off, but knowing that you potentially saved someone's life was worth it." Some students were uneasy with the idea of possibly having to undergo surgery extracting bone marrow. Although the procedure is not in any way life threatening, like any serious surgery that involves anesthesia, there are risks involved. Although some students were anxious about putting themselves in the registry, others felt differently. "I did think about the responsibilities, but it wouldn't be a tough decision to make if I were called to donate," Richmond said. "I would be really happy if I found out I was a match. It's silly to do it if you're not going to be happy to be a donor," she added.

Elliot's family is hoping to receive results from the YU drives soon, at which point they will know whether they were successful in finding a donor that fits Elliot's needs. When asked for his reaction to the YU drive on Elliot's behalf, Bobby, Elliot's father, remarked: "There are simply no words to adequately describe what a remarkable mitzvah these students have performed for my family. The fact that these students, laden as they are with their own responsibilities, dedicated this kind of time and work to save the life of a total stranger whom they've never met tells us that they are blessed with special hearts. My family's prayer is that they take well deserved satisfaction in knowing that they have touched, and may have saved, the life of a young boy for whom there could be no better young adult role models. We are so grateful to everyone who participated."

## Yeshiva Students Attend Pluralistic UJC Conference

By Beth Meshel

The United Jewish Communities Federation of North America (UJC) held its annual General Assembly (GA) conference in Washington, DC earlier this year. College students were encouraged to participate by their Hillels and other Jewish student campus organizations from coast to coast, and SCW and YC brought a handful of students to the conference.

The theme of this year's GA was, "We the People," a direct quote from the US Constitution. The goal was to bring together old and young people who are involved in their Jewish communities, for a Shabbat weekend to discuss their beliefs in Judaism and to speak out about Israel.

There was a large emphasis on pluralism at the conference. Pluralism is the concept that cultural, ethnic, and political diversity plays a major part in the development of government policy. Pluralism also includes the acceptance of different religious beliefs, or being tolerant of other's religious and cultural ideas and concepts.

A mix of students from every walk of Judaism, from normative Orthodox to the lesser-known Humanist, was represented at the conference. This diversity left the field of discussion, debate and education wide open.

The conference began with Kabbalat Shabbat services, when each denomination, Orthodox, Conservative, Reform, Reconstructionist, and Humanistic Judaism, had its own room set up in the hotel for their respective services. Both adults and students were free to choose which service to attend. Many conference participants moved from room to room, examining each tradition. While the Orthodox and Conservative services included Carlbach tunes and dances, the Humanists were engaged in a discussion.

During Friday night dinner, students gathered separately from the adults in two large ballrooms and sat in very mixed groups. Discussion on philosophy of religion arose, such as an Orthodox student asking someone at his table, "What exactly is Humanistic Judaism? I never heard of it before" and a Conservative student asking what the real differences between Reform and Reconstructionism were. "It was amazing to see people discussing, exchanging, and arguing about held beliefs," commented YC senior and cofounder of Kumah Ezra Levine, who attended the conference.

On Saturday afternoon, the UJC-GA set up various rabbis and/or religious leaders to speak about their own walk of Judaism. This gave a chance for both adults and students to ask specific and more technical questions concerning each denomination.

Saturday's lunch was a joint adult-student event. Mid-meal the students began to sing and dance, waving the Israeli flag. An all women's circle, an all men's circle and a mixed circle were formed. Like the Friday night services, people swapped groups to get the different feelings of different styles of dance.

Israel, generally viewed as a prime example of Jewish factionalism, was not left out of the pluralism picture. During the dancing, a holocaust survivor spontaneously quieted the room and asked if they would do this sort of thing for Israel, in Israel, and all of the dancers cheered loudly in the affirmative.

YU participants viewed the conference as a success. "It was Ahavat Yisrael in its truest form, remarked Levine. "There was no need for categorization of each other. Walls came tumbling down."

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# on campus

## IHP Presents Benefits and Drawbacks for Students

By Sari Moskowitz

In recent years, many SCW students have enjoyed living in SCW's Independent Housing Program, which allows SCW students to live in individual apartments, rather than in a dormitory. The apartments, nicknamed by SCW students "Windsor" and "Lex," are located on 31<sup>st</sup> St. between Lexington and 3<sup>rd</sup> Ave., and Lexington Avenue between 32<sup>nd</sup> St. and 31<sup>st</sup> St, respectively.

IHP participants are granted several liberties that are denied to those living in any of SCW's various dormitories. For instance, IHP participants are not required to flash their ID's to anyone when they enter the building, as there are no Burns security guards posted outside of the apartment buildings. Additionally, IHP apartments often contain kitchens with ovens - a luxury that is prohibited in SCW dormitories. Many IHP apartments also contain cable television and house only two people per bedroom, which makes independent living more

desirable than dormitory life. "Students who live in these apartments are viewed as being somewhat more independent than students in traditional residence halls," said David Hember, Dean of Student Services.

According to Dean Hember, "Whatever rules there are in [SCW] residence halls, the same rules apply to IHP." Such rules include the prohibition of drugs and boys in the apartments, as well as other practical restrictions. Yet because there is a lack of supervision for IHP students, many find it easier to bend the rules.

When asked if he had been in an IHP apartment, one male responded, "Of course I've been in those apartments. All I had to do was take off my *kippa*." Although the doormen at IHP apartments are told not to allow males into SCW apartments, many IHP students have learned how to sneak in forbidden guests



Windsor Apartment Building

by leading them through the back door or tipping the doorman so that he looks the other way.

Nevertheless, Dean Hember maintains that despite the lack of formal security guards, most IHP students do and should act appropriately, if for no other reason than because they are constantly being monitored by their neighbors. "The neighbors do have someone to turn to when they feel that students are behaving inappropriately," There are approximately 25

*continued on page 26*

## Maya Angelou Wows SCW Students With Performance

By Shira Frankel

A packed auditorium greeted the renowned poet and writer, Maya Angelou, on November 28, when she came to address the SCW student body. She championed the message that SCW is a "rainbow in the clouds," a source of inspiration for its students.

"The hero/hero," Angelou remarked, "can be an idea...it can be an institution...I am talking about a rainbow in the clouds."

Based on a concept from Genesis, when G-d placed a rainbow in the sky to symbolize happiness amidst destruction, a rainbow in the clouds represents hope even when in the darkest and most troubling times. Angelou recounted stories of her crippled Uncle Willy who succeeded in changing the lives of many people as an example of a "rainbow in the clouds," and characterized SCW and the donor of this event, Dr. Marcia Robbins-Wilf, likewise.

Although not in the contract, Angelou agreed to answer questions from students. Dassi Wagner, SCW junior and avid Angelou fan, was the first one, and indeed the only one, to be fortunate enough to ask Angelou a question as to which author inspired her. Angelou responded that King Solomon's Song of Songs was her source of inspiration.

Unfortunately, Ms. Angelou was disturbed during the question and answer period by a maintenance man trying to make the temperature in the auditorium more comfortable. "It must have jarred her concentration," said Dean Bacon. Angelou uncharacteristically had agreed to answer students' questions, but she ended the program after only one.



Angelou left the theatre amidst thunderous applause

members present at the event. "I was very impressed!" exclaimed Silver. "I'd heard [Angelou] was a good speaker, but I thought her even better than I'd anticipated. It was interesting to hear her talk about things she's written about, and to have her make them come to life."

The event was highly anticipated. Many students had previously read Angelou's autobiographies or poetry and were excited to hear her speak. Others came because Angelou is a famous personality and they wanted to see her. SCW freshman Ariella Goldstein's interest in the author was sparked in high school, when a classmate portrayed Angelou in a project for history class. "After that, I became interested in her, and I wanted to hear her speak," Goldstein explained. "I knew [that night would be] fantastic."

However, many students were not lured by Angelou's reputation, and did not consider going to hear Angelou. "I didn't know that much about her, and I didn't think it would be worth it to go out of my way to hear her speak," commented Rachel Nathanson, SCW sophomore. "But," she continued, "Now I definitely regret it."

At the hefty price of nearly \$28,000, Angelou certainly did not come cheap. "I was excited to see her," said Dr. Donald Estes, a Chemistry and Physics instructor at SCW, "but I was a little disillusioned that she was being paid so much." Students remarked that the amount of money Angelou was paid would more than cover one student's tuition and living expenses for a year at SCW.

Even so, most who attended the inaugural Scholar-in-Residence event spoke enthusiastically about it. As Dr. Silver stated, "Angelou's performance was moving and significant. She's a fine speaker who has something important to say."



Angelou's in the midst of telling a story about her Uncle Willy

Even without many questions, though, students and faculty alike enjoyed the performance. Dikla Wexler, like many other SCW students, was thrilled to attend the event, and thoroughly enjoyed it. "It was a good opportunity, and it was a privilege to go and hear her," commented Wexler. "She was very eloquent, and she spoke and moved with grace."

Brie Rouder, SCW junior, was also impressed with the event. "Stern's getting cultural," she said.

Dr. Carole Silver, SCW professor of English Literature, was one of the facul-

## Airport Graduation

*continued from front page*

and others catching flights - all for one hour of magic at the airport."

Nina and Danny Butler then donned a cap and gown on their son. "There were about fifty people and they all erupted into singing," said Elliot Gibber, a cousin of Butler who flew in from New York with Rabbi Lamm. "They danced Mikey up to the front of the room and it was very emotional."

In his speech, Rabbi Lamm spoke about Butler's uniqueness as a dedicated student. "If you want to study Torah and can't, God forgives you, but you can't become a scholar that way," said Rabbi Lamm. "Mikey never used the hospital as an excuse."

Cystic fibrosis is a genetic disease that affects the exocrine (mucus and sweat) glands of the body, which predisposes the person to chronic lung infections.

While at YC, Butler was extremely active on campus. He was the student coordinator of Dorm Talks for three years, Jr. Class Secretary-Treasurer, YCSC Secretary, and volunteered for school-wide activities such as Orientation, YUNMUN, Seforim Sale, and the Chanukah concert. He is currently

the YCSC Vice President.

In addition to his YU-related activities, Butler's effusive personality has led him to roles of communal leadership. He has been an NCSY advisor, a staff member at Camp HASC for five years, and an intern in Washington D.C. through the Orthodox Union's IPA program.

Butler, who majored in political science and business, had enough credits to qualify for a degree, and was enrolled in additional elective classes this semester. Butler spent nine semesters commuting between the uptown campus and the Shadyside Hospital in Pittsburgh, rarely being on-campus for more than six weeks in a row.

"Mikey has an outstanding student who really has enough credits to graduate, even without the six extra classes he was taking for his own education," said Rabbi Lamm.

"In my first semester at YC, I had to be hospitalized," Butler explained. "Knowing that would be a recurring event for me, I asked the Academic Standards Committee if it was realistic for me to hope to graduate. After some time, (then) Dean Hecht called me into his office and said, 'Mr. Butler you are going to graduate YU. It may take you longer and it may be a little tougher, but we at YU will see to it that you will'."

Butler thanked Rabbi Lamm for his kindness and the benevolence of Yeshiva. "This proves once again that YU is more than just a university, more than just a college," said Butler. "It epitomizes a hashkafa, a way of life, and a community striving to do good."

Butler is currently waiting to get well enough to qualify for a lung transplant. He hopes to be able to work in computers or politics.



Mikey and his family with Rabbi Dr. Norman Lamm. (l-r) Rabbi Dr. Lamm, Mikey's father, Judge Daniel Butler; Mikey Butler; JJ Butler; Shoshi Butler; Gavri Butler (MYP/YC '04); Mikey's mother Dr. Nina Butler; Uri Butler

## THE OBSERVER STAFF

WISHES  
MIKEY  
AND THE BUTLER FAMILY

CONGRATULATIONS  
ON MIKEY'S GRADUATION

# on campus

## Is SCW Out-of-Touch with Out-of-Towner Needs?

By Rachel Horn

Students from LA, Boston, Chicago and Texas have a lot more on their minds than being pushed out of the elevators by New Yorkers. Several decisions made by Administrators and Committees present difficulties for non-New Yorkers.

One concern of out-of-towners is that of the calendar. Many students were disappointed with the University's decision to hold classes for the Monday and Tuesday in between Rosh Hashanah and Yom Kippur. Students had a few choices.

Some did not go home for Rosh Hashanah, and some paid for tickets to go home, back and then home again.

Others stayed home for the entire duration of Rosh Hashanah until the end of Sukkot, and thus were penalized with an unexcused absence for the two school days in between the holidays.

Dr. Lea Honigwachs, Main Campus Registrar, deals with scheduling on both campuses of Yeshiva University. She noted, "We have always scheduled school in between Rosh Hashanah and Yom Kippur without fail. It is hard enough to put in the contact hours to meet state accreditations." When asked if those two days could have been made up on a Friday, she pointed out that Yeshiva College had four days, since classes were held on Friday and Sunday, as well as Monday and Tuesday. The Midtown Campus calendar, in effect, was scheduled with the Yeshiva College calendar in mind.

Talia Zaret, a student from Chicago, expressed her frustration over this issue, "I was supposed to fly back for the two days of classes, but because of the unstable flying conditions after September 11, my parents did not want me to fly. Therefore, I missed two days of school with unexcused absences." Another bone of contention is the lack of Food Services on Saturday night and most of Sunday. The main cafeteria does not open until 4:30 PM on Sundays. Students who stay in school over the

weekends must provide their own breakfast and lunch. Devorah Heshing, another student from Chicago, pointed out, "The food stores in the area are very expensive. I bought a pepper last week for \$1.25 and it wasn't even organic!"

Talia Nissim, who hails from Los Angeles, noticed one positive aspect of the cafeteria being closed, "On one hand, I starve on Sundays, but on the other, at least I save money on my caf card." Mr. Lieberman, director of Food Services, was unavailable for comment on this issue.

Students should realize that there is a forum to voice their opinions. The Student Life Committee, which meets monthly, discusses issues of resident life among other student-related issues. Ellie Nyer, a leader of the committee, commented, "We deal with several issues that pertain to out-of-towners such as scheduling and the accessibility of the dorm. We are looking into food possibilities for Sunday morning and afternoon." The Student Life Committee discusses problems on campus, brainstorms solutions and then reports them to higher authorities.

There are numerous arenas where the school's policies are in jive with out-of-towner sentiments. For example, the computer lab and libraries are open on Friday morning and Sunday afternoon. Rachel Kraut, Residence Supervisor, tries to oblige students' requests for lower dormitories if they plan on staying for Shabbat. "We try to accommodate students' requests whenever possible," Kraut stated.

Although the University has scheduling limitations, financial restrictions and several other aspects to factor into decision making, 45% of the student body live outside the five boroughs, Bergen County and Nassau County. Their needs should be given some thought. As Ilana Oppenheimer of Miami suggests, "We are not asking for any special perks. We only want what would seem logical for a university to provide." And that is something to think about.

## Venting About Shabbos Plans

Maybe I'm an above-average loser. I'm not discounting the possibility.

It's very late Wednesday night, as I'm writing this; more accurately, it's early Thursday morning. The week is quickly slipping by, and I have no Shabbos plans.

I'm an out-of-towner. I have been for the past 2 years, and I will be for the remainder of this year and next year as well. Someone who is quick with numbers can do the calculations and figure out that that is one heck of a lot of Shabboses. One would think, with so much experience, it would be a cinch by now to find a place for Shabbos nice and early in the week to avoid this unfortunate predicament. Obviously, the one who thinks that is one of those girls with the little pully-suitcases who goes home every weekend.

I must say that for a school full of Jews - known for being rachmanim, bayshanim and gomlei chessed, I'm sorely disappointed. Especially since, regardless of my personal state of nebech-ness, I know for a fact that I'm not the only one sitting in Brookdale Hall tonight wondering what to do this Shabbos. Yes, it's terrific that the girls at Stern are involved in sitting shmira for the dead, visiting the elderly, learning

with women in various communities and so many other great things, but apparently we have no imagination when it comes to more subtle chessed opportunities that don't happen to be advertised at the TAC fair.

Of course, the local students open their houses to us out-of-towners. I won't even try to count how many times friends have invited me to "come for Shabbos some time". I have no doubt about their sincerity. But I can't help but wonder if it would be so difficult them to actually follow through on their polite offers and call me?

Into my third year of going through the ordeal of making Shabbos plans each and every week, I think I have come up with a tremendous chiddush, that might come as a surprise to some people: It is not a pleasant thing to call and invite yourself to someone else's house.

