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To All the Boys who are Emotionally Sixteen

Shifra Lindenberg

Web & Social Media Manager

Dear boys,

Yes, boys. Not men, not guys, boys. Because you didn't really become a man when you turned thirteen, you didn't completely find yourself during your gap year - if you did take one - and you aren't grown up now.

Because you're still growing up. You're either just turning twenty or you're in your early twenties. That's not to say that I'm excluding myself, because I'm also twenty and still growing.

You're probably not living at home anymore, but your parents are paying for your dorm or your apartment in Washington Heights. You probably don't have a job because you're a student, and if you do have a job, it's probably a part-time job or paid internship that expires at the end of the school year.

And while you might be trying to find yourself internally, at the end of the day, you don't actually plan on making big changes to yourself that would make you more of a man than a boy. Because you're not ready to grow up.

You haven't grown up yet because not only do you not need to, but you don't want to.

Your life has been the same since high school. You have the same routine, the same work ethic, the same clothing that your mother bought for you, the same political views, and the same cycle of how you maintain relationships.

And it's not to say that girls aren't the same. They're not perfect either. However, this article isn't about girls - it's about the boys.

So back to boys. Specifically, the ones who I think are emotionally sixteen.

I get it - you aren't ready to commit to a long-term relationship because you've told yourself and others how you're young, not mature enough, and not ready to

commit to one person. I agree with you on that. However, the real reason you aren't ready is that you don't want to be ready.

You're comfortable in your fleeting relationships with girls that hold little to no real commitment. It's so much easier to have a pseudo-serious relationship with a girl for six to eight months than to actually commit and want to be with her because you might love her. Instead of a possibly longer period of time, for six to eight months you

to these relationships that you keep forming, boys. If the girl feels the same as you, in just wanting to have companionship so she isn't lonely, and not because she loves you, there may not be damage because she wasn't emotionally invested in you. You used her, and she used you. But if the girl cared about and invested in you, she'll be left heartbroken. She'll question herself, trying to figure out what she did wrong, trying to find out what it is she wasn't giving to you, because

them happy. She'll find someone who sees her for the incredible individual that she is and puts in the work to love her because he loves her.

But you? You'll keep searching for someone who'll temporarily fill your void of loneliness, like you've been doing since high school.

That's why you're emotionally sixteen.

Change is scary because it requires us to face the unknown. It pushes us to discomfort and vulnerability, but

the reward is growth toward stronger, smarter versions of our former selves. We didn't become men and women at twelve and thirteen, and we didn't become adults during our gap year in Israel. Everyone is still growing up in their early twenties, regardless of religious affiliation.

But to all the boys I've loved, embrace change. Reevaluate your priorities and let yourself grow up. Let yourself be vulnerable because vulnerability is one of the key ingredients to falling in love. Listen before you speak, and don't

speak just to hear yourself talk. Know that there is work to love but with an amazing reward, and the truthfulness that is "love's a game of give and take." You have to give in order to get when you're in a relationship, and if you give a lot to the right, amazing person, you too will get a lot.

Oh, and remember, it's boys, because you aren't men yet, and well, this isn't intended for one specific person.

With love,
Your Emotionally Eighteen
Stern Girl

Excuse me Madam, may I waste the next 3 years of your life with my emotional immaturity & inability to commit to a mature relationship?

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get a companion who makes you her number one. You always have someone to talk to, vent to, and to listen to your problems. And if she isn't shomer negiah, you'll have a "friends with benefits" relationship with her, so you won't feel deprived of human contact and closeness. And what do you have to pay? The small price of an illusion that this "relationship" will actually go anywhere. The relationship isn't maturing, like you. It's just something to pass the time.

It's so much easier when you don't have to change and actually put in the hard work that is "wanting to be with someone."

But there is collateral damage

she actually cared about you and was willing to put in the work to love you. She can't accept the fact that she didn't do anything wrong because she doesn't understand that you don't want to change, to commit, to grow up and respect her, and not use her to fill your own void of loneliness.

But, like most girls, this girl is strong, and she puts in the work to grow from this situation and eventually see that you used her. She goes into her next relationship looking for someone who sees her as an equal, not an object. Someone who wants to give and make her happy, and will accept the fact that she too wants to give and make

Keep Torah Out of the Science Classroom

Kira Paley
Editor in Chief

As a humanities major pursuing a career in the sciences, I, like Yeshiva University, must find a balance between two disciplines. While I struggle to keep up with both science and English coursework, YU students--myself included--strive to strike their own subjective balance between two of YU's supposed core pillars: Torah and "Madda," or science. Torah U'Madda has a slew of implications; it can mean a dual curriculum or the ability to receive a secular education in an Orthodox Jewish environment, to name a couple. What it shouldn't mean, though, is the intertwining of scientific and religious concepts in a science class.

Since I'm not majoring in a science, I have only taken a handful of science courses since I began Stern. In my chemistry and physics classes, I learned chemistry and physics; that is, my professors lectured solely on the subjects for which we students had registered. Yet this semester, in an advanced biology class, the lecture often focuses on the Orthodox Jewish connection to the material on the syllabus.

Despite that this is undeniably an Orthodox Jewish institution, we should not let all roads lead back to Orthodox Judaism, specifically when it comes to academics. I am taking this advanced biology class because it is a prerequisite for medical school, not because I am curious about the ways in which biology and Jewish law intersect. If a course is listed as a biology course--or even as a finance course, or a psychology course, or a political science course--its focus should be biology. If YU wants to boast that its academics are on par with higher ranked secular colleges, then its courses should be standard academic college courses. At NYU, CUNY, Barnard, etc., the time students spend in their biology courses is devoted solely to biology. Should YU continue to highlight its academic excellence, its professors and faculty must realize that Torah U'Madda does not need to extend to every aspect of the university. When it does, the reputation of the university as a serious academic institution suffers.

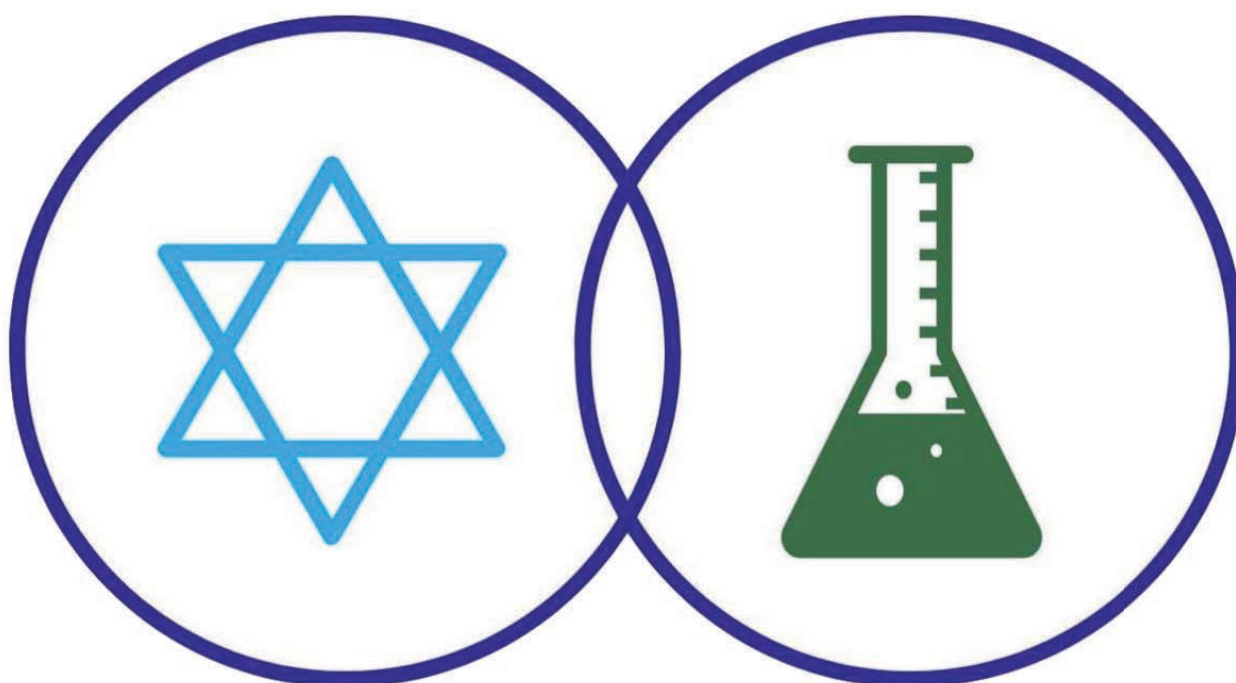
The Stern College Biology Department website outlines its various goals and missions; missing from its mission statement is a sentence about biology students cultivating their religious growth through the study of science, and rightly so. The purpose of getting an education in the sciences, whether it's to obtain a career in a scientific field or simply for its own sake, is to become educated in the sciences. That is, to understand scientific concepts and principles, to learn how to evaluate scientific literature, to practice the application of the scientific method, etc. As an accredited academic institution, YU should educate its students in the sciences with this in mind, all ideas of halacha and Orthodox values aside when it comes to the curricular experience.

There is a place, even in a curricular setting, to discuss the intersection of Judaism and science--many places, even. But those places are Judaic Studies classrooms, not science classrooms.

Instead of allowing for completely irrelevant discussions that detract from learning the relevant material, YU should create more courses which allow for those discussions. Students curious about medicine in the context of halacha can take JUDS classes and learn about the intersection, but students who register for a biology class should not be subject to tangents about Jewish law simply because YU is a Jewish institution. Going to a Jewish school does not mean that Judaism should permeate every single facet of the student experience.

“Going to a Jewish school does not mean that Judaism should permeate every single facet of the student experience.”

Outside of the classroom, discussions about real world applications of Orthodox values at YU have their place. There's the Medical Ethics Society and the Derech HaTeva Journal, and as always, students are invited to write about such topics for The Observer. Like all college experiences, the YU experience is multi-faceted and for some includes religious activity and growth. When it comes to getting a degree, though, the religious and academic aspects of YU should be, at the very least, allowed to be kept separate.



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Interrogating Masculinities: How Professor Daniel Kimmel is Challenging YU's Perceptions of Gender and Sex

Molly Meisels

Junior News Editor



What does it mean to be a man? This is a question that Professor Daniel Kimmel attempts to answer in his Yeshiva College class, “Interrogating Masculinities.” This course follows the writing-intensive structure of other sociology classes, but its subject matter is a rarity for YC. The questioning of masculinity is infrequently brought up on our campuses, as many view it as irrelevant or threatening to Jewish manhood. Yet Kimmel challenges these rigid perceptions, keeping his students constantly rethinking their judgments. In its essence, the class is about correcting the myth that masculinity can be defined as one thing, and one thing only. The syllabus explains, “The definition of what it is to ‘be a real man’ changes across time and place, and a surprisingly varied set of traits, behaviors, and expectations are valorized under the umbrella of ‘masculinity’ across cultural contexts.” The class explores a broad range of topics, from the valorization of masculinity to masculinity and aggression.

