



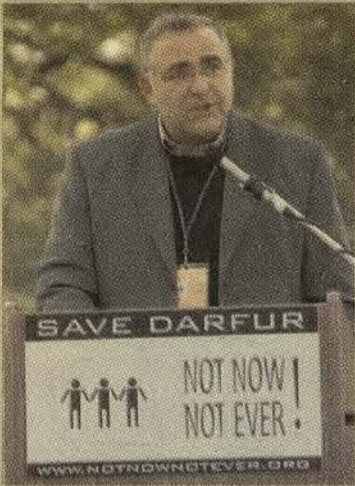
The Yeshiva University

OBSERVER

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Yeshiva Students Organize Rally to Protest Genocide



President Joel addresses crowd at Darfur rally

By Esther Genuth

As families throughout the country celebrated Mother's Day, Yeshiva University students, along with a diverse

crowd, gathered to protest genocide in Darfur, Sudan. The rally took place Sunday May 8th, just three days after Yom HaShoah, at Cherry Hill in Central Park, and was organized by Not Now Not Ever, a YU student-created, not-for-profit humanitarian organization.

The students' initiatives stemmed from the Dr. Marcia Robbins-Wilf lecture series which commemorated the 60th anniversary of the end of the Holocaust. The series was coordinated by Professor Bryan Daves of the Political Science Department at Stern College and featured speakers and lecturers from the human rights field.

According to the findings of the United Nations Commission of Inquiry in January 2005, the Sudanese government militia,

Janjaweed, has murdered innocent civilians, destroyed entire villages, committed countless rapes in addition to perpetrating other kinds of sexual violence and caused the displacement of hundreds of thousands from their homes. These acts were conducted on a systematic and calculated basis to eliminate African ethnic groups. Many Sudanese now live in refugee camps, having no home to return to, and do not receive adequate health care, food, water and protection.

"Empathy will not stop the genocide, but our actions can," said Rebecca Stone, SCW senior and director of programming for Not Now Not Ever. YU senior David Weinberg, director of Not Now Not Ever, described the rally as "wildly successful."

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Yeshiva Launches Joint Program with Cardozo

By Observer Staff

Yeshiva administrators are finalizing a joint program between YU's Cardozo Law School and the Yeshiva undergraduate institutions, to be implemented by the middle of next year. "There are discussions about joint degrees and about other special programs," explained YU President Richard Joel.

According to Dr. Morton Lowengrub, vice president of academic affairs, the six-year joint program will include Stern College for Women, Yeshiva College and the Sy Syms School of Business. Interested candidates will apply to the program as they apply to the college, and will be accepted by a joint admissions staff consisting of Yeshiva

undergraduate and Cardozo administrators. Students will be required to meet certain criteria, including taking the LSATS earlier than usual, and will then proceed straight to the law school after three years as an undergraduate.

Although Lowengrub emphasized that officials are still "in the process of working out details" of the program, he stressed that the program would be in effect by the middle of the next academic year. Planned aspects of the program include special lectures and events with the law school for the selected undergraduate students.

Marissa Parker, Lowengrub's presidential fellow, is spearheading the plan but could not be reached for comment.

SCW students had varied

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Commencement 2005 Presidential Committee Improves Commencement Exercises



By Alana Rubenstein

For the first time in YU history, President Richard Joel established The Presidential Commencement Project Team, a committee of nine presidential fellows appointed to improve Yeshiva University's commencement exercises. The 74th Commencement Exercises will be held May 26th at 5 p.m. in Madison Square Garden.

Previously, the Committee for Ceremonial Occasions, responsible for running all Yeshiva University events, coordinated the graduation program. The new committee, however, works exclusively on commencement. The team of fellows has been working consistently since January to ensure that graduation will run smoothly. Presidential Fellow, Elysia Stein, like the other project team mem-

bers, feels it is important to make commencement a memorable experience. "We are proud of [the graduates] and want them to be proud of us as well," she said.

Not all the changes the committee has made will be evident at the graduation ceremony itself. For instance, there is currently a commencement website, email address and phone line established to assist in the graduation process. These services enable parents and students to obtain any information they may need on the event. The phone line goes directly to Stein's office where she receives approximately five phone calls daily. She provides information ranging from the best parking options to the date to pick up caps and gowns. The website can be accessed through the Yeshiva University homepage and offers a list of all the gradu-

ates by school, the graduation registration application and a listing of local restaurants, offering YU graduates and their families' discounts on the days near graduation.

For the actual ceremony, the team has been working to bring Yeshiva University to Madison Square Garden. According to Stein, when attendees walk into the Garden for graduation on May 26th, "they should feel that they are not there for a basketball game but for Yeshiva University." The committee plans to create a YU-centered atmosphere by posting photographs of YU events and students around the arena. The committee also plans to sell "YU gear" such as clothing and mugs.

The team of fellows intends to make changes that will not only improve this year's ceremony, but those in the future as

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Maloney speaks with students about her efforts in Congress

Congresswoman Encourages Political Involvement

By Ilana Levin

The last lecture in the Political Science Department's series on Women in Public Affairs featured Congresswoman Carolyn Maloney, the House representative of New York's 14th District, Manhattan and Queens. In introducing Rep. Maloney and concluding the lecture series, Political Science Professor Joseph Luders described this event as well as the past lectures as a "tangible manifestation of the commitment to make a difference." These speakers transformed the political theories discussed in the classroom to practi-

cal public policy in various settings.

Maloney illustrated this ideal by comparing the rights and opportunities of women from her childhood with those of this generation. "When I was growing up," she said, "my role models were teachers and librarians. I just had to decide which one to be." At that time there was only one woman in Congress, Margaret Chase Smith, remarked Maloney, noting "how expectations of women have changed in my lifetime." Today there are 82 women between the two houses of Congress.

Maloney's career path to the

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Esther Flaschner-Berko
Editor-in-Chief

It appears that I was wrong about certain perceptions concerning young women in our society.

This came to my realization a few weeks ago, when the pre-med club hosted a series where three Jewish female doctors came to SCW and spoke about balancing medicine and family. The program was well-attended, and students engaged the speakers, asking important questions and discussing the role of a female doctor.

Yet what troubled me was what I sensed to be a different agenda to the meeting, one that I was surprised to find was still necessary. The physicians had a sole point: to tell the women in attendance that they could indeed apply to medical school and succeed as doctors. The speakers emphasized this point because they comprehended their audience correctly, and realized that this is what the students needed to hear. Stern women, young undergraduates who attended the best schools and won national academic awards, needed to be told that they actually could and should apply to medical school.

The main reason that the SCW women so desperately needed to hear this is because the rest of the world is still debating the issue of the role of the female in society. On a personal level, I've noticed that young men apparently won't date women who are considering a career as a physician. I've offered to set up quite a few couples, only to be informed gently by the male that he prefers a non-pre-med, but if I really think that my medical student friend is special he'll do me a favor and consider her.

So, is our society raising a generation of men who, for whatever personal reasons, have not caught up to the progressive ideas that academia espouses? Is this a phenomenon unique to us as Jews, or is it more widespread? I don't know the answers to these questions, but I do know that we would all be well-served to learn a lesson from YU's Albert Einstein College of Medicine. In Einstein, 59% of the class of 2007 is female. There, one can see beautiful Jewish families where either the husband, wife, or both, are medical students.

I had originally assessed the role of women as subject to generational trends. Older women had to fight to succeed in careers, and had to encourage others to follow suit. But today, we live in a world where all doors are open and women can choose any path they wish easily. This is why I

was surprised to find that so many of my peers still live with a mentality of a past generation, and need to be encouraged to pursue their dream.

I believe that women and men should be able to choose any career they were born to accomplish, whether it be medicine, teaching, or speech therapy. They should take a future family into account, and delicately balance the decision. There is a different solution for every individual, but students should be able to see the opportunities and make the choice for themselves.

And this is why I love Stern College for Women. Stern doesn't push one path over another, doesn't encourage or discourage a profession, and strives not to label personal decisions. While the rest of Judaism may define or critique certain women for their choices, Stern simply opens doors, exposes students, and lets them choose their way.

Every major opportunity I've had in my pursuit of a medical career has come from this school. Here, professors challenged me in class, set up research internships, and spoke honestly about concerns. Stern offered me the ability to see what I want and the tools to pursue it. Because of the support I received at Stern, I know I can succeed in medicine and have a fabulous career, if I choose to. I don't get defensive about my choice to be pre-med and apply to MD/PhD programs, since I'm already beyond that point.

Even more importantly, Stern College for Women accomplishes this feat with remarkable ease and grace, and without becoming defensive about who its students are. In Stern, issues of family are not swept underneath some carpet by single-minded feminists, and careers are not discouraged by family-oriented educators. Here we strive for the balance and we speak openly about the challenge of combining career and family.

It is for this attitude, as well as countless other things, large and small, that I am indebted to Stern College. I thank the administrators and professors for setting an example that I am proud to emulate, and for imbuing a confidence that I am proud to bear. We've come a long way in the last fifty years, and I'm grateful to emerge from such a supportive environment. Now, as we graduate, it's our task to ensure that the rest of our society catches up.



Rebecca Rosenberg
Editor-in-Chief

As I look back on my four years at Stern, I wonder how I was able to broaden my knowledge and skills so significantly while facing the challenges of a dual curriculum. I arrived with scant knowledge of the Hebrew language and weak research skills, yet I am leaving with a strong base in Biblical and modern Hebrew, as well as secular knowledge that will serve me well in the professional world.

It was the phenomenal quality of the teachers at Stern that made this possible. They offered what is missing at most schools: accessibility to students.

Whenever I encountered difficulty in any of my religious courses, as I often did, the professors were extremely gracious and eager to help. Most of the professors in my secular classes offered the same level of accessibility. Even if I received a high mark on a paper, I could approach the professor and discuss her or his comments. The faculty at Stern is first-class in the academic sense, but this kind of dedication is exceptional, and it significantly enhanced my learning experience. I feel that I'm graduating with a strong religious and academic base that I do not believe I

would have acquired anywhere else.

In three weeks, I will be moving to South Africa to conduct research for a human rights lawyer at the University of Cape Town. I am excited at the prospect of this experience, but I will be entering a field that is completely new to me, I will be working in a professional setting outside the safety of the classroom, and it is on the other side of the world. This new experience is easier to approach knowing that I have the guidance and support of members of the YU faculty, particularly Professor Carole Silver of the English department.

Most of the faculty here show as much dedication to their students as they do their academic work and publications. This is the gem of Yeshiva's undergraduate programs.

For many years, the SCW faculty was inadequately compensated and appreciated. President Richard Joel has taken a major step forward by acknowledging the quality of SCW faculty, those who have recently joined the staff and those who have persevered through the years. He has initiated efforts to pay faculty wages that are commensurate with the tremendous value of their role as mentors and instructors of this University.

Even as I prepare to leave Stern, I am comforted by the many close relationships with faculty and peers. As a vine grows away from its roots, even as it reaches the top of the trellis, it remains connected to its place of origin.

The Yeshiva University

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The Observer
congratulates the
new Observer
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and
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A Ten-Stringed Lyre: The Birth of a Voice after Stern

By Dodi-Lee Hecht

It's a strange thing about time; no matter how often you remind yourself that it will pass you by before you know it, it still passes you by before you know it. This will be my last article for *The Observer*, my last act as a student journalist, my last chance to e-mail a piece of my writing to Esther or Rebecca, my last. I want it to be great, to be full of truths and witticisms, even to be on time and within the word limit. A girl can dream, can't she? However, what I really want, more than anything else, is to find, as I write this, that I really do have something of value to say. I want to know that the years I have spent at Stern have given me something that I can, in turn, offer to the world, or at the very least, to the few who might read this. I need to know that who I am when I walk out of Madison Square Garden on May 26th, 2005 is not just an older version of who I was when I first walked into 245 Lexington Avenue on August 26th, 2001. I hope that that person is someone better, someone more knowledgeable and, most importantly, someone much closer to the someone I hope to be.

The someone I hope to be. Hey, we all have that picture in our heads, don't we? The ideal self who will be able to...well, be able to be, the way we daydream about being. Mine will have colleagues who share her language, not simply friends who share her taste in music. She will see movies that move her, not movies that have a certain cute guy in them. She will recall, with a nostalgic bemusement, how foolish she was as a teenager, not remember longingly how cool and easy her rebellion seemed. She will look forward to her future with confidence, not back to her past with anger. She will be involved in the world and she will have the power and the wherewithal to make a difference. She may be happy, but even if she is not she will have found something greater than happiness: purpose.

In all honesty, though, I cannot say that I came to Stern College expecting to find my purpose. That would be as fantastical a notion as going to a bank with the expectation of finding your, as yet unowned, billion dollars. Purpose, like money, must be earned to truly be possessed. No, I came to Stern College for three simple reasons: 1. to have a structure to my Torah learning, 2. to study psychology in an institution that had a strong psych major, and 3. to be in New York. At the same time I was aware of three important facts: 1. I was struggling with my faith in God, 2. I was desperately in love with mathematics, and 3. I hated New York. Somehow, in the youthful glow of my naiveté, I did not see what is so clear to me now: given these facts, Stern made no sense.

Who ever said you had to believe in the Deity Who made your blood boil? Who ever said that a Rubik's Cube has to have a solution? Who ever said you had to be interested in your major? Who ever said you had to like the city you lived in?

But here's the kicker: you do have to believe in God if you plan to be angry at Him. In fact, it's important to be angry at Him at least once a day and to have that anger bring you as close to the brink as possible. Only then can you touch faith with the tip of your tongue and pray with all the fervor of your boiled blood. I started talking to

God again shortly after I started Stern - 10:15 a.m. September 11, 2001, to be exact. (I had been in class until then and only found out about what was going on outside when the class ended.)

And you do have to desperately love your major- otherwise it's just a vocation, and university isn't just about learning how to function in your chosen career - it's about learning how to be a student for the rest of your life. I became a math major in my second semester. (I think the sign was obvious - I liked my statistics class much more than my psychology class.)

And about New York, I still don't like it so much. It's noisy and dirty and everyone is always moving but no one seems to be going anywhere. However, when I came back to New York this past week and walked, once again, into 245 Lexington Avenue, I learned an invaluable truth about reality. We only really live inside ourselves. You don't have to like the city you live in; you can even hate it. But, if it is where you belong, then it is exactly where you must be. If it makes you who you want to be, then it is your city.

No, Stern did not give me a purpose. It gave me a place to belong. It gave me a God who will reverberate in my blood, a city that will haunt my dreams forever, and knowledge that has completely changed the way I think. It gave me an alma mater. I do not think that Stern is perfect; in fact, I think that there is still great room for improvement. I think that the role of women in Modern Orthodoxy must be set by Stern and not simply represented by it. I think that the philosophy major should be more popular than the psychology major. I think that it should be impossible to graduate six months before you show up simply because you were in Israel for three years. I think that it shouldn't take a scandal to get Stern students to read *The Observer*, and that a rally for the Sudan genocide should attract more students than a Blue Fringe concert.

I think of all these things because I am a Stern student and, when I am a graduate of Stern College for Women, I will take these thoughts out into the world and I will work to represent my school well. Stern is not my identity; I am many things. However, when I walk out of Madison Square Garden on May 26th, 2005, I will be one more thing - I will be an alumna of Stern College. It is not exactly the picture I had in my head four years ago but, more than anything else, it is that picture which has changed. And I can tell that I am closer to becoming that person who I should be.

As for me saying something of value, keep listening. Keep listening to each of us, the graduating class, and the professors who contributed to the tone of our voices; keep listening to yourselves and don't doubt that Stern College will give you something of value to say. This is a last for me on many levels but it won't be the last time I write. There is life after Stern; after all, that's really what Stern is all about.

"Give thanks to the Eternal with a harp; with a ten-stringed lyre play to Him. Sing to Him a new song" (Psalm 33).

POINT-COUNTERPOINT

By Shoshana Fruchter and Esther Genuth

Camp Counselor or Summer Intern?

As another promising summer approaches, the ever-present dilemma returns: should college students return to the programs they attended as campers, this time as counselors, or prepare for their upcoming professions by obtaining internships and job positions? The answer is clear: be a counselor.

All agree that experiences from the two-month bloc of summer vacation are integral to each child's growth. A summer spent away at camp provides the informal education which is needed to complement the many hours spent at school during the academic year. Over the summer kids mature physically and emotionally, and perhaps most importantly, socially, as they adapt to new environments. Bob Schultz of the American Camping Association summed it up: "[Campers] develop trust, learn new skills, accept responsibility and simply have fun!"

Counselors are indispensable in creating a summer program for children. Who better to serve as counselors for children than those who were campers themselves not too long ago? Summer programs run each year for children of all ages and, whether they are first-graders or high-school students, all children need positive adult role models to emulate. Especially considering all the challenges in today's society, morally sound counselors, people who have "been there," can have immeasurable positive impacts on campers.

The experience of being a counselor is important not only for the camper, but for the counselor as well. Taking on a leadership role is always significant; a role model is forced to strive for constant self-improvement and self-discipline. Balancing the "surrogate parent" responsibilities with personal needs and wants can teach a person a tremendous amount about herself and her response to high-pressure situations. The sensitivity and patience developed by a counselor, combined with the public speaking, organizational and parenting skills which will be practiced and hewed over the summer, are invaluable.

All college students should find the opportunity to work as counselors on the programs which helped them grow into adults. Going back to camp as a counselor is important for the campers and the staff members and is a great way to give back to the organizations that benefited you.

While working as a camp counselor is commendable, a summer internship is an experience that is both rewarding and indispensable. Interning is an opportunity to develop skills in a chosen field or to learn more about a particular interest. An internship is a valuable job that can be the first step toward the actualization of one's future goals and plans.

Though textbooks provide much information, it is work experience that fully completes the successful understanding of a certain subject. Furthermore, the listing of an internship on one's resume demonstrates commitment to a certain field of choice.

If one is unsure about career goals, an internship can help make the decision easier. It helps to develop the confidence needed to perform a certain task or project. Interning at a non-profit organization is also an opportunity to develop skills and give back to the community at the same time.

Students who have intern experience have statistically received more jobs than those who have not. According to www.Youngmoney.com, research indicates that 85 percent of companies use internships and similar experiential educational opportunities to recruit for the full time workforce. It is also common for a student to be offered a job after successfully completing an internship.

The value of an internship perhaps can be best explained by the comments of Director of College Relations Erica Rivera, who works at Nationwide, a Fortune 500 insurance and financial services company in Columbus, Ohio. "Measuring an internship-exposed student against a non-internship-exposed student can best be compared to the difference between a roll of film and a photograph," stated Rivera. "Both started out the same way, with potential. The difference is in the development."

The transition from the camp mentality to the internship mode is a difficult one, but proves extremely rewarding and worthwhile.

An Overlooked Minor: Shedding Light on the Myths of Women's Studies

By Tova Stulman

Women's studies: when men are asked their thoughts on a class labeled as such, their responses are invariably negative. One realizes that many men view a women's studies class as an opportunity for women to bash men and build pride in woman's inherent superiority. "There are no men's studies classes being offered in colleges," was one response. "Why should women get to take a class devoted to discussing how great they are?"

As a student in Professor Nora Nachumi's class, entitled Women's Studies: Theory and Practice, I can honestly say that while it is a class composed of great women, that is hardly the central topic of the syllabus. The class does, however, discuss issues concerning women, such as education, workplace equality, the status of mothers and wives, sexual health, beauty and representation, and a variety of other topics that relate to women today. The class also studies how these issues have affected women throughout history. "I think this class should be mandatory for Stern students," states Devora Whitman, another student in Nachumi's class. "Just as we're Jews who have to take classes pertaining to Judaism, so too, as women, we should be required to take this course." While Whitman's point is well-taken, it is sad to note that it is not only men who harbor chauvinistic images of what a women's studies class entails, but particularly Stern students as well. Hesitant to join a class that students know so little about, what often persuades many women to join the class is the chance to be taught by Nachumi.

There is no one more qualified to teach this Stern College course than Nachumi. A select group of professors, including Professors Lauryl Hatvary and Professor Carole Silver of the

English department, and Professor Ellen Schrecker of the History department, formed a women's studies minor in response to vocal student interest. The group chose Nachumi to take the reigns of the introductory class. In addition to earning her PhD in English Literature from CUNY, Nachumi also received a certificate in Women's Studies, wrote an award-winning dissertation in women's studies and taught feminist theory before becoming a popular professor of English at Stern.

For the women's studies minor, students must first complete the introductory course, Women's Studies: Theory and Practice, as well as three additional classes offered in other academic fields, such as history, psychology or English literature that concentrate on women. Nachumi's class is unique, since she acts as a moderator rather than lecturer, listening intently to each student's input as well as enriching class discussion with her personal experiences. Desks are arranged in a semicircle, so the class does not have the atmosphere of a typical course; instead the class appears to be, and is, a casual gathering of interested and eager students.

Nachumi states that one of her goals in teaching the women's studies class is to "dispel the belief that 'feminist' is a dirty word. A feminist does not mean a man-hating, masculine vigilante, but rather someone who believes in the capabilities of women and their rights to equality in the classroom, home and the workplace." While identifying herself as a feminist, Nachumi makes it clear that her aim in teaching the class is not to persuade all the students to become radical feminists, but rather to encourage discourse among students on topics that are important to women. She believes that they can learn from each other's differing opinions and make informed decisions.