Contrary to popular belief, it is not easy to be a guest every single week. And above that, it is humiliating to have to call someone, even a friend, and ask if I can shnorr off of her family yet again.

I don't think it's unreasonable to estimate that at least half of the students at Stern spent a year in Israel before coming here. Have they all forgotten those stressful Thursday evenings (or maybe even

## DEAN BACON INVESTED AS INAUGURAL DR. MONIQUE C. KATZ DEAN

By Adina Levine

After 24 years of serving as SCW Dean, Dean Karen Bacon was invested as the Inaugural Dr. Monique C. Katz Dean on November 18, 2001. In front of all full-time faculty, administration, and the Katz and Bacon families, Dr. Monique Katz endowed the Deanship of Stern College to Dean Bacon.

"She is SCW's finest product... the college's most articulate spokesman," commented Monique Katz. "If you are looking for an embodiment of Torah U'Madda, you need not look further than Dean Karen Bacon."



Dean Bacon speaks to Professor Perlman at Investiture

An Investiture is when the donor places a significant amount of money in perpetuity and the university benefits by the interest without ever touching the principle. For the Dr. Monique C. Katz Deanship, \$1.5 million is the principle. Other deanships that have been endowed include the Wurzeiler Dean and the Einstein Dean. "It helps the university's operating budget, so that tuition money can be used for something else."

With chairwomen of the SCW Board Mrs. Marjorie Diener Blenden serving as the Master of Ceremonies, the program commenced at Schottenstein Residence Hall.

"Karen is a woman of extraordinary intellect... which pervades all her accomplishments in the success and



Dean Bacon, Rabbi Lamm, and the Katz's

As Rabbi Lamm approached his impending retirement after 25 years as President of YU, he reflected on the fact that his first major act as president was the appointment of Dean Bacon.

"My appointment of Dean Bacon was the most enduring, first and the most satisfying," stated Rabbi Lamm. "and I've never, never had reason to regret it. She was the first Stern alumna to be dean of SCW...and a role model for Orthodox women and women in general."

After graduating from SCW in 1964 as the class valedictorian, Dean Bacon returned to work at her alma mater, and was appointed Dean of SCW in 1977. Reflecting on the three pillars that upheld Stern College, including menshekeit among others, Dean Bacon commented, "I want to thank the faculty for teaching that messages, students for living that message, and Nicky and Mordy [Katz] for believing in us."

Indeed, Dean Bacon's presence was the cause for the Katz's financial support of SCW. "I was impressed by [Dean Bacon]'s insatiable hunger for learning and devotion to Torah," reflected Dr. Monique Katz when she met Dean Bacon for the first time. "I felt if she were the Dean, this was the college to invest in."

At what Rabbi Lamm referred to as an "augustal, meaty celebration" - noting the presence of Bacon, Lamm, Joan Apple, all Blended together - the program concluded with a delicious brunch.



Extended Bacon family

Friday mornings), past the time when it is socially acceptable to invite yourself to someone else's house (as if it ever was).

This is one of those weeks where it's not vacation so I can't leave New York, and there is no NCSY Shabbaton to go to. My back-up plan (i.e. the one friend I'd swallow my pride and call even on Thursday evening) is away this Shabbos. My regular favorites I used last week and I'm going back next week as well. I have no family in the area that's Shomer Shabbos. Of course, there is always the option of staying in for Shabbos. While some students seem to love it, it serves as the last-resort for many of us. While the food in the caf is edible and there is often some attempt at maintaining a shabbos-dik feeling, the "Shabbos" atmosphere of Midtown Manhattan leaves something to be desired. The only noteworthy difference between Saturday and the rest of the week here is the overabundance of khaki pants rather than the usual suits and ties. If that isn't a sign of kedusha, I'm not sure what is!

In the Zmiros, Shabbos is designated as the Jewish people's "orah vesimcha", light and joy. I am embarrassed to admit that I have almost come to resent Shabbos. Rather than looking forward to a day of menucha, I end up being stressed out about having somewhere to go. I sincerely hope I am the only one who feels that way, but I have a sneaking suspicion that I'm not.

I'm not putting my name on this because I don't want to be stalked by every nice girl at Stern trying to earn some 'brownie points' in Shamayim. That isn't my point. Furthermore, if my name was on this, only my friends would feel guilty, and that would defeat my purpose. I'm hoping that every girl who ever said "come for Shabbos some time," will stop and finally notice that nobody ever came. And maybe she'll realize that just because nobody called doesn't mean that everyone has a place to go.

This article is printed anonymously due to the personal nature of the material.

# The Observer

presents...



**Malcolm Hoenlein,**  
*Executive Vice Chairman of the Conference of Presidents of Major  
American Jewish Organization*

&

**Rabbi Lamm**  
*President and Rosh Yeshiva of Yeshiva University*

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February 4, 2001  
Schottenstein Cultural Center

All Yeshiva students and faculty are invited

# religious life

## Religious Perspectives in the Classroom: Are Students Receptive to New Ideas?

By Adina Levine

When Aliza was preparing to attend SCW three years ago, she was very excited. Her from Israel school had strongly encouraged its graduates to attend this religious institution, and Aliza expected that her college experience would be within the same hashkafa as her Israel school had advocated. Thus she was surprised when, before registration, her Israel school held an assembly informing all students which SCW teachers to avoid, claiming those courses were outside the realm of what from girls should be learning.

The question of whether the perspectives taught in the classroom must jibe with students' preconceived notions affects both professors and students. This issue plays a factor in influencing which material professors teach in a course and which courses students choose to take. When Judaic studies courses are taught from an intellectual perspective, the result is that students are often conflicted about hashkafot, impacting their receptiveness to new ideas.

"The question is whether you learn in the classroom or bring your preconceived ideas into the classroom," commented Julie Pianko, SCW senior. "It's whether you care about education for education's sake and you want to be an intelligent person to know what other people think, or whether you just want to stay within your little box."

Some courses are more likely to offend than others, depending on the nature of the material. A Jewish history course that presents sources from *chazal* that claim the Jews killed Jesus has the potential to disturb students, as Rabbi Kanarfogel discovered in his Survey of Jewish History course.

"I look at *chazal* in history in an informative and constructive way," said Rabbi Kanarfogel. "It's new to people but it's good to have some resistance, otherwise it would be like the *sanhedrin* all voting *chayav*; it doesn't work. People like new ideas as long as you can argue it out. But I don't trash the other ideas - it's a debate, but a friendly debate."

At the same time, Rabbi Kanarfogel stressed that it wasn't such a big issue. "It's rare that someone is so set in their ways that she wouldn't be open to new ideas," asserted Kanarfogel.

It is not only a frum/not frum distinction that creates a gap between what a teacher wants to teach and what a student is willing to hear. In his *Kisui Rosh* class, Rabbi Moshe Kahn presented a *Chasam Sofer* that required a woman to cover her hair even in her own bedroom. The emotional response he received from the class was loud and emphatic. "I expected that," claimed Rabbi Kahn. "But hopefully a person who's mature



Professor Kosak's Modern Israel class stimulates controversy among SCW students

will be dispassionate in evaluating the merits of his arguments. In high school, students may have learned just the bottom line, but I want them to know the development of Halacha; that's it's not simply black and white."

In his Jewish Ethics course, Dr. David Shatz

explained the necessity of always presenting "controversial" material - material that goes against preconceived notions - from the actual sources. "I'm aware that some material disturbs students, and I take precautions in connection with it," commented Dr. Shatz. "The most important thing is to back up everything in the mikorot so students will be hearing not the instructor's voice, but that of the *chachmei mesorah*."

Sometimes the question is less of religious preconceived notions that conflict with course material than of political preconceived notions. Professor Kosak's Modern Israel class stimulates debate, as she presents the Palestinian side of history.

"It is important to raise students' awareness of the current debate among the historians of Israel," commented Kosak. "I feel very strongly that to leave out this 'new historiography' would be academically dishonest, and I would even go so far as to say, disrespectful to our students. It's a raging debate in Israel - why not expose our students to it as well?"

Some students were distressed by Kosak's perspective. "She gives it from a pro-Palestinian perspective," said Ariela Dworetzky, SCW junior. "It's her opinion, not facts. On the tests, she just wants to hear her opinions spit back to her."

On the other hand, some students applauded Kosak's open-minded take on the issue. "I think that Professor Kosak normally gives two sides to every story, including the side that Jewish stu-

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## Students Desire More Cohesive Religious Community on Campus

By Miriam Colton

At a student life committee meeting a few weeks ago, Ariela Tanzer, TAC Beis Medrash Commissioner, presented a blueprint to move the Brookdale Hall *beis medrash*. She requested a larger room for the over 600 students living in the dorm. However, uptown administrators dismissed the suggestion for issues of cost and bother. This decision not to expand the space further revealed and exasperated the poor quality of religious life on campus.

Stern College serves an important niche in the Orthodox community, offering in-depth Jewish studies and extra-curricular religious activities. Yet, ironically many of its students have voiced complaints about the lack of religious community and cohesiveness on campus.

"One would think that Stern should be a community but it's not," said Tamar Melmed, SCW junior.

And while administrators were quick to point to TAC activities and *shuirim* as a sign of religious activity, they admitted that Stern is indeed lacking some aspects of a community. "This is a thousand-student program and what we can do is provide the opportunities, but the individual students must take the initiative," said Rabbi Ephraim Kanarfogel, head of the Judaic Studies department.

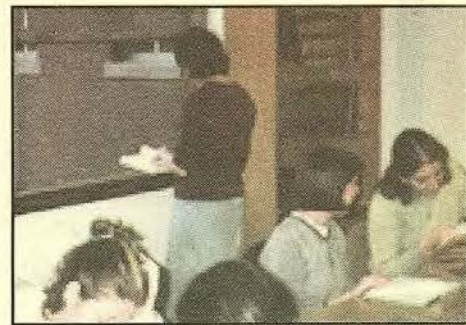
When questioned, students pointed out a variety of causes of the lack of cohesiveness on campus, and were eager to offer solutions that would ameliorate the problem.

### Beis Medrash

Many students complained about the lack of space for a proper religious center. "Like any religious community we need a center," said Rachel Fyman, SCW junior. "Especially the way Stern is spread out, students need a place to gather. Right now it's the caf. Wouldn't it be nice if the *beis medrash* played that role?"

Like the small Brookdale *beis medrash*, the one in the main school building intended to service the entire student body, has a total of twelve tables, seating about forty people comfortably. "The *beis medrash* could be a real center, but it's tiny," said Melmed. "I'm turned off from learning there because it's so cramped and crowded, and not well-stocked at all."

Additionally, the Graduate Program for Women in Talmudic Studies is based in the main *beis medrash*, and its students take up at least half of the available space. Most students like the idea of having the program in such close proximity, yet feel it is taking up too much of the limited space intended for SCW students.



Student davenes by window in crowded *beis medresh*, as other women learn *bachavrusah* right behind her

The virtual absence of a *beit kneset* on campus leaves students roaming the halls in search of a quiet corner for the daily morning or afternoon prayers. While the *beis medresh* would seem like a viable option, its overcrowding and noise make it difficult to have *kavanah*. "I've davened in the library at times," added Melmed. "And I've even seen girls *davening* in the washing machine rooms. We need a proper *beit kneset*."

Melmed is sorely disappointed about this void, remarking that at a recent evening program at the Mayanot girls' high school, she noticed the beautiful *beit kneset*. "It seems unusual that as a large women's college we can't compete with that," said Melmed.

When the new 215 Lex cafeteria is built and Koch is vacated, a number of students have suggested that Koch be converted into a large *beis medrash*, accommodating both *chavrusah* learning as well as prayer. "I can't foresee a better use of that space," said Rivky Borg, SCW junior. "With the student body growing, Stern needs a bigger *beis medrash*."

As an interim remedy, students have proposed turning an additional classroom into a *beit kneset*, or at the very least opening Koch, which doesn't begin serving food until 11:30am, as a quiet place for students to daven in the morning.

### Shiur Structure

Students feel that they do not have close relationships with professors in school. "Teachers are definitely open to talking with the students," said Abby Calm, SCW junior. "But running from class to class, and teacher to teacher, is not conducive to developing a strong relationship with the teacher or with other students."

Responding to this problem, students have ingeniously come up with an alternative classroom setting. What they suggest is the revamping of the Judaic Studies program to include *shiur* in the morning, similar to the structure in many seminaries in Israel, as well as to the MYP program uptown.

The proposal is for students to attend

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## CAMPUS BRIEFS

MTA Students Raised \$1,000 for World Trade Center victims, specifically in memory of Marc Rosenberg, a 1992 alumnus who perished on the 96th floor of the Trade Center's north tower. The money was donated equally to the Widows' and Orphans' Funds of the New York Fire Department and the New York Police Department, and presented to the firefighters in attendance of their "United We Stand" program on November 21, 2001.

Continuing to commemorate September 11th, YU hosted a day-long forum entitled "Coping with Catastrophe and Crisis" on its main campus on

November 5th. Rabbis, communal leaders, and mental health professionals gathered to hear a range of presentations on critical issues affecting the Jewish community in the wake of the September 11 tragedy and its aftermath.



Professor Schram will be taking a sabbatical this semester, and the speech department has hired an interim adjunct, Professor Landis. Students who have avoided

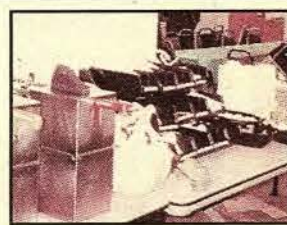
Professor Schram will be taking a sabbatical this semester, and the speech department has hired an interim adjunct, Professor Landis. Students who have avoided

Schram's harsh grading in the past will find this semester an opportune time to take an easy speech class. Other students, who appreciate Schram's tough, yet effective, teaching methods are annoyed at the loss to the speech department for the upcoming semester.

To the unanimous applause of students, the silverware in the cafeteria has been returned to its original location, adjacent to the condiments. The forks, spoons and knives had been temporarily located next to the trays to remove congestion by the condiments and napkins, but many students had found this placement an

extra inconvenience.

Last week, Brookdale Hall acquired a newly renovated piano



They're Back!

Located next to the computer room on first floor, the residence hall staff hopes students will take advantage of this comfortable room to practice their music.

# religious life

## Beginners Tract in Jewish Studies Blends Facts with Hashkafa

By Caryn Litt

With more than 35 advanced Jewish Studies courses offered, SCW certainly draws many women interested in learning Torah at an academic, college level. However, not all SCW students are on such a high Jewish Studies level. Often



Few Beginners Courses are offered

unnoticed by most of the student body, a program exists to satisfy the needs of the small number of students with minimal background in Torah and Judaism.

"We're proud that we've been able to bring in beginners students," said Dr. Ephraim Kanarfogel, Chairman of the Rebecca Ivry Department of Jewish Studies.

Jewish Studies courses are categorized into five distinct levels – beginner, elementary, lower intermediate, upper intermediate, and advanced. All students who enroll in SCW directly from high school are administered a placement test, which includes a written Hebrew language and literature test and an interview covering Bible and Judaic Studies.

There are currently approximately 25 students in the beginner and elementary courses combined. Generally, students in the beginner level courses include students who may have attended some years of Hebrew school or who had participated in some Jewish youth organization. There are also a number of foreign students in the beginner level. "I used to learn about Judaism for only two hours every Friday afternoon," said Tannaz Sedaghat, an SCW beginner student originally from Iran.

In proportion to the relatively small number of students, there

are only a few beginner and elementary level courses offered – seven this semester. Some beginner students are frustrated. "I'd like to see more classes for beginner Jewish Studies," said SCW freshman Jessica Epstein. "The choice is not so good." Because of scheduling conflicts, students are sometimes required to take classes that are too advanced for them.

According to Kanarfogel, however, offering only a small number of beginner classes is designed purposely to propel students out of the beginner classes quickly and into the elementary and intermediate levels. Indeed, the beginner level is not meant to be a strict tract that students stay in for the duration of their enrollment at Stern. Rather, it is one of the goals of the beginner program to see students progress. Mrs. Rywka Schulman, a beginner Bible professor, serves in an unofficial guidance position, monitoring students' progress and suggesting which level the students should move up to.