It is shocking to many students that this class exists at Yeshiva University. To some, it seems strange that this progressive course would be celebrated by a number of students in a school as traditional as ours. This celebration would not exist if it were not for Kimmel, since “Interrogating Masculinities” is his brainchild. According to Kimmel, the class is the product of his sociological work in violence and bullying in schools, which his first “purpose-built” class at YU, “Violence, Schools, and Education,” was based on. The teachings of his University of Chicago mentor, Donald Levine, factored into the inspirations for the class as well. Kimmel articulates, “After I came to Yeshiva... I noticed that in class we kept talking about the ways that school shootings, bullying, harassment... is grounded in staid cultural notions of masculinity... In short, tied to patriarchy.” This was the catalyst for him to approach administrative figures with his “crazy idea to teach a class called ‘Masculinity and Violence.’” This was eventually molded into the class in its current form, which has been taught since 2014.

In writing this article, I sat in on the class to observe Kimmel and his students in action. The day I arrived, the topic of Jewish masculinity was on the agenda. I was concerned that the students would be hesitant to

share their true feelings on Jewish masculinity and male vulnerability, as I was present. Professor Kimmel calmed these concerns before the class by saying, “In past iterations of the class, I might have been worried about it. This time around, I think the group of students I have are much more accepting. Not to mention, the world we live in is actually much different from when I started teaching the class... before Caitlyn Jenner, before Obergefell, before #MeToo went mainstream...” Fortunately, my concerns were unfounded, as Kimmel’s students openly shared their feelings on the day’s topic. The men were tolerant of one another, and seemed comfortable with my presence. This is owed to Kimmel and his natural ability to turn the most controversial topics into class banter, allowing students to cozy up to the issues at hand.

A focal reading of the class is *Unheroic Conduct: The Rise of Heterosexuality and the Invention of the Jewish Man* by Daniel Boyarin. This work focuses heavily on the ideals of Jewish masculinity, and how it is perceived by those in the Jewish and secular worlds. Boyarin speaks of the feminized Jewish male, and how throughout history, the Jewish warrior was not the only male ideal. He is of the belief that the ideal Jewish male of history was the frail, pale, and stooped scholar who sported a beard and wore glasses. He even brings sources from women of centuries ago, who wished to marry kind and gentlemen who spent their days poring over ancient texts. This text is meant to show the class that current perceptions of Jewish masculinity are warped, and do not resemble the perceptions of our ancestors.

In addition to teaching his students about Jewish masculinity, Kimmel speaks to his students about the importance of voting. Kimmel is not a professor who wishes to merely teach his students about his designated topic but believes in sharing life lessons. When passionately speaking about voting, Kimmel said, “Vote... Please vote... If you’re late for class because you’re waiting on line at the local polling place, just come in with your ‘I Voted’ sticker and we’re all good.” Since Kimmel shows this compassion and acceptance in the classroom, students are unafraid to voice their thoughts, even if they oppose what he has taught them. Kimmel stated in class that he is “willing to entertain counter-arguments.” And he means it.

Current students in the class have very positive things to say about Kimmel and the course. Matthew Haller, YC ’19, says, “‘Interrogating Masculinities’ is by far the highlight of my coursework this semester. Professor Kimmel always leads us down paths of discussion that cause us to probe our own gender performances in unexpected ways. I can’t wait to see where the course goes as the semester progresses.”

Even though most students take this class to fulfill

a Core requirement, they find themselves falling in love with the course. “I’m taking this class as a Core and didn’t think I was going to love the class at first, but the intelligent conversations we have, the level at which the students respect each other and each other’s opinions... really makes me excited to come and participate, day in and day out,” says Solomon Shulman, YC ’20.

Part of the reason students enjoy the class so much is because of its lack of censorship. When asked about any pushback he has received, Kimmel says, “I never got pushback from admin... And I never really felt even unofficial pressure to exclude or skip over topics... And while I did get some pushback from students, especially the first couple of times I taught the class, it was fairly tempered... And the kind of pushback I got usually came early in the semester when students were first being introduced to ideas.” Kimmel sees a decrease in pushback the more comfortable the students get with these newly introduced topics. Most have never heard these notions before, like the difference between sex and gender, and the arbitrary nature of gendered preferences, so it is unsurprising that they would fear them in the beginning.

One notion repeated time and time again by both the students and Kimmel is that the class is self-selecting, and therefore does not reach enough of the student body. Zack Rynhold, YC ’19, says, “Even though the students... in the class are not necessarily the students at YU who most urgently need to interrogate their masculinity, having the class available at all maintains a sense of intellectual curiosity and honesty.” Another student mentioned the self-selection when I expressed how pleased I was with the class. It is believed that those who would benefit most from the material taught would never enroll.

The importance of the class could not be stressed enough by Kimmel. He believes that the myths associated with feminism and gender need to be eradicated at Yeshiva University. When he first taught the class, he received pushback to a feminist perspective, which prompted him to ask, “Do any of you know what feminism means?” Not one of his 35 students did, which has led the course to include lessons on “basic building blocks.” The rewarding aspects of teaching this vital subject are not lost to Kimmel. He expresses, “By the end of that first semester, the most amazing thing wasn’t seeing students ask questions about things they’d never asked questions about - it was seeing students learn to ask questions about things they didn’t even know it was possible to ask questions about. I still get that sometimes, even now, and it’s immensely rewarding - and, I think, very important for citizens of our world!”

Not Why, But For What: YU's Reaction to a Jewish Tragedy

Ailin Elyasi

Senior News Editor

On October 27th at 9:45 AM, the now infamous Pittsburgh Tree of Life Synagogue shooting occurred, marking possibly the largest mass shooting targeting Jews in US history. Yeshiva University, as a Jewish institution, has responded by actively trying to show solidarity with the 11 people murdered, their families, their friends, and their Pittsburgh community.

Students have been at the forefront of the reactionary support. In the early hours of Sunday morning, students who wanted to show their physical support headed to Pittsburgh and attended the vigils of those brutally murdered for being Jewish, all planned by YU. Again, on Sunday night, October 28th, student leaders from both campuses organized a vigil attended by 150 students, President Berman, and government officials. On the Beren campus, Rabbi Jacob and Rebbetzin Penina Bernstein also organized a night of learning in honor of the souls who lost their lives due to the hatred.

In a public statement, Jon Greenfield, the Director of Governmental Affairs at Yeshiva University, categorized the reaction that Yeshiva University has for the murder: “The selfless character of this next generation of leaders is a light that will light the path to a brighter future.”

Students from Stern have been actualizing that

statement. For instance, Bella Adler, Vice President of Shabbat for the Torah Activities Committee, has begun a #ShowupforShabbat campaign to make a statement that shuls should be a safe space and the detestable, cowardly murder in Pittsburgh will not stop Jews from showing up to shul. Explaining her campaign, Bella Adler says, “The #ShowupforShabbat pledge for Pittsburgh that I created is designed to be a visual representation for college students of exactly how many people are choosing to attend shul this Shabbat in honor of the 11 victims and wounded family members of the Pittsburgh tragedy. Though many of us attend shul regularly, there is something special about feeling the weight of being part of a bigger movement that is standing up for change. This change is declaring that we believe that shuls, and all religious institutions, must be safe places for all people, and we are standing in solidarity with those who lost their lives for this cause. Having close to 200 signatures, this pledge, along with all of its signatures, will be hanging in the Beren Campus Best Midrash this Shabbat to demonstrate our unity as we hope for a better future, together.”

President Berman agreed with YU’s mission after a tragedy of this sort. “Yeshiva University has sprung into action on myriad fronts, providing consolation and

trauma support to the Squirrel Hill community both in person and from afar; pedagogical and counseling resources to our community educators and rabbis, as well as thoughts from faculty members across our many schools and programs to help our community and the broader society contextualize the events of this past week,” Berman said in a public statement from the Office of the President.

But perhaps most touching reaction is a personal account from Yael Itskowitz, SCW ’20, who grew up in the very town where the tragedy happened and felt the pain tarnish her memories of her small, warm, Pittsburgh community. “As Am Yisrael, we have the power to fight back and show that we won’t stand for any more anti-Semitism that is thrown our way, whether in Pittsburgh, PA, in Eretz Yisrael, or anywhere else in the world. To quote Rav Soloveitchik, who I think puts it beautifully, don’t ask למה (why this happened) but ask למה (For what?). What can we do now that makes today a better day than yesterday? How can the Jewish people come together to pick up the pieces of this tragedy and become stronger and more united? It’s left up to each one of us to decide,” reflected Itskowitz in a public statement.

Presumed Consent in Organ Donation: A YU Perspective

Rachel Retter

At Yeshiva University, concern for public health and commitment to halacha combine to form a complex perspective on a hot-button issue: organ donation.

On October 15th, the Medical Ethics Society (MES) hosted 40 students for a round-table discussion on recent developments in organ donation. Split into student-run groups and armed with an array of sources, MES club members delved into different facets of organ donation, including its halachic limitations, the global and local legal status of organs, and some potential strategies to address the overwhelming organ shortage in the US. The MES lecturers spoke a great deal about how the globally accepted “opt-out” policy compared to the US-instituted “opt-in” policy. While the “opt-out” policy requires people to actively “opt-out” and choose to not to be organ donors, the “opt-in” policy requires participants to actively “opt-in” and choose to be organ donors. The difference between the two policies lies in the default assumption of consent to donate organs post-mortem. The “opt-out” method has become a recent global trend and has proven dramatically effective in increasing organ donation rates in many countries, including Spain, Austria, and Belgium.

America currently employs the “opt-in” system, encouraging residents to actively choose to become organ donors. Unfortunately, America’s organ donation rates rank low on the international scale, particularly compared to those countries with an “opt-out” policy. This has real life-threatening implications. According to the United Network for Organ Sharing (UNOS), every ten minutes, someone is added to the national transplant waiting list, and on average, 20 people each day die waiting for a transplant.

Even more striking: America’s low organ donation rates do not reflect how Americans feel about this issue. According to the US Department of Health and Human Services, 95 percent of Americans agree with

the concept of post-mortem organ donation, while comparatively only 54 percent are actually registered as organ donors.

Students discussed this discrepancy at the event, some suggesting that it is simply an issue of the extra steps required to opt-in. While people may be willing to donate their organs on principle, they may not feel strongly enough about it to actually fill out the forms required to register as a donor. Compounding this is the fact that people don’t like to think about their own mortality, and may push off making these decisions just like they may not like take care of the arrangements for their funerals, or write their own wills.