This class is not about convincing anyone of one particular belief, for feminism "is not one blanket school of thought," stresses Nachumi. If, at the end of the course, a student decides that she is definitely not a feminist, Nachumi views that as a legitimate conclusion. At the end of the semester, each student must state whether she defines herself as a feminist (the class is usually split down the middle), explain why or why not, and speak about what she has learned from the class.

Another one of Nachumi's goals is to ensure that women are aware of the substance of the class. She fears, quite justifiably so, that a women's studies class is viewed as a haven for man-bashing, hardcore feminists who converse on feminine superiority to men. This is a myth, much like the myth of the masculine man-hating feminist who is completely devoid of any feminine characteristics.

The class discussions may seem useless, for one would think that a class composed of primarily white, middle-class Orthodox Jewish women would result in a lack of dissent, and thus, no real learning about each other's varying viewpoints. However, I have been in classes where the beliefs run the gamut from conservative to radical and everything in between. The class body's homogeneous composition does not preclude a vast array of responses to women's issues. The class's open atmosphere enables students to freely express their opinions without fear of reprimand or insult, and allows for a dialogue where everyone listens to others' points. Even if the students do not all agree, everyone can learn about what leads the other to hold radically different viewpoints. The class teaches respect for differing, and sometimes controversial opinions. This common respect is one of the reasons that the class is important, since people tend to

gravitate toward others who share the same views as they do; it is only natural that people feel safer talking about certain issues with those who are likely to agree with them. "If we don't talk about it here, in a classroom at Stern College," remarks Professor Nachumi, "how can we talk about it out there in the real world?" Nachumi notes that her primary goal is to promote student participation. This participation is vital, so that the class may realize that differences of opinion are acceptable, a valuable understanding of everyday life.

Many people wonder about other practical implications of a class where women speak out against the history of oppression and how women are still caught between conflicting ideals. SCWSC President Molly Fink tried the class but found it frustrating, and remarks, "I think opinions are important, but at the end of the day, I want factual proof on how we can make things different." Although Fink says she regrets dropping the class so hastily, other women in the class share her frustration at times, lamenting that each student's experiences only prove that women do share experiences where they were repressed and demeaned. They lament: what use can a class have in the face of such oppression? "The personal is political," one of Nachumi's favorite catchphrases, somewhat resolves the students' chagrin. Basically, after repeatedly hearing it mentioned in class, I have come to realize that this means that women apply their individual experiences to larger, universal concepts, which can translate into meaningful change. What students learn from others, which subsequently helps the class participants learn about themselves, can influence how students respond to life situations in the future, such as in the home and the workplace. "Any kind of change has to begin with

the individual, and discussing it with women who feel the same way about certain issues and differ on certain issues is key to shaping how the individual will then consciously make choices in everyday life," explains Nachumi.

Ostensibly, one would think that in a women's college devoted to preparing "modern young women for careers, graduate study and the increasing responsibilities in the community," a women's studies class would be de rigueur. After all, there is no better place to study the cultural, social and historical views regarding women and their place in society than at an institution of women which has made its goal to prepare young women for the world beyond their academic studies. Yet, it is only a recent development that Stern offers a women's studies class. While some universities have entire departments dedicated to women's studies, it is currently offered only as a minor at Stern. The occasionally conflicting values of Judaism and certain issues in the women's movement may play a role in the apparent delay of Stern's curriculum. Secular women have made significant strides in advancing equality in the home and workplace, two major areas where there was a great demand for women's rights. Orthodox values have caused uncertainty in terms of the proper course of action to take within the Jewish world. Judaism states that men and women have different and explicitly defined roles, and in our struggle to gain equality in school, home and the workforce, Jewish Women must reconcile Orthodoxy and feminism. Orthodox Judaism is only beginning to recognize the struggle its women face to prove their equal capabilities in various fields. Stern's opportunity for women to work through their oft-conflicted thoughts and values should not be missed by a single woman at Stern College.

Academic Advisement Corner

Academic Advisement Continues to Offer Test Insurance

In the last issue of the Observer we recommended that students utilize a secure study regime to insure a good performance on tests. We offered step one of our "Insurance Plan."

Become an active reader.

Active readers think about what they are reading in order to absorb the ideas behind the words. Over the last few weeks a number of students have visited the Academic Advisement Center to practice the strategy.

Students studying for courses ranging from speech to chemistry have adopted the strategy and have benefited from it.

Here are steps 2 - 6:

Write notes using your own words.

When you rephrase the words of the text into more familiar language, you are actually studying. Your brain processes the information so you understand and remember it better.

Organize your notes.

Look for connections between topics, match details to a specific theme, draw conclusions, do practice problems. Any and all of these sorting strategies help you to be in charge of the study material and to recognize what is important.

Create sample questions.

When you develop possible questions you are thinking like a teacher and practicing what you

have learned.

Recite, Recite, Recite!

Give your notes a final review and without looking at them recite what you know. This technique will help you identify vague ideas as well as help you to feel confident about what you know.

Remain calm while taking the test.

Anxiety interferes with memory and recall. Stay

focused.

We will be happy to help you implement and practice any of the above steps.

We wish you the best on your exams and invite you to visit the Academic Advisement Center during exam week with specific questions and concerns or for any necessary hand holding.

The Academic Advisement Team

A Message from Your Presidents



Molly Fink
SCWSC President

Hello Ladies,

A year is a long time, we change, and hopefully we grow. We are always molded, transformed, and altered by our surroundings: the people, the atmosphere and the daily trials that life brings us. Please take a moment to reflect back on the year. For me the year started last May, when I was elected and given the honor by the student body to be your representative and your voice as the Student Council President at Stern College for Women.

I look at all the clubs you women at Stern College created, all the activities that occurred weekly, to the extent that there were multiple activities happening nightly, and you had to choose from the array of events. I am grateful that I was able to facilitate and help to drive these events. The new clubs that were activated this year were the communications club, an animal rights activist group, the show case, the nutrition club. The clubs that continued to be active this year were the AIPAC, biology, Canadian, chemistry, city harvest, debate, drama society, education, French, history, human rights, Israel, J. P. Dunner political society, Kulanu,

Moroccan, occupational therapy, philosophy, optometry, physical therapy, pre-health, pre-med, psychology, Republican, Russian, Persian, sociology, Spanish, speech pathology and audiology, WYPR radio, YUPEC - all of these clubs and committees had a tremendous year. Not Now Not Ever is a human rights awareness group that was started by both men and women at YU. For more information you can look at their website NotNowNotEver.org

There are many lessons that I gained as the president, there is one, though, that I would like to share. Never hesitate to ask for help, people are usually more sympathetic than we think and even in the event that they are not sympathetic, life is about living up to our own standards, not to the standards of what those around you think you are. Believe in yourself, know that you are capable of anything and that we all at some time or another need a lending hand and we should never be too proud to ask.

Ladies, thank you. Thank you for the wonderful opportunity, and I hope that my expectations for the year lived up to your own expectations of what Stern College for Women should be. I would love to hear from all of you. I can be reached at Nams182@aol.com. Have a fabulous summer!



Aliza Abrams
TAC President

I cannot believe that I am sitting down and writing my last column as TAC President. This year has truly flown by, and what an amazing adventure it has been. In the third *perch* (chapter) of *Pirkei Avot* (Ethics of our Fathers), the first verse says "Akiva son of Mehalalel said, consider three things and you will not come to sin. Know from where you have come, to where you are heading, and before whom you will give justification and accounting." Rabbi Dovid Rosenfeld explains that "this *mishna* places our lives in the proper perspective. We must see ourselves as finite and corporeal beings, composed of flesh derived from the dust of the earth. Further our flesh will one day return to its source and leave us with nothing other than our souls and accomplishments to accompany us as we stand before our Creator."

I would like to explain this *mishna* through my own experience as TAC President. "Know from where you have come"- I have gained so much through my position. I met so many new amazing people, I learned things I would never have been exposed to, and I had the opportunity to work with the outstanding administrators of our university.

I will always look back on this experience and be thankful to all of you for enabling me to be your TAC President, which awarded me those experiences. In addition, I am proud to say that I am a Stern graduate; to say that I come from Stern College is a wonderful thing. To attend a Jewish university with thousands of other students is something our great grandparents could never have imagined, and it truly makes me proud.

"To where you are heading"- beginning this summer I will be working as a Presidential Fellow at the Max Stern Division of Communal Services. I am sharing this with all of you because I want you all to come to MSDCS and visit me, and because I want you to really get involved with the programs that come out of the office. I can't impress upon you enough the amount of amazing ideas and programs that come from MSDCS; they are waiting for you to come and run them. Through my experiences working with TAC, Eimatai, Teach for Israel, Yachad and a few other things, I have assured myself that my plan to pursue a career in *chinuch* (education) and communal services is the right decision for me. Working on different programs has opened my eyes to new experiences, new communities and new people. You too can gain a lot from such experiences even if you are not planning a career in communal services. I mentioned getting involved in my last column; the time is now.

I would like to publicly thank one last time my unbelievable board: Riva Preil, Ariella Agatstein, Chavie Shwartzbard and Jen Shulman, as well as all of

our great club heads who really make Stern the vibrant place that it is. I would personally like to thank Hindy Poupko for being one of my closest friends as well as thank her on behalf of the entire student body for making sure that Israel is always one of our top priorities. Sherene and Molly- we did it, we pulled off an amazing year. It's been one heck of a ride and I am so happy I had you two next to me for it. To thank the entire office of Student Affairs, Dean Zeldia Braun, Beth Hait, Rachel Kraut, Shana Glasser and Lisa Grundman, would take up a whole edition of the Observer. The least I can say is that you are a few of the most incredible women and role models I have ever met, and I hope to one day affect as many people's lives the way you do on a daily basis. Lastly, I would like to thank my family and friends for always believing in me and allowing me to do as much as I can. It is because of your unending support and love that I have done as much as I have. Mom- I am really going to try and come home more often for Shabbos- I promise.

My experience in Stern College is something I will always look back on and remember with great fondness. I hope that all of you walk away with similar feelings. To quote Rabbi Rosenfeld one last time "we all began as purely physical helpless and demanding creatures. What we make of ourselves after is our choosing." I wish you all luck in all of your future endeavors.

Mei Chayil Ad Chayil (from strength to strength),
Aliza Abrams

SCW Violates NCAA Regulations

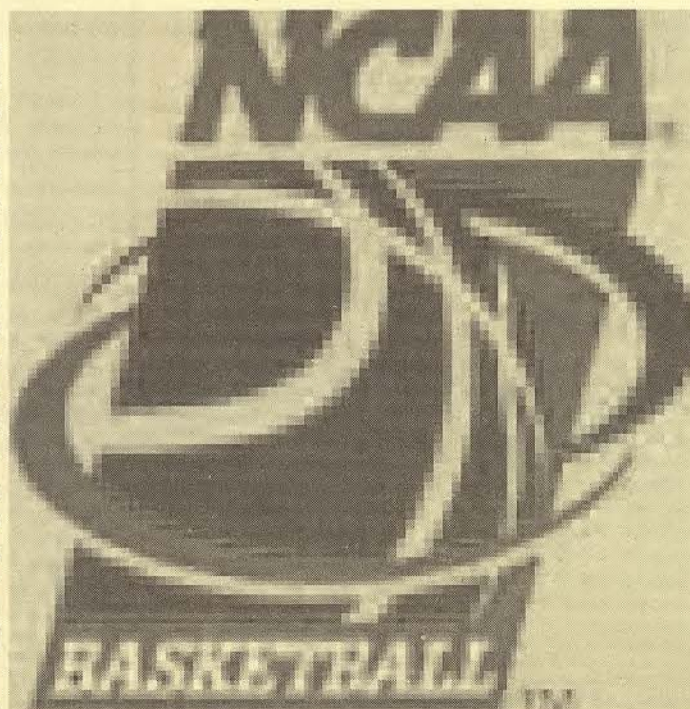
By Judy Alkoby

The Lady Macs, SCW's basketball team, had a successful season that was unfortunately underappreciated and virtually ignored this year. Despite the team's record and phenomenal performance, most games were sparsely attended. Frequent articles about the Lady Macs were among a few of the suggestions offered to increase attendance and boost school spirit; all to no avail. When a group of Stern students was asked why they evade the opportunities to cheer the Lady Mac's from the bleachers, they unanimously replied that it was a hassle to travel to a different location to watch a game. "I didn't even know there was a basketball team since I've never seen them play on campus," commented sophomore Shira Schabes. The Lady Macs, along with the fencing team and tennis team, are forced to participate in team competitions outside of the Beren Campus, which does not offer proper sports facilities on

campus.

Deplorably, the Beren Campus is not equipped with a basketball court that meets the National Collegiate Athletic Association's (NCAA) standards. The Stern athletics department violates many other NCAA regulations, like the court size requirements, which inhibit the athletes and deter fans from attending competitions. Naturally, team and school spirit also suffer.

Senior Jessica Epstein, captain of the Lady Mac's basketball team, was frustrated with the school's lack of funding and equipment for the SCW athletic department. Her main complaint against the athletic department, which the student body has also criticized, is the lack of a full-sized basketball



court. The current gym is half the size of a regulation court, which cannot be used for practice, let alone a NCAA-level game. Currently, the Lady Macs use the gyms of various local schools to practice and to host games. Traveling to and from practice and games is time consuming,

but even more importantly, demoralizing. The basketball athletes do not have a gym to call their own, or have the opportunity of "home court advantage." Perhaps the greatest concern caused by the lack of a home court is the discouragement of the players. The poor attendance of fans can depress the players, and quickly deflates the team's self-confidence.

In addition to court size, the NCAA regulations dictate that equal athletic facilities should be provided to both the men and women of the university. Yeshiva University's Wilf Campus boasts a multi-million dollar workout room, a full-sized court and a swimming pool. In stark con-

trast, the Beren Campus possesses limited workout equipment, half a court and no pool. In 1998, former Director of Athletics Dr. Richard Zerneck stated, "I was brought here to strengthen both (athletic) programs and indeed to equalize them." It is now seven years later, and while little progress in ensuring equal amenities for both men and women has been made, Yeshiva University still remains in violation of basic NCAA tenets.

Students bring up the issues of SCW's court size and unequal facilities frequently; however, the administration seems to consistently avoid or ignore these concerns. If Stern College wants to claim that it ranks among other colleges, it needs to take steps to comply with basic athletic requirements to achieve a standard that equals those of other undergraduate programs. Until appropriate steps are taken, Stern students must express their desire for decent facilities- perhaps this time to advance a course of action.

Stern College Offers Summer Courses Abroad

By Adinah Wieder

This summer, SCW students have the opportunity to study abroad and receive college credit. SCW professor Dr. Nora Nachumi will conduct the course that takes students through London on a "literary journey," while Rabbi Natan Slifkin, the world-renowned "zoo rabbi," will instruct a zoology course in Israel. The programs will enable students to experience their respective fields in an exciting and unique international setting.

The course "Literary London" allows students to fulfill three credits for English Literature requirements and is open to all students with a GPA of 3.5 and above. The goal of the course is to study the influence of London upon literary life between the years 1600 and 1900. Students will examine various texts published in this period from various genres. Along with their examinations of the works, they will evaluate the impact an author's specific surroundings had on his literature. The goal of the course is for students to assess the role that location plays in the construction of literary works.

Some of the authors on the syllabus include Charles Dickens, William Shakespeare, Samuel Pepys, Arthur Conan Doyle, and various poems from Jonathan Swift, Samuel Johnson, William Blake and William Wordsworth. Class highlights feature guest lecturers, such as experts on Shakespearean plays and Jewish writers of the Romantic period, a day-trip to Stratford-Upon-Avon, and walking tours of London to visit Shakespeare's Globe Theatre, the Jewish Museum, British Library, British Museum, Tower of London and Hampton Court Palace. During the evening students will attend plays in the Globe Theatre and venues throughout London, and Shabbat will be spent with the Jewish community in Golders Green.

Nachumi is a specialist in 18th- and 19th-century British Literature, with a focus in late 18th-century literary culture and

women's writing. Combining London's rich literary history with its reputation as a center for academia and intellectual pursuit, along with Nachumi's talent, this program is sure to be enlightening and intellectually satisfying.

For those interested in the sciences, SCW is offering a Zoology program in Israel. Under the guidance of Slifkin, this course fulfills the lab component of the zoology/ecology requirement for biology majors. Students participating in the program will receive two credits, and this course is also open to students with a GPA of 3.5 or higher.

The course was initiated by Dr. Harvey Babich, head of the SCW biology department. "My interaction with Rabbi Slifkin began about 3 years ago, when I started sending him copies of our in-house publication, *Derech HaTeva, a Torah and Science Journal*," explained Babich. Impressed with Slifkin, Babich asked him to create a summer zoology course for Stern students, and invited him to visit SCW. "I became aware that when he visits the States, he conducts tours in the Bronx Zoo - to provide a Torah perspective of the various animals," commented Babich. "Somewhere along the line, we spoke on the telephone and I suggested that when he visits the States, he should present a seminar to our students." Slifkin delivered his lectures to crowds of biology students, and met with administrators to win approval for his upcoming course.

Israel is home to many species of animals, but its zoology becomes especially unique when viewed from a Biblical perspective. The wildlife in Israel is described in detail in the Torah, making for an interesting point of contrast: the difference in the wildlife depicted in the Torah and the wildlife in Israel today. The goal of the program is to show the connection of current science to Torah. Students will hear lectures from zoologists from Hebrew University, the Jerusalem Biblical Zoo and Tel Aviv University. Some special features include conservation

projects at the Mediterranean coastal streams and Nachal Keziv, and desert fauna studies at Ein Gedi with the focus on the significance of various animals in the Torah.

Slifkin, prominently known for his research on the zoology in the Torah, has lectured throughout the United States and Israel. He is the author of many works in the realm of Biblical and Talmudic zoology which attempts to bridge the gap between science and Torah. Some of his books, which include "The Science of Torah," gained immediate popularity. In this particular book he discusses the theory that evolution and Torah may actually complement each other. Because this idea contradicts the teachings of most right-wing Orthodox rabbis, and because of its controversial stance, the book was subsequently banned. Rabbi Moshe Sternbuch charged Slifkin with replacing the miracles of God with the theory of evolution. Shortly afterwards, Slifkin faced attack from other rabbis in the Orthodox community, like Rabbi Yosef Shalom Elyashiv, Rabbi Yehuda Leib Steinman and Rabbi Shmuel Auerbach, who declared that the books were blasphemous. Soon after Agudath Israel followed suit, declaring Slifkin's books sacrilegious and forbidding its members from reading them. The rabbis attempted to pressure Slifkin's rabbi to banish him from his own synagogue. But none of this discouraged Slifkin, and with a new publisher, his books sold quickly and have become collector's items.

Despite this controversy, Slifkin continues to research and lecture around the world. Interested students can contact Dr. Babich for additional information.

It is with these two unique programs that Stern College continues to expand its academic opportunities to students, even during the summer. Many students hail the arrival of the program as a sign of Stern providing unique opportunities for its students, and look forward to future scholarly initiatives like these.



CEO of Timberland to Address Class of 2005

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well. After the ceremony, a survey will be sent out to the Class of 2005 via email to collect feedback on the aspects of commencement that worked well and those requiring further improvement. To encourage a response, those who fill out the questionnaire will be eligible to win an iPod.

This year's commencement exercises will include a number of speakers and presentations. Mr. Jeffery Swartz, president and CEO of Timberland Corp., will convey the commencement address as well as receive an honorary degree. Since becoming president and CEO of Timberland in 1989, Swartz has raised the clothing and shoe company's yearly revenue from 156 million dollars to over 1.4 billion. In addition to this notable achievement, Swartz began a social enterprise department at the company that permits employees to take 40 hours of compensated leave to do community service.

The other degree recipients have equally impressive credentials. Leon Charney is the talk show host of *The Leon Charney Report*, a public affairs program. His award-winning program, a one-on-one interview show about current events, has been nationally televised for the last 13 years. In 1978 he served as the unofficial special advisor to former President Jimmy Carter

regarding the Camp David agreement between Egypt and Israel. He currently serves on the Board of Directors of the Benjamin N. Cardozo School of Law.

Linda M. Hooper is the creator of the Children's Holocaust Memorial and The Paper Clip Project. As the principal of Whiteland Middle School, she assisted in creating a project in which students collected six million paperclips to gain an understanding of the number of Jews murdered in the Holocaust. This project has been publicized through the movie "Paper Clips."

Another honorary degree recipient is Barry Shrage, the president of the Combined Jewish Philanthropies of Greater Boston. In the last 18 years the CJP of Boston has established numerous community programs that emphasize social justice, Jewish education and communal caring. The organization also encourages community involvement at the grassroots level.

Stern College for Women Valedictorian Yael Wagner will also speak at graduation. In addition, there will be a brief acknowledgement of the Presidential Fellows, and one will address the audience. The university will also reconfirm the diplomas of the Yeshiva College Class of 1955.

Yeshiva Initiates Joint Program with Cardozo

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reactions to the program. While most were excited about the option, some expressed very practical concerns. "I think that would be amazing," remarked SCW senior Bella Belsky, a pre-law student. "The only problem is that students would have to know from the beginning what law school they wanted to commit to."