The courses themselves are taught at the most basic level. "The assumption has to be made that the students don't know anything about Torah," said Rabbi Samuel Skaist, who teaches the Introduction to Judaism course. The Judaic Studies courses are, therefore, taught without texts or using English texts when necessary, and they deal with issues such as Sabbath observance and basic tenets of faith.

There are complaints among beginner students, however, that certain classes do make assumptions, such as knowledge of Hebrew letters and basic Hebrew vocabulary. This is especially evident in the beginner Bible classes, where, according to students, a degree of familiarity with Rashi script is presumed.

The level at which the beginner courses are conducted is also somewhat tricky, given that students are neither young nor unintelligent. "They're not third grade classes, they're college classes,"

remarked Kanarfogel. Students in a college level course are expected to pick up new ideas and skills quickly, which sometimes gives the impression that knowledge is assumed. Furthermore, concepts are taught in depth. For example, in a recent Modern Jewish Issues class, the professor, Rabbi Shlomo Hochberg, taught the laws of carrying on Shabbat, including the intricate laws of *eruv*. Rabbi Hochberg distinguished between Torah and Rabbinic law and included detailed, technical components of the laws, such as the definition of a door according to Jewish *halacha*. Of course, the material was presented without texts, and Hochberg wrote all Hebrew words on the blackboard in Hebrew print letters with vowels. All Hebrew words were translated into English, as well. "My class is meant to respond to questions on a practical level, so concepts are stressed," explained Hochberg.

The relationship between concepts and skills in the beginner level is complex. Hochberg's class is a co-requisite, which means it must be taken at the same time as other courses, including a Bible course. The Bible classes are generally the forum in which beginner students learn skills in a gradual progression. A beginner and elementary Bible class will teach

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Judi Steinig Addresses SCW students  
December 4, 2001



Pro-Israel Rally Draws Hundreds  
December 2, 2001



## Waitressing for Shabbos Provides Perks for Students

By Devorah Schreck

She's the main character of many books: The idealistic college student who leaves her family and home town in Middle America to pursue higher education in the magical city of New York. However, there are phone bills to pay, food to buy and other expenses that seem to pile up. To get by financially, the college student works twice a week at an office job and waitresses at a nearby restaurant on weekends. What many don't realize, however, is that this college student could be our very own SCW peer and the "nearby restaurant" none other than the cafeteria.

Waitressing on Shabbos is a phenomenon that appears to be growing by the week. Students at both YC and SCW can help the Department of Food Services on Shabbos while earning some extra dollars. The payment comes in the form of money transferred into the Meal Plan account or through Work Study, part of Yeshiva University's Scholarship and Loan Program.

Rachel Nivasch, an SCW Senior from Venezuela, has been waitressing since her freshman year. This year, she has been promoted to "head waitress," along with two other SCW students, Darya Gorelick and Rachel Shtern. While waitress responsibilities include basic food preparation and serving, the

duties of the head waitresses are more supervisory and organizational in nature. Overall, Nivasch finds her job enjoyable: "You have your friends there with you, so it's fun." When asked about the seemingly annoying waitressing duties, Nivasch stated, "This is not work. When I'm home I do much more serving, working and preparing."

Although this concept may seem foreign to those students who live in the New York area, it's a reality for many students whose home base is outside of the New York Metropolitan area. Staying on campus provides respite from the frantic rush to find a place for Shabbos. As one SCW junior explained, "It's nice just to have the option to stay in and relax on Shabbos and not have to be super-friendly and 'on.' Even when you're by a close friend or relative, you're not fully able to relax." Once a student already chooses to remain on campus for Shabbos, waitressing is a welcome opportunity to supplement one's income.

While the monetary compensation is admittedly the primary motivator for virtually all of the waitresses interviewed, the uses of the payment vary. One SCW student, opts to have the payment forwarded to her Caf Card. Her plight is not new. "I'm not from New York and my caf card just isn't enough," the student explained. "Waitressing literally helps me afford food. My friends

and I strongly feel that there should be two Meal Plan programs to better accommodate students from out-of-town."

Rachel Shtern, an SCW Junior from Long Beach, California, began waitressing during her first year at SCW. She works approximately once a month, and opts to receive her monetary compensation through the Work Study program. When asked how she feels about an eating plan with more funds allotted to those not from the New York area, Shtern stated, "I have too much money on my caf card already. The best option would be to individualize the plan so each student chooses how much to spend. I have friends with \$300 left on their cards; the last thing they need is more money for food."

Although waitressing can be lucrative, there is still the concern that it diminishes the "Shabbos feeling." Common consensus is that it depends on the week. "When there's a Shabbaton, for example, with *divrei Torah*, speakers and *zmirot*, then it's more 'Shabbos-dik,'" one student said.

No matter what, though, "the Shabbat feeling comes from you not from others," asserted Nivasch. "Whether you're in Yerushalayim or in the Stern College Cafeteria, the power to enhance your Shabbat experience resides within yourself."

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# religious life

## Is There a Community at SCW?

continued from page 14

*shiur* for about two hours every morning, split between *chavrusah* and class time. "They could choose from options of gemarah, halacha and tanach," said Shana Strauch, an SCW senior who is currently enrolled in the daily advanced gemarah class, the only class at SCW with a similar structure.

In addition to morning *shiur*, students would have to choose from a reduced number of required core classes, such as Jewish history, halacha and philosophy. "It's an excellent idea," said Melmed. "It should be open to whoever wants to do it."

*Imagine hundreds of girls learning b'chavrusah together in the morning. How beautiful would that be?*

Students, like those uptown, could choose not to participate in this *shiur* track, and could instead take additional Judaic Studies classes.

The main advantage of this structure is that it would create a classroom community in which the same students are learning with the same teacher every day. "It helps foster a relationship between the student and teacher," said Calm. "If you were preparing for *shiur* and the teacher is there helping you, and you're with the same girls every day, it builds a community," said Calm, who learned in such a fashion at MMY.

"It would change the whole dynamics of the classroom," said Strauch, who strongly supports such a change. "Everyone would be involved – it would make everyone part of something. Imagine hundreds of girls learning *b'chavrusah* together in the morning. How beautiful would that be?"

This learning structure requires a space large enough to simultaneously accommodate the various *shiurim* during *chavrusah* time. Students point to the conversion of Koch into an *beis medrash* as the answer. "It fits perfectly with changing Koch into a *beis medrash*," said Strauch.

### Religious and Halachic Guidance

Students at SCW are often seeking religious guidance, especially on current issues affecting the modern Jewish world.

As an example, a speech Rav Ahron Lichtenstein gave on the Upper West Side a few weeks ago about women learning gemarah drew over thirty SCW students. "Students are obviously interested in the topic," said Tanzer, who attended the lecture. "There's not enough addressing of modern issues at Stern."

"It would be wonderful to bring Rav Lichtenstein to Stern to talk about women's learning, and it would really help those students who are ambivalent," said Rabbi Moshe Kahn, Talmud and halacha instructor at SCW. "A lot of students are reluctant to take gemarah because they feel it's unacceptable in some way."

Following Rav Lichtenstein's lecture, Rabbi Kahn approached Tanzer about trying to bring him to Stern. However, Tanzer is uncertain about her role in inviting such a speaker. "Maybe a Rabbi should be calling Rav Lichtenstein," said Tanzer. "Is that TAC's job? I'm not sure."

"I see it as a huge problem that there is no authority to speak to about certain halachic issues," said Jennie Rosenfeld, who graduated last year and is currently enrolled in the Women's Talmud Graduate Program.

It is the role of the Masgiach Ruchani, Rabbi Shlomo Hochberg, to *paskin* on halachic questions. "I was hired basically

for two things – to give advice and to *paskin*," said Rabbi Hochberg, who is the Rabbi at the Young Israel of Jamaica Estates. Rabbi Hochberg, who is well liked by the students, also gives a weekly *shmooze* on Wednesday night and teaches two classes every semester.

Nevertheless, many feel that one rabbi is not sufficient for a diverse group of over 1,000 students. Despite the fact that a letter from Rabbi Hochberg is included in the packet distributed to students at the beginning of the semester, and sometimes a halachic sheet is sent by him to students before the holidays, many are only vaguely aware of the presence of a *masgiach ruchani* on campus. Rabbi Hochberg admits that additional religious advisors would be beneficial. "The more people capable of discussion, the better it is for the women," he said.

Rabbi Hochberg's office is not together with the rest of student services in the first floor; rather it is located on the sixth floor across from the *beis medresh*, in a room he shares with another teacher. "I sometimes think the best location would be on the first floor," said Rabbi Hochberg.

There is no nameplate on the door of his office, so many students do not know where his office is located. "I've never gone to speak to him and I don't know where his office is," said Fruma Farkas, Sy Syms junior. "However, I do know a lot of people enjoy talking to him."

### Shabbos

The complaint for which there seems to be no viable solution is *Shabbos* on campus. "The issue which keeps resurfacing is that *Shabbos* doesn't have the right atmosphere," said Dean Bacon.

"*Shabbos* is a time for community," said Calm. However, this *Shabbos* community has yet to be achieved at SCW. "We are a four-day-a-week school," said Rabbi Kanarfogel. "Until we can extend that it's very hard to build a community."

Administrators have devoted a lot of time to improving *shabbos* on campus, with the Shabbat Enhancement Program was instituted a few years ago. This committee of students and administrators try to make *Shabbos* more enjoyable by heavily subsidizing the cost of better programming and food services.

According to Student Services, the number of students who opt to stay in for *Shabbos* has grown in the past few years. "There is a cadre of students who stay in every week and have built a community," said Associate Dean of Students, Zelda Braun.

Other college campuses, like Penn and Columbia, are known for their strong *Shabbos* community. "In other colleges the Jewish community is not as big and because of that people stay in for *Shabbos*," said Tanzer.

Also, Stern's student body lives primarily in the Metropolitan area. Most admit that they are not eager to stay in for *shabbos*. "I like going home," said Strauch.

"I've never stayed, besides for one *Shabbos*," said Rosenfeld, who lives in the Lex apartments independently, with other women in the Talmud program. "I wouldn't for any price."

All these students claim that if *Shabbos* on campus were something special and unique, they would stay in. But the crux of the *Shabbos* problem is beyond the control of both administrators and students.

### Campus

The noisy streets and non-existent campus retards proper *ruach* of *shabbos*. "The physical environment is not con-

## Perspectives in Classes

continued from page 14

dents wouldn't normally be given in high school or seminary," stated Michal Leah Kanovsky, SCW senior. "It is important to give the other side because it is something that we are going to be confronted with for the rest of our lives and whether you want to agree or disagree with it, it's still there. She would be doing a disservice to her students to hide it from us."

Some teachers believe that there is an inherent value in teaching the "controversial" material even when it conflicts with the students' *hashkafa*. Kosak feels that the debate in her Modern Israel class is beneficial in sparking critical thinking and analysis of

arguments. "It's always been the liveliest course because it guarantees the full engagement of the students," she remarked.

"It doesn't make me happy when students are shaken up and I'm not trying to shake them up," asserted Dr. Shatz. "I'm interested in their knowing what has been said. A teacher is obligated to present the *mesorah* with integrity."

Nevertheless, Dr. Shatz maintained that there was still some material that he considered too controversial to discuss in class. "There are many radical ideas from the middle ages that I don't get into," Shatz remarked. "These ideas are marginal in terms of the tradition as a whole, and stressing them gives a skewed picture. I may mention them, but I don't explore them in depth, because that too would misrepresent things, as well as causing needless disturbance."

The issue becomes extremely prominent in the event that a student finds a class too *hashkafically* offensive: should she drop the course? Dr. Shatz, for one, says that there are times when the answer must be "yes."

"From time to time, I've had students come up to me because they are having problems with views in the tradition that they were exposed to in class," commented Shatz. "I try to help them out, but I also tell them that no one should remain in a class if she can't handle it spiritually. For some individuals, it's

too much to handle."

Kosak, on the other hand, disagrees. "I absolutely never encourage a student to drop the course," opined Kosak. "I never impose my view or the views of historians upon students. Students should be mature enough to be receptive to even the most sensitive topics...and recognize that history is not reli-

gion."

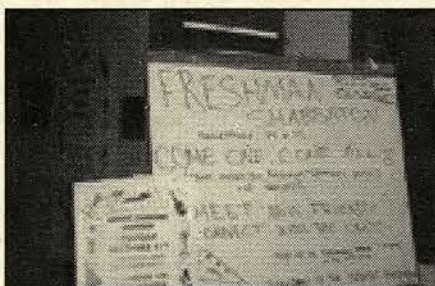
Some students were upset that at a Jewish institution, professors could present ideas that were not in keeping with mainstream Judaic *hashkafa*. "This is a Jewish college," exclaimed Dworetzky.

On the other hand, some students appreci-

ate the diversity and intellectualism that SCW Judaic Studies courses provide. In a Selections from Midrash course, the students contrast Islamic Midrashim with Jewish tradition. "I like it," commented Barbara Weinberger, SCW freshman. "In other classes, we take the Midrash at face value. Here, we investigate it."

The different sensitivities of SCW's diverse student body make controversial material more difficult to classify. "There are various levels at which people can be disturbed," commented Dr. Shatz. "People can be bothered that there's any *machloket* in *hashkafa* at all." Despite the heightened sensitivity of these students, Dr. Shatz nevertheless maintains that this type of material should be taught because without it, students would get a skewed picture of the authorities.

Students also differed in where to draw the line regarding what should be taught. Some students distinguished between what ideas they would consider *hashkafically* tolerable and what they would consider unworthy of being taught in a Jewish institution. "There are different degrees as to how far you can go," commented Cara Brown, SCW senior. "On the one hand, you should get both sides to every story so that you can know what's wrong with the other side in order to argue intelligently. On the other hand, if something is totally against our religion, it shouldn't be taught."



Poster for Freshman Shabbaton, held this past week

ducive to a *Shabbos* sense of spirituality," said Dean Bacon.

"The campus is a huge problem," said Melmed, who suggested moving SCW to Washington Heights, so as to be a part of the Yeshiva community. Currently, SCW is the only religious school of Yeshiva without a presence at the main campus.

This idea of moving campuses was toyed with in the past years. In fact, Yeshiva had looked at various locations in Riverdale and New Jersey, yet opted to remain in midtown. Presently, with the large investment on campus and the acquisition of the new 245 Lex building, the possibility of moving is highly unlikely.

"It might take something that momentous as moving campuses [to improve *Shabbos*]," said Rabbi Kanarfogel. "The question is if it's worth it."

In an attempt to create a sense of com-

munity on campus, last Wednesday night TAC organized a night of *mishmar* learning for Chanukah. Women in the Talmud program gave *shiurim*. While this was a step in the right direction, according to many students there is still a long way to go.

"Individually, people are very happy here," Melmed sums up. "But in the larger picture there is much more potential that is not being actualized."

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# Business News

## Negotiations With Brown Fall Through

By Adina Levine

After intense negotiations to retain Professor Aaron Brown as a finance professor for this spring, plans fell through when Brown's job required him to put in longer hours than he had to spare. Dean Charles Snow had fully expected such negotiations to succeed, and had already informed his Entrepreneurial Finance class of Brown's desired return, when a subsequent discussion with Brown revealed that he would not be able to teach at all for the spring semester, to the disappointment of both Brown and YU.

"I love teaching at Sy Syms and I'm very proud of being part of the growth of the Finance department," Brown remarked. "I take great satisfaction from the success of former students, many of whom keep in touch."

Nevertheless, Brown maintains that it wasn't an issue of failed negotiations but his preexisting time commitments that prevented his return to Syms. "I didn't ask for anything, and wasn't refused anything, so I wouldn't say negotiations failed," asserted Brown. "I just couldn't find the time. The biggest single reason was September 11th, which we are just recovering from at my work [at Citigroup]."

Brown was originally slated to teach International Finance on Tuesday nights from 6 to 8:30 on the main campus, a prospect that had stimulated resentment among his devoted fans at the midtown campus. SSSB Finance majors at midtown had looked forward to the return of their favorite finance professor, as the only SSSB fulltime faculty member is Professor Krausz who teaches just one course at the midtown campus.

"Brown is very good at making you curious about the world financially," commented Leba Krausz, SCW junior.