Indeed, when asked afterward about her thoughts on America instituting an opt-out policy, Bailey Frohlich, Vice President of MES, cited this phenomenon in her answer. “It doesn’t make sense for us to have an opt-in policy. If someone was morally or religiously opposed, they would be active about opting out. But people who weren’t opposed wouldn’t [necessarily] opt-in.”

Social psychologists expand on the downsides of an opt-in policy, explaining that when the default of a country is to not donate organs, it creates a culture where donating organs is not within people’s scope of “normal.” In a study published on PNAS, researchers Davidai, Gilovich, and Ross found that participants in Germany, which has an opt-in policy, considered that act of donating one’s organs post-mortem to be “relatively meaningful and substantial,” comparing it to extraordinary acts of altruism such as “working overtime without compensation” or “giving 20 percent of one’s annual income to charity.” On the other hand, participants in Austria, which has an opt-out policy, considered the same act to be “relatively lacking in meaning and rather insubstantial,” and compared it to reasonable expectations such as “fulfilling one’s duties at work or giving 2% of one’s annual income to charity.”

Instituting an opt-out policy could help create a culture in America where being a registered donor is the norm, and make it more common.

However, some students expressed hesitations with the idea of instituting an “opt-out policy” in America, for different reasons. Elianna Sharvit, SCW ’20, who led the discussion concerning the legal status of organs in America, shared concerns about the practical legal implications of the policy. “From a public health perspective, an opt-out policy could significantly increase transplantation rates, saving thousands of lives each year. However, in practice, such a policy would be incredibly difficult to implement in a way which would not exploit any groups and would fairly respect the constitutional rights of all citizens [like Jews who might have halachic hesitations about donations].”

Another student who wished to remain anonymous also expressed wariness in instituting an opt-out policy in the US. She was concerned that just like the statistics reflect the fact that people who on principle support organ donation sometimes neglect to opt in, some people who were religiously or morally opposed to donating their organs might neglect to opt out. As discussed during the event, there are numerous halachic limitations in the realm of post-mortem organ donations. The possibility of a Jew neglecting to opt out, and having his organs harvested post-mortem in a way that was antithetical to his religious beliefs, is something that should not be taken lightly.

The implications of this policy span many realms, including that of medicine, psychology, law, and halacha. This event provided a forum for these multiple perspectives to converge, in the form of respectful, informative, and meaningful discussion.

1. Proceedings of the National Academy of Sciences of the United States of America

We’re Not in Kansas Anymore: YU Dramatics Societies Put On 24-Hour Show

Ashley Solomon

On October 28th, the Yeshiva College and Stern College Dramatics Societies performed *The Wizard of Oz* at the Schottenstein Theatre, after only 24 hours of preparation. From Saturday night at 8 p.m. to Sunday night at 8 p.m. (when the show began), members of the board, as well as several other volunteers, rushed to practice the script, design and create the set, set up the lights and sound system, and prepare costumes and makeup.

Shoshy Ciment, the president of SCDS, believes that the show wouldn’t have been possible without the members of YCDS and SCDS, saying, “[I] decided to bring the 24-Hour Show to Yeshiva University after hearing about how successful the event had been at other colleges. Although most things were done during the 24 hours... a ton of preparation was required before the event. We had to adapt the script, figure out our lights, and plan every minute of how the night would run to make sure we’d have a full show for an audience. With very little sleep and tons of coffee, we pulled off an event for the books - the first of its kind at Yeshiva University!”

The 24 hours used to prepare for the play were abuzz with activity. Participants spoke of the quick nature of auditions and the wonder of the first read-through. Brielle Broder, SCW ’20, who played the lead role of Dorothy, says, “Everyone brought their own flavors to their characters, and even though we were all sitting down, I could clearly picture how we would look on-stage. This image was spectacularly brought to life by our directors Eli Aziz and Matthew Shilat. Their dedication to getting everything exactly right, and the ease with which they did so, motivated us actors to push through the exhaustion, even as we reached the 4 a.m. mark. It’s not easy to get around the kol isha issues involved in singing

‘Somewhere Over the Rainbow,’ but with Matthew Shilat’s help, Dorothy was able to dramatically sing her heart out, while simultaneously not saying a word.”

Despite having only 24 hours to prepare for the show, it proved to be a huge success, which many felt was a testament to the talented and hardworking students of Yeshiva University. Yaakov Siev, the president of YCDS

it would go. I had the pleasure of working with amazing actors and actresses who fit their roles perfectly. They are the reason this show worked in such a short time. I am so proud of the work they put in and beyond impressed by their efforts and talent.”

Many of the students who watched the show believe that the hard work the actors (and everyone else involved)

put into the show paid off. The show had great reviews, and many students expressed how impressed they were, especially since the talented members of YCDS and SCDS adapted the original script of *The Wizard of Oz* into a funny and Jewish-themed show that many YU students would be able to appreciate. Yaakov Samei, YC ’20, says, “The show was hilarious and cute. They had a really nice culturally Jewish adaptation that made the classic even more endearing. It was a pleasant experience from start to finish.”

Even with so little time to prepare, the actors and actresses learned their lines with lightning speed and put on a memorable performance. Many students were pleasantly surprised that such a moving performance could be prepared in such a short amount of time. Sophie Ostrow, SCW ’20, shares, “The concept of a 24-hour production was a mystery to me. I was so confused about how they could put together a whole play in just 24 hours,

but they did a phenomenal job! I especially loved the tin (wo)man and the lion!” The theatre was filled with many students who expressed the same sentiment.

All in all, the show was a great success for its inaugural year. Those involved had a great time preparing and performing the show, and those who watched the show said it was fantastic. YCDS and SCDS hope to continue this tradition in future years, and hopefully, the participation and viewership will only continue to grow.



says, “Giving up a free weekend, working on little to no sleep, and subsisting mostly on coffee, the cast and crew of the show put together a stellar performance with fantastic acting, technical prowess, and clever resourcefulness in terms of costumes, set, and props.”

Matthew Shilat, YC ’21, acted as the co-director and also had cameos in a few scenes. He felt that working on the show was an enjoyable and enriching experience. He says, “I’ve worked in theater for a long time, but I’d never done a 24-hour show before, so I didn’t know how

Where Have All the Women Gone? Shoshanna Keats Jaskoll Speaks On the Erasure of Jewish Women

Sara Marcus

On October 31st in Furst Hall, Kol Hamevaser and the YU Feminists Club hosted Orthodox activist and author Shoshanna Keats Jaskoll. The event, titled “Where Have All the Women Gone?” had Keats Jaskoll speak about her activism, and called attention to the erasure of women and girls in ultra-Orthodox media.

Keats Jaskoll is one of the founders of Chochmat Nashim, an organization dedicated to “positive change in the Jewish community.” She is also one of the hosts of the Chochmat Nashim podcast and has written for the Forward, the Jerusalem Post and the Times of Israel. Some of Chochmat Nashim’s work includes raising awareness of breast cancer in ultra-Orthodox Israeli communities and providing support for Jewish women whose husbands refuse to give them a religious divorce. They are arguably most well-known for calling out advertisers, publications, and authorities for refusing to show pictures of women, and in some cases, taking legal action against them.

Keats Jaskoll is a Modern Orthodox resident of Beit Shemesh, and has first-handedly witnessed some of the controversies and violent protests the city is infamous for. Beit Shemesh has a sizable and increasingly militant ultra-Orthodox minority, which has been steadily implementing its own modesty expectations beyond its own streets. Signs listing dress codes go up, while signs with pictures of women and girls go down.

Keats Jaskoll is at the frontlines, fighting for women and girls to be seen and heard. She and other members of Chochmat Nashim have sued Beit Shemesh multiple times for allowing illegal modesty signs to remain in the city, even getting the Israeli Supreme Court to order that signs be taken down.

The night of the YU event was an auspicious one for Keats Jaskoll, as the Beit Shemesh election was coming to a nail-biting finish. Keats Jaskoll began her speech by apologizing for being interrupted with updates, as the election was one of deep significance to her and her work. The two-term incumbent, Moshe Abutbul, who has been dogged by corruption scandals, was being challenged by Aliza Bloch. Bloch, a respected educator and religious woman, has promised to heal divisions in the factious city.

Thousands of miles away, Keats Jaskoll was interrupted when someone checking Twitter gasped. She excused herself to shout a joyful prayer of thanks when finding out that Bloch won by 533 votes. “It’s a huge, huge, massive change for my city, and it means the future of my city... This is a real-life example of [you] mattering a tremendous amount... It’s really apropos,” she said tearfully.

Keats Jaskoll came to Beit Shemesh when it was a more moderate and diverse community, only to find “very zealous” neighbors moving in. She noticed slowly but surely that “the women and girls were disappearing...

from the pictures, from the publications, and my daughters were told to go to the back of the bus...” For emphasis, she handed out ads for Purim costumes, where the little butterflies and princesses had no faces. She spoke urgently of the female entrepreneurs and business owners who faced financial disadvantages because they could not advertise properly.

higher. Women are completely unaware of the signs, and once they notice something abnormal, they are too ashamed to seek healthcare. She and the other women of Chochmat Nashim persisted in putting up health hotline signs around the city, and have received hundreds of calls from concerned women.

“This is not Judaism,” she said adamantly. She says that women are coming together and not letting these injustices stand. She pointed to Bloch and Rabbanit Adina Bar-Shalom, the self-described “Haredi feminist” daughter of Rav Ovadia Yosef, who abandoned her father’s Shas-approved candidate, Abutbul, to campaign for Bloch and form her own party.

As ultra-Orthodox women begin protesting the erasure in their own communities, the insidious sexism has already begun seeping into the religious mainstream. Keats Jaskoll showed advertisements, publications, and textbooks with no women, not even at the Shabbos table or a parenting conference. “I have an entire Megillat Esther with no Esther... The Jewish mother, the Jewish daughter, is being taken out of the Jewish family on purpose. We’re being erased. When you don’t see someone, you don’t consider someone... I see what happens when women are removed from the conversation, from the picture, literally, and the table, figuratively... this can’t be the future of Judaism,” Keats Jaskoll urged.

The audience was impressed. Some described themselves as relieved to see a religious woman speak out against sexism creeping into the Orthodox community. Doniel Weinreich, who live-streamed the event, described Keats Jaskoll as “a very inspiring and captivating speaker.”

Molly Meisels, co-president of the YU Feminists Club, who grew up in ultra-

Orthodox Brooklyn, says, “As a child, I never saw people who looked like me in Jewish magazines, newspapers, or advertisements. All I saw were blurred faces and empty boxes. It saddens me today when I see my nieces desperately searching for female role models, but failing to find them. The work Shoshanna does is monumental. She is giving girls a face. She is erasing militant misogyny wherever she finds it, and is exposing Modern Orthodoxy to the part they must play in this erasure epidemic.”