"Even if there would have been a pre-law major, I don't know if I would have done that," agreed Tamar Warburg, an SCW graduating senior who is consid-

ering attending Cardozo next year. "I switched my major three times, so had I been in a more rigid program, it could be that I would have made a decision to go to law school too early before I had a chance to check everything out."

Furthermore, students questioned the joint programs' impact on credits received from a year of study in Israel. "Would they (students) be part of SCW or would they be considered part of this program and not have the option to spend the year in Israel?" asked Belsky. Rachel Milman, an SCW graduating

senior starting Fordham Law School next year, echoed Belsky's concern. "If Israel counted, it would be a huge factor because one would be in SCW for only two years. It would accelerate the program while saving a whole year of school. If Israel doesn't count, there's no major advantage because students would be in SCW for three years and then Cardozo for three years anyway."

Other pre-law students, especially those who have considered a variety of fields during their education, wondered whether the program would

accommodate students who change their minds. "A lot of people don't decide their majors right away," remarked Belsky. "Maybe they can have an option to apply later or join while still an undergraduate, as a freshman or sophomore."

Chana Katz, an SCW sophomore considering a pre-law track, wanted to know the penalty for students accepted to the joint program who eventually decide to drop it or apply elsewhere. "If students decide not to go to Cardozo, can they still get a B.A. degree and then pursue a different law school or different

course of study?" Additionally, some students do not wish to tie themselves down to Cardozo. "So many other law schools can guarantee a certain starting salary where I don't know if Cardozo can," said Katz.

The program becomes particularly significant when viewed in light of Cardozo's recent drop in the U.S. News & World report ranking. Whether to attract more Yeshiva undergraduates to the law school or offer an accelerated track for students, the joint program faces interesting challenges.



Congresswoman Carolyn Maloney

Maloney Discusses Women's Issues

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House of Representatives began when she became a teacher, then an administrator in the public school system, was later elected to City Council, and eventually won her seat in the House in 1993.

Maloney ran against the district's Republican 14-year incumbent and won the seat, alongside 47 other women who were elected to Congress in what has been called the "Year of the Women." She attributes her motivation to run for public office to the financial situations she had to handle from within the public school system. "You can have a greater impact on making things happen from government than from the Board of Education," she said.

These "things" that Maloney has made happen while in office often focus on women and family issues, including passing legislation to protect women's reproductive rights, to prosecute those who force women into sexual slavery and to require the examination of the backlog of DNA kits from rapes. The congresswoman's first vote when she reached the House was on the Family Medical Leave Act, which, among other provisions, provides coverage for an employee who takes leave to care for a sick spouse, parent or child.

In concentrating on family issues, Rep. Maloney has drawn on her own challenges to determine what legislation should be introduced in Congress. When Maloney asked about maternity leave after her first daughter was born, she was told no policy existed because in the past the women would simply leave their jobs, and that she would have to rely on disability leave. "I don't think pregnancy should be considered a disability," the congresswoman told her audience; she is currently working on amendments to the Pregnancy Discrimination Act of 1978.

Maloney also sponsored the Violence Against Women Act (later found unconstitutional), and strongly advocates another attempt to pass the Equal Rights Amendment, a constitutional amendment that has failed to pass in Congress two times. One concern that drives her in advocating this cause is the gender

pay gap, where the average salaried female employee today receives only 80 cents for every dollar her male counterpart is paid. A website Maloney is affiliated with, www.equality20.org, provides news on the "Gender Gap Watch" which reports on the gender gap in both voting and salary.

In addition to her concentration on women and family issues, Maloney serves on three House committees: the Committee on Financial Services, the Committee on Government Reform and Oversight and the Joint Economic Committee. Maloney has also served as the Chair of the House Democratic Task Force on Homeland Security since 2003, and while praising the government for its response to September 11, saying, "I have never seen Congress so united and determined," she also calls for an implementation of the overhaul and restructuring of government that the 9/11 Commission has proposed.

When asked about the Patriot Act of 2001, Maloney justified her vote for it by stating "it was right after September 11, and we were all kind of shook up." Now, however, she deems it too restrictive on individual civil liberties, and promises that when the act is brought to the floor for an extension, she will demand an exclusion of certain clauses.

Another one of Maloney's priorities is passing the Holocaust Education Assistance Act, which she introduced with Rep. Stephen Horn (R-CA). The act would provide federal grants for educational organizations that are involved in Holocaust education. She encouraged the audience to write to other senators and congressmen to encourage them to pass the act.

Integrating anecdotes from her past experiences in public office with advocacy to improve the possibilities open to women for the future, Maloney spoke of "the women before us who broke down doors for us." Invoking Seneca Falls, New York and its prominent role in the women's rights movement, Maloney challenged her audience, female New Yorkers of this generation, to follow suit in changing our world.

Students Rally Against Genocide in Darfur

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Weinberg and Stone, together with SCW junior Cindy Bernstein, director of communications, launched the organization.

"I was extremely impressed by how involved the student body wanted to be and the wonderful response," commented Rachel Levinson, director of public relations for the organization. "It was truly inspiring." Molly Fink, SCW Student Council president, organized the many student volunteers.

Event coordinators estimated that the rally drew nearly 1,000 participants. Aside from a large contingency from YU, students from Brandeis, Brooklyn College, Columbia, Georgetown, Harvard, NYU, Penn State, Queens College, Swarthmore College, Touro College, University of Pennsylvania, Vassar and other universities participated.

"It is a crime against humanity for us to be silent," said YU President Richard Joel in his address to the crowd. Ruth Messinger of the American Jewish World Service stated that "This is indeed Rwanda in slow motion."

Other speakers included Yahya M. Osman, general secretary of the Darfur Rehab project, who recently lost family members to the violence; Rabbi Marla J. Feldman, Director of the Commission on Social Action of Reform Judaism; Rabbi Kliel Rose, rabbinic fellow at B'nei Jeshurun in Manhattan; Reverend Charles Ortman, minister of the Unitarian Church in Montclair; and John Stompior,



Photographs of Darfur displayed in Levy Lobby

senior associate of the International Justice Program for Human Rights First.

The rally was co-sponsored by YU and other organizations such as Amcha, the American Anti-Slavery Group, American Jewish World Service, Amnesty International Rutgers University student group, Anti-Defamation League, GIF, Human Rights First, iAbolish, Union of Reform Judaism and the Unitary Universalist Association.

UPN News, the New York Sun and other media sources covered the event. Not Now Not Ever initiatives have been recognized by various speakers who have visited the YU campus. Congresswoman Carolyn Maloney of the 14th New York Congressional District, on her recent visit to SCW, congratulated the YU student body for their efforts and success. Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, also mentioned the rally in his speech at the Yom Hazikaron and Yom

Ha'atzmaut ceremony held at YU.

The rally followed a series of activities at YU that have raised awareness of the situation in Sudan, such as a letter-writing campaign to various government representatives. SCW students conducted an educational program for their fellow students in which volunteers interrupted several classes simultaneously and gave a brief information session with handouts on the genocide in Darfur. Enlarged photographs of malnourished and suffering Sudanese victims and other photos relating to human rights violations are posted at heavily trafficked areas around the Beren Campus.

After the rally, Joel reflected on the student efforts. "In my two years here I have rarely been as proud of my students as I was [at this rally]," he said, "How they did it with grace and with openness, with full pride in our *frumkeit* and our Torah values but with tremendous openness as part of a global coalition of *Tzedek Umishpat*."

New Faculty Join Stern College

By Adinah Wieder

In an attempt to expand and improve the departments in Stern College, many new faculty members have been hired for the fall 2005 semester. This is part of the ongoing effort to increase students' exposure to varying academic approaches within their respective fields. When asked about the new faculty members Dean Karen Bacon responded, "We are all thrilled that we are making such progress in enlarging our faculty and bringing our students new voices from exceptional academics."

Rabbi Dr. J.J. Schachter and Dr. David Pelcovitz will serve as adjuncts in Stern College. Pelcovitz earned his BA/MS from Brooklyn College and pursued his PhD in psychology from the University of Pennsylvania. He served as a clinical professor in

psychology in the psychiatry department of New York University Medical School and Chief Psychologist at the North Shore University Hospital, Division of Child and Adolescent. He will be teaching Applied Behavioral Analysis, a course offered by the psychology department. Within minutes after registration opened, Pelcovitz's course closed out. "Having such a renowned educator and psychologist teach at Stern is really great," says Michal Munk, a psychology major. "I am so excited to have the opportunity to learn from him here at Stern College." Schachter served as dean of the Joseph B. Soloveitchik Institute for five years and headed the Modern Orthodox think tank in Brookline, Massachusetts. He will be teaching a course in modern Jewish problems about intellect and emotion in Judaism.

Two new professors on

tenure track have been hired in the art department. Dr. Jacob D. Wisse earned his PhD from the Institute of Fine Arts of New York University, specializing in Renaissance Art. He will be teaching two art history classes as well as a class on late-19th-century art. He has previously taught at Adelphi, Pratt Institute and Cooper Union. Traci Tullius earned her Masters in Fine Arts from the University of Kansas. She is currently a professor at York College and Long Island Community College. She will be teaching Principles of Design, Printmaking and Advanced Printmaking. Professor Susan Gardner of Stern's art department introduced students to Tullius in advance to give students an opportunity to meet her before the upcoming academic year. After meeting Tullius, art major Rachelli James said, "She is

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Lipstadt Fights Holocaust Denial

By Tova Stulman

"I don't see any reason to be tasteful about Auschwitz. It's baloney, it's a legend. Once we admit the fact that it was a brutal slave labor camp and large numbers of people did die, as large numbers of innocent people died elsewhere in the war, why believe the rest of the baloney?"

— David Irving, renowned British historian

"I'm going to form an Association of Auschwitz Survivors, Survivors of the Holocaust and Other Liars, or the ASSHOLS."

— David Irving

Jews and non-Jews around the world recently commemorated the 60 year anniversary of the Shoah, the Holocaust, through memorial tributes, candle lighting ceremonies and informative lectures. Some events may have featured survivors telling their stories to the next generations, or videos that presented survivors conveying their stories as a living testament to their experiences. Many of the listeners no doubt had a personal connection to the Shoah, through grandparents who survived the camps or relatives who were in the armies which liberated the survivors. None of them doubt the veracity of what happened. Yet for thousands of people who choose to remain ignorant, are tricked into believing falsehood, or are virulently anti-Semitic, the Holocaust is simply one big conspiracy perpetrated by the Jewish people. Holocaust deniers call for a "revision of history" that can "accurately" portray what happened to the Jews during World War II.

Many Holocaust revisionists spurn their title of "Holocaust deniers." They feel such a title gives them less credibility, and they understand that the term "revisionist" is purposely misleading. Historical revisionism is an ongoing process that is rather commonplace, and is a valid course for academics to accept while studying past events. But the Holocaust is different from

other events in history. Any assault on the Holocaust is a slap on the face to its many survivors, and so it is not merely an academic exercise, a question on the agreed version of history, but an insult to the integrity of actual living people.

The very phrase "Holocaust revisionism" is contradictory, for revising the term "Holocaust" would be a denial in itself; the term "Holocaust" connotes mass murder, and defining the term as anything else is akin to denial. Deniers' beliefs generally include the viewpoints that the Nazis had no direct plan to exterminate the Jews, did not construct gas chambers to kill or torture, and that the number of victims, six million, is greatly inflated.

Although it would be ideal if those who spouted this kind of doctrine were loudmouthed and largely clueless troublemakers, there are unfortunately some very intelligent and much-publicized Holocaust "revisionists." These academic revisionists use primary sources and a research methodology to support their claims. They do not deny that the Jews fell victim to Nazi persecution, but blame most of the deaths on epidemics and maltreatment, rather than on the gas chambers. They also claim that the Nazis did not have a specific agenda to carry out the extermination of the Jews, and can therefore not be legitimately called instigators of attempted genocide.

David Irving, a famous British historian, is perhaps the most famous of the so-called Holocaust revisionists. Toward the end of the 1970s, Irving published a successful book entitled "Hitler's War," in which he focused on dissembling the "demonization," as Irving views it, of Hitler. He attempts to portray Hitler as a fair-minded and rational leader, one whose annexation of new territories was not fundamentally different

from the colonialism of other European powers, including Irving's home country of England. Since the obsessive intent of destroying the Jews does not fit into Irving's attempt at casting Hitler as a peace-loving leader, Irving resolves the discrepancy by claiming that Hitler only paid lip service to the pervasive attitude of anti-Semitism, and did not actually intend to implement anything about the



Lipstadt Addresses Yeshiva Students

"Jewish problem" until after the war. Thus, Irving asserts that his characterization as a hate-driven monster is quite out of line. Irving goes on to blame Hitler's henchmen, Reinhard Heydrich and Heinrich Himmler as the true instigators of the final solution, absolving Hitler of possessing any knowledge of their plans. He points to the phases of the Final Solution to the Jewish problem as inconclusive proof of their plans, for murder of the Jews appears nowhere in any phase of the plans.

Deborah Lipstadt, a professor of modern Jewish and Holocaust studies at Emory University in Atlanta, published a book in 1994 called, "Denying the Holocaust: The Growing Assault on Truth and Memory," in an effort to educate the public about the insidious methods of Holocaust deniers, and to express her concern for their growing influence on the Internet. In her book, she identifies Irving as one of the most dangerous and prominent Holocaust deniers, noting that he rejects the

notion that Jews were ever exterminated in gas chambers, and calls attention to his extremist views. Irving promptly sued Lipstadt and Penguin Books, who published her book.

Lipstadt was the keynote speaker at Yeshiva University's Yom Hashoah Commemoration Event, held on Wednesday, May 3rd. Lipstadt spoke for nearly an hour, holding the audience's attention until the end with her spellbinding account of the trial. Although she remarked that she "laughed off his attempt to sue her," she soon realized that the situation was no laughing matter. Irving demonstrated his paranoia when stating that Lipstadt and her publisher were part of an "organized international endeavor" to destroy his career.

Lipstadt and Penguin Books assembled a team of legal and historical experts and lawyers, with Cambridge professor Richard Evans as the primary defense counsel, and after several years of painstaking research, the trial was underway. Evans, along with two research assistants, had produced a 740-page report, which took the historian's scalpel to Irving's malignant distortions and fantastical claims, the most outrageous of which was that, because there are no signs of nozzles in the ruins of the gas chambers, the Nazis never gassed the Jews. Irving had claimed that the Nazis simply fumigated the corpses since the Jews had died from typhus and overwork. "Tragic business," as Irving perfunctorily said once or twice, but he basically referred to victims as mere collateral damage. Lipstadt spoke of how she watched as Irving, who represented himself, offered testimony. She felt frustrated that she could not respond to his wild accusations and claims, for she had been strongly advised not to speak throughout the trial.

Lipstadt had been told that she could not say anything which could be interpreted as expressing that she had something to prove or verify.

At the program, Lipstadt spoke of a moving incident in which she, tempted to speak to the press to share her side of the story, was approached by an elderly and frail woman. Reaching out to Lipstadt, the inky, tattooed numbers clearly visible on her arm, she said, "You are doing this for all of us. You are our voice." With that, Lipstadt's desire to speak to the press dissipated as she realized how much was at stake. At the conclusion of the trial, the judge declared a victory for Lipstadt and her team, simultaneously branding Irving as a Holocaust denier and ordering him to pay the costs of Lipstadt's legal team.

Lipstadt ended the speech by reading letters of gratitude and appreciation written by Holocaust survivors themselves, their children and people who were affected by the trial. Aliza Abrams, TAC president, reminded the audience that we were probably the last generation who would be privileged to hear the survivors of the Holocaust tell their stories firsthand. Abrams' statement underscored the effectiveness of Lipstadt's speech. It may seem disheartening when trying to think of ways to combat Holocaust denial; many of these Holocaust deniers are preaching to the converted, and anti-Semites will always find a reason to hate Jews. Yet by telling over the stories which our generation heard firsthand to our children, we can effectively ensure that the Holocaust will not become some faded pictures in a textbook, and that our children will not become disconnected from a war that occurred decades before their time, with no witnesses to talk about what they had seen. We can be that link to this important era in Jewish history—and no one can rewrite that.

Yad Vashem Renovations: Holocaust Commemoration for the 21st Century

By Reena Mittelman

On Thursday, May 5, 2005, the international community honored the memories of Holocaust victims by observing the 52nd annual Yom HaShoah (Holocaust Remembrance Day). Special commemoration ceremonies paid tribute to the heroes, survivors and victims of Nazi Germany's murderous campaign against European Jews. At the Yad Vashem Holocaust Martyrs' and Heroes' Remembrance Authority in Israel, Holocaust remembrance had special meaning this year. The museum, established in 1953 by an act of the Israeli Knesset, has recently completed the renovation of its facilities and serv-

ices to adapt to today's age of information, ensuring that Holocaust commemoration passes down to future generations. Yad Vashem's new museum was dedicated on March 15, 2005.

Since its inception, Yad Vashem has documented the history of the Jewish people during the Holocaust period, preserving the memory and story of each of the six million victims and imparting the legacy of the Holocaust, while also recognizing the righteous gentiles who saved Jews during the Holocaust. Located on Har HaZikaron, the Mount of Remembrance, in Jerusalem, the museum boasts the world's largest collection of information on the Holocaust, with 62 million pages of documents and nearly 267,500 photo-

graphs in its archives, thousands of videotaped testimonies by survivors and more than 90,000 books in its library. Its school, museums, exhibits, monuments, sculptures and memorials are world-renowned, and Yad Vashem has published over 200 books of Holocaust literature to date.

At the turn of the century, a record two million people visited Yad Vashem. Along with an increasing interest in Holocaust studies and research, the basic tools for commemoration have changed dramatically since the museum's early years, especially in terms of progressive technology and instant communication. With this in mind, Yad Vashem "faced the question of how to meaningfully commemorate the

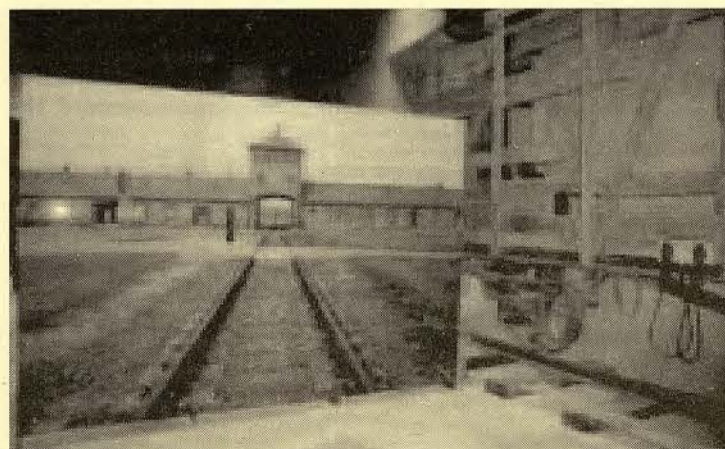


Image from Yad Vashem

Holocaust in the new millennium, in the midst of a communication revolution, whereby the generation of Holocaust survivors is now entrusting the legacy and commemoration of the

Holocaust to the younger generations," according to its website.

To meet upcoming challenges and maintain its leading role in research and education,

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Students Initiate Night Seder at Stern

By Shoshana Fruchter

On Tuesday evening, May 10, over 20 women gathered in the main Beit Midrash of Stern College for Women with the goal of centralizing the Torah learning at Stern. The "Inaugural Night Seder," as the event was advertised, began with the preparation of sources concerning Torah *lishmah* (studying Torah for its own sake), followed by a *shiur* (lecture) on the topic by Rabbi Aryeh Klapper, and concluded with a discussion of how to most effectively implement *sefer crev* (a set time of learning at night) at SCW.

"Students at Stern would like to start a formal *sefer crev* program next year. This *sefer crev* would consist of an environment for people to learn independently or with a fellow student," stated the invitation to all SCW students. Initiators of the program want to organize the learning that takes place at Stern, because even though hundreds of women study Torah on the Beren Campus daily in preparation for Judaic studies classes or independently, they feel a sense of community is lacking. Tens of women learning together, in the evening, on their own time, will create a level of seriousness, a stronger sense of commitment, and ultimately the feeling of unity.

The event was organized by Atara Lindenbaum, freshly back from studying in Israel for her third semester. "I think this is a great opportunity to create a community of people who are interested in learning in a Beit Midrash forum," commented Lindenbaum, adding that she hopes that "in the near future this can be of service to the greater women's learning community in the tri-state area." Adina Orenstein, also back from *shana bet* (second year) this semester, noted, "There's a difference between a class studying Torah and a Beit Midrash atmosphere — there is a roar of Torah in a Beit Midrash; you don't get that in a classroom."

The inaugural night seder began with an address by Rabbi Klapper, a teacher at Maimonides and director of the Summer Beit Midrash program for college and graduate students in Boston, who lectured on the statement of Chazal (the Sages), "and all those who are involved in Torah *sh'lo lishmah*, (not for its sake), it becomes for him like a venomous poison." The *shiur* dealt with the different under-

standings of the definition of "*sh'lo lishmah*," with opinions varying from learning with the intent to later chastise peers, to learning to gain honor. The final point was extracted from the text of Rav Chaim Ohr Zarua, which illustrated that, "the purpose of learning is not to 'keep safe,' but to grow further; to put one's self into Torah," according to Rabbi Klapper. With this point fresh on their minds, most of the women stayed to discuss the logistics of organizing *sefer crev*.