Explaining his would-be course selection, Brown was apparently conflicted between which single course he would limit himself to. "I wanted to find time to teach one course," explained Brown. "Deans Snow and Jaskoll gave me complete freedom of choice of course, campus and time. Had I done it, I would have probably taught uptown to get an evening time, although I love teaching midtown as well. I have no preference for boys over girls, both campuses have wonderful students, on average the girls bring more energy and argue more over ideas and less over grades (that's average, there are many exceptions in both directions). I would have been torn between teaching 1001, as I think its

essential to bring new students into Finance, and a smaller advanced course, where I could get to know students better."

Brown had been a finance professor at YU since fall 1988 and had originally left on sabbatical at the close of last year in order to spend a year in Israel. Personal reasons and the situation in Israel caused him to return to the United States midsummer and resume his position at Citigroup. Although too late for the fall semester, after being informed of Brown's failed sabbatical, YU attempted to retain the professor for the spring semester before the increasing economic crisis stimulated by September 11th resulted in his staying at work often until eight p.m. or even later.



Professor Brown will not return in the spring.

"I resigned to spend six months in Israel and get a break from teaching," commented Brown. "I had taught five courses a semester, plus senior research, for 13 straight semesters. That's a lot, particularly with increasing class sizes. I did not intend to leave forever, but to take an informal sabbatical and decide what I wanted to do later."

Despite the fact that Brown will not be teaching at YU next semester, he will continue to supervise exit papers. "A senior paper is at least a semester-long project with meetings and discussions," Brown explained. "Even if I quit Sy Syms forever, I have a lifetime's worth of former students who have not completed. However, I agreed to take additional papers. Students will have to accept mostly email feedback, with bi-weekly scheduled meetings."

Despite this failed agreement, discussions between Brown and YU continue regarding the Fall 2002 semester. "I am not negotiating, except with myself and my schedule," Brown explained. "I want to come back. Part time is more likely than full time. I would want to teach at both campuses, I think that's important. However, for scheduling convenience, if I work part-time I might ask for Uptown in the Fall and Midtown in the Spring."

"The way we've left it is that he's going to try again for the Fall," commented Dean Snow. Regarding when he would know definitely whether Brown would be returning, Snow responded, "We want to have him, he wants to come, but a lot depends on his personal schedule. It's too early to tell yet. I'll know when he signs a contract with us."

As Brown concludes, "If I can find the time, I hope Dean Snow can find a place."

## Business Classes for Paragraph 'E'

By Rina Shapiro

The fairly recent change of business classes not fulfilling any requirements at Stern College is causing much complaint from both SCW and SSSB students.

Before the Fall of 2000, business classes had counted to fulfill the E requirements, a nine credit, three course requirement designed so that students would take classes outside of their major and the other basic requirements. Since Spring of 2001, however, students who are either interested in taking business courses to further their knowledge or to receive a minor in business receive no credit toward the E requirement. Also, students who switch from SSSB to SCW receive credit for their business courses, but these courses do not serve to fulfill any requirements.

"The faculty revisited the issue," said Dean Karen Bacon. "Part of what keeps a curriculum vibrant is the faculty revisiting issues."

The reason for the change in policy is that "the requirements at Stern College fall into the categories of liberal arts and sciences, and the faculty would like the students to receive the broadest possible education in those areas," explained Bacon. "Therefore they have chosen to limit the courses that can meet the requirement to those that fall into liberal arts and sciences, and not business."

Bacon pointed out that classes such as art also do not fall under the liberal arts and sciences category and therefore do not count toward fulfilling the E requirement either.

The fact that SSSB courses do not fulfill requirements at SCW is not just an inconvenience, but may also serve to deter students who are unhappy in SSSB from switching to SCW. According to Bacon, women put too much pressure on themselves to graduate on time, and the policy should not keep them from doing what they really want simply because they might not graduate on time. "The worst thing is regret," said Bacon. "You don't want to live with regret."

Students like Ariela Dworetzky, who switched from SSSB to SCW after one semester, might not live with regret, but instead may live with the constant and real pressure to graduate on time due to monetary pressures

and restrictions. "When I realized that business didn't count toward requirements at Stern, I spoke to one of the deans," said Dworetzky. "She told me that the semester wasn't wasted because any time you gain knowledge, it's not a waste of an experience. I agree with her 100%, that I was enriched by the business classes, but at the same time, my parents aren't just paying for my enrichment, they are also paying for a degree. It made fulfilling the rest of my Stern requirements even more difficult."

In order to graduate on time, Dworetzky will have to take seven courses per semester for the rest of her years at SCW as well as attend summer school.

Rachel Berger, a sophomore contemplating switching from SSSB to SCW, agrees with Dworetzky. "I didn't know if I was staying at Sy Syms, and I took these business courses because I thought they'd help me make a decision," said Berger. "Since I think now I might leave Sy Syms, I think I wasted my time even though they are informative courses."

Berger was puzzled for the reason given by Dean Bacon as to why business courses shouldn't count to fulfill any requirement. "Some computer courses, which are not liberal arts, fulfill a requirement," said Berger. "So why shouldn't a few business courses serve to enhance your overall liberal arts education?"

Not everyone is disturbed by the policy. "It makes sense to me why business classes don't count to fulfill an E requirement," says Sandra Lerner, SCW sophomore. "Business isn't liberal arts. If you switch your major, most likely the classes that you took for your previous major won't count to fulfill requirements. Should they count just because you changed your mind?"

While currently there are not many classes that can be interchanged between the two colleges and fulfill requirements, the administration is working on bridging that gap. "We expect in the future to examine various courses that are offered by Stern and Sy Syms where it seems to be a duplication to see if we can consolidate our programs so that students in both colleges can have more flexibility and options," said Bacon.

help anyone that comes to their doors, not just Jews. The fund of the UJA that the SSSB fund will go to is called the Victim Relief Fund of New York, which in response to the tragic events of September 11 and in coordination with the NYC emergency authorities, is helping out the immediate needs of the entire community, including the elderly, the displaced, and those in need of counseling.

## Syms Students Attempt to Raise \$10,000 for World Trade Center Victims

By Mimi Sternberg

As the aftermath of September 11th continues to haunt students, SSSBSC decided to do something constructive. Thanks to the initiative of Devorah Lipkind, SSSB Senior and treasurer of SSSBSC, Student Council has organized a campaign that every student will donate \$18 (representing CHAI) to UJA.

"The purpose of the Tzedakah campaign is to do something that will bring people together, something that will promote Achdut and unify students for a great universal cause," said Lipkind. She did not want to distribute the money to firefighters or policemen because of the already overwhelming response from the country. Rather, she decided to do something that would be a Jewish cause, but not exclusively Jewish; something that could

benefit the world at large. After researching a variety of websites that featured many September 11th funds, she decided upon the UJA.

"I think it's a wonderful opportunity for students to show their support," commented one SSSB student. "It's beneficial for the victims of the tragedy and for the student council as well."

Ms. Lipkind strongly believes that if there is enough student response, it is possible to collect \$10,000. Because many students will go out and spend \$20 easily, asking each student to give \$18 is a very practical amount, according to Lipkind, and that \$10,000 is a low number in comparison to how much could really be raised. When asking the students to donate, Lipkind expects the question will not be "will you give," rather "how

much will you give".

The fundraising is not only limited to Sy Syms students. "I am definitely planning on donating to this great cause," said Leyna Friedman, SCW senior. "I think this is a practical and realistic way for the SSSB and SCW community at large to respond effectively in the face of such an overwhelming tragedy."

The UJA, which stands for the United Jewish Agency, is a Jewish network that consists of about 100 charities. Some of them include the JBFCJ-Jewish Board of Family and Children Services, the New York Board of Rabbis, and FECS-Free Employment Counseling. The charities under the auspices of the UJA





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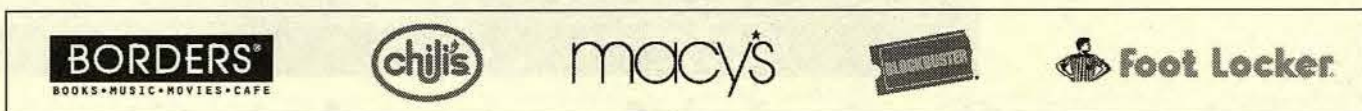
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# Cultural Arts

## HEALTH BULLETIN: The Common Cold

By Ami Flatt

This morning you woke up with a sore throat and a stuffy nose. You felt as if you wanted to curl up in bed and watch daytime TV. The diagnosis: You have a cold.

Nearly 66 million cases of the common cold are reported each year in the U.S. Though bothersome and responsible for many days of lost school and work, colds are not serious. They are caused by viruses, most commonly rhinoviruses. Colds spread from one person to the next through sneezing, coughing, and direct contact. Symptoms include cough, sneezing, runny nose, congestion, headache, sore throat, and watery eyes. The best means of prevention is to avoid infected persons as much as possible, and to wash your hands after touching surfaces in public places, such as door handles, telephones, and subway poles.

Unfortunately, there is no cure for the common cold. Whether you go to a doctor practicing traditional medicine or to a naturopath prescribing herbs, the best that you can expect is a shorter cycle of sickness. In the past few years, herbal supplements have become increasingly popular.

Today, echinacea is one of the most popular products in an industry that yields \$1.5 billion in the U.S. and Canada. Though Echinacea has been touted as a cure for the common cold, recent research states that the supplement does nothing to help fight sniffles and sneezes. According to a study published in the Archives of Family Medicine, a journal of the American Medical Association, echinacea, a cone-flower extract, is no better at preventing colds than a placebo. Most physicians concentrate on making the patient feel better while waiting out the illness.

"We know what works: rest

and plenty of fluids," says Dr. Jeffrey Jaeger, an instructor of medicine at the University of Pennsylvania School of Medicine. "This won't shorten the duration of the cold or flu, but it will stop you from getting sicker".

Beyond this, some over-the-counter medicines can help clear blocked nasal passages and suppress coughs. If you walk into Duane Reade and are confused by the mind-boggling number of cold medications, just remember that many of them contain the same ingredients.

For stuffy noses, Jaeger suggests medications containing pseudoephedrine or diphenhydramine. Pseudoephedrine clears the nasal passage by stimulating adrenaline receptors, thus it can make you feel jumpy because your heart is beating faster. Diphenhydramine is a histamine blocker. While histamine is usually released in allergic reactions, it is also produced any time a person becomes ill. Histamine causes tissues to swell, making breathing difficult. Antihistamines block this reaction. A side effect of most antihistamines is that they can make you drowsy.

When it comes to coughs, a preparation containing dextromethorphan is often effective. This cough suppressant works by toning down the brain's cough reflex, Jaeger explains. "Normally when you feel a tickle in your throat, a message comes from this specialized section of the brain telling you to cough to clear your throat," he says.

So next time you are suffering from the prevalent winter ill, take the time to read the labels, instead of merely relying on the products most recently advertised on TV. You may just find the relief that you are seeking.

## THE ISLAND OF DR. MOREAU CHILLS AUDIENCE

By Kayla Klatzkin

The YCDS play, *The Island of Dr. Moreau*, was chilling and dark. Admittedly, I have not read the book or seen the movie, so I have nothing to compare it to. At times I felt it would have been of use to have knowledge of either of the two, though the basics of the story were clear, and very intriguing.

Edward Douglas (played by Yossi Kastan) is a U.N. ambassador who has the terrible luck of being shipwrecked on the island where Dr. Moreau (played by Brian Hoffman), resides. Before his bewildered eyes are part-human, part-animal "hybrids" – products of sickly experiments which Dr. Moreau performs in the name of science.

There are rules, eerily recited by the Sayer of the Law (played by Jeffrey Feit), which all of these creatures must abide by in order to keep them toward their human sides. However, some of the rules are not adhered to, and it seems total chaos will ensue.



Kastan and Hoffman in a pivotal scene

The scenery for the play was excellent, as was most of the costuming and often gruesome makeup. Though there were a few cases of melodrama, the acting was generally well done. Kastan gave Douglas the humanity so important to his role, while Hoffman portrayed well the inhumanity of the flawed Moreau.

Another standout was Ari Hoffman as Montgomery, a worker of Dr. Moreau's, whose hate for the world could really be felt. Many of the actors playing "hybrids" were impressive, capturing well the demeanor of animals, while at the same time showing their human sides.

There was barely a light moment in this creepy, frightful play, and there was a lot of food for thought. It brought up the old question of ethics and science, and where exactly to draw the line. Even more powerfully, though, it showed the terrifying consequences of what happens when one tries to play G-d.



## Good Luck on Finals!

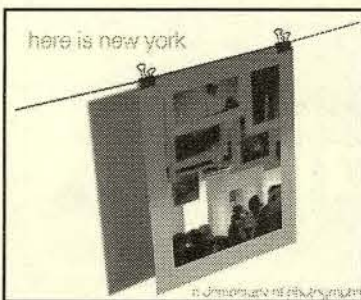
## Checking Out Life in NYC

By Ami Flatt

In the spirit of expanding our horizons, here are some events that may be of interest. The events listed are sure to be enriching and thought-provoking. As students living in Midtown Manhattan, we are afforded many cultural opportunities. Set aside time to explore the galleries in Soho, see a foreign film, or visit a nearby museum. Take advantage of the unique culture of NYC.

### Here Is New York - Images from the Frontline of History: A Democracy of Photographs

I accidentally came across this gallery in Soho while searching for another gallery. "Here is New York" is a makeshift gallery created in response to the World Trade Center tragedy and the unprecedented flood of images that have resulted. The exhibition is subtitled "A Democracy of



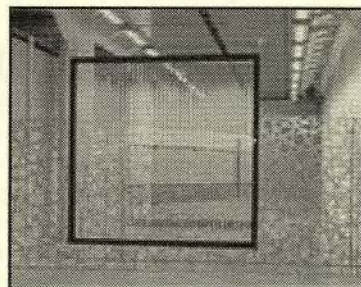
Photographs" because anyone who has taken pictures somehow relating to the tragedy is invited to bring their pictures to the gallery, where they will be digitally scanned, printed and displayed on the walls alongside the work of top photojournalists and professional photographers.

"Here is New York" sets out to restore our sense of equilibrium, as a nation, as a city, and as a community of individuals in wake of recent tragic events. I highly recommend this worthwhile exhibit. "Here is New York" will run until December 24, 2001 at 116 Prince Street. Hours are

Tuesday-Sunday 11AM-6PM.  
www.hereisnewyork.org

### Jerusalem Mizrach - December 25 - At the Yeshiva University Museum

In keeping with the tradition of facing Jerusalem during prayers, Mizrach plaques mark the eastern direction. Participants will make their own plaques out of a gold sheet with a mirror beneath and a cut-out motif at its center. In addition, the YU Museum has many other interesting exhibits, such as "Jewish Artists on the Edge"; an exhibition of 50 diverse contemporary artists that explores how art pushes the boundaries of identity, nationality, gender, and demonstrates how artists extend the parameters of what is considered Jewish art today. Yeshiva University Museum Center for Jewish History, 15 West 16th St. www.yu.edu/museum.



Olafur Eliasson's installation, conceived for the windows in MoMA's Garden Hall, investigates sensory perception in relationship to architecture.

### 'Seeing Yourself Sensing' - At the Museum of Modern Art - Ongoing

Fifty panes of striped and mirrored glass in the Museum of Modern Art's Garden Hall Window by Olafur Eliasson. Through May 2002. 11 W. 53rd St. (212)708-9400. Closed Wednesdays.

### 'Oneg Shabbos' - At the Museum of Jewish Heritage

Exhibit containing artifacts from historian Emmanuel Ringelbaum's careful documentation of events unfolding in 1939 in Warsaw under the code name 'Oneg Shabbos'. Through Feb. 2002. 18 First Place. (212) 968-1800

### Check out the ongoing events at Makor

Makor presents quality arts, entertainment, and educational programming. Located at 35 West 67th St., Makor offers a never ending array of events. Some highlights include- A 'Soulfarm' concert, on December 24, at 8:30 PM, and beginner Krav Mega (Israeli self defense) courses on December 13 and 20 at 8PM. Additionally, Makor houses a cafe on the bottom floor, featuring many dairy culinary delights. www.makor.org.

# C u l t u r a l A r t s

## No Ordinary Shakespeare Production

By Observer Staff

The Complete Works of William Shakespeare (Abridged) is an exquisitely hilarious rendition of 37 Shakespearian plays. In this production, three extremely talented actors work together to create an unforgettable performance. Peter Ackerman, Jeremy Shamos and David Turner reenact 75 of Shakespeare's most beloved or infamous characters, using nearly 100 props and dozens of costumes and wigs. The director has successfully intertwined Shakespeare's tragedies, comedies and histories to create one sensational night of entertainment for the audience.