David Selis, the events coordinator for Kol Hamevaser, was the one who originally reached out to Keats Jaskoll. He says that he invited her because “part of the mission of the journal and club, as I see it, is to provide a forum for addressing current philosophical and social issues within the Modern Orthodox community. Given the increasingly blurred lines between YU and the American yeshiva world, the erasure of women is an issue which should concern our community... It’s not about pictures of women in Orthodox publications, but the larger questions absolutely affect the YU student body even if they don’t necessarily realize it.”

KOL HAMEVASER & YU FEMINISTS PRESENT:

WHERE HAVE ALL THE WOMEN GONE?

The Erasure of Women's Images in Orthodox Media

Featuring:
Shoshanna Keats Jaskoll



Wednesday, October 31st
8:00pm
Furst 535

Refreshments will be served



“It’s a turf war. We don’t want your kind here, we want our kind,” she said of the ultra-Orthodox men who spat and hurled slurs at eight-year-old girls for their allegedly immodest attire. The worst part, Keats Jaskoll added, was the elected officials (including former mayor Abutbul) and rabbinical authorities, who stood idly by as the harassers and stone-throwers grew louder and bolder.

Keats Jaskoll linked this to a larger issue of those in power being indifferent to the harassment women face with the Agunah crisis - when women’s husbands refuse to grant them a religious divorce. Keats Jaskoll’s own aunt stood before a court pleading to no longer be chained to a man who fled the country to avoid paying support for their five children. “She was stuck... I decided to help her. I went to every lawyer, every activist, every member of Knesset, every person of influence I could find to help me, help her. This took years.”

Even worse is the indifference to women’s health issues, which, coupled with hypersensitivity to modesty, sometimes means life or death. The rate of breast cancer in ultra-Orthodox Israeli women is 70% lower than the general population, but their mortality rate is 30-50%

Alex Schachter's Rollercoaster Poem

Leah Klahr

Life is like a rollercoaster

Nine months ago, my cousin Alex Schachter was shot and killed in the Parkland shooting. I had never met Alex, and only vaguely knew of his existence until my father called me the night of the shooting, asking me to pray for Alex. His grandparents, whom my family visited with when we came to Florida, had asked my father to keep Alex in mind as he struggled for his life. I remember going to bed that night praying desperately for someone I had never met, but whose life was suddenly so precious and important to me.

It has some ups and downs / Sometimes you can take it slow / Or very fast.

Alex didn't survive, as I discovered the next morning. I spent the following hours trying to learn about Alex's life. Alex was fourteen years old; he played the trombone in his high school marching band; he liked playing football with his cousins; he was my third cousin, and I would never meet him.

It may be hard to breathe at times / But you just have to push yourself and keep going.

At Alex's funeral, his brother read a poem that Alex had written for a literary fair, two weeks before he was killed. The poem is called "Life is like a Rollercoaster." "[Alex] decided to write about rollercoasters because he loved rollercoasters... He had no idea his poem would become his future," Max Schachter said at a CNN town

hall gun-debate where he read his son's poem.

Your bar is your safety / It's like your family and friends / You hold on tight and don't let go.

Reading Alex's poem became a way for me to remember and honor Alex's memory. But it also became a way for me to remember parts of me that had slowly slipped into the background of my life. When I was younger, like Alex, I loved rollercoasters. I loved the thrill of not knowing what was coming next, the feeling of being so high up and close to the sky, and the way that each drop, twist, and turn filled my lungs with excitement. And, like Alex, I had even once written a "Life is like a Rollercoaster" poem of my own.

But sometimes you might throw your hands up / Because your friends and family will always be with you / Just like that bar keeping you safe at all times.

In a way, my love for words and my love for rollercoasters seemed to flow seamlessly into one another. Both filled me with a sense of wonder and joy, with the feeling that anything was possible, and with an almost transcendent vision of life's endless meaning and mystery. As I grew older, though, that vision often became less accessible to me—even through the means of words and rollercoaster rides. And slowly, my confidence in these vehicles of meaning began to waver and diminish.

It may be too much for you at times / The twists /

The turns / The upside downs / But you get back up and keep chugging along.

These past eight months, Alex's rollercoaster poem has often accompanied me at various moments. The words remind me of the online pictures of his smiling, squinting face. They remind me of hearing Alex's father recite the poem, the words memorized and engrained in his heart. And as I try to write this, not knowing whether or not to continue attempting to weave a thread of meaning within the chaos of terror and unknowing, his words remind me of that vision I used to have on the top of a rollercoaster - a vision that is ruptured by Alex's death, but that is also validated through the poem and life he left behind.

Eventually it all comes to a stop / You won't know when / or how / But you will know that it will be time to get off and start anew.

Alex's poem hangs on the wall of my room, teaching me about the power of words to come alive and carry meaning in the face of loss and tragedy. His poem doesn't undo the fact that Alex, a fourteen-year-old boy, was shot and killed without reason. But it does carry a piece of Alex, and of his rollercoaster vision of the world.

Life is like a roller coaster.

Trailblazing into the Spotlight: A Conversation with Leah Gottfried

Talya Hyman

Managing Editor



Leah Gottfried, Stern College '14, has shaken up mainstream media with her creation and production of the hit web series, "Soon By You" - a sitcom about the realistic joys and challenges of Modern Orthodox dating. A trailblazer in her own right, Gottfried possesses the self-confidence, passion, and drive necessary to forge ahead, and ultimately find success in unprecedented territory. The Observer spoke with Gottfried about her unique career path, religious values, and just how she manages to do it all.

Talya Hyman: Do you remember when you first felt passionate about film/production?

Leah Gottfried: When I was 11 or 12, I remember fooling around with my mom's camcorder. I would have my friends over and direct them in my favorite scenes from TV shows. Later, in high school, my English teacher gave us an assignment to create a short film, and I loved it. That experience really solidified my passion for filmmaking.

TH: What did you study as a Stern student, and do you feel that the education you received in that field was helpful post-graduation?

LG: I created a Film Studies shaped major through the art department. I took all the film and film-related classes, and I took a course in cinematography at NYU. All the classes I took in my major have been very helpful to me - especially film editing, TV writing, and screenwriting. I use all the skills I learned on a daily basis, with my web series and in general with various products for my production company.

TH: As a religious Jewish woman, you have in a way taken the "road less traveled" careerwise. Have

there been people who have tried to deter you from your passions, and how did you respond to them?

LG: Growing up, many people tried to deter me - teachers, relatives, complete strangers. I was so determined, and I believed so strongly that I would make it, that I just brushed them off - and that's still what I do when I'm faced with naysayers. I don't let them get to me. I've also always been a fighter - even at Stern, I had to fight to create the Film Studies major. I'm used to fighting for my dreams,

and it's become easier over the years. I've learned to be relentless.

TH: Your web series "Soon By You" has been such a success! How do you manage to balance the many hats you wear (producer, director, writer, actress)?

LG: Honestly, it can be really overwhelming at times, especially when we are about to go into production for an episode (like right now!). I'm super organized and do a lot of prep work so that by the time we are on set, all we have to do is execute the plan. Also, I have a wonderful team of people I can delegate to and rely on. Wearing so many hats can be stressful and sometimes it feels like too much - but I also thrive on it. I get to do all the things I love.

TH: What do you hope to convey to your audience through each episode?

LG: I hope people watch the show and feel a little less alone, especially those going through the dating process. It can be so isolating, and I think it's important that we acknowledge the immense pressure our society places on young people and recognize how harmful that can be. I also hope that people watching who aren't familiar with Orthodox Jews find themselves relating to the humanity in the characters. We get so caught up in our differences but I think at the end of the day, we are really a lot more alike than we are different.

TH: Have you gotten any backlash from people claiming that the way you portray Judaism in "Soon By You" is not the "correct" way, and how do you handle that?

LG: Yes - there are people who say the characters aren't religious enough, and those who say they are

too religious. But I knew going in that I could never please everyone, and that was never even my goal. I just set out to portray these specific characters and the way they practice, never claiming it was everyone's reality. Backlash doesn't usually bother me and I often shrug it off or laugh about it. The only time it made me upset was when we had a bit of negative feedback for featuring ORA and the Halachic Prenup - I just think it's so important that we as a community embrace and support their efforts.

TH: How does it feel when viewers tell you that they feel validated in their dating struggles/relationships after having watched "Soon By You"?

LG: It makes me feel validated! It's the ultimate gift for an artist to see that their work is meaningful to people and I'm so grateful when viewers share that with me. Every time someone tells me about how the show has affected their life, it gives me the strength to keep going.

TH: What has been the best, and also not as great part of your experience being a professional in the film/production world?

LG: There are so many great things. The best part is probably watching something I've spent months working incredibly hard on, on a big screen for the first time and hearing the audience's reaction. I also love getting the chance to work with and mentor young aspiring filmmakers and encourage and support them as they begin their careers. The most challenging part is definitely funding. There are so many stories I want to tell, and it can be frustrating to have to focus so much time and energy on funding when I just want to be creating.

TH: Is there any source of inspiration you turn to when you need a little boost of motivation or creativity?

LG: I'll often watch interviews with some of my favorite directors, like Greta Gerwig or Rama Burshtein. Hearing them talk about their work inspires me to push forward when things are tough. I'll also re-read one of my favorite books, *The War of Art*, and that motivates me immediately.

TH: What is one piece of advice you would give to a student who believes that he or she is limited to a certain career path based on seemingly religious restrictions?

LG: Remember that God gave you this passion for a reason. You can find a way, even if no one has done it before. Ignore the people who tell you you can't do it, and find the people who will support and encourage you; they are out there. Keep fighting for your dream.

Dating Apps: The Good, the Bad, and the Creepy

Ashley Solomon

JSwipe, Tinder, JDate, Bumble, YUConnects, Hinge, SawYouAtSinai, OkCupid, and even Christian Mingle - if you're feeling adventurous. The digital age has provided us with many new ways to meet people without ever having to leave our bedrooms. These options are especially popular among millennials, due to our lack of social skills and our inability to talk to each other without the crutch of our phones. According to The Independent, millennials spend ten hours a week on dating apps. Match.com released a mega-study in 2017 that said millennials are 125% more likely to be "addicted to dating" than older generations were; 55% of singles made a dating profile, and 40% of singles said they have dated someone they met online. Yet, 55% of people said technology has made dating harder. This raises the question: Are online dating profiles and dating apps helping people, or hurting them? As is commonplace in YU, students have many opinions on the topic, both positive and negative.

First, let's start with the bad, because that's more fun.