"Should we have scheduled lectures?" one voice questioned; others suggested a much freer learning program, with pairs or groups of women studying what they choose. "[We should have] something very loose...mostly independent work," but at the same time "with some guidance," expressed Ariel Belson, SCW '06. In reference to scheduled lectures, Fruma Farkas, a student of the Graduate Program for Talmudic Studies, pointed out that "making events is a job" and should just be "icing on the cake — not the cake."

All agreed on a *sefer crev* time of 7:30 p.m. to continue the vibrant studying that takes place during the day in the Beit Midrash and to make an effort to be there at least every Monday and Wednesday night. All women are encouraged to attend, even without a *chavruta* (study partner) or a book to learn. Because of the wide variety of women, backgrounds and interests at Stern, *sefer crev* will commence with a very open program: the time-slot can be used for doing Judaic studies homework, preparation for classes or non-collegiate learning. Belson said it best when she summarized it as a program providing "options in an organized setting."

Many busy Stern students have found that the *mishnah* in *Pirkei Avot* (2:5) in which Hillel advises, "Do not say, 'When I am free I will study,' for perhaps you will not become free," is all too true. Sophomore Deborah Anstandig lamented, "I've been disappointed in my own personal commitment [to independent Torah study] since returning from MMY last June. Learning is a priority but with other structured activities outside of school work, it's challenging to keep to designated times to learn." *Sefer crev* will help solve that problem. As Anstandig said optimistically, "I think this will really encourage a lot of people, and I'm looking forward to having this structured program."

SCW Administration Promotes Awareness of Dress Code

By Orlee Levin

Upon entering the 215 Lexington Avenue building, signs are visible reminding students of the dress code. One such sign states "Dress for Success, respect the dress code." Though only posted in the 215 Lexington Avenue building, these signs are meant to reinforce the entire Beren Campus' dress code.

The official dress code is to wear a shirt with sleeves and no pants in the school buildings, while in the dorms students are permitted to dress in any manner they feel most comfortable. There are no measurements specified for the lengths of skirts and sleeves. In addition, the school policy is that to take final exams, students must be dressed in a manner that complies with the dress code of the school.

Associate Dean of Stern College for Women Ethel Orlian stated, "We expect the girls to dress in an appropriate manner within the confines of the dress code." Associate Dean of Sy Syms School of Business Ira Jaskoll remarked that "we are not here to police the women."

At the beginning of each academic year students are sent letters with their orientation package, informing them of the dress code. The letter states "You are expected to follow the Stern College Dress Code which prohibits pants, shorts and sleeveless attire from being worn AT ALL TIMES in the CLASSROOM BUILDINGS. Through this code, students make a public statement about the seriousness and dignity of our program and about the places that we learn, a *Makom Torah* (a place of Torah). It is our expectation that observance of the Dress Code by all students will be but one of the ways in which we sustain the distinctive

character of the Stern College community." There is also an additional comment about the dress code in the orientation packet.

Jaskoll explained that the signs have been posted around the school to remind students in a friendly manner that there is a dress code for the school buildings on the Beren Campus, and is quick to mention that this policy is not a new one.

Students are mixed in their opinions about the enforcement of the dress code on the Beren Campus. "I believe that students should dress in an appropriate and respectful manner for Judaic studies classes," said Elana Katz, an SSSB senior. "However, I think that each student should have the option to dress in the manner which she feels appropriate for classes."

Another student had a different take. "I think that students should comply with the school policy," said an SCW junior. "The same way every student is required to take Judaic Studies classes regardless of personal preference, so too with the dress code. People choose to attend a particular college for many reasons, and prospective students are made well aware of the fact that the midtown campus has a dress code."

The dress code has been around for at least thirty years. A memo believed to have been sent in 1972, written by Rabbi David Mirsky, a former dean of SCW, states that "Dresses and skirts should be the form of attire throughout the academic center of the institution. Whatever one's view about the propriety or the impropriety of the wearing of pants generally, it is our feeling that the wearing of dresses and skirts contributes, collectively, to a more serious atmosphere, benefiting the institution of learning... The wearing of blue jeans and similar clothing

reflects, we feel, a disregard for the special character of the learning experience." Jaskoll agreed with this statement, commenting, "skirts and shirts with sleeves add a certain level of professionalism to the environment."

Many students disagree with Jaskoll and Mirsky that skirts add a certain level of professionalism to the environment. "In the modern business world many very professional women wear pant suits," remarked SSSB junior Rivka Kukuy. "I don't think that wearing a skirt versus wearing pants reflects a greater level of professionalism." However Kukuy did add that "a particular dress code in any place of business does create a certain atmosphere. It makes sense that on the midtown campus students would be asked to wear skirts to reflect the fact that this is a Jewish, religious campus."

Orlian agrees with Kukuy's sentiments. "Wearing skirts generates an environment which reflects Jewish beliefs. When visitors come in to observe SCW they are automatically imbued with the knowledge that this is a Jewish school based on the way in which the students dress." In addition, the 1972 memo states, "it is our feeling that the integrity of the experience as a rich, concentrated source of Jewish values requires a distinctly more sensitive form of dress. We are under no illusion that dress is the sole factor in generating a Torah atmosphere here at Stern. But we do feel that is a significant factor. As a general rule, one's manner of dress affects the nature of his role in any given situation. A greater sense of judgment in selecting the appropriate type of dress for the learning experience cannot help but cultivate greater regard for our religious as well as academic goals at Stern."

New Faculty Join SCW

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very enthusiastic about her subject matter and has a wealth of knowledge to offer us." Tullius's printmaking courses are expected to merge the latest computer technologies with art. Art major Jennifer Schulman expressed her excitement with the appointments of new faculty. "I think the hiring of all these new professors is great. It is nice that we will be able to experience different areas within the realm of art and explore various artistic mediums."

Dr. Elizabeth Hollander has been hired to fill in for Dr. Jay Ladin who will be away next year. Hollander earned a PhD in English from CUNY Graduate Center and received her BA in philosophy from Barnard College. She has taught at

Stanford University and Baruch. Her specialty is 19th-century English and American literature.

In addition to gaining the renowned lecturer Dr. Pelcovitz, the department of psychology has also hired Dr. Robin Freyberg, who earned a PhD and Masters in psychology from Rutgers and a B.A. from Columbia. Psychology majors are very enthusiastic about the new additions to the department.

Congratulation is in order to all those professors who have been promoted. The promotions and additions to the faculty effective in the fall mark only the beginning of attempts to enhance the quality of education here at Stern College. The faculty and students are anticipating a very exciting fall semester.

Thank
You to
the
Student
Body
for a
Wonderful
Year

Business and the Dangers of Styrofoam

By Lauren Goldglantz

What led me to write an article about Styrofoam was actually influenced by my public speaking class a few weeks ago. We were told to present a persuasive speech about a topic with which we felt concerned, an issue which was personally important. One of the first things that occurred to me was Styrofoam- a product that I have prided myself on knowing quite a lot about. For years I have been aware of the growing use of Styrofoam and the destructive effects that it has on our environment and health.

First, Styrofoam is actually a trade name set by DOW Chemical Co. for a product called polystyrene foam. Foamed polystyrene begins as tiny beads, softened by heat, next a blowing agent is used to expand the beads, and then it is shaped according to the maker's uses. Polystyrene emits benzene and styrene into the air and more importantly, into our food. Both are known human carcinogens. The Department of Health and Human Services (DHHS) states that "eating or drinking foods containing high levels of benzene can cause vomiting, irritation of the stomach, dizziness, sleepi-

ness, convulsions, rapid heart rate, and death." The International Agency for Research on Cancer (IARC) conducted a number of tests on animals and styrene exposure, claiming that "animal studies show that ingestion of high levels of styrene over several weeks can cause damage to the liver, kidneys, brain, and lungs. When styrene was applied to the skin of rabbits, it caused irritation." Surprisingly, such harmful effects come from a product that a majority of people use almost every single day. In 1986, styrene was found in 100 percent of all samples of human fat tissue taken as part of a U.S. Environmental Protection Agency (EPA) human tissue survey. "Researchers found that Styrofoam cups lose weight when in use, meaning that styrene is oozing into the foods and drinks we consume. It then ends up stored in our fatty tissue, where it can build up to levels that can cause fatigue, nervousness, difficulty sleeping, blood abnormalities, weakness, headache, anxiety, and depression." More chemicals emanate from Styrofoam if it's heated in a microwave.

Not only is Styrofoam terrible for our health, but it is also

extremely hazardous to the environment. It is not biodegradable, and can leak toxins into the groundwater under our overstuffed landfills. The National Bureau of Standards Center for Fire Research identified fifty-seven chemical byproducts released during the combustion of polystyrene foam. "The process of making polystyrene pollutes the air and creates large amounts of liquid and solid waste." A 1986 EPA report on solid waste named the polystyrene manufacturing process as the fifth largest creator of hazardous waste. "By volume, the amount of space used up in landfills by foamed polystyrene is between 25 and 30 percent," claims the Polystyrene Fact Sheet created by the Foundation for Advancement in Science and Education in Los Angeles, California.

Not all Styrofoam is added to our overflowing landfills. A good percentage is often dumped into the environment as litter, where it breaks into smaller pieces. Animals, believing that it is food, choke or die of clogged digestive pathways. Therefore, not only is Styrofoam extremely harmful to humanity's health, it is also unsafe for the environment and animals as well.

What do the dangers of

Styrofoam have to do with business? Most businesses and universities purchase Styrofoam, regardless its negative effects. The cost of manufacturing paper cups is actually six times more expensive than of manufacturing Styrofoam cups. Americans dispose of 25 billion Styrofoam cups in a given year, and in 500 years, the Styrofoam cup would still be sitting in a landfill. Both dining halls on the Beren campus offer students no choice but to use this hazardous product as a food holder. With all the Styrofoam containers, plates, cups, and bowls at the Stern dining halls, one could imagine how much chemicals and waste Stern students unwittingly add to the environment every single day. Le Bistro offers paper cups with recycled insulating sleeves for coffee or tea.

Some groups of students in the US are currently battling the problem of Styrofoam. For instance, students at California State University recently petitioned to remove all Styrofoam from their campus. They created art exhibits with used Styrofoam depicting how Styrofoam harms the environment. These students also used their local media to spread their cause. Styrofoam was not banned from the univer-

sity, but their efforts were a good start. Even though businesses and universities purchase Styrofoam on a regular basis because it saves them money, one cannot help but wonder why that is their first priority. Especially in today's society where it seems that more people are taking greater notice of the problems of the world, there should be an effort to change such an obvious problem. Students pay enough money for tuition, and it is not so difficult to ask for a safe product in our dining halls- and particularly not something that is extremely harmful to the environment and the student's health.

There is a proposal on the internet to the US Congress to eliminate Styrofoam as a food packaging material. The document is authorized to be copied only to be sent to the Congressmen and Senators in your State. The link is <http://www.comfortncolor.com/HTML/Styrofoam.pdf>. Everyone who understands the danger of this product is urged to sign this petition. Speak up to the university officials, and make them aware of the harmful effects this causes and demand that they change.

Yad Vashem Expands Facilities

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Yad Vashem drew up a Master Development Plan consisting of several principal components, including Holocaust education, collection and dissemination, Holocaust research and computerization. This development plan has been successfully implemented over the course of the past decade. In cooperation with the Ministry of Education, the International School for Holocaust Studies was officially opened in December 1999. Yad Vashem has expanded its collection of documents, videotaped interviews, rare artifacts and recordings of victims' names, housing this expanded collection in a new archives building which was officially opened in March 2000. The museum is also working to promote research by scholars at the International Institute for Holocaust Research. Additionally, the museum hopes for the complete computerization of Yad Vashem's documentation system, including the millions of names of Jewish victims in the Hall of Names. This will make the retrieval system accessible to the public worldwide. The Central Database of Shoah Victims' Names, containing 3 million names of Holocaust victims, went online in November 2004.

As part of its mission to spread Holocaust education and

appeal to a modern, technology-savvy public, Yad Vashem has now posted several informative and interesting exhibitions online. One exhibit, entitled "I Completely Forgot That I Was Hungry," traces the development of youth groups in the Lodz Ghetto using photos, timelines and personal testimonies.

Perhaps the most noticeable change in the museum is its renovated architectural design. The entire museum has been renewed and expanded in a space approximately three times larger than its previous size. A new enlarged entrance plaza and orientation buildings, complete with enhanced services and amenities, have also been added so as to "bridge the chasm between the everyday world around us and the hallowed memorial site," according to the museum's website, thereby preparing visitors for the Yad Vashem experience from the moment they step through the door. The new museum includes a Holocaust History Museum full of authentic artifacts and documents, a Museum of Holocaust art displaying the world's most extensive collection of Holocaust artwork, a new area for temporary exhibits and an Exhibitions Pavilion.

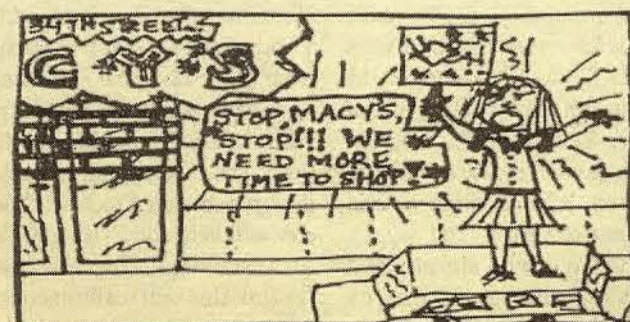
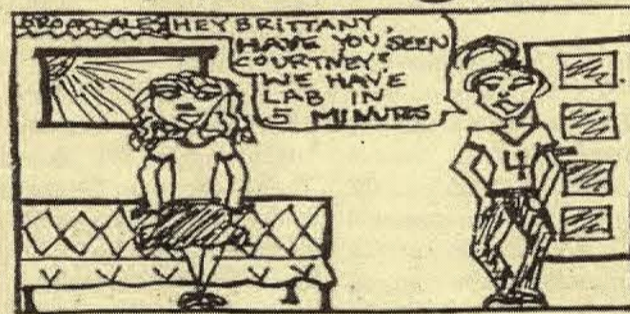
The new Holocaust History Museum occupies over 4,200 square meters, mainly under-

ground. Its 180 meters-long linear structure in the form of a spike cuts through the mountain with a skylight protruding through the mountain ridge. Galleries branch off a spike-like shaft, and variations in height and lighting accentuate focal points of the unfolding narrative. At the end of the museum's historical narrative is the Hall of Names, a memorial and repository for the Pages of Testimony of millions of Holocaust victims. From the Hall of Names, visitors exit onto a balcony in the mountainside, with a dramatic panoramic view of Jerusalem and the valley below.

The Yad Vashem Development Plan is the joint effort of a number of partners, including major supporters such as the American Society for Yad Vashem, led by Eli Zborowski, Joseph Wilf, campaign chairman of the development plan, and Yad Vashem's societies worldwide. Additionally, the Conference on Jewish Material Claims Against Germany and the government of Israel are providing substantial funding for the renovations.

To find out more information about Yad Vashem, to view the online exhibitions mentioned in this article or to take a virtual online tour of the New Museum's renovations, visit the Museum website at <http://www.yad-vashem.org.il/>.

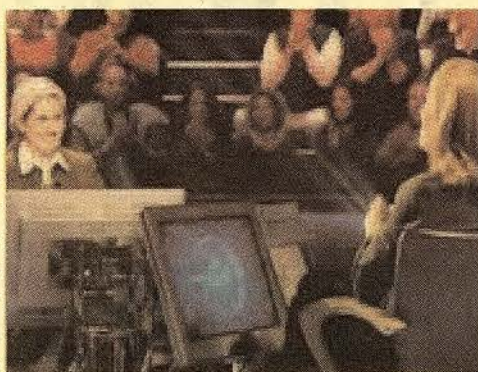
THE PRINCESS DIARIES



LAUREN GOLDGLANTZ

Alumna, Miriam (Shaffren) Hirschman, Plays "Who Wants to be a Millionaire"

Yeshiva University alumna Miriam (Shaffren) Hirschman, a 2002 graduate of Stern College for Women, appeared as a contestant on the popular television game show "Who Wants to be a Millionaire," Friday, April 15 and Monday, April 18. The program airs weekdays at 12:30 pm on ABC.



Although Hirschman appeared on the show in April, the two connected episodes were taped in November after the busy 24-year-old teacher and mother of two passed a 30 question multiple-choice test last summer, was interviewed by a producer, and received a postcard in the mail informing her that she was in the 'Millionaire' contestant pool.

When asked by show staff what she would do if she were to win the titled sum of \$1 million, Miriam said she would move her family out of their apartment in Teaneck, NJ, and purchase a home in Israel.

On the episode that aired April 15, Miriam used one of her five "lifelines," a childhood friend and elementary school classmate, (experts pre-selected by contestants to help with difficult questions via telephone) for a geography query. His correct answer left Miriam with \$8,000 at the end of the day and she continued playing on the show that aired April 18. Because producers had explained to contestants beforehand that all questions would be random, Miriam was surprised when host Meredith Viera presented her with the following: "European followers of which religion are divided into Ashkenaz and Sephard?" Her reply, "I'm Ashkenaz so I would have to say Jewish," elicited a smile from Viera.

She decided to "walk," or stop playing the game and leave with the money she had already won, after being stumped by a difficult chemistry question regarding the periodic table of elements.

In the six months since Millionaire was taped, Miriam could not discuss the outcome until after both shows had aired. Otherwise, she risked losing the \$16,000 that she ended up taking home.

Albert Einstein College of Medicine Researcher Among 72 New Members to Join National Panel



Dr. Susan Band Horwitz, professor and co-chair of molecular pharmacology at the Albert Einstein College of Medicine of Yeshiva University, and one of the nation's foremost cancer researchers, has been elected to membership in the National Academy of Sciences, the country's most prestigious honorary society for scientists.

Dr. Horwitz, who is also the Rose C. Falkenstein professor of cancer research and an associate director for Therapeutics of the Albert Einstein Cancer Center, is a leading expert in the molecular pharmacology of anti-cancer agents and is deeply involved in the development of new therapies for cancer and in the study of drug resistance.

Dr. Horwitz played a pioneering role in the development of Taxol as an anti-cancer agent. Her laboratory demonstrated that Taxol, a natural product isolated from the Pacific yew tree, interfered with the basic machinery that cells use to divide. The findings encouraged the National Cancer Institute to move forward with the development of Taxol, which became "the antitumor drug of the nineties" and is now approved for treatment of breast, ovarian and lung cancers.

Commenting on Dr. Horwitz's selection by the Academy, Dominick P. Purpura, M.D., Einstein's Marilyn and Stanley M. Katz Dean, who is also a member of the National Academy, noted that her "pioneering discoveries in relation to cancer chemotherapeutic agents and their mechanisms of action have been instrumental in enhancing the quality of life of thousands of patients. It is an enormous achievement," he added, "and her work will stand as one of science's outstanding examples of the importance and the success of translational research."

Current faculty members of the Albert Einstein College of Medicine who are also members of the National Academy of Sciences include, in addition to Dean Purpura, Dr. Michael V.L. Bennett, Dr. Stanley G. Nathanson, Dr. Matthew D. Scharff, and Dr. Salome G. Waelsch.

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Three Cardozo School of Law Professors to Present Papers at Stanford/Yale Junior Faculty Forum

Three faculty members of the Benjamin N. Cardozo School of Law of Yeshiva University – Professors Barton Beebe, Daniel Crane, and Myriam Gilles – were recently chosen to present their work at the sixth annual Stanford/Yale Junior Faculty Forum, to be held at Stanford Law School on May 27 and 28. No other law school has multiple faculty members presenting their work this year.

"Cardozo has been known since its founding for a young, vibrant and prolific faculty. We are delighted that the junior members of our faculty, who follow in that tradition, are again being recognized for their scholarship by the larger scholarly community," Dean David Rudenstine said.

The forum encourages the work of young scholars by inviting professors with one to seven years of teaching experience to submit unpublished papers for evaluation. Since the forum began in 2000, seven Cardozo papers have been selected for presentation, five of which were selected since 2003 – more than any other school except Harvard University.

The forum was founded by a law professor from Stanford and one from Yale and is held each spring – at Yale one year and Stanford the next. The topics alternate between private and dispute resolution law and public law and humanities. This year's topics will cover private law and dispute resolution.

YU's Second Annual Behavioral Sciences Research Conference Touts Student Work

Ferkauf Graduate School of Psychology Dean Lawrence Siegel called the student talent evident at YU's second annual behavioral research conference "a well-kept secret" and said more people should be aware of it.



The breadth of research is, indeed, impressive. Some student research project titles included "Relationship Between Anger Rumination and Cardiovascular Reactivity"; "The Effects of Acculturative Distress on Depression and Anxiety in Greek Immigrant Adolescents"; "Personality Disorders in Older Adults: Emerging Models"; and "Eating Disorders and Body Image Prevention Program in Single vs Coed Orthodox Jewish Elementary Schools."

At the May 5 conference on the Resnick Campus, Dean Siegel joined YU President Richard M. Joel, Dr. Esther Joel, who earned her PhD from Ferkauf, Vice President of Academic Affairs Dr. Morton Lowengrub, Yeshiva College Dean Dr. Norman Adler, and Rabbi Arthur Schneier who endowed YU's Rabbi Arthur Schneier Center for International Affairs, a co-sponsor of the conference. President Joel, Dean Adler, and Rabbi Schneier all received awards of appreciation for their contributions to YU.