The play is performed in an intimately small theater, which gives the audience a feeling of oneness with the actors. The stage is represented as a replication of the Globe theater. This setting allows the audience to gain an understanding of what it might have felt like to have personally witnessed a Shakespeare play during the Renaissance. However, through the use of a slide projector, the director has incorporated the use of modern technology within the play; thereby reminding the audience of the advancements of the world, and how it plays a role in performances.

In fact, although most of the plays have been kept in the same setting as the original scripts, this show has integrated many factors from modern culture and society into the storyline. Two of the actors repeatedly refer to David, the more immature and effeminate actor as "The Weakest Link." Shakespeare's kings play a game of football to determine who carries the crown. In some ways, this seems a better solution than the wars that historically determined the king's successor.

In this play, the use of lighting and sound effects enhanced the outcome of the performance. Throughout the different scenes, the light would focus on the actors as they walked around the theater. During the performance of Hamlet, the actors even incorporated the lighting into their comedy routine. During Hamlet's

soliloquy of "To be or not to be," Hamlet has to get off of his knees and move into the light. The sound effects in the play, including the music and dance also played a major role in the performance, as well as the script. The music ranged from modern, to hip-hop, to rap. These fast and cheery beats created a sensation of excitement and joy for the audience.

Certain plays altogether omitted the dialogue of Shakespeare, and simply summed up the storyline with a song or rap. During the rendition of Othello, the three actors reviewed the plot of the play with a rap and a dance. This comical performance was a totally unique enactment of Othello, performed in a manner that few actors and writers would successfully be able to pull off.

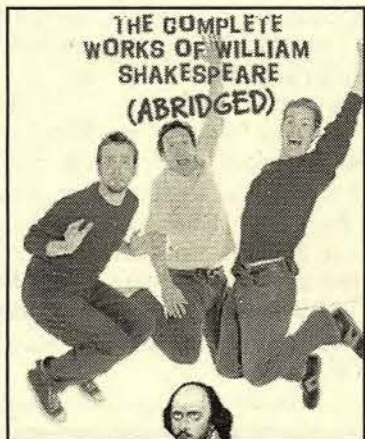
The cast of "The Complete Works of William Shakespeare (Abridged)" consists of extremely talented writers, actors and directors. The writing is ingenious and creative. The words are comical, yet educational. It is possible for someone who has never read a Shakespeare play, or has

never enjoyed a Shakespeare performance, to find amusement in this show, or, at the very least, gain a great amount of respect for Shakespeare. The acting within the play is brilliant. These three actors have been successful in introducing

37 Shakespeare plays and 75 characters to the audience, in under two hours. The actors are continuously running offstage, and running back on as different characters, with new costumes. Together, Peter, David and Jeremy are able to satisfy

the need of the audience in their performance of Shakespeare's characters. They are funny, when the script is humorous. They are emotional, when the script is dramatic, and they are mad when the script is intense. These actors are able to portray all types of characters, may it be a man, a woman, or even a ghost. The directing is as superb as the acting and writing.

In short, I wholeheartedly recommend "The Complete Works of William Shakespeare (Abridged)."



3 Actors perform as 75 different characters

## Trembling Before God: An Orthodox Controversy

By Sara Trappier

The line for tickets was forming quickly last week at the Film Forum in the West Village with people eager to see "Trembling Before G-d," a feature documentary by Sandi Simcha Dubowski revealing the hidden lives of gay and lesbian Orthodox Jews through a series of personal interviews. "I want to tremble before G-d," one young man told the woman selling tickets. Incidentally, he is not the only one.

It took over five years to shoot the picture in Brooklyn, Jerusalem, Los Angeles, London, Miami, and San Francisco, filmed in a compelling manner with continuous reference to Orthodox traditions. The stories of a few gay and lesbian subjects are told with honesty, evoking sympathy and questions. It powerfully presents the struggle of those committed to both the worlds of Judaism and homosexuality, raising the issue of reconciliation between the two but never resolving it.

"Trembling" is thought provoking and holds one's attention throughout the 84 minute long picture. It features real people and their stories, having sought help from rabbis and therapists, yet unable to give up either their passion for Judaism or their sexual lifestyles.

Dubowski interviews prominent Orthodox rabbis who insist on the Torah's prohibition of homosexuality, such as Rabbi Shlomo Riskin, chief rabbi of Efrat, Rabbi Feldman, dean of Ner Israel Rabbinical College in Baltimore, and Rabbi Meir Fund, as well as those who believe there is room for it in the Orthodox framework, such as Rabbi Steve Greenberg, the first openly gay Orthodox rabbi, and Shlomo Ashkinazy, an Orthodox gay psychotherapist.

The film, which was originally supposed to run only through Thanksgiving at Film Forum where it broke opening day box office records, was given an extended run due to its unexpected popularity. It has received great reviews from the press, being hailed as "fine and powerful" by The New York Times and "a resonant, moving and often surprisingly funny swirl of testimonies" by Newsday.

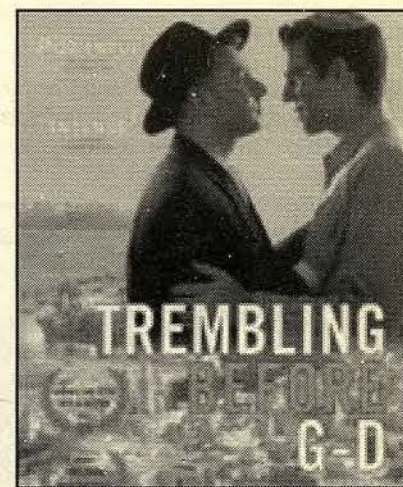
However, the Orthodox community has greeted it with mixed emotions.

Some rabbis acknowledged the importance of this film, which addresses an issue that has been prevalently closeted in the Orthodox world. Rabbi Haskel Lookstein, an Orthodox rabbi who heads Congregation Kehilat Jeshurun and the Ramaz schools, told The Jewish Week that it was sensitizing to hear from observant Jews who struggle with the prohibition of gay relations and that he was not aware of the depth of the struggle before watching the film.

Other Orthodox leaders have denounced the film, such as Rabbi

Steven Dworken, executive vice president of the Orthodox Rabbinical Council of America who said that one need not watch the film to deal with the homosexual issues.

Agudath Israel condemned the film, calling it "incomplete and distorted," and arguing that the film is biased based on its failure to allow halachic Judaism to



Trembling Before God discusses being gay and Orthodox

properly make its case, in addition to not presenting the possibility of people with homosexual tendencies achieving successful marriages with members of the opposite sex.

The Jerusalem Post criticized Dubowski for conveying the impression that those with same-sex attractions are uniformly rejected by a cold, unsympathetic Orthodox society.

However, the rabbis representing a strong Halachic attitude are only viewed for short periods of time, causing one to wonder whether their short statements are heard out of context. Rabbi Riskin says on the film that one would tend to "demonize and dehumanize" Orthodox homosexuals, but after seeing their religious sincerity, one must "love and help."

In addition, not one parent was interviewed, leaving the audience with only one side of the story. We hear about an emotional lesbian's rejection from her community and family, but we do not hear the story of her father, a rabbi in Brooklyn whose daughter is living with her female lover that she met in Beth Yaacov.

Rabbi Greenberg claims in the film that man has the power to influence G-d in the Torah and that "it's not Judaism if it's not responsive to the human condition," stating "there are other ways of reading the Torah." Agudath Israel says that Greenberg's approach "can be called many things, but 'Orthodox' is not among them."

The film's imagery is both revealing and misleading. On one hand, it provides insight into the Jewish religious world, yet it sometimes uses its photography out of context. For instance, it shows religious women crying with heart-wrenching tears at the Kotel while the voiceover of a religious girl is telling a story of her best friend, a lesbian who committed suicide. An informed viewer will realize that the worshippers are reciting Kinot on the Ninth of Av, but one can mistakenly think that they are praying for forgiveness for the sin of homosexuality.

With help from the media, "Trembling Before G-d" has had much publicity. In addition, post cards publicizing the film have been distributed widely, including in the lobby of Brookdale Hall. SCW senior Shana Strauch saw the film, and thought it well done. "If someone is narrow minded and thinks that anyone homosexual is a sinner, they'll easily dismiss it," Strauch says. "But it could be anyone. Some of them came from very frum homes. It's important to learn sensitivity for a group of people who suffer greatly."

## The Observer

invites all staff members  
for our mid-year dinner

&

farewell party for our  
January grads

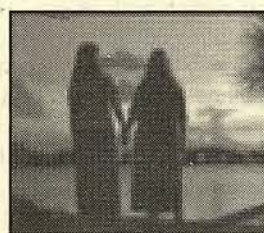
&

and staff meeting

Wednesday 7:00pm,

in Schottenstein Residence Hall

Supper will be served



"Malka" and "Leah" became high-school sweethearts in Brooklyn's Beth Yaacov

# Cultural Arts

## SCDS Cancels Play for Fall Semester

By Chana Michels

The Schottenstein Cultural Center, home of the Stern College Dramatics Society, remains dark during a time when students traditionally interrupt studying for finals by attending the SCDS fall production.

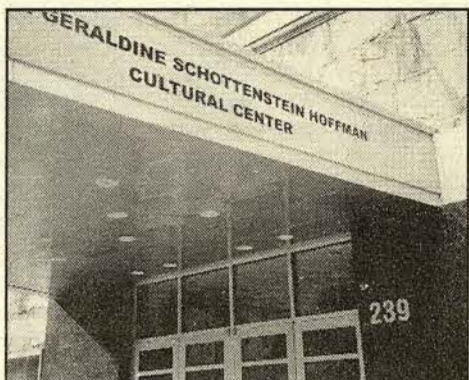
For the first time in three years, SCDS, which customarily produces a winter and spring show, will stage a play only during the second half of the school year.

"Every liberal arts college has a dramatics society," commented Sarah Strapp, SCW senior. "Especially in a university that has a split campus, when the boys have a play and we don't, something is lacking." Strapp acted in the 2000 production of "The Mousetrap" and even though she's getting married in January, Strapp intends to audition for the spring play.

According to various board members, SCDS was unable to produce a show due to the short fall semester, unforeseen circumstances, and a change in the SCDS presidency. The original president, Dani Weiss, backed down at the beginning of the year due to unpredicted personal circumstances. Weiss then appointed as president board member Shoshana Davis, SCW junior, who also acted in last year's run of "The Odd Couple." Davis changed her major and was required to take new and more time-consuming classes, so she resigned in the middle of November.

"It wasn't that I didn't want the job, it was just impossible to do both," said Davis. "SCDS is very important, but at the same time my major changed and my career goals changed."

Continuing this instability in the presidency and lack of steady leadership, the third presidential appointment is current president SCW sophomore Sarah Richstone. Richstone is excited for the upcoming semester and said that the board will finalize the choice of director within the week, followed by a formal announcement of the play the society will produce. Auditions are tentatively being scheduled for the beginning of reading week.



Schottenstein Cultural Center did not host an SCDS play this semester

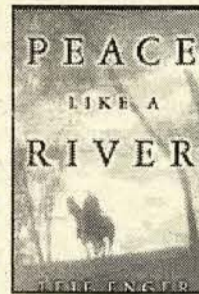
Richstone said SCDS would focus the first half of the spring semester on the play, and once the run is finished, the society will continue to plan theater trips, workshops, and a shabbaton.

Shifra Chana Penkower, SCW senior, has been involved with the society in nearly every capacity since she was a freshman at SCW in 1998. "I'm disappointed there isn't a play," said Penkower, who was president last year. "I love every aspect, from being involved to watching the show. It's a matter of understanding the situation and realizing that from before the semester started, many factors caused things to be pushed back. The board chose to start with the spring production and they're going to have a kick-elbow show."

## Book Review "Peace Like A River"

By Miri Ravich

Set in the midwest in the early 1960s, Leif Enger's debut novel, "Peace Like a River," follows the adventures of the motherless Land family. "Peace Like a River" is narrated by eleven-year-old asthmatic Reuben Land, who is funny, endearing and committed to his family, no matter how wrong their actions may be. This strong commitment to his family illustrates itself as Reuben tells of his father's, his younger sister's, and his own travails as they follow his brother, Davy, who is fleeing from the police after he has been convicted of killing two intruders.



After a while, the miracles just seem to go overboard. While trying to weave a story of heroism, Enger creates unbelievable characters and plot lines. An eight year-old girl who single-handedly cooks a huge dinner, starting with a freshly butchered turkey? A mother who clearly loves her child enough to endanger herself to protect the child during a tornado, but then one day inexplicably walks away from her family and is never heard from again? A man that glides in midair?

"Peace Like A River" contains full, living characters, poetic prose and clever phrases. Enger makes his characters come alive, and his story moves in unexpected ways in such a way that the reader is interested in the fate of the Land family. Reuben draws the reader into events that are both moving and miraculous. But, along the way, the story begins to meander and lose some of its luster.

On the whole, Enger's characters seem to be both imminently touchable and larger than life. The father speaks face-to-face with God and the daughter is a poet whose work, realistically, could only be written by someone much older than she. Those unrealistic descriptions are not limited to describing the actions or accomplishments of the characters, but can be seen regarding objects as well. One scene features a pot of soup that replenishes itself, and the Land family witnesses many supernatural events as they follow Davy across the Northern U.S.

In the end, "Peace Like A River" struck me as a biblical tale, with great character development, and a creative storyline. However, it has a completely implausible plot and an improbable ending. All in all, "Peace Like A River" was a quick and provocative read.

## Audience Appreciates Spy Game

By Observer Staff

Movie critics often like to conceal their befuddlement by touting the film as a 'smart, fast-paced thriller.' Attempting to save face, I shall do the same. Sure, I'd be lying if I said I understood ALL the plot points, but nevertheless I did find this movie to be highly engrossing and all around cool. Smart and fun it is as well. Few things are more entertaining than to watch Redford, still classy after all these years, try to outsmart the CIA (who, admittedly, appear to be not too bright) at an international game of roulette without even breaking a sweat.

Redford plays Nathan Muir, a CIA agent on his last day before retirement, who hears that his star protégé, Tom Bishop (Brad Pitt), has been arrested on espionage charges by the Chinese. America has 24 hours to claim Bishop as a spy before the Chinese execute him. But the US, slobbering to enter a delicate trade agreement with China, feels no need to enter this international thicket. Consequently, the CIA is determined to find any little flaw in Bishop's character in order to make his execution seem justifiable, and so they summon his known mentor Muir to dig up some dirt. It's always fun to watch the major intelligence organization of America look like a group of sketchy weasels in tacky suits, and Redford

slickly plays them like a deck of cards.

Redford shrewdly selects which memories of Bishop he wishes to disclose, as the flashback scenes of their involvement together provide a much richer picture of their close relationship with one another. The chemistry between Redford and Pitt is certainly absorbing, each with rugged good looks and razor-sharp wits to match. The CIA probe and the flashback scenes are interwoven, yet to his credit, director Tony Scott manages to make the side-by-side plots not too jarring and equally watchable.

Still, oftentimes the movie resorts to campy, contrived special effects to really drive home the idea that this truly is a fast-paced action-adventure, just in case you didn't already notice. Equally vexing is the sloppily done romance story, which, for no other reason than that the unattractive, terrorist-loving woman could not possibly entice Mr. Brad Pitt, is unbelievable and generally displeasing.

In closing, I offer this film my blessing for its material success, and a little advice for Brad: steer clear of dramas which require you to a) look older than 30, and b) speak in any accent whatsoever.

Spy Game stars Robert Redford and Brad Pitt, and is directed by Tony Scott (Top Gun, Crimson Tide, Enemy of the State) 126 min.



Brad Pitt



Robert Redford

## THE LUBAVITCHER DEBATE

By Tamar Ellman

Dr. David Berger, visiting professor of Jewish History at Yeshiva University, recently published a book entitled "The Rebbe, the Messiah, and the Scandal of Orthodox Indifference." The book emphasizes that the Orthodox community must no longer accept the Lubavitch movement. Dr. Berger maintains that a large majority of the Lubavitchers believe that the Rebbe is the Messiah, and he contends that by recognizing messianic Lubavitchers as halachically acceptable, Orthodox rabbis do away with the criteria for identifying the true Messiah. To address this issue, the Chabad club at SCW invited two Lubavitch rabbis, Rabbi Greenberg and Rabbi Majeski, to speak in response to Rabbi Berger's book in the week following its release.