The main concern most students seem to have with dating apps is the issue of deceit. Anyone can sign up for these websites and apps. People can pretend to be anyone they want, or say anything they want. Some people are concerned with safety; there is really no way to know if you are actually talking to who you think you are talking to. Many people are concerned about being catfished, which is "a type of deceptive activity where a person creates a sock puppet social networking presence, or fake identity on a social network account, for attention seeking, bullying, or as a romance scam." One anonymous Stern student recalls, "One time I had the sense that I was being catfished by a guy on JSwipe. My suspicions were very quickly confirmed when I swiped on another guy with the same exact picture. I screenshot their profiles and sent them

to each other saying, 'It seems that you are going through an identity crisis.' Needless to say, they unmatched with me immediately. I've often felt bad for the people who feel the need to catfish. Firstly, they obviously didn't think things through...what do they expect to happen once the person that they are catfishing realizes that they have been lying? People will be more upset about being lied to than they would be uninterested in you to begin with, based on your looks."

On the other hand, app users can be truthful about who they are, but not about their interests. Another anonymous SCW student said, "The nice thing about chatting on online dating apps is that you can Google everything they say and win brownie points by pretending that you are an expert on everything that they are talking about." Philip Nagler, YC '19, lamented, "In general I'm not a fan of dating apps. I prefer to meet someone in person and get to know them a little before we go out. I went on one date through a dating app and it did not go well at all. After cutting ties, my date went to extreme lengths to contact me, including sending an email to my YU email which I never gave to them. So yeah, would not recommend." Benji Snow, Syms '19, is also of the opinion that it is better to meet someone organically. He said, "I've personally never used any of those apps before, but some of my friends have. I don't see how anything good could ever come out of them. It's not a natural way to meet people."

Several have also noted that some dating apps are simply not effective. Shifra Lindenberg, Syms '19, said, "While [JSwipe is] an efficient app, I think it's more used as a hookup finder like Tinder, rather than finding a long-term partner. It's also entertaining to swipe on others, but I wouldn't use it to find my bashert." Another anonymous student noted, "JSwipe is like bad online shopping. The clothes look great on the models online, but when they are finally delivered, you realize that they look terrible in real

life. At least clothing gets a hint and doesn't hit you up once it's been returned."

Even with all the hardships that come from online dating, some people do seem to find success. Dina Stein, SCW '19, noted, "Despite the stigma around dating apps, they can prove to be highly effective. My sister is living proof, as she met her husband on Tinder." JSwipe's Instagram account boasts many pictures of engaged couples with the hashtag #startedwithaswipe. Tinder has an estimated 10 million daily users and an average of 1.5 million weekly dates from its site.

Sharon Cuchacovich, a recent Stern graduate, met her now fiancé on JSwipe. "After months of going out with all types of crazies and being that girl who had all those horrible dating stories, I met my fiancé. At first, I was talking to so many guys that I could barely keep track of his story or notice that he was different from anyone else I had ever met," she said. "With time, I got to see that not only was he not a serial killer, but he was my other half. Sometimes people ask me why I was on an app on the first place, as if you could only be on an app if you can't get a guy in real life, or if there is something horribly wrong with you. I don't really have an answer, it just kind of happened. I guess God needed to put these two souls together somehow and since there was no way we would have met otherwise, an app was His best bet; it is 2018, you know? I think that app dating can be awful, but if you are very, very lucky, it can also be the most wonderful thing that can happen to you."

From the President's Desk: Conservative Student Union

Rachel Zakharov, Co-President

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." -The Declaration of Independence.

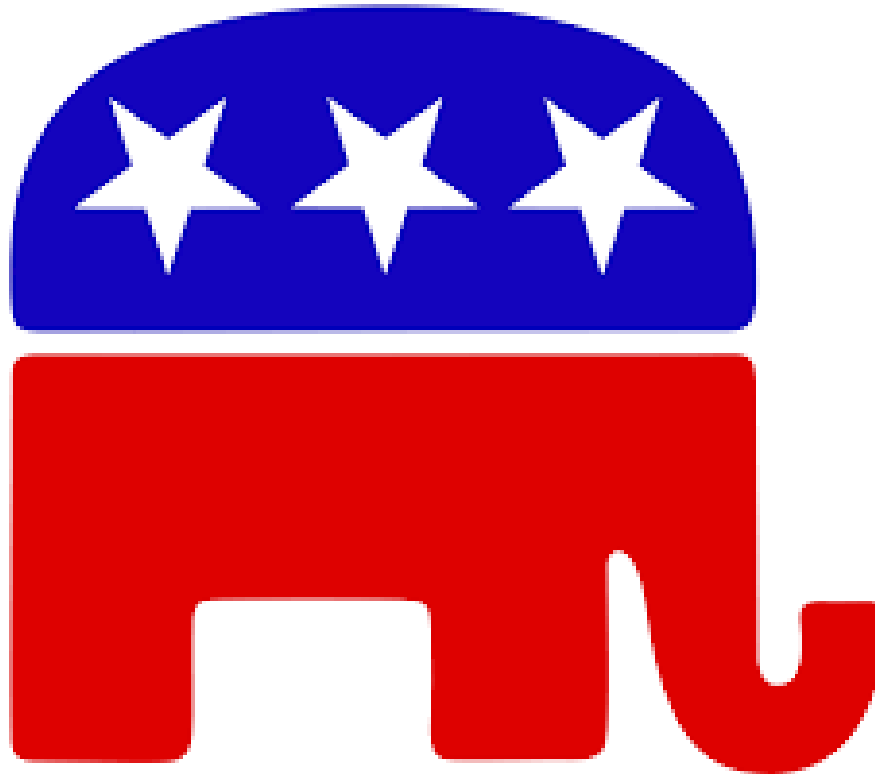
The values expressed in this Declaration are rights that every American seeks to achieve. The Conservative Student Union (CSU) was created so that these goals and values are promoted on campus. The conservative ideology believes in individual/civil liberties that are aligned with the values ingrained in the Declaration of Independence. Conservatives believe that a big part of achieving these values comes from our belief in limited government and an economy with free trade. That is a fundamental trait when seeking out to achieve the values set forth by Thomas Jefferson in the Declaration of Independence.

Conservatism values small government, deregulation of the government, economic liberalism and free trade, as the fundamental traits of democracy, in contrast with more liberal approaches which generally place a greater value on social equality and a bigger, more powerful government.

A large portion of conservative ideology and values are rooted in the philosophy of Ronald Reagan. He believed that freedom is a universal principle not exclusive to Americans, and that the government should provide that freedom—not just stand idly by, acting as "the keeper of the flame of liberty." Conservatives believe in the exceptionalism of America; it is the "shining city" full of so many opportunities. The belief in the individual is always greater than the state and every individual has a unique perspective and unique

values.

This year, we have collaborated with the student councils to create a new club on campus. Our club represents all conservative organizations on campus under one umbrella: College Republicans, Young



Americans for Freedom, and Turning Point USA.

CSU's role on campus is to unify all factions associated with conservatism, providing a medium through which students can converse and learn about free markets, free speech, liberty, and aspirations toward goals in which conservatism plays a focal role.

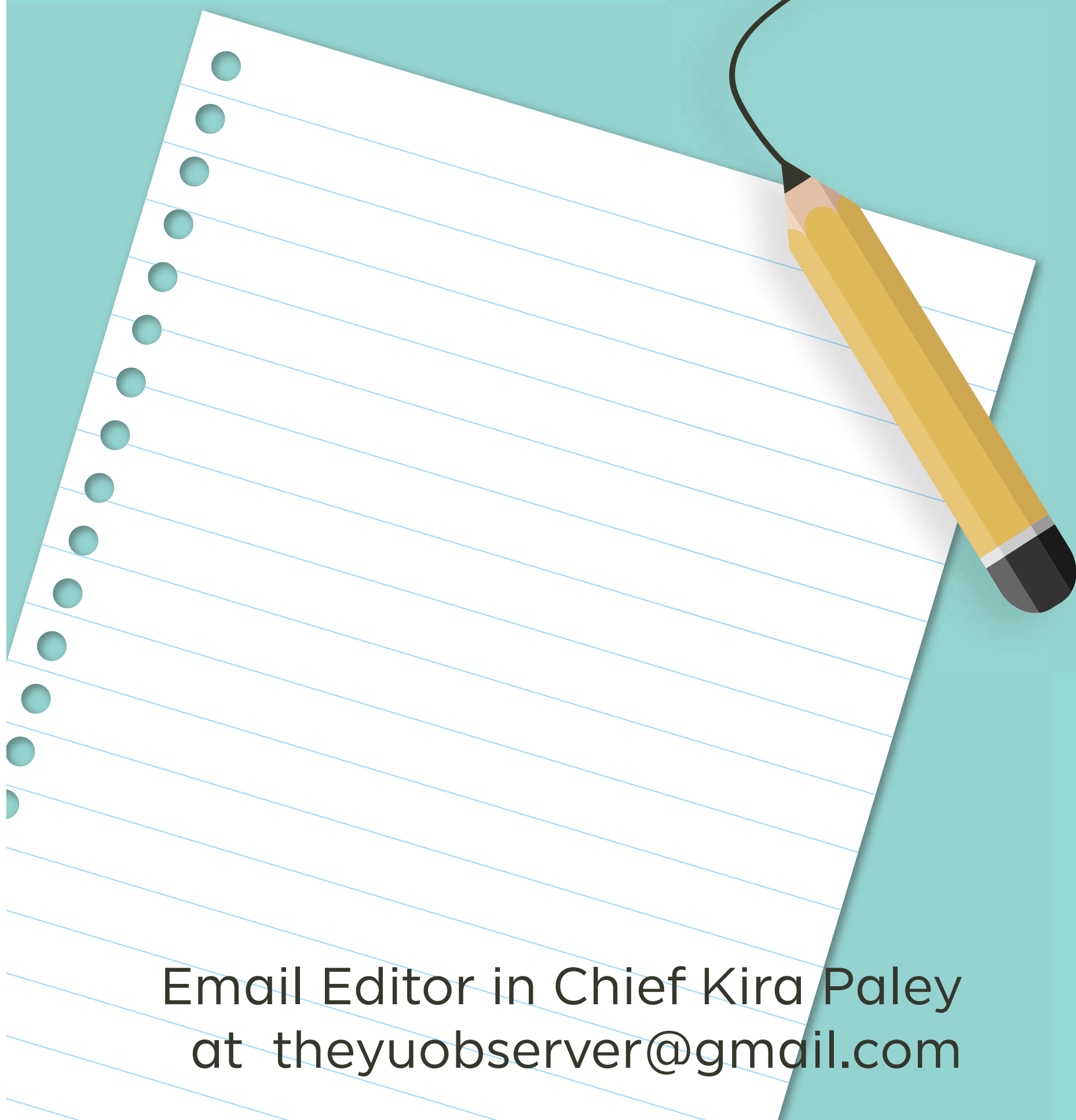
"We hope the CSU will create a forum for students to learn about, discuss, and engage with conservative values. We want to provide students with opportunities to bond with their peers about issues that are important to them, to challenge each other to think critically about the state of the world, and to engender within them the knowledge and skills needed to be a leader in our school and in their future lives. We hope this club will foster an environment where the game of politics is not at the forefront, but rather, the discussion of how to adhere to conservative values in today's day and age." -Sarah Casteel, Co-President of CSU.