The research conference featured nearly 50 research projects from students of Ferkauf, Stern College for Women, Yeshiva College, Wurzeiler School of Social Work, and Azrieli Graduate School of Jewish Education and Administration. The students' work was displayed in poster form in the Max L. and Sadie Friedman Lounge of the Leo Forchheimer Medical Sciences Building on the Resnick Campus in the Bronx. Students were on hand to talk about their projects, some of which were research proposals and some actual results of studies. All addressed some aspect of behavioral sciences and covered a rich array of topics, from substance abuse to obesity, spirituality, and post-traumatic stress disorder.

For her project, Michal Safier, a Stern College senior majoring in psychology, interviewed 35 multiple sclerosis patients to learn how they perceive their ability to administer their own medicine through injections. Michal said the research educates doctors and others on how to individually tailor the administration of certain medication.

YC senior Jeff Kilstein's proposed research project aimed to discover if physically attractive children with Attention Deficit Hyperactive Disorder (ADHD) are more accepted by peers than less physically attractive children with ADHD. The goal is to learn, at least from a sample group, if physical attributes are valued more than social skills among adolescent boys. Jeff's anticipated conclusion is that initially physical attributes will, indeed, play a role in how boys treat each other but that ultimately social skills will be deemed by most boys as more important.

Another SCW senior majoring in psychology, Leora D. Galian, researched the different ways that men and women respond to pain. She found that most men appear to manage pain better than most women. "Appear" is a key word here, for Leora said that men may be just as affected by the same pain as women but may not express it the same way. This apparent ability on the part of some people to manage their pain is cause for interest among researchers. If we learn how some people successfully manage their pain, then that ability may be taught to others.



The Year in Review

Observer editors sat down with YU President Richard Joel and discussed his reflections on the past year and his goals for the next year.

The interview commenced with questions relating specifically to concerns of the SCW student body and progressed to more general topics.

Editors: First question. You've mentioned plans to revamp the 245 Lexington building. Has anything progressed?

President Richard M. Joel: This is all part of a plan, thanks to the benefaction of Robert Beren...The plans as I understand them, first of all, are that we're doing more of the cosmetic work so that in the fall we'll be able to dedicate the campus...There's a major project this summer with Brookdale Hall, particularly the lobby which should be very exciting and very important.

What are our needs going to be and how do we meet them? It's made more complicated by the fact that I've raised all kinds of questions as to what the size of the school should be. Frankly, I believe there should be more excellent students who are part of the world of Yeshiva University, and I think we should look to grow our student population. That has implications for space, for classrooms, for faculty offices...This is all part of the strategic plan of what we will look like as we move forward.

There is also the issue of several floors of the 215 Lexington Avenue Building that are currently being leased that will come to us over the next few years...We need to remodel the 245 Lexington Building, and I have said before that I think the entrance has to be very different - it shouldn't



take you to a narrow hallway of elevators.

We've talked about a more central and visible, commodious *beis medrash*. The issue of faculty offices also becomes important. What we have to do and what we're starting to do now is to look at what space we have, what space is coming, involving the faculty and students in what the needs and developing major planning. To do work at 245 when it's the main classroom building poses question as to when you do it - you can only do bits and pieces during the summer. Do you wait until the floor becomes available in 215 and move some services over to there?

We've also dealt with this by strengthening the facilities management department so that we have more professionals who are able to address the issue. We've also been starting to deal with both space inventory and space planning. These are systems that were not in place here. In order to do

some of this, on both campuses, we've really said let's do triage when there's something that immediately has to happen; let's make sure we do something so that in two years from now we're not going to say boy were we foolish, we should not have done that.

Ed: At the last town hall meeting you spoke about the possibility of creating a student center in midtown, particularly with regards to the problem of the lack of athletic facilities on the Beren Campus. Are there plans in the works?

RMJ: I also said there's only one thing standing in the way of something like that, which is a location that we can own. It certainly remains on my priority list to make sure that one of the things we need on the Beren Campus is better space for student activity, for athletic activity. I am no further along in identifying suitable space that we can use. It's a real challenge because of the expense of the midtown area, and the

limited availability of space. I've certainly spoken to people in the real estate business and people on our staff to say let's constantly keep our eyes open for something. There's not much proactive that we can do except look to take advantage of opportunities.

Ed: A major concern for a lot of our classmates is the raise in YU tuition. A lot of people have complained about this. We realize that universities must do this; however, are there alternatives and what is the logic for the hikes?

RMJ: The most important issue to keep in mind is that we are committed, that people can't afford *not* to go to YU. This means that the quality of what we offer has to be great and greater; and that the financial support that we give to students based on need has to be sufficient and strong so that students and their families will be able to attend Yeshiva University. That doesn't mean a free ride...This is one of the

major purchases that people make, and it's a purchase whose utility is advertised over a lifetime. It's expected that people and their parents will have to stretch for a quality education but we don't want to break the bank. We are also fully aware that our population is one that has been invested in education since pre-nursery. The cost of being Jewish is particularly high and, therefore, I think you find that Yeshiva's financial aid tends to be particularly generous.

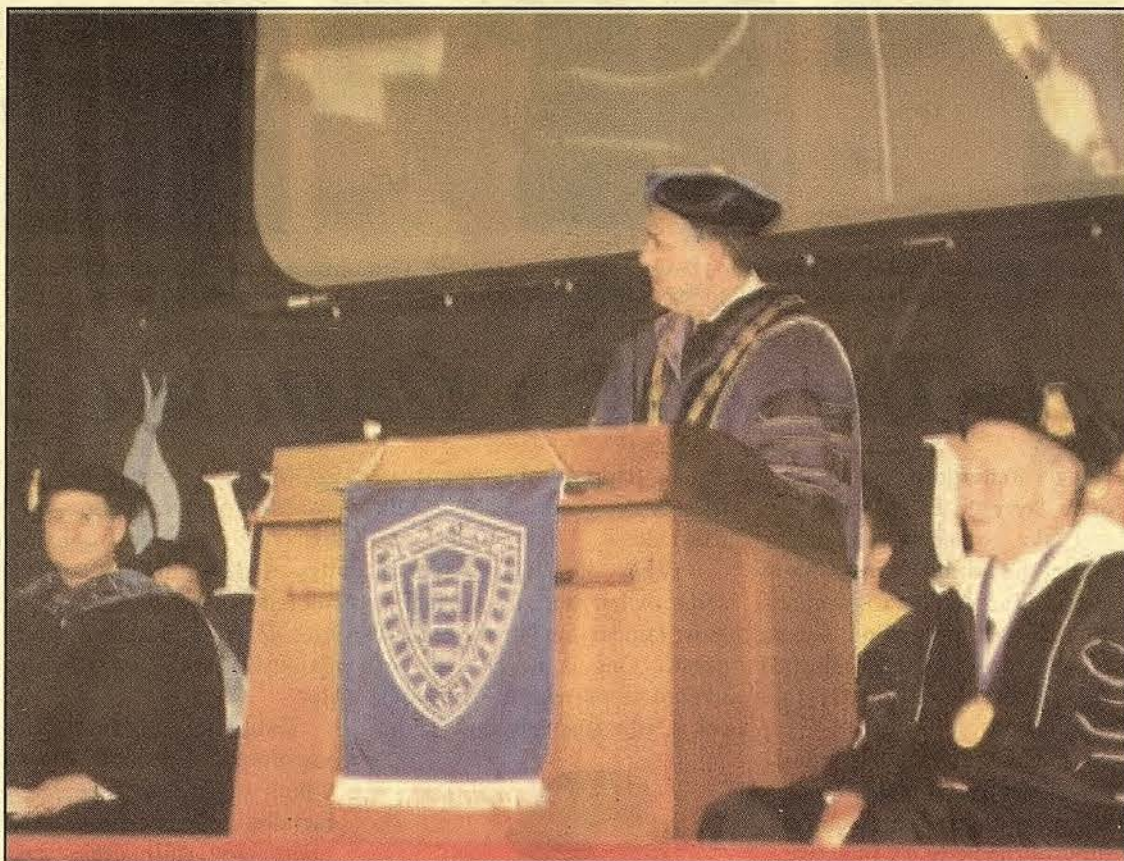
However, the current level of our tuition is disproportionately low for not only the quality of what you're getting but even in the marketplace. Compared to any of our private school peers, the Yeshiva University tuition is enormously undervalued and historically undervalued. Our tuition sits approximately 5,000 to 10,000 dollars below our peer competition; this includes Barnard, Columbia, Brandeis, Boston University, George Washington University and others. There's no reason for that. We are delivering a double curriculum and the tuition charged is below market. Now it's also higher tuition than Rutgers, Queens College, Brooklyn College, but you can't compare Yeshiva University to a public university...the quality of education we give is not a public university education. The argument to be made as to why somebody should come to Stern as opposed to going to Queens can never be won on a dollar basis, except to say that when you look at the value of this over a lifetime, how can you compare?

A full tuition paying student isn't covering all the costs associated with their education, that's why we raise money and that's why

with President Joel



we have all kinds of other programs. ...The logic is that over the next several years we have to raise tuition so that it is appropriately priced for the education we're giving. At the same time we have to raise the amount of financial aid we have available so that those people who can afford to pay full rates for their education do so, and don't have a silent subsidy built in that they haven't even asked for. That also allows us to increase the quality of education, enabling us to attract faculty and sustain them and to enhance research and the intellectual quality of life we have here.



Ed: We've been following the progress in Israel in terms of validation of YU degrees by the Ministry of Education. Has there been any progress since Limor Livnat's letter?

RMJ: The progress is that the people whose degrees had previously been held up have been cleared. People who are applying now are being reviewed without the negative standards that were there before. The Ministry is still struggling with how to do this. It's not a Yeshiva University question, it's a wider question...Right now it's being dealt with on a case by case basis...I'm confident they'll get it done.

Ed: Cardozo Law School's ranking has dropped significantly although they've put forth intense effort over the past two years to move into the first tier category. Why do you think the law school's ranking fell and, at this point, is the University pursuing a different route to raise the ranking?

RMJ: Cardozo's a first tier school, and has moved up magnificently. It has a premier faculty, the student

body becomes better and better every year, and I think our LSAT median was 164 last year and it will be better this year. We have over 5,000 applicants, the first time that's ever happened. We have an array of both clinical programs and the kind of important things, such as the symposium on Nuremberg and on human rights. The quality of the faculty that we are attracting makes Cardozo a world class institution. Its board is getting stronger, and has great leadership in Cathy Greenberg who is the first alumna to be board chair. David Rubinstein is a premier dean, the education's great, the placements getting better.

U.S. News & World Report is not the arbiter of whether we're moving up or moving down...This year they decided to look at admissions statistics one way as opposed to another way and because of the impact of this ranking on the market, we're trying to be attentive proactively. So I have no doubt in my mind and neither does anybody who's a serious analyst that Cardozo is advancing, notwithstanding what U.S.

News & World Report says.

Ed: And do you think this will impact on the decision of SCW and YC students in terms of going to Cardozo?

RMJ: I think, of course, the market is influenced. I think part of the issue is to get beyond the stereotype to the reality and see how good the reality is. When you're done with the top-tier schools, any student would be enormously well served to study at Cardozo. The only issue we have is that there's no way Cardozo can be older than 25 years old... I can also tell you I've been very happy with the progress that our career placement and development offices at Cardozo are making, and I'm very impressed with the professionalism of that operation. I will use lots of my efforts to encourage Yeshiva students' that Cardozo...is a great place.

Ed: Looking back on this year, what are you most proud of having accomplished?

RMJ: I think we continue to

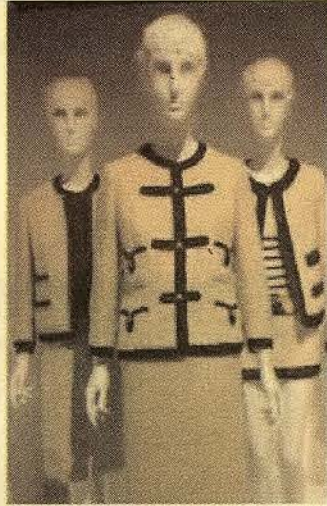
have a more welcoming environment, and there's an increasing sense of pride on the part of all constituents in the school. I think we've made real progress in terms of the growth of the honors programs. I think that the freshness of the sushi in Stern College is a source of pride for the women of Stern and envy for the men at Yeshiva. From a student life point of view, I'm particularly proud of the student participation in the general assembly of UJC. I think the Lmaan Achai program is exactly what we're supposed to be about...Teach-for-Israel is a terrific thing, the Rushdie event was significant and the *chagigot* are wonderful statements of Jewish joy in healthy ways. There's an increase in the quality of the *shabbatonim* at Stern and the help of the YU women in making that possible is really important. I'm very proud of the Midreshet Yom Rishon and the Kollel Yom Rishon. I think it's part of Yeshiva University being the community's educational fountainhead. I'm excited about the planning steps for the Center for the Jewish future, which will come more into reality next

year. I am thrilled with the initial success of the presidential fellows; it's added value in tremendous ways. And if you go to the Einstein College of Medicine, there's going to be a big hole in the ground for the new Price Center. I'm looking forward to the successful conclusion of the search for a new dean for Yeshiva College. A little bit of free time would be a nice thing. I think what I'm doing is rehashing all your great articles.

Ed: Next year, what are the main priorities you hope to realize?

RMJ: Number one, the systematic implementation of the strategic planning process for all the schools. We've been working on a financial plan in terms of what we have to do. We have empowered the deans and the boards to start doing dreams, looking forward, saying based on the core values of this university, ennobling and enabling, nobility and excellence, community in Israel, that each of the schools needs to start dreaming their dreams and putting flesh on the bones of those dreams. Number two, the launching of the Center for the Jewish Future and the ramifications of that. Number three, advancing the sense of ownership that this is a place of inspiration and aspiration and that we continue to build that culture. Number four, our high schools are going to see a growth spurt in quality and scope.

FASHION



From left to right: Lagerfeld's Jewel Embroidered Evening Dress; Evening Dress in "Chanel Red"; A range of dresses in basic black, Chanel's trademark color; Chanel's original tweed suits (left) and Lagerfeld's updated version (right); The opening piece, a multi-colored metallic lace gown.

Chanel at The Met's Costume Institute

By Sara Levit and Julie Ast

"I do not like when people speak of the Chanel fashion. Chanel is first a style. Fashion passes... Style remains."
- Coco Chanel

In an exhibit both vintage and modern, casual and glamorous, the designs of Coco Chanel and her successor Karl Lagerfeld are juxtaposed to celebrate the eternity of the famous design house.

In the exhibition, amid muted lights and white backdrops, the simple mannequins are clothed in Chanel's most defining pieces. The clothes successfully highlight the house's evolution from simplicity to romanticism and modernity.

Beginning as a seamstress, Gabrielle (Coco) Chanel transformed her little business into a full blown fashion empire. Dissatisfied with post-war designs, Coco set out to revolutionize the way people viewed fashion.

Although today Chanel's designs are considered classic, she initially gained attention for her innovation. She was host to a multitude of fresh ideas, such as introducing knit jersey in clothing, a material which previously had been used exclusively for men's underwear.

Chanel was responsible for making costume jewelry acceptable. She was often criticized for

being ostentatious, piling layer upon layer of jewels, both real and fake, to accent her outfits. Part of the exhibit displays one of Lagerfeld's attempts to capture a bit of the pretension in an evening dress heavily adorned with embroidered jewelry (see picture above).

Chanel stressed comfort and fit. She employed techniques to align with the curvatures of the body. By punctuating her streamlined designs with fabric gardenias and self-tie bows, she drew attention to the feminine form in areas such as the neck and hips.

Since Coco was unhappy with the way machines tended to restrict the flow of materials, all her dresses were hand-finished. She demonstrated a mastery of texture as well, creating flouncy dresses in velvet, including the one featured in the exhibit, a 1928 cotton velvet evening dress in her signature "Chanel Red" (see above picture). Coco used this color with exceeding regularity, as she said "[I use] red because it is the color of blood, and we have so much of it inside of ourselves that it should be shown a little on the outside."

Red also appears in one of Coco's flapper chic dresses. The evening dress with all-over bugle beads, red silk chiffon and velvet ribbon trim carries enough shimmer to bring Dorothy back to Kansas. A magnificent addition

to her flapper collection is an incredible ombre'd blue silk fringe dress.

While she did use color in some of her designs, Chanel is most famous for her little black dress. "One is never over- or underdressed with a little black dress," she famously said. Today



Gabrielle "Coco" Chanel

the little black dress is every woman's closet staple and an alternate outfit for a first date.

Known for her classic, demure clothes, many would be surprised to learn that Gabrielle was a self-described bohemian. Her line of Byzantine, gypsy-inspired jewelry is featured in the

exhibit along with her 1939 spring/summer collection which boasts a range of bohemian dresses. This includes an ivory colored cotton organdy gown, with floral embroidery in the national colors of red, white and blue.

Gabrielle recognized the importance of symbols. The star, which originally appeared as metallic palettes on her mid-night blue tulle dress, reappeared in 1993 in diamonds, 73 karats to be exact, on a platinum *come'te* necklace from Bijoux Diamants.

Coco Chanel created her signature Chanel fragrance "Chanel no 5" in 1921, paying homage to her lucky number. The perfume gained popularity a couple of years later when Marilyn Monroe served as an endorsement by admitting to indulging in the fragrance every night before she went to sleep. "Chanel no 5" remains a top-selling fragrance to this day.

When Chanel died in 1971, Karl Lagerfeld took over the design house. He can be credited with the commercialization of the house and creating the double "c" trademark logo, inspired by the arcs on the stained glass windows that once adorned Gabrielle's childhood orphanage. Today, the trademark is embossed on everything from the company's famous quilted bags to their sunglasses.

Lagerfeld's aspiration for the

house is to align the "spirit of Chanel" with the "spirit of the times." This is evident in his modernization of Chanel's iconic tweed suit, to which he added a chain belt and converted the mid-calf length skirt into a mini (see above picture).

Karl Lagerfeld also added his own touch to Chanel's clothes. In 1996 he created a "Coromander Evening Ensemble" that was influenced by the Chinese's coromander lacquered screens. Chanel had made clothes that drew inspiration from both India and Japan but never from China.

While many seemed thrilled by the entire exhibit, some felt that Coco Chanel and Karl Lagerfeld's designs should not be placed side by side. "He is just the owner," Adja Sofer, an exhibit attendee, said of Lagerfeld. "He doesn't have the talent; otherwise all of the collection is wonderful."

With all the recent transitory trends, it's nice to see some endurance in the fashion industry. There's a reason that Chanel's designs are eternal. A Chanel piece is not simply an article of clothing. It is a work of art, worthy of an exhibition at one of the world's leading art museums. You don't have to be a fashion sister to appreciate the event. We highly recommend that anyone looking for some closet inspiration, or just a good time, attend the exhibit, which ends August 7th.

EDITORS' TOP PICKS FOR THE SUMMER

The Metallic Bag



Soul Large Satchel, Guess \$86

The Full Skirt



Sash Wrap Circle Skirt, Bebe \$39

The Layered Necklace



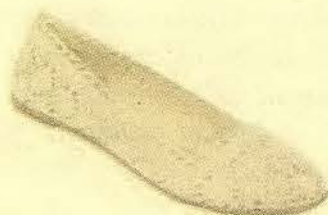
Four Stranded Beaded Necklace, Urban Outfitters \$24

The White Tee



Women's White Tee, Old Navy 2 for \$15

The Crocheted Shoe



Crocheted Cuties, Steve Madden \$49

Movie Review

"Downfall": A Human Hitler In His Last Days

By Reena Mittleman

Yeshiva University Professor Dr. Herb Leventer recently took his Just and Unjust Wars philosophy class to a showing of "Downfall," a film examining the last days of Hitler and the Third Reich leading up to Hitler's suicide in his bunker on April 30, 1945. Largely based on historian Joachim Fest's book "Der Untergang" ("The Downfall: Inside Hitler's Bunker, The Last Days of the Third Reich"), "Downfall" is one of the first films to take a historically accurate and deeply intimate look at Hitler and the mass fanaticism in Nazi Germany that continued even once the country was defeated in WWII. The film has been shown throughout continental Europe, Japan, North America and Britain.

Writer and producer Bernd Eichinger wanted to produce this film for decades, but found it difficult due to the sheer scope of the material. He found inspiration in the memoirs of Traudl Junge, who was Hitler's private secretary ("Until the Final Hour: Hitler's Last Secretary"). "Fest gave me the time frame," said Eichinger. "Traudl Junge gave me the character who could hold it all together." Many of the film's events are seen through the eyes of 22-year-old Junge, and the real-life Junge appears at the end of the film to discuss her involvement in the Nazi movement.

Director Oliver Hirschbiegel views his film as a revolutionary work. "In terms of German film history, we are breaking new ground here, since there is no cinematic frame of reference," he said. Recounting his initial reluctance to embark on the film project, Hirschbiegel noted, "After reading the book, it was clear to me that if I committed myself, then it would have to be a total and complete commitment, meaning that I was going to spend two years of my life in the Third Reich, with all of those characters and that primitive ideology." Released by Constantin Film, "Downfall" is the first German film to directly approach the subject of Hitler since G.W. Pabst's 1956 film "Der Letzte Akt" ("The Last Act"), which was told from the point of view of an ordinary German soldier, played by Oskar Werner.