According to members of the Chabad club, the speakers were told that they could address any issue, but not those raised in Dr. Berger's book. Many in the club suppose that the restrictions were placed because Lubavitch viewpoints are against the views of Yeshiva, despite the fact that the debate took place openly.

Rabbi Greenberg is the Chabad Shaliach in Buffalo, New York and Rabbi Majeski is dean of Machon Chana, a Lubavitch seminary in Crown Heights, Brooklyn.

Not surprisingly, the censorship of Rabbi Greenberg and Rabbi Majeski

was met with outrage from the Chabad community on campus. SCW senior Orly Elisha, an active member of the Chabad club, was outraged by the administration's strict censorship. "In the current times, the most important thing is

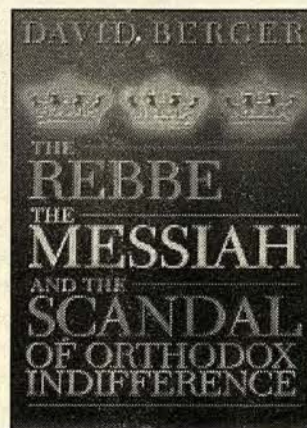
to unite and anything that hinders that process is not going to help Klal Yisroel," commented Elisha. "You are going to find the positive and the negative within every movement, and perhaps we should have a book that points out the positive characteristics."

Other students agreed with Elisha in vehemently opposing this censorship. "There is enough *sinas chinam* in the world," commented Rivky Malzyner, SSSB freshman and a member of the Chabad club. "Our job is to bring Moshiach, whoever it may be, with more acts of kindness and good deeds and, above all, *ahavas yisroel*."

SCW sophomore Alexis Wolf took a slightly different approach to the controversy. "I understand why YU didn't let them speak because that view poses serious problems to the foundation of Judaism," said Wolf. "However, I think the wonderful things they do should be known to the YU community."

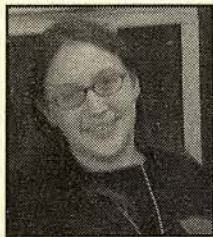
In his book, Dr. Berger maintains that the calmness within the Orthodox community in dealing with Lubavitch and its Messianism is dangerous. As Berger asserts, a lack of knowledge about the

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## Volleyball: Raring and Ready to Go

A sport rarely acknowledged at SCW, volleyball is making a surprising debut as intramurals kick off the season this semester. The two teams that make up volleyball intramurals, led by Racheli Rubin, Ronit Pelman and Sharon Weiss, play against each other every Monday night. Since there is no volleyball team, intramurals are the only outlet for those who wish to play the sport against others with playing experience.



Racheli Rubin heads volleyball intramurals

are necessary to bring the players to that level of competition. There are a few obstacles that stand in the way of the club, such as the need for a larger gym. Space needs to be rented off-campus but lack of availability, especially midyear, as well as financial issues make that the biggest impediment, something Zerneck is working very hard to remove. The athletics department is very hopeful that it will be able to rent space at a nearby gym for volleyball and other team sports for Fall 2002, but there is no possibility of renting that gym for this spring semester. If a gym is not found for next semester the volleyball club will start working in Stern's gym despite the inadequate facilities.

SCW has been trying unsuccessfully for a few years to form a volleyball team. However, this time will be different, according to Rubin, "as long as the students' strong commitment and motivation witnessed until now continues and the administration continues to support this great momentum."

This club will not be for physical education credit. Its structure will be up to Kui, but will most probably focus on drills to improve the players' competitive skills. The students in the club will be of those who are already on the intramural teams; at least 14 students have already signed up to be a part of the club. And, if all goes well, the hope is to have both intramurals and the club running next semester and a team formed in the near future.

According to Dr. Zerneck, Yeshiva University's athletic director, the next step toward forming a volleyball team is to start a volleyball club. And, due to the interest and determination of the intramural players, that volleyball club will hopefully begin meeting this spring semester coached by the current volleyball teacher, Vicki Kui.

"I am really excited about the volleyball club," said Tamar May, SCW freshman. "Stern really needs a team. Basketball and fencing have a team, and volleyball should too."

The goal of the club is to prepare the players for inter-collegiate competition. Racheli Rubin, volleyball intramurals coordinator, believes that practice and coaching are all that

## As Classes Close, Students Anticipate Online Registration

By Lea Greenspan

Long lines fill half of the first floor, the office is packed with distraught and nervous students, and administrators are overwhelmed with questions and arguments. That's right: it's registration time.

Chaos and frustration may not characterize SCW registration much longer, however. Entering the 21<sup>st</sup> century, Yeshiva University is currently in the process of installing online registration, according to Dr. John B. Fisher, Director of Enrollment Management Manhattan Campuses.

"The first step is to purchase software," Fisher explains. "MIS is working with me and we have identified which software needs to be purchased. We are now negotiating the price with the company and we are expecting approval soon."

The business part of the transformation from the Banner to the Web program should be completed by early spring. "If we are really lucky and things go well," Fisher says, "We will be able to do a pilot project for fall semester, using a small group — maybe upper seniors, a group a little more savvy than incoming students." Fisher is hopeful that the online registration will be fully ready by Fall 2002.

The hard job is redesigning the registration process on the web. The current registration system requires a large amount of interaction between the Administration and the Registrar. "We need to disengage advisement from registration," Fisher notes.

The installation will also take time because of the great deal of data processing that needs to be done. "It cannot be done wrong," Dean Bacon cautions, referring to the problems that could arise in the process of registering, due to careless or sloppy work. Potential problems include a student's registration not being processed or a student's not being able to find a class online.

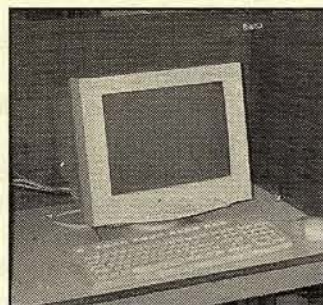
Rather than pose

more problems, however, online registration is expected to solve many of the current registration problems. "It is nice not being a freshman because I got closed out of everything then," recalls Shira Frankel, now a junior. With online registration, freshmen will have equal opportunity to enter popular classes. Careless mistakes have also thwarted students' registrations. "Last semester, they closed me out of my physics lab by mistake," says Frankel. Human error of this sort will also be eliminated once a good computer program is installed for online registration.

Online registration will also hopefully take less time than the current registration process. "My appointment is during chemistry class, and that is annoying because I will end up missing the whole class," says Frankel. Not only are the times of many students' appointments inconvenient, but the long and tedious lines add a large amount of unnecessary time.

Students are not the only ones anticipating online registration. "It would be good for the administration as well as the students," Dean Bacon exclaims. "It's very consuming," she says, noting that crowds of people constantly mill outside her office. Says Fisher, "Online registration should ease the pressure cooker in the office."

According to Fisher, YU researched ten or eleven private, prestigious schools, including Ivy Leagues, and discovered that most do not, in fact, utilize online registration. Mainly large, public institutions with a commuting body of students register online. Yeshiva University, however, has 90% of its students living on campus or in independent housing nearby. "Web registration is a good idea, but frankly, it is less urgent at Yeshiva University than other schools," Fisher says. "Other priorities have been more urgent — that's why it took so long."



## SCW Tests for Shatnez on Campus

By Ariela Dworetzky

Whether due to ignorance about the Halacha or inconvenience, many Orthodox Jewish women are not careful about the Torah prohibition of wearing wool and linen together, a prohibition which the Torah refers to as Shatnez. Many people check men's suits for Shatnez but neglect women's clothing. Three SCW seniors have taken it upon themselves to rectify the problem at SCW.

Tammy Lauer, Jessica Singer and Nechama Kanner recently completed a Shatnez training course and have been checking garments for Shatnez in Schottenstein Residence Hall for a very small fee of \$2-\$5, depending on the garment.

Two former SCW students, Yael Klein and Ita Tarzik previously checked for Shatnez in SCW, but after they graduated, no one took over. So Lauer, Singer and Kanner decided to take a Shatnez training course in Brooklyn. While taking the course, the women learned what fabrics are prone to Shatnez, what samples should be sent in to be tested and where to send them in.

The process is simple. Any student with an item that is made of either wool or linen can drop off the item at the checkers' dorm

rooms in Schottenstein. The checkers cut off a small sample of the fabric and send it to a Shatnez testing lab in Williamsburg and, within a week, the owner of the item receives a call, informing her whether the item has Shatnez or not. It's simple, it's convenient and it's relatively fast.

While everything with either linen or wool in it should be checked, the checkers warn that custom-made clothes, coats, suits, and anything made with tweed or embroidery and hats with pom-poms are most prone to Shatnez, and women should be careful about having them checked.

Singer says that she has received phone calls almost daily from students who want to have items checked for Shatnez. "Shatnez is a serious *issur*," she asserts. "I don't know why so many people don't care about it, but I was pleasantly surprised by the positive response that we got."

If anyone wants to have an item checked for Shatnez, please call:  
 Tammy Lauer  
 646 935 5940  
 Nechama Kanner  
 646 935 6269  
 Jessica Singer  
 646 935 5674

## Finals on New Years Create Inconveniences

By Jody Schacher

While the rest of America is celebrating and counting down to the New Years, Yeshiva University students will be studying frantically. That's because SCW has scheduled the first day of finals for New Year's Day, causing resentment among both teachers and students.

"I don't think it's appropriate because it is a national holiday," said SCW junior Beth Meshel. "Our vacation doesn't coincide with many schools, and we should at least have that day to spend with family and friends."

According to administrators, the schedule was implemented in order to end finals a day

earlier so that students could begin their winter vacation with a three-day long travel weekend.

"It seemed to be in the best interest of the students," said Associate Dean Orlian. "It seemed to make sense to enable the students to have a long travel weekend."

Although it has been met with much criticism, the schedule, which was reviewed and passed by the Student Life committee, is very hard to change once it has been adopted.

"Maybe in retrospect New Year's Day should have been off," admitted Orlian. "We would probably be careful not to repeat [having finals on New Year's Day] in the future."

## LUBAVITCH ON CAMPUS

continued from previous page

controversy exists within the global Jewish community, and certainly among the SCW student body. Although most SCW students have never heard of Rabbi Berger's book, most tend to agree with Rabbi Berger that Messianism is a serious problem.

However, most students disagreed that the Orthodox community should separate itself from the Lubavitch sect entirely. "As a private Orthodox institution, it is within YU's power to make distinctions as to what falls within the realm of their ideology and what doesn't," said SSSB senior DeeDee Weberman. "They don't claim to accommodate all sects of Judaism. On the one hand, I think it's extreme to say Lubavitch is not a part of Orthodoxy, but on the other hand that is their prerogative."

Yeshiva, as a religious university, has no legal obligation to allow a speaker to express views that the administration believes is antithetical to those principles. Liora Kasten, SCW junior, supported this policy wholeheartedly. "YU is one hundred percent right," said Kasten. "It's like, *lehavdil*, inviting Jews for Jesus to come and speak on campus. [Messianism] is completely against Judaism and, being a Jewish institution, we don't have to provide a pulpit for them."

Ironically, the controversy is achieving Rabbi Berger's goal. The invitation of Rabbi Greenberg and Rabbi Majeski as well as their censorship, has, indeed, spread awareness of the issue throughout both the YC and SCW campuses.

## New Cardozo Dean

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honored [to have been appointed]."

According to Dean Hecht, Stern College's Pre-Law advisor, the appointment of Professor Rudenstine will positively affect Cardozo. "Professor Rudenstine is an absolute first rate appointment on the part of the University; he identifies himself closely with Yeshiva University," Dean Hecht noted. He also recognized that as Cardozo becomes a more prominent school, it will be harder to get into. Rudenstine himself has said that he "takes a real interest in the quality of student life" and that he plans to meet with students "through different forums" in an effort to improve everything ranging from physical facilities to academic programs.

Students currently applying to Cardozo do not seem to feel that the change in deans will have any great effect on them. "I don't think it will affect me unless Rudenstine comes in with new admissions policies that alter admissions standards," said one SCW senior who is applying to Cardozo. Rudenstine also agrees that the change in the deanship "won't immediately impact [applicants to Cardozo]." Nevertheless, potential students who visit the school and talk to its current students will, of course,

be influenced by the attitudes of the current students toward the school as a result of its new dean.

Professor Rudenstine is the author of the nationally acclaimed book, *The Day the Presses Stopped: A History of the Pentagon Papers Case* and is currently working on his next book, *Trophies for the Empire: The Tale of the Parthenon Marbles*. He earned a bachelor's and master's degrees from Yale University, and a juris doctor from New York University. Rudenstine joined the Cardozo staff in 1979 and since served as dean ad interim from 1996-97 and associate dean for academic affairs from 1994 to 1996. Before he became a member of Cardozo's faculty, Rudenstine served as a staff attorney in the New York City Legal Services Program; director of the Citizen's Inquiry on Parole and Criminal Justice, Inc., and a project director, associate director, and acting executive director of the New York Civil Liberties Union, and has served as a consultant for many different organizations. Additionally, Professor Rudenstine spent a year in Uganda as a Peace Corps Volunteer.

## Observer Organized Hoenlein Lecture

continued from back page

dent leaders, it is not only our responsibility to report on news but to create outlets for student response."

Indeed, the Editors-in-Chief believed that though numerous individual lectures have been held at SCW, there has been no unified response that has covered all issues of post-traumatic response.

The Crisis Committee, organized by Professor Perlman in response to the September 11<sup>th</sup> chaos, has delineated goals to be accomplished by its joint faculty and student members, among which is the enactment of a series of formal security procedures to be followed during a crisis, creating enhanced communication among the administration during a crisis, and replacing the pandemonium that reigned on September 11<sup>th</sup>. Further, the committee seeks to create a unified response program, and although it has heretofore been unable to coordinate such a program, the committee wholeheartedly endorses Hoenlein's and Lamm's address as a valiant attempt to accomplish the same goal.

Many students are eagerly anticipating Hoenlein's address. "I have heard him speak before so I'm really looking forward to hearing him again," asserted Shira Frankel, SCW sophomore.

However, many students did not know who Hoenlein was. "Who's that?" questioned one SCW student. "Why would I go listen to another speech about September 11<sup>th</sup>?" Indeed, this student's sentiments were

seconded by many others, who not only expressed unawareness regarding Hoenlein's political position but were already inundated with "Coping with Tragedy" sessions. Therefore, *The Observer* modified the topic of the lecture, instead focusing on longterm responses to tragedy in both American and Israeli societies.

In June 1986, Malcolm Hoenlein was elected Executive Vice Chairman of the Conference of Presidents of Major American Jewish Organizations, the coordinating body on international Jewish concerns for 53 national Jewish organizations in 1986. Previously, he served as the founding Executive Director of the Jewish Community Relations Council of Greater New York, the central coordinating agency for Jewish organizations in the metropolitan New York area. Prior to that, he was the founding Executive Director of the Greater New York Conference on Soviet Jewry.

Mr. Hoenlein has written and lectured across the US and abroad on international relations, Israel and Middle East affairs, Soviet and World Jewry, the American Jewish community, intergroup relations, and domestic concerns. He has traveled extensively in Eastern and Western Europe, Central Asia, the Persian Gulf, North and South Africa, Australia and the Middle East, meeting with leading government officials and world leaders.

## Feminism at SCW

continued from front page

offer the opportunities to volunteer with the developmentally disabled and at soup kitchens, there are currently no TAC activities that deal exclusively with women. Apparently there would be no place for such a club in student council, either. "Everything we do deals with women's issues," commented Elana Soleimani, SCWSC President. "Having a Women's Club would be somewhat repetitive."

The lack of extracurricular women's activities seems to be a product of not only a deficiency in student interest, but of an administration that views feminist activity as a threat to the institution. "Stern means to be the forefront in terms of learning, but I'm not sure if its mission is to be the forefront of anything else," remarked Kanarfogel. "If we tried to do it all, one of the casualties can be the learning."

It is for a similar reason that SCW remains hesitant in its course offerings related to women. There is currently no formal Women's Studies major offered, and there is no option of a Women's Studies shaped major. Although there are female-oriented classes within various departments, "These courses don't lend themselves to a coherent major, in that there is nothing that binds them together in terms of approach or methodology," explained Dean Karen Bacon.