We have many exciting developing events and ideas this year. Since CSU represents College Republicans, the majority of our events will be co-hosted. We have debates, speaking engagements, panels, and many more things in store coming this fall and next spring. We are also looking at the prospect of working alongside other like-minded clubs on campus like the Yeshiva University Political Action Club (YUPAC), the Israel Club, and College Democrats.

As Dan Schneider, the Executive Director of the American Conservative Union, puts it simply, "Conservatism is the political philosophy which states that sovereignty resides in the person."

Life, liberty, and the pursuit of happiness lie within the individual. CSU's mission is to educate and promote this political philosophy to the best of our ability.

Write for us!



Email Editor in Chief Kira Paley
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No Glass Ceiling When it Comes to Torah: An Interview with Yael Goldfischer

Michael Weiner

Mrs. Yael Goldfischer is the Chair of Frisch's Chumash (Bible) Department, as well as the Director of the Israel Guidance Department for women. Mrs. Goldfischer has a dual Master's degree from Bernard Revel Graduate School of Yeshiva University in Medieval Jewish History and Bible. She lectures regularly in various communities and at Midreshet Yom Rishon.

Michael Weiner: Tell us a little bit about your educational and religious background. In particular, what were some of your formative early experiences learning Torah?

Yael Goldfischer: I grew up in a home where my parents greatly valued Torah and strongly supported the learning of all of their children. Early on, my older brother did a lot of independent learning and served as a role model for me. Throughout childhood, I had chavrutot with older students, like NCSY advisors, over Shabbat, and was inspired by their knowledge and passion. As a teenager, I really got exposed to serious Torah study through attending summer programs like NCSY's Michlelet and the Drisha Institute.

MW: What was it like to be a young woman interested in and passionate about Torah learning? Did you face skepticism or challenges in taking that path?

YG: In high school, I straddled two worlds. At my all-girls school, I was probably perceived as more liberal than most for my interest in Torah learning, including Gemara. I definitely stood out as someone who liked to learn, even in [her] free time.

That said, I never felt any negativity or self-consciousness in identifying myself as a "learner," and never received any negative comments about it. Also, my family was always supportive of my learning, which was tremendously helpful.

MW: Who were some educational role models growing up who inspired you to make chinuch (teaching) your career?

YG: In high school, I had an Israeli Tanach teacher who conducted the class in Hebrew and pushed us to study the text thoughtfully and closely. She gave me the foundational skills I needed to learn, and though the class was very challenging, I came to appreciate how learning Tanach with intellectual sophistication can make it even more religiously inspiring.

Additionally, I saw how she not only loved Tanach, but felt it come alive with each reading. A powerful demonstration of this for me was when she openly cried in class when we read about Moshe's death at the end of Devarim. It was all so real for her in a way I'd never seen before.

Another influential teacher was Rabbi Menachem Leibtag, who deepened my knowledge and appreciation for how literary tools can help make sense of biblical texts.

MW: What led you to become a Jewish educator? What were the "whys" that drove you to make that decision?

YG: Growing up, I always loved learning Torah. I got valuable experience teaching from NCSY shabbaton sessions and as a madricha (advisor) on the Michlelet program.

Primarily, I got into teaching because I wanted to show students that Torah is a sophisticated source of wisdom whose meaning is only fully revealed after careful study. Students come into high school thinking that they already know the Torah because they learned it as kids, but there is so much more to learn. It has many layers of meaning, eternally relevant messages, and is intimately connected to all people at all stages of life.

On a secondary level, I also wanted to show



students that women can be learned and have what to teach in terms of Torah knowledge. It's hard to teach Tanach well, and when I succeed at doing that, students of both genders see and appreciate that.

MW: In your personal experience or from what you hear from colleagues, are there unique barriers to entry that make it especially difficult for women to become Torah educators?

YG: I actually think it's the opposite. There are far more men who teach Gemara than there are women who teach Tanach at a high level. That scarcity creates demand, and so there are plenty of career opportunities for women teachers with the right background and skills.

Additionally, in my experience, schools are generally very understanding about the responsibilities of motherhood, and so I don't feel at a disadvantage to my male colleagues in that respect.

MW: What were some early moments of success in your career that made you feel you were on the right track?

YG: Leading students to those "aha" moments, where they feel that parts of the Torah finally make sense to them or seem relevant to them, were the most rewarding moments early on. Forging personal relationships with students beyond the classroom and maintaining those post-graduation has also been deeply meaningful. I love when students of mine who are now in Israel for the year write to me and express what my class meant to them and how helpful it's been for their learning in yeshiva.

MW: Do you try to send certain messages to your female students, supporting and empowering them to learn and demonstrating that their Torah study matters, too?

YG: In co-ed classes, you can't really make comments aimed only at the men or women in the room. But if the classroom is mixed, there's an implicit message there that female students don't feel like second-class citizens and are treated as equals. In my class, girls don't feel like there's a glass ceiling with regard to learning Torah.

MW: Do you do any sort of work mentoring and advising female students who are considering going into Torah education?

YG: I do, but mostly with former students who are now in Israel or college. Just recently, a former student interested in chinuch came back to observe my class.

That said, I don't see very many former students entering Jewish education. In my 15 years of teaching, I can only think of about 10 who have taken that path.

MW: Has the Modern Orthodox community changed since you began teaching with regard to supporting and encouraging women's Torah learning?

YG: Yes. A lot of progress has been made in the community, such that it now embraces higher women's learning, and supports and showcases female scholars.

For example, there are probably far more women serving as scholars in residence at synagogues over Shabbat today than 15 years ago. However, opportunities and teachers are still too rare. One reason is that lots of passionate female educators make Aliyah. Another might be that our community places too much of a value on prestigious or high-paying jobs. Or it could be that we need stronger, more developed institutions. It's hard to pinpoint the exact cause, and it is probably due to a combination of things.

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Pulling the Plug on Potential: How Modern Orthodoxy Must Save Ultra-Orthodox Education

Molly Meisels
Junior News Editor

At this very moment, children in Jewish day schools and yeshivas across the country are learning about the fall of the Roman Empire, the intricacies of Talmud, and the anatomy of the human body. They are building robots and competing in debate tournaments, while anticipating their acceptances to prestigious universities. Their lives are fixated on an education which will be the foundation of their economic and social futures, allowing them to positively impact their communities. Their lives have been focused on education, both secular and Jewish, for as long as they can remember. It is all they know, and most take it for granted. They expect all Jewish children to have these experiences, but this is unfortunately not the case. If you travel to the ultra-Orthodox communities of Brooklyn and Rockland County, most children will never learn how to write an essay, name the bones in their bodies, or do mathematics beyond multiplication and division. Many will end their secular educations at the age of twelve, and some will never be able to sign their names in English.

The ultra-Orthodox community has many attributes. Its community members are pious, dedicated, and passionate, deserving of respect from the rest of Jewish society. However, the state of education in most ultra-Orthodox communities is in crisis. While I never wish to impede the religious freedoms of individuals, the issue of education is not a religious one. Education is a necessity. Education is the atom of our lives. Without it, we cannot flourish and we cannot succeed. Just as you cannot have gold, silver, or iron without atoms, you cannot have health, wealth, or gender equality without a solid education. Education breaks cycles of poverty and illness, allowing those born into low socioeconomic communities to rise above their circumstances. By prohibiting valid standards of education in a community, you are cutting off a life-line, and pulling the plug on lives that still have potential.

In ultra-Orthodox communities, girls are provided with a solid, albeit a substandard, education. Girls are taught four hours of Jewish studies and four hours of secular studies per day. They are prohibited from learning Gemara and their studies are immensely censored, but they are taught history, English, science, and math. They will most likely not utilize their education, but they have received one. Boys experience education a bit differently. Many Chassidic boys begin their secular educations at seven years old. From seven to twelve, they have approximately one hour of secular studies per day, when they learn the basics of math, reading, science, and history. Secular studies are viewed as an inconvenience by administrative figures, and the children notice this, causing them to disrespect their secular studies teachers. They come to realize rather quickly that their secular education does not matter in the slightest.

When these boys turn thirteen, everything changes. Most boys are sent to yeshivas, where they remain for up to fifteen hours per day. They learn no secular studies at all. Some boys are given the option to take secular studies classes after their fifteen hours of learning, but most decline. They are exhausted. Why learn secular studies when they can use the time to sleep? And more importantly, why learn secular studies if their rabbis do not deem them vital? Consequently, by the time they are eighteen years old, most boys will have the education level of a fourth-grade public school student.



This system sets children up for hardship. Education generates tolerance, understanding, and critical thinking skills, and Chassidic children are deprived of these essential proficiencies. It is well-known that education is dangerous. Education challenges the power of leadership. Education is the one weapon ultra-Orthodox communities cannot fight in the war against secularization. Educate a child and you change a world; keep a child in darkness and you preserve your influence.

Chassidic communities face astronomical levels of poverty, and this is a product of insufficient education. In the Chassidic village of New Square, the average household income is \$21,773, compared to the New York State average of \$60,741. This makes New Square the poorest municipality in New York, with a poverty rate of 70%. The New York Chassidic community of Kiryas Joel is ranked as the second poorest New York municipality. These communities rely heavily on government funds, making it nearly impossible for them to ever reach stability. While some men in these communities are born with innate business-sense, allowing them to build their way up economically, they are the exceptions. Most struggle to find jobs to support their families, and many women are busy raising their large families, barring them from working full-time jobs.

You'd think that the government would notice this lacking educational system and do something to combat it, but the government does close to nothing to improve the educational standards of these communities. The bloc votes provided by Chassidic sects are vital for political reelections. Without the Chassidic vote, many would not be in their positions. Investigations into the dismal state of ultra-Orthodox educational affairs are pushed off, closed due to inadequate evidence, and utterly ignored. But politicians cannot ignore a problem of this magnitude, as it will grow and consume the next generation of Chassidic children.

If politicians choose to do nothing, then it is up to the Modern Orthodox community to take concrete action. The Modern Orthodox community has a love/hate relationship with the Chassidic community. They adore sharing mystical tales of Chassidic rabbis, admiring the sects from afar. However, they tend to disassociate with the more fundamentalist Jewish sects, and they believe that the issues plaguing these communities are not theirs to combat. But I beg to differ.

Yeshiva University is an institution which defines itself by Torah U'Madda. YU has found

a way to fuse these two together, and its students represent Torah Jewry at its finest. Students of Yeshiva University, and Modern Orthodox individuals at large, are the only ones who can assist the Chassidic community. They are in a position to persuade. They can teach the Chassidic community how to balance a Torah life and a life of secular education. They can teach the Chassidic community how to rise above poverty and gender inequality. They can change the worlds of children being denied a fundamental human right. Remaining apathetic is no longer an option. YU is at the forefront of change across the world, but change begins at home. Chassidic communities are family. They share the same genes and heritage as those attending Yeshiva University, and many Yeshiva University students have Chassidic ancestry.