"Downfall" has grossed approximately \$5 million at the

box office since its limited theatrical releases in September 2004 and February 2005, and it received an Academy Award nomination for Best Foreign Language Film. Many viewers are impressed by the film's realistic depiction of the Nazi mentality and how it expresses itself through action. With its intensely personal focus, the film encompasses the horrors of Hitler's 12

amount of criticism, with critics divided. On one side, there are those who believe that the film's attempt to portray Hitler as a human being, rather than as the embodiment of sin and evil, is dangerous and irresponsible. By showing Hitler playing with his dog, hugging small Nazi children and complimenting his staff, critics argue that the filmmakers desensitize the audience to the

portrayed Hitler in a sympathetic light," commented Elisheva Stern, "but it's possible that's because I already have so many preconceived notions of him that I would never be able to see him that way."

The controversial reputation surrounding the movie has probably fueled its success. On its opening night in September 2004, more than 100,000 German

nothing but diabolical. Yet at the same time, Ganz's Hitler is ultimately human in his thoughts, feelings and actions. The recognition and awareness of human capacity for destruction is crucial to the prevention of future governmental abuse. Alongside the cult-like behavior of Hitler's followers and staff, Hitler's decision not to protect his own civilians, as well as his stark dogma that

compassion is a sign of weakness, demonstrate the alarming power of a government out of control. Like many governments currently in power throughout the world,

Hitler's National Socialist Party was a legally elected government, and yet it used violence and threats to commit grievous human rights abuses. Hitler "wasn't this insane, evil monster," said Frankston-Morris. Far from being some kind of supernatural creature, "he was a regular human person

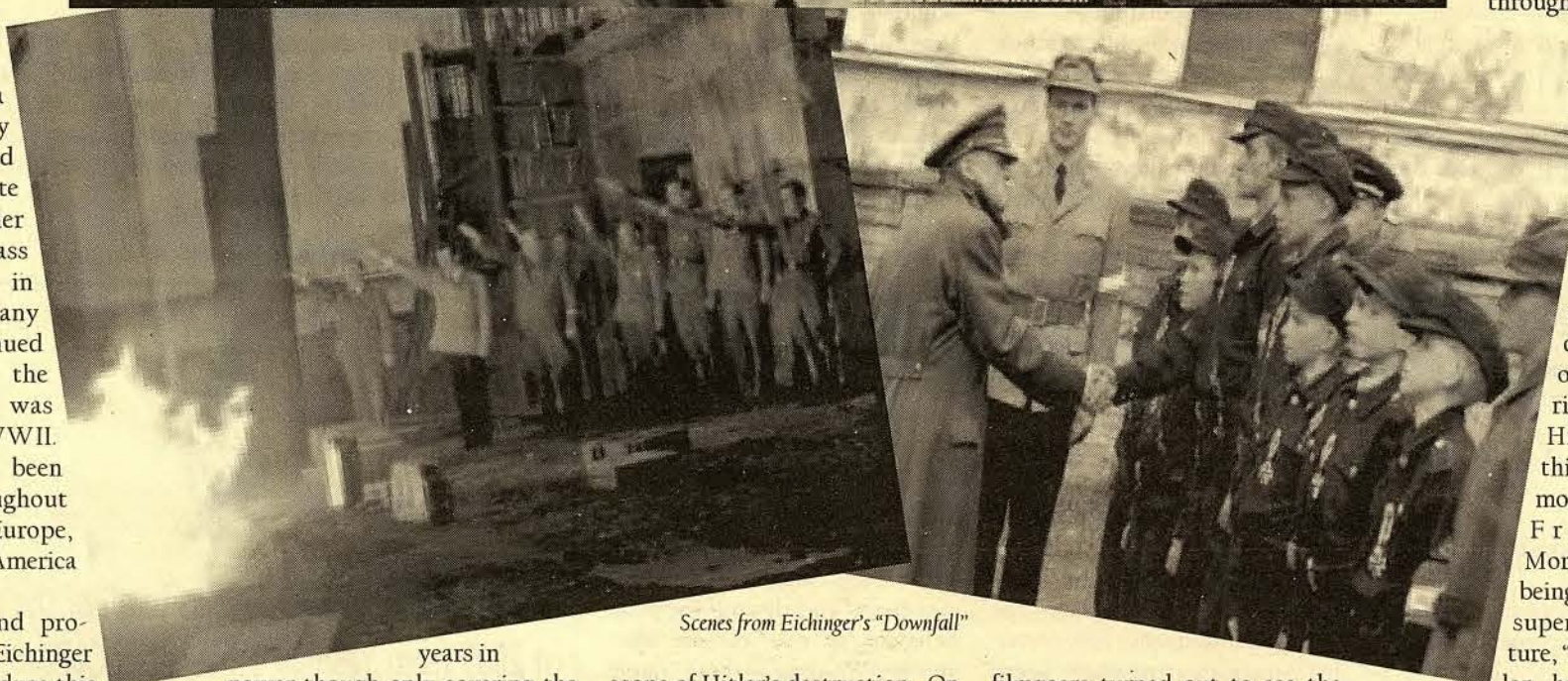
who did horrible things...and maybe that's the scariest part of it all."

"Downfall" opened in three Israeli cities on May 19, two weeks after Israel's annual Holocaust Memorial Day on May 5. Ninety-one percent of viewers who saw the film at a test screening approved its wider release across Israel, home to approximately 280,000 Holocaust survivors. Israeli film distributor Nurit Shani decided to show the film after positive feedback at a test screening in Jerusalem. Shani described her unwillingness to ignore or avoid the film's message. "I know there are still many for whom it will be difficult to see the human side of Hitler portrayed in a film," said Shani, who owns the Israeli cinema chain Lev. "But it would have been unfair to prevent a curious and interested audience that is willing to confront the painful subject in its own way from seeing the movie...Furthermore...I hate censorship."

So will the film win an Oscar? "It's unlikely that someone would win an Oscar for playing Hitler," said Stern. "But hey, you never know."

"Downfall" runs 2 hours, 35 minutes. The film, in German with English subtitles, is rated R for strong violence, disturbing images and some nudity.

ACADEMY AWARD NOMINATION
BEST FOREIGN LANGUAGE FILM
"ONE OF THE BEST WAR MOVIES EVER MADE!"
APRIL 1945, A NATION AWAITS ITS...
DOWNFALL
STARRING BRUNO GANZ
NOW PLAYING!



Scenes from Eichinger's "Downfall"

years in power though only covering the last 12 days in his bunker.

The acting in the film is remarkable and convincing. Swiss actor Bruno Ganz, who portrays Hitler, is stunning in his ability to depict the infamous villain, alternating effortlessly between murderous calm and fits of delusion, psychosis and rage. Alexandra Maria Lara, as Junge, is captivating and expressive, and Juliane Koehler, playing Hitler's mistress Eva Braun, excellently portrays her character's delusion and denial as Germany's victorious streak draws to a bloody end. When the Russian Red Army attacks Berlin, the Nazis' fanaticism ultimately results in their downfall, with the soldiers committing suicide one by one, often killing their families before turning their guns on themselves. As the Germans try to deny their defeat by holding wild drinking parties to the music of Russian bombs exploding outside, the film raises questions about the meaning of defeat. Throughout the movie, viewers are taken into the thick of the action, experiencing tense, frightening and emotional scenes with a gruesome clarity. Transporting the audience across time and place, "Downfall" illustrates the actions of the Hitler Youth, the People's Storm militia and the SS death squads with disturbing and realistic precision.

Due to the subject matter of the film, it is no surprise that it has generated a significant

scope of Hitler's destruction. On the other extreme, there are critics who feel that the film portrays Hitler as maniacal and delusional, when in reality, he was completely sane. Some critics even criticize the film's dramatic format as ineffective and say it trivializes historical events. According to German historian Hans Mommsen, the film is "reducing history to stories about people [and] is not suitable for gaining an understanding of the greater historical process."

The fact is, however, that the stories detailed in the movie are the tools that bring bare historical dates, cold facts and meaningless numbers to life. With their dramatic and realistic approach to historical events, the filmmakers are able to connect with the audience on an emotional level. Ex-German Chancellor Helmut Kohl has hailed the film as a way for young people to be reminded and gain an understanding of the horror of Hitler.

For several of the YU philosophy students who watched the movie, "Downfall" achieved a perfect balance between drama and responsible historical documentation. "I didn't think it was controversial at all," said Julia Frankston-Morris. "Because they humanized Hitler, it made him seem even scarier, and what he did even worse." Others acknowledged that their familiarity with the period dramatized by the filmmakers might have impacted their reactions to the movie. "I don't think the movie

filmgoers turned out to see the film. Controversial or not, the movie has an unquestionably powerful impact on its audience. "My eardrums are shattered," remarked one woman as she left the theater. Beyond the explosions and the blood and gore of its battle scenes, however, "Downfall" examines a sensitive issue in a tasteful, artistic and meaningful way. Several students described the movie as "eye opening." "It showed you the reality of how twisted his [Hitler's] worldview was," said Stern, "and how dangerous people can become when they don't think for themselves. Even in the end, when Hitler was so clearly not in touch with reality, people were still wordlessly following his orders."

The film particularly resonated with the material the philosophy students had been studying throughout the semester. Relevant topics such as non-combatant and civilian deaths, international law codes and morality were prevalent themes in the movie. "The class gave me a lot of background knowledge," said Frankston-Morris. "It made me notice things in the movie that I wouldn't have noticed otherwise, specifically about war and the justness of war. It's an important movie to see."

One of the most compelling reasons to see this movie is to witness its human portrayal of Hitler. With his blasting temper, infamous mustache and nervous twitches, Ganz's character is

The Power of Conversation: Jewish Women and Their Salons

By Shifra Bronstein

"The Power of Conversation: Jewish Women and Their Salons" is currently an exhibit at the Jewish Museum which explores how the salons, or living rooms, of Jewish women helped to shape the progress of art, music, theater, philosophy, politics and social change from the late 18th century through the mid-20th century in Europe and the United States. Many extraordinary, and generally wealthy, Jewish women of this time period would host the greatest thinkers of their day in their homes, and break the barriers of social class, nationality, gender and religion with the power of their conversation.

A host would only extend an invitation based on the guest's personal merits, and not by birth distinction, which was considered remarkable for that time. Particular women's salons

became known for their distinct fields, such as music or philosophy, but they all shared the common ground of reaching beyond the usual limitations of their religion or gender. They sought to inspire new ways of viewing society, or in many cases, to question the standard impediments of society.

Fourteen of the most noteworthy salons are featured in the exhibit, which is geared to appear as though one were standing in an actual salon. Pictures of famous guests are hung around the room, and other items such as furniture pieces, documents and portraits are arranged by each woman's salon. A 50 minute audio, narrated by actress Isabella Rossellini, offers viewers the opportunity to hear how a typical salon session would have sounded. One can listen to various guests of the salon, played by different actors, to understand how they would have interacted and discussed their

topics. In a particular salon, where concerts were often presented, one can hear the music of the female composer.

One of the most politically charged salons was that of Genevieve Straus who resided in Paris. Straus, the daughter of composer Jacques Halevy, was never afraid to voice her politically controversial opinions. Though not religious herself, Straus staunchly supported the Jewish French officer, Captain Alfred Dreyfus, when he was accused on very shaky grounds of spying on behalf of Germany, and her salon became a "center of support" for Dreyfus. Straus recognized that what was to be later called "The Dreyfus Affair" was nothing more than French anti-Semitism at work. Her husband, Marcel Proust, began a petition, which 3,000 writers and artists signed to strengthen Dreyfus's case. As a result, many of Straus's guests left her salon, but this was the typical effect of the dividing

nature of this contemporary issue.

Another saloniere, Milan Anna Kuliscioff, was an activist for social change, particularly for the cause of human rights. Kuliscioff, born in Crimea in 1855, was originally named Rozenstein. She changed her name to "Kuliscioff," or "unskilled laborer" in Russian, to express her solidarity with the Russian working class. Kuliscioff was one of the first women to ever receive a medical degree, and she used her strength and intellect to launch a major campaign against the horrific working conditions of the factory workers. She later led the Italian Socialist Party for 30 years and was arrested for her "anarchist activities." Even when she lay crippled in her apartment with rheumatoid arthritis she used her salon as a window to the outside world, and continued to write about her cause.

According to the exhibit,

these salons "created an atmosphere for taste, wit and trust in the home." However, not everyone appreciated the nature of these open atmospheres. Orthodox Jews frowned upon such places since they led to breaches in religion such as intermarriage. Despite some local opposition, the salons continued to function.

All in all, the salons "enabled women to make their mark in the world...before there were universities, women's suffrage, concert halls...there were salons," says Emily Braun, curator for the exhibit. Women are traditionally considered to be in charge of the "home domain" but these modern women took this role to an entirely different level.

This exhibit will run in the Jewish Museum, located at 93rd and 5th Ave. through July 10th. Information for this article was taken from the exhibit itself as well as Hadassah Magazine.

CARAVAN OF DREAMS

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Restaurant Review: It's All About the Experience

By Tikva Hecht

The first thing I notice about the vegan restaurant, Caravan of Dreams, as I walk right by it, is that the outside is ugly. In the early summer evening, with its reticent sun, any place with the word "dream" in the title probably looks like a magician's trick left carelessly exposed. As I enter, I notice that the blue awning resembles the blue shade of the paint that covers the bottom of pools to make the water appear brighter. I wonder who possibly thought of this as an attractive choice.

But then I enter the restaurant and behold it as it was meant to be. It is lit by a randomness-inspired pattern of lamps. They shine a warm yellow light that complements the red of the tablecloths, bench cushions and one wall covered in brick. In the front left corner, one such lamp is hidden and it wears a worn and stained shade. I cannot tell if this is romantic or forced, but either way it works to instill a calm ambiance. The ceilings are low, the pipes protrude from the wall, the room is deep rather than wide and the back of the restaurant is far from where you first enter. I begin to feel as though I have stumbled into someone's very special basement. I start to accept the necessity of the secret-keeping front. Caravan is an exercise in atmosphere. Eclectic is the word, as though someone were using this space to display the loved tokens of a life spent purchasing spiritual enlightenment.

As I begin my meal, the restaurant is still fairly empty,

the night hubbub has not started yet. I feel like I am in a different country, but that wherever I am, I have found the place the Americans frequent. This traveling-American atmosphere keeps the room human and there is at times a certain laziness, or Hemingway-esque carelessness that emerges through the design. But Caravan knows it is in New York and it is therefore unafraid to place ordinary yellow flowers on the tables. After all, this setting is supposed to be a dream, and must incorporate a little bit of as many different dreams as it can collect. It resembles something organic and is silky and mellow but not overly beautiful. A medley of shadows and spotlights keeps things interesting and it works beautifully.

In the bathroom there is a picture of a woman looking out a window. We only see her from the back view but, even so, it is well known that she stares like a wisp of potency into beauty and calmness. I had thought the atmosphere was supposed to complement the vegan food, but suddenly I realize the atmosphere is supposed to make customers demand the unique food. It makes us think we are being initiated into a secret, so that we insist that the food confirm that secret to us. We all know that such an atmosphere could only serve the unusual compilation of vegetables and soy that Caravan does. Such a place must play Moby in the background. Such a place must offer yoga classes to the public. We demand no cheating from a place that drapes its counters with green linen shawls.

My fellow diners, as the

night comes and the tables fill, are a mixture of personalities. A mother and daughter share rice and beans and discuss the rude behavior of one person after another. An artsy-looking couple jokes about being unsure of what to expect. Enter two women, the only other Jews, who hold their *sheitels* back as they eat tofu as if it is *cholent*. In the corner two foreign musicians meet and discuss politics. Across from me, a man and a woman sit holding hands looking like they came from opposite sides of the World to find each other for a forbidden love affair. They discuss the most ordinary of things in the most ordinary of manners.

As I rise to leave, a man places candles on the tables to welcome the night. A musician has set up an instrument to begin the live music, as advertised. I ask him what his instrument is called, and he tells me it is a zither. He also mentions that he created the electric zither, which he uses to fulfill an image he received in the seventies. He tells me that this instrument allows him to reach the place of cosmic music. I wonder if this man is playing a part for me, continuing the dream, but now that my meal is finished I know this question matters very little. If Caravan of Dreams is a perfectly designed escape, it is the type of escape that settles itself quickly into reality. Caravan administers a dream, an alternative to the ordinary, but it isn't false. Authenticity is anchored in every bit of the fantastical restaurant for one very simple reason: the food, which may or may not bring ultimate well-being to your soul, is absolutely delicious.



Mazal Tov and best wishes to all of the graduates of 2005 from Yeshiva University's Office of Alumni Affairs.

Thank you to this year's graduating class board who raised funds for a *Senior Class Gift* to the University. The students below have contributed towards this year's gift thus far:

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The Art of Maurice Sendak: Exploring the Child's Psyche

By Shifra Bronstein

The Jewish Museum currently features an illuminating exhibit, which runs until August 14th, about Jewish artist Maurice Sendak. Best known for his popular children's books, "Where the Wild Things Are" (1963), and "In the Night Kitchen" (1970), Sendak is also quite accomplished as a costume and set designer for all types of theater, and as an independent artist. Understanding the museum exhibit and the importance of Sendak's outlandish work requires knowledge of his personal background and the major factors that influenced his art.

Born in 1928 and raised in Brooklyn by Eastern European immigrants, Sendak recognized the event that would shape his entire life's work: the Holocaust. As Sendak turned 13 years old, *bar mitzvah* age, his family, along with the rest of the world, witnessed the horrors of the Holocaust. Sendak was particularly shocked as he gradually learned that many of his close relatives were murdered during the war. In an effort to reconcile his own feelings about the tragedy of the Holocaust and preserve the memories of those who were lost, Sendak dedicated his work to three main areas: to express his emotional trauma regarding the Holocaust; integrate his family, lost or living into his work; and convey everyday childhood dilemmas and coping methods of children under any kind of stress.

"Where the Wild Things Are" combines some of Sendak's major themes of family and childhood anxiety. In the story, Max, a young boy, behaves disobediently and tells his mother that he will "eat her up." His mother calls him a "wild thing" and sends him to his room without his dinner. Once in his room, Max's imagination takes him to a land where "wild things," strange and large creatures, actually roam. Max becomes king of the wild things, but soon grows lonely of his leadership role and sails back home where his dinner "was still hot." One interpretation of Sendak's story argues that the author attempts to demonstrate how a child can deal with his sense of "emotional isolation" in a typical day. In this case, Max feels overwhelmed that his mother is stifling his exuberant energy and constantly ordering that he fulfill her commands. Max reacts by



Illustrations from Sendak's "Where the Wild Things Are" and "Outside Over There"

retreating into his mind's eye where he is the king of everyone and can order everyone to satisfy his commands. But who are these "wild things?" The wild things can be Max's own impulses: untamed and unruly.

However, the museum exhibit explores another meaning of Sendak's book, proposing that the wild things are representations of Sendak's Brooklyn relatives. Sendak once described how many of his relatives would crowd into his family's apartment on Sundays and eat the Sendaks' food, talking with the young Sendak himself. It could be that Sendak found these days to be particularly overwhelming. For instance, when Max decides to leave the wild things, they are sad to see him go and shout at him "We'll eat you up," a line reminiscent of what an over enthusiastic aunt or uncle would say to child he or she loved. Additionally, Sendak was inspired to write this story while his family was sitting *shiva* (mourning) for his lost relatives, and he wanted to find a way to preserve his own familial experiences.

This section of the exhibit includes a "life size" depiction of one of the wild things standing beside Max, which is quite realistic. A smaller room is floored with a furry carpet upon which are scattered Sendak's books for children to read at their leisure. The room is creative since it portrays a transitional stage of Max's room in the midst of its transformation into a forest with its bedroom window on one side, and sprouting trees and brush on another. Children and adults are also invited to watch a small TV screen, which features the story in a dance form. Much of the exhibit is dedicated to Sendak's original artwork and layout for "Where the Wild Things Are."

Other books of Sendak's relate more directly to the events of the Holocaust and how a child would handle living in frightening times, such as "Outside Over

There" (1980) and "Dear Mili" (1988).

In "Outside Over There," Sendak tells the story of a young girl named Ida

whose baby sister is captured by goblins, leaving Ida to undertake the difficult task of rescuing her sister. Ida enters a dangerous and surreal world of the goblins and conquers her fears,

uses her resources and realizes the depth of her love for her sister as she struggles to complete her task. On the one hand, this story investigates the feelings of an older sibling who may resent the task of caring for her younger siblings, but ultimately recognizes her deep love for them. On the other hand, this story is set in early 19th-century Germany when anti-Semitic attitudes were first expressed. Sendak has the reader feel the tension of the times with the unsettling nature of the plot and apprehensive emotions of Ida. Ida learns to live in her harsh surroundings and emerge undamaged, as do many young Holocaust or war survivors.

In "Dear Mili," the storyline is even darker. Sendak portrays a long-lost Brothers Grimm story about a child whose widowed mother sends her into the woods to escape a war. The child eventually returns to her mother and proves that, "One human heart can go out to another, undeterred by what lies between," as Sendak says. Images suggestive of Auschwitz, such as trees and stones in the guise of human bones which litter the woods as the girl returns to her home, abound in the story. The girl does reach her home, but only after 30 years have elapsed, perhaps signifying that an adult is still disturbed about experiencing war events as a child.