SCW is not planning to implement a Women's Studies major anytime soon either. "Anything more ambitious is not appropriate at this time," said Bacon. "We don't want to do something that only interests a few people."

The general policy is that SCW should remain accessible to everyone and not alienate any segment of Orthodox women. In that vein, SCW also does not offer a course exclusively on Feminism or Feminist theory. "I'm not sure we're ready for such a course," admitted Bacon. Dr. Laurel Hatvary, head of the English department, added, "A problem for us is the theoretical underpinnings, and the sense was that we would open such a can of worms."

The Jewish Studies department, too, has remained conservative in its course offerings. Although there are several Women and Jewish Law courses, there is yet no course on Feminism and Halacha offered, nor is there any course incorporating the new approaches of feminist readings of the Bible offered. "I don't know yet if we have the demand for courses like that," said Kanarfogel. Dr. Shani Berrin, Biblical Hebrew and Apocrypha professor, who herself is involved in a women's tefila group in Riverdale, commented perhaps more candidly, "Feminist Bible study is still a little too radical for the institution."

This seemingly lack of attention to women's issues has struck a discordant note with some students. "Stern should give students more of a feeling of being a woman," says SCW student Emilia Cataldi. "We are women, we are not girls waiting to be wives."

Part of the atmosphere is a result of the students themselves - the vast majority of whom would not identify with Feminism, for religious or other reasons. It is the feeling of some of the more outspoken SCW students on women's issues, however, that many SCW students do care about women's issues, but just in a more understated way. "People may be afraid of labeling themselves as something that's frowned upon, but still may be interested in feminist issues," says SCW sophomore Yael Ariel, who was one of two SCW students that attended the Jewish Orthodox Feminist Alliance (JOFA) conference last year.

SCW does supply some opportunities for students who are indifferent to Feminism to explore ideas related to women. Although women's courses are limited at SCW, the courses that are offered can often give students the chance to address women's issues. Dr. Ellen Schrecker, for example, teaches a History of Women in the U.S. course, which touches on Feminism. "She showed that Feminism is not a bad word," said Yona Israel, an SCW senior who took the class last year. Like all

women-related courses at Stern, History of Women is not meant to be an overtly Feminist class. "I'm not proselytizing Feminism, I'm just teaching Feminism," assures Schrecker.

Similarly, the English department generally offers several women-related courses. "The literature gets students to



reflect on their own lives," says Dr. Nora Nachumi, who is teaching Women in Literature and Dialogues on Literature and Gender in Britain this semester. "A lot of students are grappling with how to be traditional and face the 21st century at the same time." Nachumi has found through her experience that SCW students are "more resistant to the word Feminism than to the concepts behind Feminism." Other departments that have women-related courses include Psychology, which offers a Psychology of Women class, and Biology, which offers a Women's Health class.

Even for students who shy away from classes that have "women" in the title, it is impossible to avoid women's issues completely since every class contains only females, so that many courses unrelated to women become related to women. For example, although Berrin's Apocrypha course is not meant to be about women, the students' discussion has often focused on the female figures and the anti-female texts. "We have no choice but to see life as feminists because we're female," says Berrin. "It would be a renunciation of ourselves to see it any other way."

There are other, more subliminal,

hints to feminism at SCW that arise from SCW's being an all women's college. "It's not conventional Feminism, but there is something like that by virtue of the fact that women fill all leadership positions here," notes Soleimani. "Every position they have uptown, we have here and fill with women."

Similarly, there is at least a semi-conscious effort to show SCW students strong, accomplished Orthodox women. "I want to inspire and encourage women to learn and the best way to do that is to show them role models of women who have furthered their learning," says SCW senior Ariella Tanzer, a member of TAC who is responsible for inviting people to give shiurim. "I'm not opposed to having men come, but I'd rather have women."

Students likewise get to see examples of accomplished women on a day to day basis in the form of the many female professors at SCW. With regard to the Jewish Studies department, "there's certainly every attempt to hire women," noted Kanarfogel. While according to Dean Bacon the high number of women on the faculty is not intentional, Bacon did admit a small bias toward women "because we want our students to see models."

Given SCW's apparent synthesis between an advanced Torah education and an emphasis on women, it is somewhat surprising that students within and observers outside of SCW do not view SCW in a more progressive light. "I've always said that this institution is revolutionary," says Bacon, noting that breadth of Jewish Studies offered and the women's commitment to Torah learning are groundbreaking. "Some people who don't understand this see Stern as conservative. People are confused."

To students interested in feminist activism, however, SCW does appear somewhat conservative, to the extent that someone like Ruza has given up her attempts to bring women's issues to the forefront at SCW. Says Ruza, "I've decided to focus my efforts outside of Stern."





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## Azrieli Partially Moves Uptown

continued from front page

SCW senior who is part of the joint program with Azrieli. "Is it that the boys classes should be uptown and the girls classes downtown or are they eventually planning on moving the entire program uptown because that's where the main campus is?"

In fact, although Handell explicitly denied any plans to eventually move Azrieli completely uptown, Schnall was less definite in refuting any intention to move uptown. Some SCW students have worried that a plan that would completely move Azrieli uptown would alienate the SCW students in BA/MA or Talmud Programs, and in fact leave SCW along with Cardozo and Einstein as the only YU institutions not located on the main campus.

"It's important for Stern to have Azrieli here," asserted Liz Stub, SCW senior, "because it generates a feeling of real college life by having a graduate school on campus."

On the other hand, some students maintain that Azrieli's presence is not a determining factor in SCW college experience. "It makes no difference," objected Suri Leeder, "Students don't even notice that Azrieli is on campus until random boys squish into the elevator, taking up additional room since we can't touch them."

However, many administrators have emphasized that the midtown campus is not dependent on the presence of Azrieli. "The intent is not to diminish the role of Azrieli with SCW, that I know for sure," asserted Lowengrub "Stern College doesn't rise or fall depending on whether it has a graduate school with it. It is an excellent institution as it is."

In the past, Azrieli course offerings have featured approximately ten courses per semester, with already two Sunday courses uptown. The change, therefore, simply adds four extra courses to be taught on the main campus, specifically Dr. Moshe Sokolow's "Teaching Bible: Prophets," Ms. Caren Levine's

"Technology and Jewish Education," Dean David Schnall's "Jewish School Finance and Management," and Pollak's "Law and the School." Despite the marginality of the change, the new schedule approximately equalizes the number of classes given uptown and downtown, and removes some of Azrieli's most significant teachers from their midtown post, including Ms. Caren Levine and Dean Schnall himself.

The question of which teachers would be teaching exclusively uptown affects the relative weight of both campuses.

"I wouldn't go uptown," commented Rabbi Eliach. "It's too much."

In addition to the increased course offerings uptown, Dean Schnall's Office - which heretofore did not exist, as Dean David Schnall was only appointed four months ago - will be located uptown in a recently renovated museum office in the library. The Office of the Associate Dean Dr. Handel will continue to be located at the midtown campus, creating two separate Azrieli offices with two separate secretaries.

"I've always had an office uptown," commented Schnall, whose joint service with Wurzweiler has already accustomed him to an office on the main campus. "Dr. Handel is comfortable here, this is where he's been for however many years. There isn't really room for both of us to be here and I don't want to uproot his operation here."

The reason for the expansion appears to be multifaceted. The chief incentive to locate the expanded course offerings uptown is one of spatial considerations, in that there is limited space at the midtown campus. The Azrieli office occupies only two small rooms on the eighth floor, and even though the classes are held in actual classrooms, the presence of Azrieli is swallowed up within SCW.

"It's not like they're moving out completely," reflected Dean Karen Bacon. "An institution is entitled to expand, and there's no question they probably have

more of an opportunity to do so uptown. Here, they are limited in space and therefore in importance."

In a related reason, Azrieli will possibly create more of a presence on the main campus by being at the hobnob of Yeshiva University life and joining the other graduate institutions of Wurzweiler and Revel. "That's where the university is and it will be advantageous for Azrieli to be there," commented Schnall. "There's more of a presence at the main campus."

Another reason that Azrieli is looking to expand uptown is in order to attract a larger audience from within the male population. According to Handel, there are currently significantly fewer BA/MA students from Yeshiva College than from SCW and in making the Azrieli location more convenient, it would possibly be attracting additional students. Further, though the SCW Learning Program has a joint program with Azrieli, fewer students are involved in this program than in the similar RIETS joint program, and Azrieli courses uptown would cater to the RIETS joint program students.

Finally, Facilities Director Jeffrey Rosengarten pointed out the practicality of moving Azrieli uptown during the summer months, where the entire midtown building is otherwise practically shut down and the extra expense of having summer classes can be confined to the main campus, where even SCW summer school classes are held.

Dean Schnall was reluctant to focus on this news, preferring instead to concentrate on the broader mission of Azrieli. "I am not yet ready to talk about next semester," said Dean David Schnall. "I want to talk about broader issues of education. I want Azrieli to be the premier training institute for the provision of Jewish education. What is more necessary than anything else is effective Jewish teachers - whether we do that uptown, or whether we do it here, or Israel."

Indeed, many administrators downplayed the significance of the move.



Azrieli Offices, currently located on the eighth floor of the SCW building, will expand uptown

"I don't think it's going to be that much different than it is now," postulated Lowengrub.

"As things stand now, I would keep the same office," commented Associate Dean Handel. "There would be the same number of courses downtown, but just additional courses uptown. SCW students and all Azrieli students have nothing to be afraid of."

Originally located downtown in conjunction with Cardozo, Azrieli was moved to the midtown campus for the conveniences of location. Now, interested students from SCW will have the option of traveling uptown for some courses, and may at some point be required to travel uptown if the course they need to graduate is only offered uptown.

"It would take more of an initiative on the part of the students interested," observed Dean Bacon. "There would need to be compromises on their academic program because they have to travel. No question, it's an inconvenience."

The opinions of Azrieli students appear to be mixed, with some students appreciating the expansion. "Either way, it's good," commented Sarah Davis, a member of the joint program between the Talmud program and Azrieli. "I'm here during the day and I live uptown."

"It's not about location," asserted Leeder. "Revel is more intellectual, while Azrieli is teaching me how to teach. If the locations were reversed, I would still attend Azrieli."

## Examining the Jewish Studies Beginner Tract

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the text of the Bible and begin to deal with Rashi. A lower intermediate class will provide a familiarity with Rashi and an introduction to other commentaries, while after an upper intermediate class a student should feel comfortable with most of the Torah commentators. "It's not just about knowing more," said Kanarfogel. "We want to bring people to a point where they can handle texts on their own."

It is understandable that as an academic institution SCW has a responsibility to increase the knowledge and skills of its students, but the beginner program often puts SCW into the role of a seminary, as well, in that it emphasizes, in an inconspicuous way, increased commitment to *halachic* observance. "If you learn, there's always the hope that you will come to observe more," said SCW freshman Adiya Altman, of the beginner classes.

According to Kanarfogel, the beginner program employs an "affective" teaching method, meaning that professors teach academically while at the same time serving as role models of practical observance. "Most beginner students I have encountered have increased their level of commitment - as reflected in their increased interest in questioning and learning, and in practice," commented Rabbi Hochberg, who also serves as SCW's *Mashgiach Ruchani*. "I believe that Stern College has a responsibility in the area of commitment to *halacha*."

It is questionable whether the college classroom is the appropriate place for that responsibility to be manifested. As Epstein says, "Once in a while it gets annoying to have *musar* in the class."

However, the beginner program does not only depend on the classroom to increase the students' commitment to Judaism, but also on the general environment of SCW. "It's a paradox," explains Kanarfogel. "We want these students to have a distinct level but still feel part of the school." To that end, Mrs. Marga Marx, the foreign student advisor, and TAC are encouraged to plan programs for students on all levels. For example, the recent presentation of anti-missionary speaker Rabbi Tuvia Singer was an event that could be appreciated by all students, regardless of their Torah knowledge or observance.

Although it is difficult to assess the success of the beginner program at raising the level of student's observance, at the very least, beginner students seem to express a genuine interest in learning more about Judaism. "From my experience," says Rabbi Skaist, "the beginner students are much more interested than the people who went to *yeshiva* and know everything already."

## January Grads

continued from back page

In this sentiment, many January graduates with degrees in the science or psychology, are postponing their searches for jobs until they finish degrees at graduate schools.

Pazit Glaser, a psychology major who will be starting graduate school next semester, plans to teach after completing her Master's Degree in special education.

Another aspiring teacher, Suri Strobel, will begin a Master's Degree in secondary education next semester. The Judaic Studies major, who plans to become a high school teacher, is not concerned about finding a job after she finishes her Master's Degree.

"I hear they're desperate for teachers," she says.

Several science majors who plan to pursue

jobs in healthcare, including nursing, medicine, and physical therapy, will not be looking for jobs until they finish graduate school, but most are not concerned.

Alissa Cohen plans to work part-time before starting physical therapy graduate school in September.

"Jobs in physical therapy have not been affected," says Cohen who is graduating with a B.A. in Biology.

Despite their fears associated with the decisions and responsibilities that graduation generates, overall January graduates are excited about the future.

Strobel enthusiastically sums up the graduates' sentiments, "I am eager and excited to enter the next stage in my life."

## The Benefits of IHP

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IHP apartments- 8 in Lex and 17 in Windsor. The amount of students per apartment varies depending on the size of the apartment.

Aside from providing more physical space and luxuries for its students, IHP provides convenience for out-of-towners who prefer to stay on campus for Shabbat, as they are able to cook and socialize in the comfort of their own apartment. "I'm an out-of-towner, so [Windsor] is basically my home," said Babette Marciano, SCW senior who has been in Windsor for two years. "The dorm is depressing from Thursday to Sunday- everyone's gone" she added. "But this is our home, and I don't have to worry about where to go every weekend. Plus, we have cable, so it's great." Yet such luxuries do not come cheaply for SCW. "It's certainly an expensive way of providing housing," Dean Himer admitted, "but right now the plan is to continue IHP."

Despite IHP's popularity and success in the past, many SCW prefer the security and social benefits of SCW's standard dormitories. "I heard

that [IHP] is very nice, but I think it's too cut off from everyone," maintained Rachel Nathanson, SCW sophomore. SCW sophomore Elisheva Douglas agrees. "I would never go to IHP because it would be too lonely away from everybody else. Also, there's no security there, and there are people living there who aren't from the University, so I wouldn't feel as safe," said Douglas.

Yet loyal dormitory fans are not the only ones who find problems with IHP. SCW senior Avigal Zion, a resident of Lex, is one of many IHP students who have problems with the program. "It's bad that it's not an all girl building," said Zion. But Zion was quick to counter Nathanson and Douglas' claims that IHP is too isolated. "I don't feel secluded," Zion asserted, "If you live with your friends, it's the most amazing thing in the world."

# Yeshiva Students Injured

continued from back page

Spetner. "He didn't let me fall asleep and he held my leg together to stop the bleeding, and he saved my life."

Spetner required immediate surgery to repair the torn femoral artery, as well as a perforated intestine. At the time of this article she is reportedly still in the hospital but is said to expect a full recovery.

According to Yeshiva Admissions Office, Spetner applied to Stern College and was admitted for the Fall 2002 semester.

Jason Kirschenbaum who graduated last year YU-affiliate MTA, released from the hospital the Thursday following the attacks, and underwent surgery to remove shrapnel from his left arm and leg. Kirschenbaum also suffered a broken arm.

"Jason is planning on coming home for a little bit but as long as he wants to go back, my parents will let him," said Jason's older sister Danielle Teitelbaum nee Kirschenbaum, who is a graduate of SCW. "They have no reservations about Israel or its security. One has to have *bitachon* that whatever is meant to be is meant to be."

Teitelbaum praised Yeshiva administrators for their concern about her brother. "A lot of his MTA *rebbeim* have been calling asking about Jason's welfare, and those who are Israel want to visit him in the hospital," said Teitelbaum. "We've gotten a lot of support from YU."

Michael Hecht, Dean of MTA, spoke to Kirschenbaum's father after the attacks and immediately organized a school-wide recitation of *tehillim*. "In the high school, the day after the attacks, we took the boys to the *beis medrash* and said *tehillim* together for all the victims, specifically for Jason," explained Hecht.

The attacks on Saturday, December 1st that left ten people dead have increased concern among parents of students studying in Israel. The explosions



Suicide bombing wounded over 180 people in Jerusalem's Zion Square

occurred in Zion Square right off Ben Yehudah Street, a popular evening and weekend hangout for seminary and yeshiva students.