Modern Orthodoxy must exert its resources and vast knowledge to save the state of education in Chassidic communities. It is their obligation to assist those who have trouble assisting themselves, for what good is Tikkun Olam if it is only practiced in third world countries? Modern Orthodoxy must start organizations, lead GED programs, and help encourage local government officials. Yeshiva University should make a concerted effort to recruit students from ultra-Orthodox schools. Many ultra-Orthodox teenagers do not fit the Chassidic mold and want to pursue something religiously different. However, they do not have educational resources and do not believe that there is a religious alternative to their upbringings, leading them to leave Judaism completely. Organizations like NCSY should be welcoming and accommodating to students of ultra-Orthodox backgrounds, since they too could use kiruv. Summer programs and camps should do everything in their power to accept the ultra-Orthodox, as it would provide a comforting and safe Jewish environment for these children to blossom in. Acknowledging the positive work done by many Modern Orthodox institutions should be highlighted and celebrated, like families from Chassidic backgrounds being accepted into schools like Bruriah, Ma'ayanot, and Yeshiva University. However, we should not be satisfied with anything less than excellence, and the current state of ultra-Orthodox education is anything but excellent.

From Sorrow to Solace in Squirrel Hill

Hadassah Penn
Opinions Editor

It rained in Pittsburgh, last Sunday. The air was cold, colder than in New York, and it shocked me after the six-hour drive. When we arrived at Soldiers and Sailors Memorial Hall, it was already full of people. There was no room to sit inside, or even to stand in the aisle, so we stood outside with hundreds of others. It was freezing, and I noticed people without umbrellas - without coats, even - but nobody complained or turned to leave. This unwavering support, I learned, is typical of the Pittsburgh community, and especially of Squirrel Hill.

Last Shabbat, a gunman massacred eleven men and women inside Squirrel Hill's Tree of Life Synagogue. The next day, thousands of people gathered for a vigil to grieve, to show support, and to comfort one another. Thanks to Yeshiva University, I was able to attend this ceremony, along with several of my peers. This was my first time in Pittsburgh. It's a lovely place: cozy and green and inviting.

Pittsburgh is also diverse. Much of America is these days, but what makes Pittsburgh special is the respect and harmony that exists between the different communities. Standing outside Memorial Hall in a crowd of thousands, the community bond was so warm and so tangible that I barely noticed the rain and chill. Fittingly, the ceremony was interfaith, just like those in attendance. Jewish leaders spoke; representatives from Pittsburgh's Christian and Muslim communities condemned the attack and pledged their support as well. Reverend Liddy Barlow promised, "We will cry with you. We will resist anti-Semitism and all hatred with



you...We will do that because you are our neighbors, but more because you are our friends and, still more, because you are our family. We love you, and we are so sorry." Wasi Mohamed of the Islamic Center of Pittsburgh offered practical support as well: "If you need anything at all...if you just need somebody to come to the grocery store [with you] because you don't feel safe in this city, we'll be there, and I'm sure everybody in the room would say the same thing. We're here for the community." As one people, we applauded

and mourned and embraced, we clapped and cried and huddled beneath shared umbrellas.

To love one's neighbor as his own self is an underlying principle of our Jewish faith, and we all strive to meet this condition as best we can. Until Sunday, however, I had never seen it fulfilled so earnestly, on such a large scale. One can search for this level of community his whole life and never find it. Now that I've found it, I'll never forget it.

Brotherly Hatred

Tania Bohbot



That is not a shul. They have not been practicing correctly. That conversion was Reform, it doesn't count. We've all heard the criticisms; the Orthodox are too strict, the Reform too liberal, and the Conservatives too lenient. In the past two centuries, Judaism has fallen into the dangerous game of having different sects. We all struggle to find a place within the community. Yet, while seeking approval from others, we lose what matters most within the process: finding the right path for our souls. We have put so much focus into distinguishing different sects of Judaism that we have lost ourselves as a nation.

Our trouble started in the 19th century, when Jews first began breaking off into sects. After this point, you were no longer just a Jew, but a specific kind of Jew. Why do we put so much emphasis on these divisions? Let's be real, what does Orthodox actually mean? The word "orthodox" comes from the Greek word orthodoxy, which means "right teaching." This use of the word stems from early Christianity's attempt at unification; a religion that, in an attempt to become uniform, persecuted anyone who strayed from the

"right" way. About two thousand years later, the Jewish people decided to label their own sects of Judaism. We, however, are not Christians. Judaism was never meant to diverge into separate paths.

My point is not to state that any sect is right or wrong. Moreover, it is not to say that we should all blend into one practice. People have different beliefs as to what is right, how we should connect to God, and how the Torah should be taught. Regardless of our practices, we are all children of God. Nevertheless, something must change; not for the sake of image, not for the sake of human approval, but for the sake of our religion's survival as a whole. There is too much pain and persecution caused by those outside of the Jewish community that we should not be creating hate within.

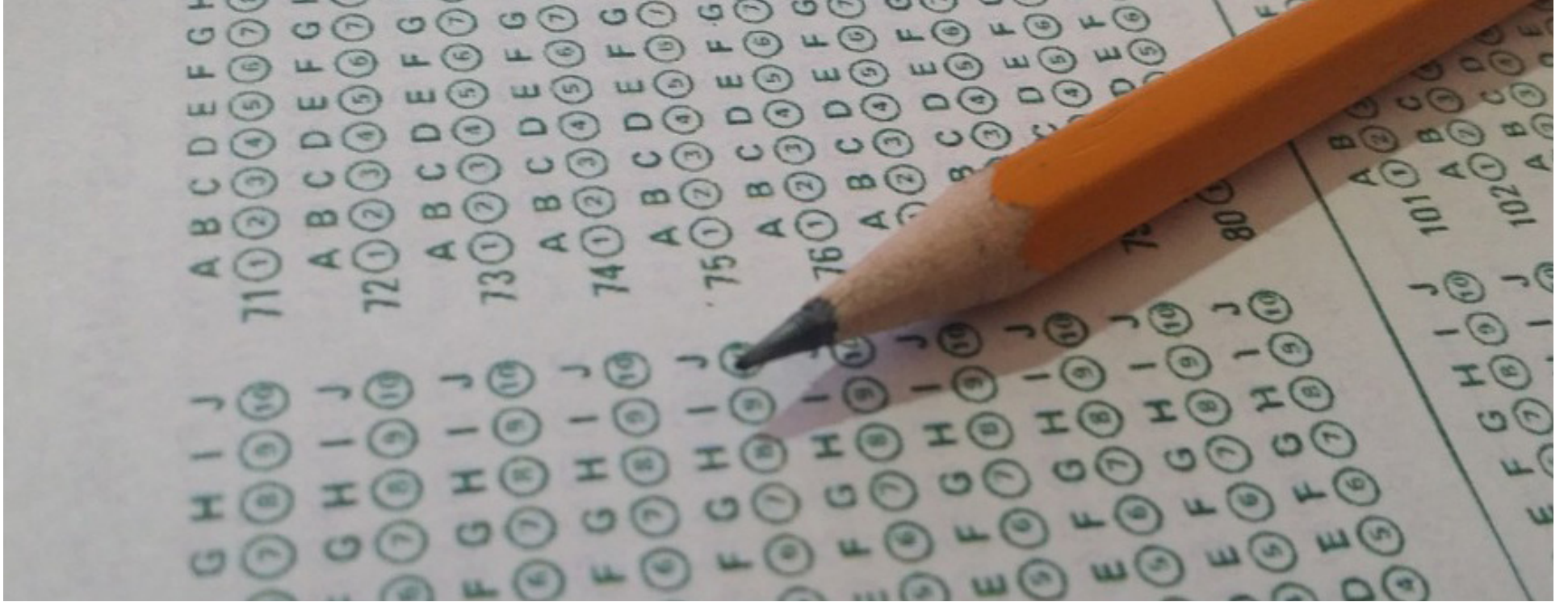
The following words were published by Theodore Herzl in 1896, a time before Nazi Germany, the State of Israel, and the modern anti-Semitism we know today: "We naturally move to those places where we are not persecuted, and there our presence produces persecution...even in those highly civilized." This has been true since day one. It is a pattern repeated

throughout time, and yet we refuse to unify, even when it is most important. We have seen the destruction that our own hate brings. Sinat Achim (brotherly hatred) has been the root cause of every major destruction we have seen. The separation of the twelve tribes, the destruction of the second Temple, and the lack of brotherhood that is so prevalent today.

Anti-Semitism is what we should be fighting. Our differences are minuscule when our religion itself is threatened. This is a fight that can only be won when we are whole. Therefore, we must act in peace and be one. We have always been one nation separated by geographic barriers. Despite this, we are, and always have been, a people, children of God. We must start acting like it. Our different practices should not affect our love and respect for each other. We are Jews, one nation, that experiences persecution and perseverance as one.

The Unstandardized Standardized Test

Sarah Brill



We all dreaded walking into that building that held our future in its hands. We all hated pulling out our number 2 pencils and writing out our names in the blocks that were given. We hated coloring in our answers in those nightmare-inducing bubbles, and prayed that the answer was right. But why were we taking those tests? Did they really communicate the best of our abilities? Should standardized testing really determine our future if it doesn't cater to the needs of every teenage individual?

IQ tests have many sections. Some test abstract thinking, while others test artistic talents. At the end of the test, you receive your overall IQ and an overview of your strengths and weaknesses. Even with the number of sections it has, the IQ test does not take into account the social and economic demographics of the people taking it. A child who grew up in a poor household, with little to no resources, is likely to score lower than a child who is overwhelmed by wealth and an endless amount of resources.

The same goes for the new ACT and SAT tests. Even with the recent changes, the test is not considered equal across the board. Socioeconomic factors still play a role, and there are still only three to four sections to express your abilities. No real changes have been made to take into consideration the demographics of the students taking these exams. Furthermore, people raised in non-English speaking households are subject to do poorly on their tests. This is unfair on many counts.

Ivy League institutions, most of which pride themselves on a diverse and well-rounded community, tend to weed out their candidates just by looking at the SAT and ACT scores. Some colleges, including many high-profile liberal arts colleges and private universities, have taken up a holistic approach to their admissions process. This means that the student's essay and personal information are considered just as important, if not more so, than grades and standardized test scores.