Other parts of the exhibit display the elaborate and beautiful costumes that Sendak designed for various theatrical performances, such as "The Magic Flute." All in all, the exhibit is child-friendly despite some of Sendak's ominous undertones. Children and adults will enjoy learning a little more about their favorite storybooks and author. It is especially interesting to see how one Jew attempted to reconcile his own feelings about the Holocaust while simultaneously portraying a child's psyche on the theme.

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The Observer

THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Go Directly
To Jail

Do Not
Pass Go

Vol. 10

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STERN AIDS IN SIX DAY WAR

By JOSIE SEBROW

World Jewry Mourns Death Of Dr. Samuel Mirsky

Rabbi Dr. Samuel K. Mirsky, an internationally known scholar of Jewish law and religion, died Sunday, October 1, 1967, at the Maimonides Medical Center in Brooklyn. Dr. Meir Havazelet, a professor of Biblical Literature at Stern College, shared with *The Observer* several personal remarks concerning his late father-in-law.

Rabbi Mirsky had a tremendous sensitivity to poetry, to beauty, and most important, to human beings. This sensitivity often involved him in interpersonal relationships and events within the Jewish world in America. He participated in and contributed to many aspects of Jewish life. Not only was he a great scholar, but he was also president of Histruth Ivrit and the spiritual leader of the Massad Camps.

Dr. Mirsky's search for knowledge was unending. Moreover, he felt an overpowering need to transfer his knowledge, ideals, and values to his students, in order to mold a solid foundation for their lives. Dr. Mirsky was always ready to teach anyone who would listen.

Encompassing all facets of Judaism into one word — love — Dr. Mirsky expressed his three main loves: Torah, Israel, and the Jewish people. He felt that to become involved with a small group of Jews was easy. The real challenge, however, was to become involved with millions of Jews.

Dr. Mirsky was an accomplished scholar. He founded and edited the scholarly quarterly, *Talpioth* (twenty volumes have been published) and the annual, *Sura*, both of which serve as permanent testimony to his unceasing efforts to coordinate American and Israel

scholarship. He would often quote a legend concerning two bridges leading to the world to come. One was to be constructed from iron; the other from paper. The faithless would travel on the iron bridge, yet it would collapse. Those who had faith, on the other hand, who travelled over only the



Dr. Samuel K. Mirsky, zt'l

paper bridge, would arrive safely. In *Talpioth* and *Sura*, Dr. Mirsky envisioned this paper bridge without which American Judaism was in danger of drowning.

The day before Dr. Mirsky's final stroke, his son-in-law, Dr. Havazelet, visited his home. Excited over the completion of the book of *Sheiltoth*, a scholarly edition of the first book written after the Talmud, Dr. Mirsky spoke of the dedication of his culminating volume. True to the ideals of his lifetime, he dedicated this sixth and last volume to his old friend and colleague, President Shazar of Israel.

In the tense days before and during Israel's Six Day War last June, Stern College students responded with a tremendous burst of activity. This enthusiasm brought honor to the school, and a new pride to its students. Between Monday morning, June 1st and Friday afternoon, June 5, Stern College collected almost \$40,000. On Thurs., June 4, we participated in the March on Washington and on Sunday night, June 7, we were the official collection aides at the United Jewish Appeal's emergency fundraiser. Many Stern students have often complained that the student body is apathetic. That amazing week proved otherwise.

Tension Arises

The school's participation in efforts to aid Israel actually began weeks earlier at the Lag B'Omer "Salute to Israel Parade" in May. At that time, the blockade of the

Gulf of Aqaba had already been in effect and tension was mounting. Instead of being just an enthusiastic banner parade as it had been in previous years, the Salute took on the new aspect of a demonstration of support for Israel with a rally held afterwards. Much heated debate had raged as to participation in the parade since a number of non-Jewish schools were scheduled to march. However, it was not the time for discussion—but rather action. The president of Student Council, with the consent of the deans and Rabbi Weinberg decided we would march.

Weinberg's Efforts

An emergency meeting of the students was called by Student Council to discuss our participation. Rabbi Raphael Weinberg, Professor of Jewish History at Stern spoke to the girls, pres-

enting the importance of unity among all B'nei Yisroel at such a time. Speaking to girls afterwards, one noticed a new awareness, an earnest desire to do something. A real concern for the fate of Eretz Yisroel and Am Yisroel had taken root. Throughout the crisis, Rabbi Weinberg guided all the students' efforts on behalf of Israel.

Mass Entrance

Yet when they began gathering at the appointed spot Sunday morning, May 28, spirits were somewhat dampened. The trickle of girls which began arriving had no idea of how to form for the march. Then somehow a flock of girls appeared. Dean Vogel came to encourage them and Rabbi Weinberg stopped the flow of marching groups and put Stern College in. In a matter of minutes (Continued on Page 7, Col. 5)

Maximum Sentence Imposed; Four Long Years in the Pen

By MALKE KRUMBEIN

For years everyone has agreed that Stern needed a new building, and we finally got one. Well, it's not really new — the fact that our prison (and I mean that literally) was built in 1854. But we'll get back to that later.

On Thursday, September 7, I set out to find out all that I could about our jail. All I knew about the building at that time was that Herman Melville was supposed to have observed Civil War Draft Riots from the Roof. (This bit of information was imported by our former Dean, Dr. Dan Vogel, a Melville fan from way back, and it inspired in me a feeling of great reverence for the old jail.) I remembered to step gingerly in its hallowed halls when I started my investigation.

When I got to the jail it looked deserted. I encountered a room labeled 100 and walked in. I half expected to see a box tagged "eat me," but all I found was some battered furniture.

From Bottom to Top

Don't complain, I thought; after all, it's better than nothing. It must be. This is our new lounge. I closed my eyes and smiled. I had great visions for this room. I felt that it would only be a matter of time until this simple room would be converted into — A LIBRARY.*

Because I was on the ground floor I couldn't very well start at the top, so I decided to start at the very bottom instead. I had expected to see a creaky staircase and skeletons peering through iron bars, but apparently both bodies and bars had long since been removed. Electric lighting had been installed, the stairs were sturdy and the white-washed stone walls helped to convince me that I was not in a dungeon after all. Only the awful musty smell of the room

*Practical idea, isn't it, Mr. Blazer?



Co-op reinstated in newly-annexed Police Station. Books now selling in ex-cell. Ex-cellent, eh?

helped retain its original identity. Every step I took resounded, and I thought of the prisoner of Chillon and wondered if I might find the remains of some poor fellow after all. I didn't.

What I did find were some tiny cubicles (evidently solitary confinement cells where prisoners must have been tortured and fed only bread and water) housing some back-issues of magazines. There was also a Powder Room labeled "003." I had a strange desire to change the number to 007 but restrained myself.

I started for the stairs and saw something I never thought one

would find in our "Dig We Must" City — an honest-to-goodness coal chute. I thought of climbing it and sliding back down, but here again my self-restraint came through.

Upstairs, things were less strange. The staircase was a sort of square spiral structure, and led, quite naturally to the first floor. (I was back in the "lounge.") From there the stairs led, perhaps less naturally, to the first-and-a-half floor (one flight plus three steps).

Most of the rooms here were larger than the ones downstairs, but only the rooms on the right (Continued on Page 7, Col. 1)

SCSC Looks to the Future

By SHOSHANA BACON

Full cooperation of the student body will help to ensure the success of the Student Council this year, according to S. C. president, Zelda Badner. In return, students will enjoy the benefit of the S. C. through its many activities.

Among innovations planned for the Student Council is the activities file, in which full reports on all activities will be placed. This file will serve usefully for future reference. Another innovation will be an honor board.

Student Council has several worthwhile projects in mind, most important of which is support of the Beit Olot in Israel. In order to raise money for this girls' home, a benefit concert will be held in the near future.

As an addition to the cultural

life at Stern, the Student Council will continue to sponsor concert and lecture series, as in previous years. Likewise, it plans to bring out the literary talent of staff and students alike, through a student-faculty scholarly review as well as an enlarged literary magazine.

Along with Zelda Badner, the other officers include Suzi Schustek, vice-president; Elaine Levi, corresponding secretary; Beverly Moskowitz, recording secretary; and Yanina Leichtman, treasurer.

While these girls expect to work their hardest for the student body, they want your help. As Miss Badner emphasized, "We are your representatives, but can only function as such with your interest, cooperation, and active participation."

The editorial board of the OBSERVER extends best wishes for a healthy, happy year to all its readers. May the new year 5727 be no less successful for Am Yisroel and Eretz Yisroel than the previous one.

Observer

ISRAEL... THE DREAM

The Sacred Bond

What does Israel mean to me? One might just as well ask what I mean to me. Israel is that part of myself which I share with all Jews of all countries. Israel is a vital part of my cultural heritage which makes me what I am. Israel is, above all, my closest tie with G-d, for the land of Israel is the medium through which G-d asserts his connection with the Jewish people. G-d chose the Jewish people for His own and Israel for His own. The bond may not be broken without severing or severely damaging the relationship, delicate and beautiful, which exists between the Jew, his G-d and his land. In essence, they are all one, for each is incomplete without both of the others. The Jew, his G-d and his land, one and inseparable, now and for eternity.

Israel. Israel is golden sand and blue skies and freedom. A little boy, a little Jewish boy, running through streets unselfconscious at being a Jew. Once barren deserts blooming in a rainbow of colors. Laughter. People talking Hebrew, the language of the Jewish prophets.

Rachael Eckstein

Just to Laugh

by Ben Volozhin

I. The Critic

The first time I flew to Israel I sat next to a rabbi from Boro Park. Throughout the flight my seatmate insisted on lambasting the Jewish State.

"The Zionists have turned Eretz Yisroel into a cesspool," he lamented. "Chilul Shabbos and tref restaurants and even girls in pants, parading their pritsus right in front of the Holy Kosel! Did you hear about the Eros Sex Shop scandal? I read about it in Der Yid..."

On and on he declaimed, vilifying the Medina until it sounded like a modern-day version of Sodom and Gomorrah. But as the plane began its descent to Lod Airport, the rabbi suddenly fell silent. At first I thought that air sickness had caught his tongue, but the tears in his eyes told another tale. Seeing me look at him, he murmured, almost apologetically:

"With all its faults, it's still home."

II. We Are All Religious

"You're a dati?" the soldier who picked me up on the outskirts of Tel Aviv asked. "Sure," I answered, and feeling an offense would be the best defense, retorted, "why aren't you?"

"Who says I'm not?" he returned my question with his own question.

"I see no kipa on your head," I said, "no tsitsit beneath your shirt."

"Ah, you Americans," he smiled, "you don't understand. In Israel we are all religious, it's just some of us are more religious than others."

III. Why Israelis Are So Arrogant

"Why are Israelis so arrogant?" I once asked my Gemora rebbe at Mercas Ha-Rav. Instead of getting angry, he laughed. "What would happen if you tried to carry a heavy load of gold bars in a paper bag?" he asked.

"It would break," I replied.

"The same with the Shechina," he continued. "If Hashem put it into a weak vessel, the jar would burst—so He thickened and fireproofed the walls of the receptacle, and created what you call the arrogant Israeli."

For a moment I was silent.

"Did you like that Vort?" he pressed me.

"Very much," I half-whispered.

"I'm glad," he winked. "I heard it from the lips of Rav Kook himself, zatsal."

The Phoenix

After the smoke clears
and a million fine dust-pieces fall
to the ground
the Sun will be reborn

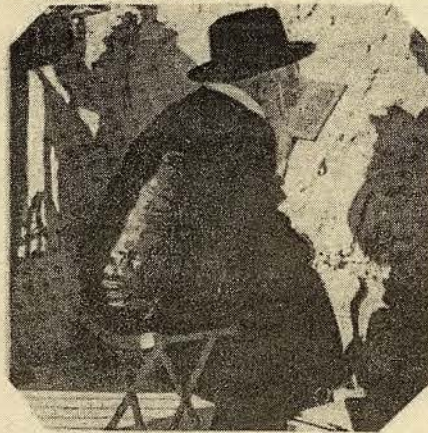
As seeds stir to the noise of the morning
and poke out their tiny heads
to cry for their wet-nurse
and Sun will rise above the horizon

I will gather the blocks of fallen stone
and scrape up the limbs of fallen flesh
and paste them together (or toss
them aside)
though the seeds still cry for a gardener

And the Sun will shine.
It will parch the earth,
whose thirsty tongue will lick at the
tastiness
you left behind (that colored
the dust a pretty red)

Then i will dig deep holes in the hungry
ground
beneath the smiling Sun.

Sherry Scheinberg



dreaming of jerusalem

abed i waked amid the fields
the mountain meadows of gallil
but though i walked with other youths
i could not help but alone feel

and then i saw the green grass glow
amazed i gazed on living blue
i awed to my companions called
but shrugging they no vision knew

they saw no primal flash of gold
high azure's essence none surmised
no veils were lifted for they all
perceived with vegetative eyes

seven times clear i understood
that though the profane spreads its skin
for zion one must look beyond
and see the light that shines within

yehuda shapiro

YISROEL'S NER TAMID

UN

What makes the Jewish spirit live
Through agony and ruin?
To death, defeat, debasement still
Impossibly immune?

On what does each Neshomah stand?
What is this fusing force?
Each soul is to its brother's bound
In one immortal force.

A force so undefinable
A force without a name
In each Jew undeniable
Is this sustaining flame.

This Flame from Revelation that
Lit Temple walls at night
Burned steadfastly in Jewish homes
On every Sabbath night.

Burned eight days once, and ever burns
When Jews have had the need—
But then demands its price from us
With horrifying greed.

For every flame must have its fuel;
Takes strength, just as it gives.
To burn, the Jewish Flame consumes
The life in which it lives.
To earn our immortality
This fire must be fed.
Our people bought eternity
With countless Jewish dead.

We've fueled this flame unceasingly
Back since our nation's birth
Jews lived, then paid for every home
They've had upon this earth.

Six million Jews bought Israel
We owe our State to them
These souls that lit our Medinah
Now burn in Yad Va'Sehm.

Oh, G-d! Please help us understand
Why must our people die?
Why must our deaths be used to prove
That Am Yisroel Chai?

what is an un?
it usually replaces in before action
and comes before reliable
it hides what it wants to
and comes before justice—something it fails
to achieve
it is made up of blind nations
and political doubletalk
it is unfluenced by money
it makes most judgements dulgently
located in N.Y.C. and nowhere
what isn't un - satisfactory
something it has never been

Deborah Kamaras



A Universal Plea

Why must we keep on earning still
What we have bought before
Three times we've fought—why must we
wage
Milchemet Yom Kipur?

Have mercy on our mothers, G-d!
Have mercy on our wives!
On infants and on children who
Must live out harder lives.

Let your Kindness kindle now
Our widespread Jewish Flame
That's burned with love to sanctify
The glory of Your Name.

Please send Moshiach soon, dear G-d
So there will be no need,
To sacrifice more Jewish lives
To fuel our Ner Tomid.

Esther Axelman

A Need for Spiritual Survival Too

by Judy Fruchter

Shortly before my father's sermon on Yom Kippur Day, an elderly lady sitting near me on the balcony tapped me on the shoulder and excitedly pleaded with me: "Honey, please hurry and tell your father that Israel has been attacked." A feeling of horror came over me and I suddenly felt an enormous chill. Realizing that my father was about to speak, I ran down the stairs. Suddenly, I stopped and reflected a moment.

It was difficult enough for me to accept the reality of another war in Israel. But now something else had occurred to me. How did this woman find out what had happened? Where did she hear the news? The janitor was not there to tell her, and I assumed that no one turned on a radio on the holiest day of the year. I rationalized and told myself that she had probably stepped outside and met a non-Jewish friend who related the unfortunate news. I soon realized the naivete of my assumption, and wanted to talk to my father about my feelings.

Time did not permit, however, and my father did, in fact, announce the tragedy before I had a chance to advise him not to do so. I felt that if he would relate the event, it might promote others to go to their cars and listen to the latest reports. So, indeed, did this occur. During the Yiskor service, I decided to walk home (just around the corner) and glance at my Sefer Hatodaah. Just as I had expected, I noticed a car with nicely dressed people inside, including a couple of young boys who were eating from pre-packaged bags. The radio was blasting with news reports. Others have informed me that many Jews participated in TV interviews on Yom Kippur Day.

Perhaps these events seem rather trivial in comparison to the seriousness of the Israeli situation. At the same time, however, these "mechalele Yom Tov" communicative processes serve as proof of the weakening internal religious observance amongst today's Jews. Thank G-d, the succeeding Emergency Fund Drives for Israel's financial security were quite successful. Jews around the world were ready and willing to extend their hands and deny themselves physical comforts. Without these efforts, Israel's physical survival would have probably been greatly endangered.

But isn't it about time for an Emergency Observance Drive? It is highly doubtful that the number of Jews who observed Succos this year equaled even one-thirtieth of the amount of money raised. The fact that the war commenced on Yom Kippur may be symbolic evidence of a greatly troubled religious situation. Certainly, the state of Israel depends upon our financial assistance. But the original source declaring the need and establishment of the state of Israel is not to be found on an Israel Bond certificate. The original verification is in the Torah, a legacy dating back thousands of years. It is our obligation to realize this truth, and in so doing, strive to improve the tragic spiritual gap in religious observance.

AND THE REALITY

Commentator

CHIZAYON

Yet—and yet it lives.
I mean the vision; I mean
Singing salvation, and minds
Released, and men redeemed.
I mean the dream.
And children danced, who once were
dead;
Elders clad in new flesh said:
Listen to the dream.

Dov Roked

To a Young American Tour Group

You sing—
But you never think about the words,
You just mouth them.
You are removed from both Time and
Place—
The holy, magical, spell-binding
Jerusalem
In the pre-Messianic expectations of
deliverance.
But you are oblivious...

Soon you'll be back in Exile
Like all our ancestors,
Except you'll be happy in it,
Quite comfortable as American Jews.
America is the opiate of the Jewish
masses.
How many parents push the drug
Till their children are hooked?

Yerushalayim of gold,
Brilliant like the purity of a Jewish soul
In its destined home.
If I forget thee, Yerushalayim,
Let me immediately re-learn
The vast perspective of our miraculous
existence.
For we will finally build a home in
Our real homeland,
And raise children to fulfill our destiny.

Anita Gittelman

Running through a Stream of Con- sciousness in the Holy Land

Hello Israel,
Land of my forefathers
I am a Ba'al Teshuva
"one who returns and I
have returned to you"
I see the flocks of Jacob
grazing in every
green field
And Abraham and Isaac
descending from every
mountain
I feel the holiness of
sacred Jerusalem
And a sense of unity
with everything around me
uplifts my soul—
And the Wall—
My first glance mesmerizes
me
And I see separately
and all at once
Every event in Jewish history
The stones in that wall
are souls of every Jew
It is like our people
from a far removed distance
it appears small and inconsequential
so have we been viewed with
cold indifference
But standing up against it—
with your face pressed
to the stone
tears mingling with pages
of your prayer book—
Its dimensions are those
of the Jewish people
a nation whose reach is toward
heaven
and has spread to the far corners
to the earth
Let me cry
for joy, for sorrow
for I am a Ba'al Teshuva
"one who has returned,
and I have returned
to you"

Anonymous

A Walk Around The Old City

Jerusalem, Jerusalem the golden and sacred is finally ours. These solemn words rang in my ears as I walked along the cobblestoned streets. I had finally fulfilled my greatest dream. I was in the holy city. The ancient buildings around me varied greatly in size and showed the changes of time. Surrounding the city, there seemed to be a maze of dark passages leading nowhere. My complete surroundings were crude and simple, and looked like something out of the world of King David.

As I walked further along the dusty roads, I noticed all the different people. There were Moslems, Arabs, Jews and of course tourists, each wearing a different costume. With all these people milling about, I almost thought that I would see an ancient Biblical personage come parading down the street, and begin to preach the word of G-d to the people. This is the type of feeling any person would find. Here, under clear skies and a reminiscent landscape, one can feel himself being transported from a world of reality to a world of faraway Biblical dreams. Suddenly the grey and dismal roads are turned into beautiful green pastures, and one is high up on a mountainous hill, overlooking a small town. Some of the homes are made of stone, most of clay and mud. Carts are led about the streets by donkeys, and men and women hurry from place to place. Small children can be seen playing joyfully in the gardens surrounding many of the homes. Soon all this happiness disappears and only heaps of rubble remain. War has come and destroyed all. A fog hangs over the town, and bright flames still dance among the ashes. Women and children run through the smokey streets crying and lamenting. They look for their husbands and fathers, yet find no one. All has been taken from them and all is lost. Again and again this scene appears, vivid as the days upon which it occurred.

But again it is reality and the sun blazing down upon me causes me to move along more quickly. Then it caught my eye. The most magnificent sight I had ever seen, the Wailing Wall. The sun's glorious rays danced upon it. To my eyes it seemed as though the whole wall was made of gold. I stood beside an elderly woman who was praying and crying. Some people stood away, others leaned against the Wall and kissed it as though they could not believe it was really there.