When asked what role Yeshiva plays in the security of the over 600 students in the S. Daniel Abraham Israel Program, Hyman responded that safety measures are left to the individual yeshivot. "The various schools impose whatever they decide to impose," said Hyman. "All schools are taking strong precautions." Many yeshivot have banned their students from going to town at all.

Hyman added that the imposed curfew of about midnight in a lot of the yeshivot was a savior for many. "I can tell you, that curfew saved a lot of students," said Hyman. As an example, Hyman said a group of boys learning in Yeshivat Har Etzion for the year had left central Jerusalem only a few minutes before the attacks, so as to catch the last bus back to the Gush in time for their curfew.

Additionally, the Yeshiva office in Israel is not running any programs this year for the overseas students, such as the weekly women's basketball tournament that had been organized in past years. "We're not running programs because we don't want students traveling on our behalf," said Hyman.

YESHIVA UNIVERSITY  
OFFICE OF PLACEMENT & CAREER SERVICES (OPCS)  
215 Lexington -- Rooms 319 & 320

### IMPORTANT INFORMATION

1. The December newsletter is out and available at OPCS. It highlights listings of full time, part time, and internship positions. If you have not yet received one in your mailbox, please stop by OPCS office to pick it up.
2. Summer Internships are available in a number of areas including: The Arts, Government, Communications, Psychology, Law, Entertainment, Sciences, and Business. Make an appointment with an OPCS counselor to locate opportunities for you.
3. Please take note of the following career fairs: January 4, 2002-NJ Collegiate Career Fair hosted by Rutgers University; January 4, 2002- Careers 2002 Career Fair in NYC; and February 20, 2002-Women for Hire Career Fair. Open to all undergraduates interested in summer and full time employment.
4. Attention all students interested in participating in summer recruiting for business positions. First draft of resumes must be in by December 19, 2001. Drop off at room 320 (215 Lex.)
5. SENIOR PLACEMENT ORIENTATION:  
Wed., January 23, 2002--Club Hour--Room 313 (215 Lex.)  
SUMMER BUSINESS INTERNSHIP ORIENTATION  
Wed., January 30, 2002--Club Hour--Room 313 (215 Lex.)
6. ALL JANUARY GRADUATES SHOULD SEE NAOMI KAPP in OPCS for assistance with graduate school plans or job search.

# Faculty Compares Yeshiva of the Past with Today

continued from back page

academic power then it used to be."

The decrease in social gatherings seems to not just indicate a greater interest in education, but also a change in the religious levels of the students. "The Modern Orthodox Jewish world was much different then it was 30 years ago," says Schechter. "As the Jewish community has tended to go more to the right, so has the school."

Other faculty members have also noted the changes in YU as being parallel to the changes of modern times. "Yeshiva University has become more cosmopolitan," says Bible professor Rabbi Pesach Oratz, YC '48, noting the greater sophistication and attention to culture that currently exists at Yeshiva.

Rabbi Yosef Blau, YC '59, the Mashgiach Ruchani at YC since 1979, adds an additional aspect of Yeshiva life that has changed -- the lack of a single religious figurehead. "During my time, there was a single dominant religious figure, the Rav [Rabbi Joseph B.

Soloveitchik]," says Blau. "Now, while we have a lot of *talmidei chachamim*, people find their niche in different ways. There is a greater complexity of different leaders."

Even with these differences, there are still many similarities between the Yeshiva of the past and the Yeshiva of the present. There is still an availability of extra-curricular religious activities at YC and SCW, whether it be learning, helping out with *tzedakah* drives, or *bikur cholim*. "TAC was very strong and vibrant and continues to be, then and now," says assistant residence supervisor Dr. Shani Nissel, SCW '91.

One interesting phenomenon is that Yeshiva always has been famous for its pro-Israel ideals and Zionist zeal. "During the Six Day War, YU was the only yeshiva in that time where the students wanted to fly to Israel to help," says Dr. Harvey Babich, Class of '68, professor of Biology. "Golda Meir said that YU is the only school in its area that

Israel could depend on."

Babich also recalls that during the Gulf War, while students from other yeshivas were leaving Israel, rabbis such as Rabbi Lamm and Rabbi Tandler were going to Israel. "In the 35 years that I have been teaching, I've seen a continuation of YU's commitment of identification with Israel, even in times of great danger."

For some of the faculty and administrators, the consistent ideals of Yeshiva are what motivated their return. Commenting on her position, Bacon says, "I believed in the mission of this University - Torah U'Madda, and it's a good feeling to work at a place that you respect and support what it represents."

Besides for ideological reasons, a variety of factors for Yeshiva graduates have motivated their return to the university. Bible professor Shoshana Schechter, SCW '91 and past editor-in-chief of the *Observer*, returned because of the unique character of the student body. "Teaching here gives you the opportunity to be involved in every facet of college life," explains Schechter. "I appreciated the variety of the student body. In Stern you have such a variety of students with a uniform purpose - to be in a Jewish environment and continue their Jewish education." Schechter also notes, "I feel like I have a very special connection to the students. I have them over for Shabbat. At what other college would that happen?"

Others note that their own

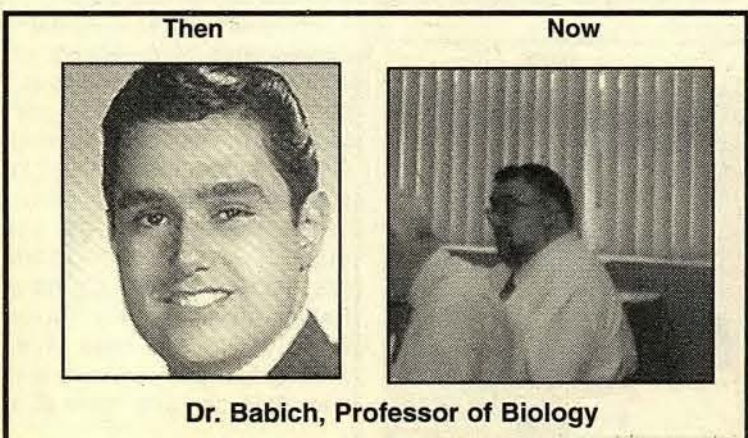


Karen Bacon, Dean of SCW

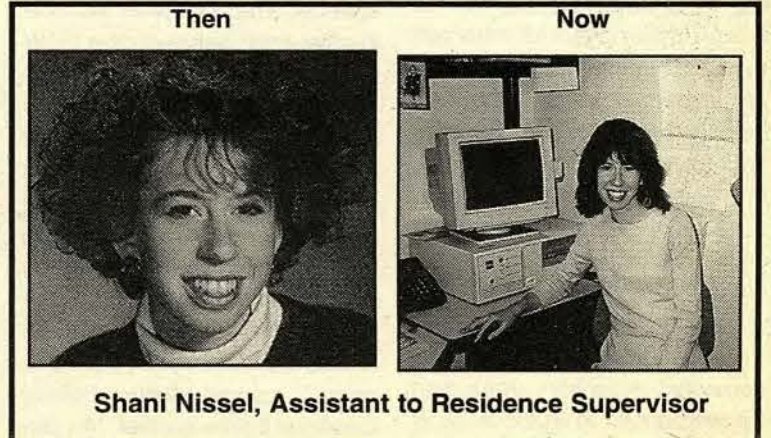
positive experiences as undergraduates influenced their decision to return. "During my early years, the Yeshiva was very good to me," says Oratz. Similarly, Nissel comments, "I had very fond memories of being here, and I thought it would be nice to work here."

Some members of the faculty simply feel that working at Yeshiva fits with their lifestyles. In addition to her desire to work with college women, a major factor in Braun's decision to return to SCW was that her job seemed

compatible to her. "When I was ready to work in full time employment, I evaluated my strengths, my professional training, and my goals," says Braun. "I felt that a lot of what I wanted to achieve professionally could be done on a college campus, and what better place to have an impact on the Jewish community than at Stern College?"



Dr. Babich, Professor of Biology



Shani Nissel, Assistant to Residence Supervisor

# on campus

## Yeshiva Students Injured in Jerusalem Blast

### Two seminary students planning to attend SCW and one MTA graduate wounded in Zion Square bombings

By Miriam Colton

Three American students studying in Israel, two planning to attend Stern College after and one a graduate of Marsha Stern Talmudical Academy (MTA), were among the over 180 people injured in the December 1st suicide bombing in central Jerusalem. Ariela Feinstein and Temima Spetner, two second-year students studying at Neve Yerushalayim, as well as Jason Kirschenbaum, a first-year student at Ohr Samayach, were hospitalized following one of Israel's ghastliest suicide bombings.

All are reportedly making full recoveries.

Feinstein, 20, was coming out of a frozen yogurt shop when the bomb exploded, close to midnight Saturday. Shrapnel from the bolt-and-nail-packed bomb hit her in the leg and face, and was removed in surgery on Sunday.

Originally from Los Angeles, Feinstein was planning on returning to Stern College for the upcoming semester. "To the best of our knowledge she will be coming back to Stern in the spring," said Nava Hyman, Yeshiva Admissions Coordinator, who went to visit both women in the hospital.

In a visit by Mayor Ehud Olmert, Feinstein was told that she had taken a bullet for Israel.



Feinstein (left) receives hospital visit from Ehud Olmert, as well as NYC Mayor Giuliani

"Maybe something good will come from this for Israel, by raising awareness of the situation here," said Feinstein, in an interview with the Observer. "And if I was part of that, I'm very proud."

According to her friend Leyat Mafouda, SCW sophomore, Feinstein has been devoted to Israel for a long time, and remains committed to settling there. "I knew that she wouldn't want to leave Israel," said Mafouda, who was Feinstein's roommate last year and has known her since fifth grade. "I think this made her want to stay even more."

"I'm one more person walking the streets," said Feinstein.

Feinstein is now out of the hospital and will be returning to her classes this week.

Spetner was with Feinstein

that night at the frozen yogurt stand, had stopped to make a phone call when the attack took place. She was the most seriously injured among the three, suffering a life-threatening wound from a torn femoral artery in the leg.

"I started screaming," said Spetner, 19, in an interview with her local news station KMOV in St. Louis. "I said 'help, help, I can't walk.'"

Luckily, a young man with some medical experience heard the explosion from a few blocks away and rushed to the site to help. "He kept me awake and he just kept talking to me," said *continued on page 27*

## Time's Up for January Grads

By Alisa Rose

Like many SCW students, Chanie Glowitz is concerned about finding a job after graduation. However, while most students can postpone those concerns until closer to May graduations, Glowitz can no longer afford to procrastinate.

Glowitz is one of approximately 50 January graduates who must decide on their future plans, after they graduate in a couple weeks. Like other January graduates, Glowitz accumulated enough credits to graduate early by taking Advanced Placement tests and college classes in high school, attending summer school, and taking full course loads every semester.

"It's scary," says the psychology major, who has a part-time job lined up for after January, but plans to devote her time to finding a full-time job.

Gila Loike, who is graduating in January with a B.A. in computer science, considers herself fortunate to have found a job. Loike, who will start working at the beginning of January, says, "I was very concerned given the current economic environment. Luckily, with the help of the

Office of Career Placement and Services as well as a lot of interviewing and job searching on my part, I found an excellent position."

While Glowitz and Loike have found jobs, other January graduates looking for jobs have not been as fortunate.

"Even getting an interview is a big challenge," says one anxious journalism major. "I can't attribute it all to the economy, but it does factor into the equation."

"In general, this year students are more anxious about the job market," says OPCS counselor Naomi Kapp, who has spoken to a handful of January graduates and who assists students in preparing for job interviews.

January graduate Kim Davis will be spending next semester learning in Israel. The psychology major, who plans to remain in Israel permanently, hopes to pursue a career in *kiruv*. Although Davis is not worried about finding a part-time job for the rest of the year, she is concerned about her long-term job prospects.

"I am worried about the job market, especially because I have a B.A. in psychology," says Davis.

*continued on page 26*

## Malcolm Hoenlein to Address SCW Students

Observer Sponsors School-wide Symposium

By Adina Levine

In an Observer sponsored event designed to address the longterm repercussions of the World Trade Center tragedy, Malcolm Hoenlein, will be coming to speak at SCW on February 4<sup>th</sup> in conjunction with Rabbi Lamm. Modeling the program after the RIETS Yom Iyun, The Observer editors arranged that Hoenlein and Lamm will jointly address the Yeshiva student body at the Cultural Center, followed by a question and answer session.

"I'm very enthusiastic at the fact that Hoenlein is speaking to our students," commented Dean Bacon. "He has emerged over the years as a major spokesperson for the organized Jewish community in its relationship to both the government of the United States and the government of the state of Israel. As such, Hoenlein offers us a unique perspective where we are today in history."

Dean Bacon originally contacted Hoenlein, regarding his willingness to address SCW students. Before concretizing



Hoenlein to address SCW students together with Rabbi Lamm

the offer, she first desired to consult with student leaders as to whether there would be an audience interested in Hoenlein's speech. The Observer editors-in-chief, who serve on the SCW Crisis Committee formed after September 11th, willingly accepted this responsibility, and assumed the position of inviting Rabbi Lamm and Hoenlein to the midtown campus, coordinating both schedules, and soliciting student support.

"We wanted to help raise awareness among the students," opined Miriam Colton, Observer Editor-in-chief. "As *continued on page 24*

## YU: Then and Now

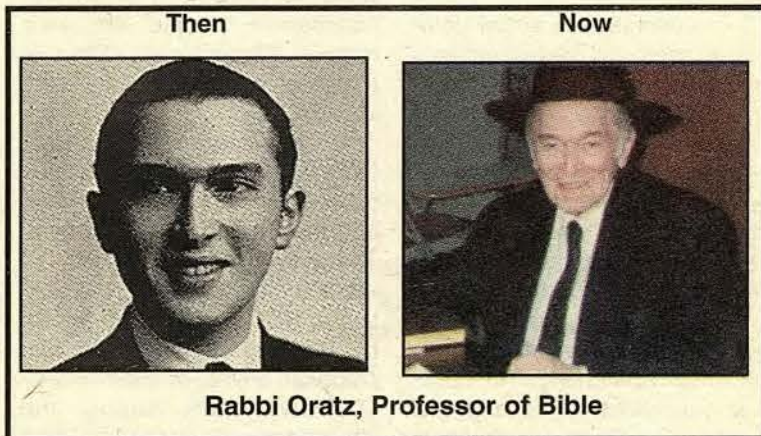
### An Inside Look at Yeshiva's Growth

By Kim Davis

Some people just cannot get enough of Yeshiva University. There are, in fact, a significant number of current Yeshiva faculty members who spent their undergraduate years as students in this very university. These faculty members certainly have a unique and knowledgeable perspective concerning the progress that YU has made over the years.

The most obvious change SCW has seen over the years is its size. "Stern College was half the size it is now than when I was there," notes academic advisor Miriam Schechter, SCW '74. Administrators see this increase in numbers as positive. "Stern is much larger now and with the 'largeness' comes more opportunity," comments Dean Karen Bacon, SCW '64.

Indeed, a larger student body means more resources, more student-run activities, a larger faculty, and a greater variety of



Rabbi Oratz, Professor of Bible

courses. "Stern has just exploded in terms of growth, in terms of academics," says Dean Ethel Orlan, SCW '62, who was a Chemistry lab instructor before becoming an assistant dean in 1979. "Stern has kept up with all the trends and has taken on new initiatives to make sure it is on par with the finest universities."

SCW has apparently changed socially, as well. Schechter recalls that "activities were much more coed then. Students would sign up for blind

*shidduch* date parties. Today," says Schechter, "the students are much more intense and into learning."

The more serious attitude SCW students have toward education and careers does seem to be a very noticeable change. "Students now are more conscious of developing a life plan of career and family," notes Bacon. "Today, the women think a lot more about what they want in their lives and careers. They are more proactive."

Associate Dean of Students Zeldra Braun, SCW '68, remembers that in her day it was surprising if a woman at SCW went on for a medical or psychology degree. "Today there is nothing professionally that our women cannot achieve if they try," said Braun. "You name the profession, and our women are there." Rabbi Ephraim Kanarfogel, Class of '76 and head of the Judaic studies department, adds that "Stern is much more of an

*continued on page 27*



Zeldra Braun, Assistant Dean of Student Services