This was indeed the greatest moment of my life. Here, standing amongst all the people, I really began to feel that I was a Jew. I seemed to belong with everyone else. The tears began to flow and I did not care. I was proud and said it was at this moment that I realized how many tears had been shed at this wall. They were not only tears of joy, but tears of sadness, for those who had died; for there must be many deaths before a nation can rejoice at its freedom. All our suffering and all our victories have taught us the meaning of love and obedience to our faith. Jerusalem is part of our love, we must never let it go.

Elizabeth Petigorsky

Reflections of an Upset Teen-Ager on the Aftermath of the Yom Kippur War

When the war broke out on Yom Kippurim I was sure that Chicken Little had been right. The sky was falling. I was seized by a clinch-toothed anger for the anti-semitic world which gapped silently as ruthless Arabs savagely attacked the Jew in the arena of his synagogue. And then my anger turned to G-d with the painful question of why—the question of the Holocaust and centuries of Jobs, in an attempt to reconcile myself to the suffering incurred upon my generation once again.

The next day as I searched for a consoling answer, I came across one of Elie Wiesel's published lectures. "It is given to man," he asserted, "to build upon ruins, to invent hope when there is none, to call upon love and faith in a world that lacks both."—Very apropos, very beautiful, and unequivocally eloquent. But the words did not console me. How can man possibly be expected to build upon corpses and limbs, on a land inundated by Jewish blood? How can he have any hope if while in the very act of praying to his G-d, in the very expression of his love and faith, he is ravaged by his enemy?

"Suffering," continued Wiesel, "gives man no privileges; it all depends on what he does with it. If he uses it to fight evil and humanize destiny, then he elevates it and elevates himself." Now this made a bit more sense to me. Jewish Eschatology teaches that the Chosen People as heirs of the Torah must by their very essence affect the moral conscience of the world. Indeed, we are assured that in the times of the Messiah all will realize that from Zion comes forth Torah; the word of G-d, from Jerusalem." Yet does suffering really achieve this ennobling effect? The world has not even shaken a finger in admonition of the naughty Arabs. The world has not been shocked or "humanized" with the internationalization of Jerusalem. The Red Cross has visited Egyptian and Syrian POW's. Russia has insisted that the 3rd Army be given food in the name of humanity. The world does not cry for my decapitated brothers—nor my great uncle who was transformed into a bar of soap, nor for my cousin whose remains have become enshrined as a lampshade. On the contrary, the world has branded the Jew the aggressor and the brute. Mr. Wiesel, nobody has been elevated! I decided to reason:

"Suffering is no answer, abdication is no solution. One may despair at human truth, but despair is not the truth. The truth is what brings you close to man and not in what drives you apart." Well now Mr. Wiesel was seeing it my way. Human truth dictates despair. Yet he still is telling me that I must not falter. I must not think logically so as not to succumb to the sin of "despair." But how can I buttress my trembling body? You cry for the truth of what brings men together, yet the Jew has recurrently been shown that he must necessarily stand alone. Neither assimilation, nor suffering, nor diplomacy has brought the Jew any closer to his fellow man. The Jew has long known that all Non-Jews are anti-Semites.

Ah, perhaps the Jew must realize that he is alone and unique, and by his very nature antithetical to the gentile. Perhaps we suffer to remind us that we have forgotten our G-d and the Torah? There are many proponents of the "Mepnai-Chataenu" theory who rally for introspection and tshuvah. Yet somehow the extent of our suffering does not justify this theory. No sin was so great as to warrant the horrors of the Holocaust. I simply do not understand why we have been fated to endure four wars within twenty-five years—all within the shadows of the massacre of generations.

As divine providence would have it, I came upon a review of Eliezer Berkowitz's book "Faith After the Holocaust" where he gropes with these questions. Although Berkowitz does not provide any "answers," he does present a theology which attempts to understand the Jew in the nature of his role in history. He explains that G-d in concurrently present and absent in history. That is, in order that man have free rein of decision, G-d must be silent—although at the same time his providence is not removed from the world. He is active and "because of the necessity of His presence evil will not ultimately triumph. Because of (His presence), there is hope for man."

Aye there's the rub! I had forgotten the climax of the book of Job. G-d does not reveal himself to man. His presence reassures man that the world will not fall. Now Wiesel's poetic irrational words take on a new meaning: My anger all along has been misdirected. Man, not G-d, was the cause of the suffering and the horrors. Man must build upon ruins with hope and love so that he can beat the destructive evil of his fellow man. He must build upon ruins in the faith that G-d shall apply the finishing touches. G-d has given man the power to create and destroy. He must fight for life and dignity, and to patch up the falling. However futile the situation may appear, man must have fervor. For, in the words of Wiesel it is certainly true that a life of "indifference is a sin—and a punishment in itself."

Anonymous



June 17, Bat-Yam

Blinding golden sunlight
Dripping from the sky
Sticks to my skin
And flashes off the water.
Defying the power of the ocean.
(Waves explode on the boulders
And try to dislodge me from my wedge
of survival)
But not really
Salt-flavored kisses from the wind
And from you
Water like a womb.
Warm and happy,
now flashing in the sun
now flashing in your eyes.
Smiling
Frowning
Living
A soft and warm utopia
For a few hours

Jackie Rudoler

WHISPERS OF BRIGHT THINGS TO BE

Just beyond the magic city
Grow the ancient apple trees:
Fragrant blossoms, pink and pretty,
Whispers of bright things to be.

Had I the ears of Solomon,
Could I pierce dark mysteries,
Spangled secrets I would fathom,
Whispers of bright things to be.

But though I must unlearned stay
In the lore of Galilee,
I laugh to see the saplings play,
Whispers of bright things to be.

Dov Roked



The Observer

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THE OFFICIAL NEWSPAPER OF STERN COLLEGE FOR WOMEN

Yitzchak Rabin Addresses Y.U. OBSERVER INTERVIEWS ISRAELI AMBASSADOR

Three Point Peace Program Outlined

By LILA MAGNUS

By FAYGE BUTLER

Still uncomfortable in starched civilian garb after a year in Washington, Ambassador Yitzchak Rabin perched on the edge of his chair and replied briefly to The Observer's questions:

What is the Israeli government's stand on David Ben Gurion's recently announced statement that Israel return all land save Jerusalem?

Ambassador Rabin: As you know, Israel is a democracy, and in a democracy everyone has the right to say whatever he wants. Ben Gurion today is a private citizen, even though he has remarkable achievements as a leader of Israel. But by no means does he now represent the Israeli government. The Israeli government's position is in the context of peace. We don't say we are going to stay where we are now, but by no means do we intend to go back to the pre-June War boundaries. All that we want is peace and security, and security calls for some sort of changes in the pre-June lines. We have the right to ask for it because under Article V of the armistice agreement that we signed with our four neighbors, in case one wants the peace to

believe that there is any room for such a question.

As a former chief of staff, what do you think of the chances for new American olim to make futures for themselves in tza'hal?

Ambassador Rabin: I believe that everybody, regardless where he comes from, once he decides to go over to Israel will become part of the Israeli society, and as a member of Israel's society he will have to take part in Israel's defense. Therefore, everybody would be judged according to his capability when it comes to the defense of Israel. I don't believe that there is any sort of special rule for anybody according to the country from which he came.

Are you worried by the upsurge of terror in Israel?

Ambassador Rabin: I wouldn't say that Israel is happy about the terror activities. Of course it is a burden which mainly endangers the life of Israelis rather than en-

In a speech before the student body of Yeshiva University on the eve of Israel's Independence Day, Ambassador Yitzchak Rabin suggested that recognition of Israel's right to live, a true reconciliation with her existence, and open boundaries between Israel and her neighbors are three essential elements for a lasting peace in the Middle East.

Rabin, a major general in the Israeli army, was Chief of Staff during the years preceding the Six Day War of June 1967 and is credited with being the architect of Israel's lightning victory. Currently Israel's ambassador to Washington, Rabin offered a realistic admission that a lasting peace is today little more than a dream, however he asserted that Four Power agreements would never be the avenue for arriving at a just settlement.

Rabin stressed repeatedly the urgency of the need for peace. "If there is a need for war, it is a war against ignorance and poverty." However, "peace is a vague term. What do you mean? Peace between whom? The only political solution that can be called peace is a peace between the parties to the conflict."

Perhaps his most telling comment was his insistence that one day the borders between all the countries in that strife-torn area be open. "People," he explained in his incisive, matter-of-fact style, "must be able to talk to each other." Rabin thus reiterated what many Israeli officials believe to be, at the root of the Arab-Jewish conflict: the all-persuasive Arab propaganda machine and the lack of familiarity with the true motives and manners of the Israelis.

Dismissing Four Power agreements as incapable of bringing

lasting peace to the area, Rabin swiftly recalled his country's experience after the 1956 Sinai war, when Israeli forces withdrew from their positions in exchange for big power guarantees of security

agreements are meaningless to the Arabs and that, in fact, "Four Power talks have encouraged the Arabs to increase their fireworks."

The sandy-haired deep-voiced Rabin stressed his faith in the



Stern students applaud as Rabbi I. Miller escorts Ambassador Rabin to the platform.

L. Ginns



Rabbi Israel Miller, Israeli Consul Tzvi Caspi, and EMC President Norman Bertram listen intently as Fayge Butler, editor-in-chief of The Observer questions Ambassador Rabin.

L. Ginns

be achieved the demarcation lines by no means would construe any line and everything is open for negotiations. Therefore, our position, based on the Security Council's resolution of November, 1967, is that there should be negotiations between Israel and each of its neighbors.

Do you honestly feel that President Nixon has Israel's best interest rather than his own, as priority?

Ambassador Rabin: Well, I don't believe that any president of the United States is basically motivated by the interests of other countries. I believe that every United States president is expected first and foremost to take care of U.S. interests. Therefore, I don't

danger the State of Israel. I would say that the decisions of the Egyptians, especially lately, to carry out certain military actions by their own forces just shows to what extent the terrorist activities have failed to accomplish what they hoped.

Do you think the American people are pro or anti-Israel judging from impressions received during your tenure?

Ambassador Rabin: I believe that the question is not that they are pro or anti. I believe that the majority of the people is interested in achieving a real peace in the area, a peace which is based on the continuation of the existence of Israel, the survival of the country which is capable of preserving this peace.



Rabbi M. Besdin, JSS, Rabbi J. Rabinowitz, EMC, Rabbi R. Aberman, Halachic Adviser to the Observer, RIETS, Rabbi D. Mirsky, SCW, Rabbi I. Miller, Ambassador Y. Rabin, Norman Bertram, EMC, S. Ronan, Israeli Consulate, Eligahu Safran, SOY, and Debbie Fruchter, SCW, join Shimson Hammerman in singing Hatikvah at the opening of the program.

L. Ginns

and the right of free passage through international waterways. In spite of this, Israel at no time had access to the Suez Canal, and when Nasser blocked the Straits of Tiran in late May, 1967, none of the big powers came to Israel's aid. "In the three weeks before the war we saw five hundred thousand soldiers gathering around our boundaries. We saw the reaction of world governments. They were ready to see another genocide of the Jewish people in the Middle East." With a note of bitter irony he warned, "no more post-mortem sympathy for the dead Jew." Rabin used recent history to point out that four power

integrity of the Israeli people, re-asserting that his country wants no charity and is prepared to pay list price for all the armaments she needs. Though insisting that Israel is interested not in real estate but in lasting peace, Rabin vowed that Jerusalem would always remain in Jewish hands, for only under Israeli jurisdiction has Jerusalem begun to realize herself as the age old city of peace and holiness. Jerusalem-born Rabin recalled the religious restrictions placed upon Jews even under the "civilized British Mandate government," and asserted that only since the Israelis took control has there been total religious freedom within the city holy to all the western religions.

Norman Bertram, President of EMC, introduced Rabin to the audience. He was last in a series of speakers welcoming the Ambassador to Yeshiva University. Rabbi Dr. Israel Miller, Assistant to the President for Student Affairs, took the opportunity during his introductory remarks to announce that the University will commence construction of a Jerusalem branch this year.

Debbie Fruchter, a member of the Stern College coordinating committee for this year's Yom Ha'atzmaut celebrations, greeted Rabin in Hebrew.

Yeshiva University cancelled classes for Wednesday, April 23 to commemorate Israel's twenty-first birthday. Student representatives headed by Miss Fruchter from Stern and Yale Butler and Mark Haberman from Yeshiva, have planned an elaborate program of festivities to mark the occasion.

Yom Ha'zikaron and Yom Ha'atzmaut: At Home and Abroad

By Sarah Matarasso

For the past two years, I had the privilege of spending Yom Ha'zikaron (Memorial Day) and celebrating Yom Ha'atzmaut (Independence Day) in Israel. As a senior in high school, I participated in the March of the Living. It is difficult for me to describe the way I felt when the plane landed in Israel after I had spent a week mourning communities lost forever and the millions of lives that were cut short; then all of a sudden, I was in a country where every Jew is free to live, where every Jew is given a "Right of Return." However, I can describe the new appreciation and love I developed for Israel; I could appreciate how lucky I was to be living during the generation of those who had relatively "easy access" to their homeland. This feeling was intensified by the fact that I was traveling with a number of survivors, individuals who had lived on both sides of that line dividing my generation from the generation that never knew the independent Jewish state. For me, the days of Yom Ha'zikaron and Yom Ha'atzmaut were days of gratitude, but the gratitude was so much deeper than it had ever been before. It was really an experience to be described as moving *m'afeila l'orah* (from darkness to light). Even Yom Ha'zikaron, a day of tremendous mourning and grieving, took on a unique meaning for me that year. I was able to view a dignity in the deaths of the fallen soldiers that was nowhere to be found in the murder of those who perished in the concentration camps of Europe.

Last year was my *shana ba'aretz*, or year in Israel, a term I prefer to understand as implying a first year of many more to come. It is from this vantage point and with this real sense of feeling Israel as my home that I experienced Yom Ha'zikaron and Yom Ha'atzmaut that year. I spent

Yom Ha'zikaron with cousins, standing by them during the two moments of silence, both times pulling over to the side of the road, along with all other drivers, and getting out until the siren faded. I heard their stories; their pain was real and intense. Their pain became mine.

And so here I was this year, "temporarily" relo-

describing the stand-still as the siren went off. I felt twinges of hurt as I realized where I was and where I wished I could be; I wanted to feel Israel's suffering as much as I wanted to be a part of its rejoicing. Alas, this was not the case. But as the day came to a close, I

during an operation in Jenin. Several memorial candles were lit by YC students who had served in the IDF and by SCW students who had been very involved in Israel activity on campus throughout the year. Each candle was lit in commemoration of a bat-

Malcolm Hoenlein addressed the audience. He discussed the threats of growing anti-Semitism, the dangers Israel faces in light of this anti-Semitism, and stressed the power of the youth in determining the future.

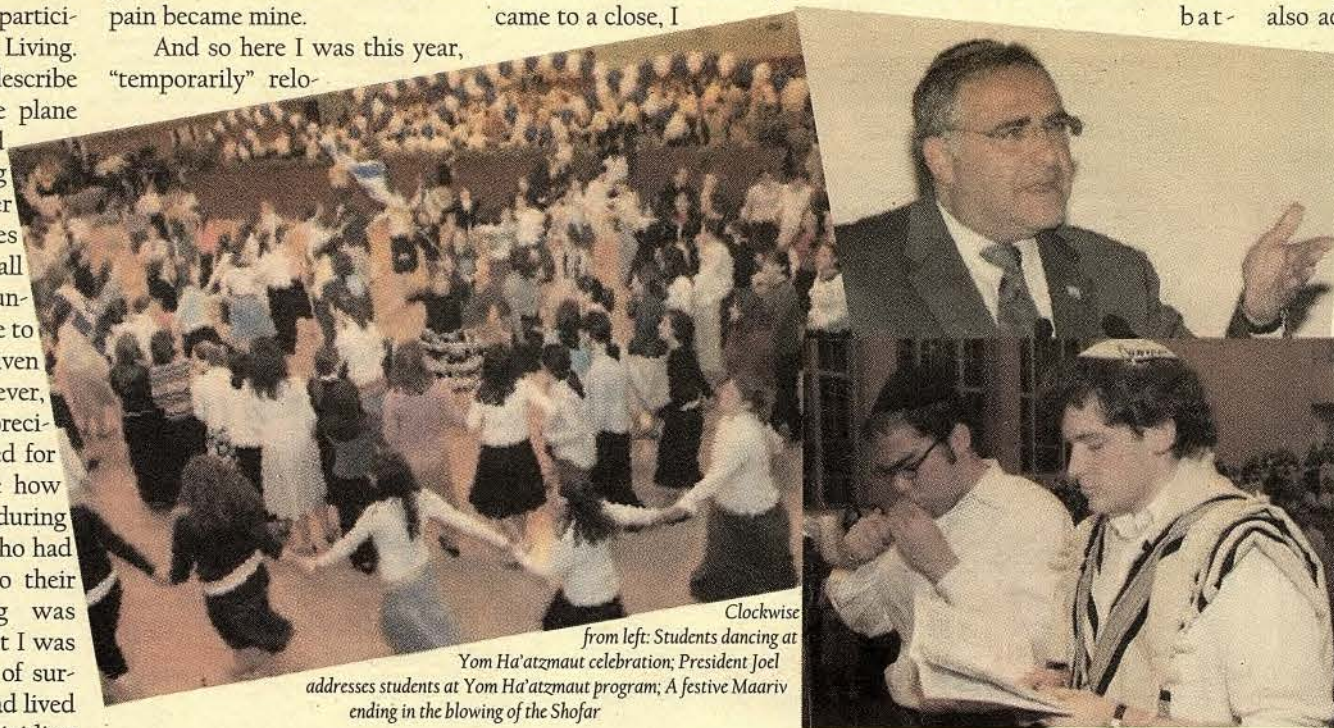
YU President Richard Joel also addressed the audience and

Rav Goldwicht, a Rosh Yeshiva of RIETS, delivered a *d'var Torah* (Torah thought) as it came time to mark the transition from Yom Ha'zikaron to Yom Ha'atzmaut. The ceremony closed with a beautiful singing of Hatikvah and a festive *ma'ariv* (evening prayer) service.

As I left the auditorium, I felt a certain degree of satisfaction. While I couldn't be in Israel, I really believed that I was among a group of special individuals, many of whom probably wished they too could have been in Israel, experiencing

these great days where they can be truly understood.

A lively *chagiga* (celebration) followed the solemn ceremony, and dancing continued non-stop for two hours as the participants, many of whom included students from other universities, enjoyed the musical talent of the Negina Orchestra, and of Eitan and Shlomo Katz. For a moment, as I paused to catch my breath and prevent an asthma attack, I questioned my own sincerity. If I really felt gratitude, what was I doing dancing in any place but Israel? At first, I didn't have an answer for myself. So I stood and took a long look at the many women around me. The room was so filled with joy; every single person was glowing. And I realized that this was the Yom Ha'atzmaut of *chutz la'aretz*, the day when we can step back and think about the great journey we will all, God willing, be privileged to undertake when the time is right.



Clockwise from left: Students dancing at Yom Ha'atzmaut celebration; President Joel addresses students at Yom Ha'atzmaut program; A festive Maariv ending in the blowing of the Shofar

cated in New York, unable to be in Israel for these two days. Instead I found myself in the middle of reading week, up to my neck with last-minute papers to be completed and studying to finish. I didn't have much time to look at the calendar, so when Yom Ha'zikaron came up, I was taken by surprise—and not because the days were celebrated two days earlier than usual (so that ceremonies and parties should not take place on Shabbat). However, when I finally *did* realize what time of year it was, I wondered how I would be able to commemorate and celebrate.

I knew Yom Ha'zikaron would be different. I would not be able to feel that same pain; I would not be able to turn the radio on to listen to stories of fallen heroes and songs describing the horrors of war. And so the day came and I thought about it a few times. I read an e-mail from a friend in Bar-Ilan University,

dutifully donned blue and white clothing and left Brookdale Hall on a shuttle to the Yom Ha'zikaron and Yom Ha'atzmaut program taking place on the Wilf Campus, knowing there cannot be the sense of national tragedy when you are not living with your nation in your land.

Instead, I settled for a very respectful and moving ceremony. It was appropriate for a Yom Ha'zikaron of *chutz la'aretz* (outside Israel); it really reminded me of where I was. Many of the speakers at the ceremony related personal stories. Dovid Wildman, president of the Yeshiva College Israel Club, opened with the story of a friend, an American student who learned with him in yeshiva, who was murdered by a homicide bomber. For him, this brought the tragedy much closer to home. YC junior Phil Blumenfeld, who served in the Israel Defense Forces, read the last words of a fellow soldier who was killed

while fought by Israel, from the war of 1948 until the current intifada.

Dr. Stuart Ditchek, a pediatrician by profession, then spoke of his involvement in The Committee for the Release of Zachary Baumel, a soldier who, along with Yehuda Katz and Tzvi Feldman, was captured by the Syrian army during the battle of Sultan Yakoub. Although 22 years have passed since their capture, Baumel's parents are convinced that it is very possible their son is alive and are working tirelessly for answers to their questions. Ditchek emphasized the important role students must take in this struggle; to put it in his words, even "one person can change the world." A table was set up outside of Lampport Auditorium, where the event was held, with letters ready to be signed and sent to different congressmen urging involvement and campaigning for the release of the MIA soldier.

Later on in the program,

In honor of the upcoming Yom Yerushalayim, the Observer decided to take a look into the archives. Pages 19 through 22 display noteworthy Observer excerpts from the years following the Six Day War.