Stern College has a highly selective Honors Program. When one is admitted, she is able to partake in many of the program's benefits that are unavailable to her peers. But what psychological toll does it take on a prospective student? Many students, especially girls who have their hearts set on Stern Honors, attempt the ACT or SAT many times to accomplish the high score of 32 on the ACT or 1460 on the SAT. Imagine if you took those tests so many times and kept scoring

consistently low. It would not boost your motivation or your perception of yourself. It may make you feel as if you are less than those who score higher. You may wonder, "Why can't I score in the top 5%? Am

“Even though the Stern Honors Program has a recommended ACT and SAT score, not a required one, it is possible that students still feel pressure and self-doubt when applying without a high score.”

I stupid? Am I dumb?" Why put yourself through this psychological torture? The ACT and SAT exams are catered to those students who may be good test-takers, and it does not take into account those who may have

test anxiety, those who may not do well at inferring and therefore tank the English section, those who haven't had a proper geometry teacher and therefore fail the mathematics section, and so on. Even though the Stern Honors Program has a recommended ACT and SAT score, not a required one, it is possible that students still feel pressure and self-doubt when applying without a high score.

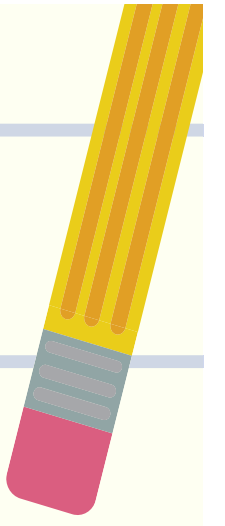
More relevant to students already attending college are the GRE, LSAT, and MCAT tests. In this case, standardized testing is optional and not many people choose to take these tests. Those who do, however, know that if they do not score well, they will not get admitted into the graduate university of their choice. Furthermore, these tests are less accessible to people who are struggling financially, because the tests cost upwards of \$300 each. This means that those students will, most likely, have only one shot at the test, which may increase their test anxiety and negatively affect the score they receive. Personally, I think that these tests should not be given to get into graduate school, because, in most cases, you are given another test after graduate school to determine whether you can proceed into the profession. Why take a test to further your education if you have already proven yourself worthy in undergraduate studies? Unfortunately, this requirement will not soon be changed because of the rigor of law, medical, and graduate programs.

While many of the top colleges and universities in the United States still hold the standardized tests in high regard, some universities are changing their admissions process so that more students can have the opportunity to attend a university and gain a higher education. This holistic approach will change the workforce in the future because we will have more people from lower-income households changing the world. Our world is changing rapidly, and so too should our standardized testing and the admissions process. Our college essays, and our stories embedded within them, should influence the admissions committee to accept us, rather than this one unstandardized standardized test.

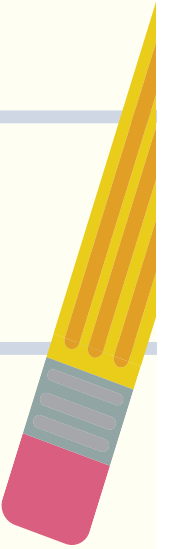
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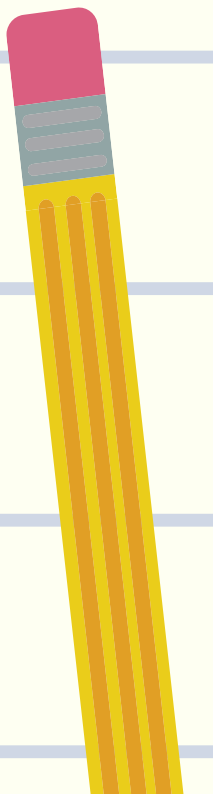


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The Milky Way: A Call for More Chalav Yisrael Options at YU

Ilana Rindsberg

Yeshiva University likes to pride itself on promoting religious diversity, but the Chalav Yisrael options in the Stern College cafeterias is just another example of its failure to accommodate the religious diversity it tries to endorse.

Yeshiva University advertises to all different types of Jews, as seen by its billboard on Route 4 in New Jersey, its promotion in The Wall Street Journal, and its Office of International Students and Scholars, which promotes Yeshiva as the home for more than 500 international students from 50 different countries. In addition to

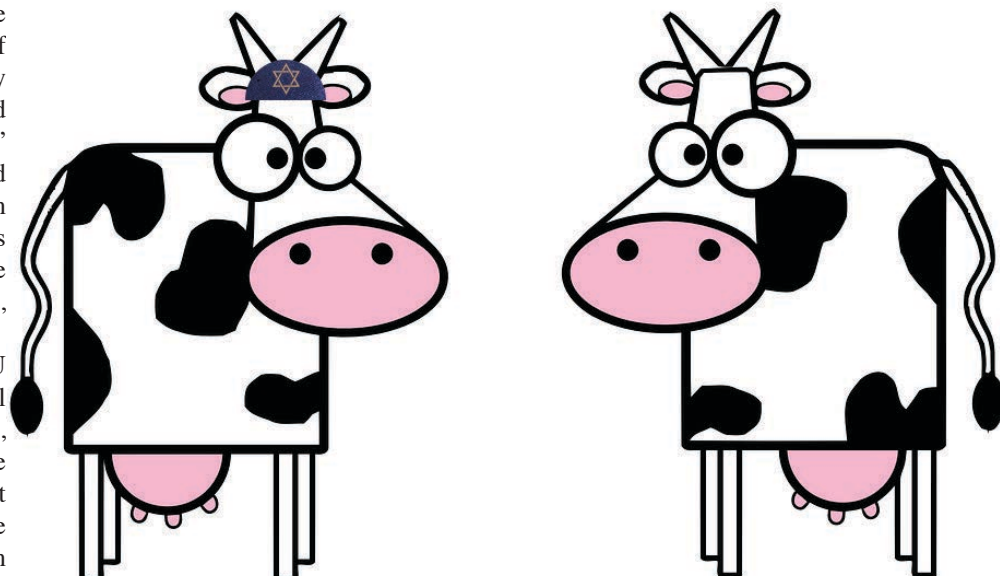
“Although YU advertises to all different communities, it fails to convenience the students that come from these communities.”

YU’s catering to all different types of Jews, the current YSU president, Nolan Edmonson, recently stated in a Commentator article that “it is my firm belief that such religious diversity should be encouraged and cultivated

at our institution, precisely because it is an indicator of our students’ ability to be thoughtful and independent thinkers.” YU has established a clear pattern of promoting its institution to everyone from all cultures, sects, and countries.

Although YU advertises to all different communities, it fails to convenience the students that come from these communities. Stern itself lacks a kosher food selection for the Chalav Yisrael individuals that attend the university. In both Stern cafeterias, there is a wide range of yogurt brands like Chobani and Fage, offered in different flavors, fat contents, and sizes. In contrast, Stern has only one choice of yogurt for the Chalav Yisrael observant population. Itta Goldenberg, SCW ’21, validates this reality, saying, “I wanted a yogurt for breakfast and I searched through the entire fridge where I found only one flavor of a fat-free yogurt I could eat. I was very disappointed at the selection.” Not only is the yogurt selection small, but a sign on the coffee machines in the 245 Lexington Avenue cafeteria reads, “Not Chalav Yisrael.”

The problem does not stop in the cafeterias, but extends to all food services YU affords to its students. Recently, a Schottenstein building party offered an ice-cream truck. This truck was, indeed, not Chalav Yisrael. They offered popsicles as the pareve option, but several Chalav Yisrael individuals expressed their disappointment at the limited and unsavory Chalav Yisrael alternative. Rachel Mauda, SCW ’21, expresses



her disappointment with the options, saying that “we must cater to the non-Chalav Yisrael community, however, we also must give the Chalav Yisrael community a viable, fair, and just option just as competent as non-Chalav Yisrael options, especially because we are YESHIVA University.” At many YU events, there is not even one Chalav Yisrael option available, which would be easy to fix. For example, if an event includes ice-cream, the coordinator could easily go to Trader Joe’s and pick up some vegan ice cream, too.

Everyone should be able to participate in a big event on campus. It is fine to have differences and discrepancies within the Halacha, but a Modern Orthodox university should cater to these differences, as YU advertises to all types of Jewish communities.

Stern College is a Modern Orthodox institution, where many of its students keep the laws of Chalav Yisrael. In fact, last year, three of my roommates observed Chalav Yisrael. Therefore, I believe the university needs to be more forthcoming in its options for this crowd of people, as it is unfair to limit them due to their higher standards of kashrut.

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Should Men Pay for the First Date: The Courtship Ritual of the Satin

Judah Stiefel

It's not about how he used his wallet, it's about why. In today's modern world, one can easily view a man offering to pay for the first date as an anachronistic act of misogyny. Pioneers of gender equality and social justice sound alarms and tear down the walls of patriarchally attributed gender roles. The very reason that this cultural subjugation is finally being torn down is due to a civilizational shift in professional emphasis from manual brute strength (designated as "male") to an emphasis on intellectual acumen. Men were able to create sexist, androcentric cultural codes based on their socioeconomic necessity within a nomadic and agricultural society. It's therefore ironic when a man takes out his wallet to pay. He's fallen behind in the times.

Consider the courtship ritual of the Satin Bowerbird, native to the continent of Australia. When the male of the species reaches sexual maturity, it builds a bower out of twigs and mud and begins to hoard colorful

objects it finds from all around, within. The objective of this odd ritual is to attract the female of the species. In today's era of cheap, mass, plastic production, most of this species' treasure trove is now just garbage. To us, the process looks absurd. This bird is flying around filling its home with colorful straws, McDonald's Happy Meal containers, and candy wrappers, yet somehow this frenzied ritual does, in fact, result in the attraction of female Satin Bowerbirds.

This is absolutely not an implication that women are attracted by materialism. In fact, quite the opposite. It is to say that people often do embarrassing, silly things to prove their worth in the name of love. A man attempting to pay on the first date is likely just like the male Satin Bowerbird, trying to display his worth. He flashes a small, colorful piece of plastic in an attempt to gain approval. (If he's in college, it's likely he got it from his parents anyway.) His intentions may be innocent, the alarms going off in your head may be

premature. He's just trying to demonstrate his worth, and he has yet to figure out how. After all, he just met you. If the date went well, don't condemn him because he tried to pay. Instead, offer to pay for the next one. Give your Satin Bowerbird a second chance. He may be thick in the head, but at least he's got nice plumage.

The act of a man flashing his wallet at the end of a meal may be off-putting, but this act may not necessarily be a statement of gender suppression. It's more than likely that this man is not trying to establish himself as the alpha male hunter or the paterfamilial breadwinner. It's true his choice of expression may be founded in ancient gender assumptions, but consider his motivations first before condemning him to a second-dateless Saturday night. It's not about how he used his wallet, it's about why.

Establishing Equality: Why The First Date Bill Should Be Split

Kira Paley
Editor in Chief

When I took Introduction to Women's Studies last semester, a recurring theme in the class was something I'll call "pick-and-choose feminism." Like how some Modern Orthodox Jews are criticized for picking and choosing some rules to follow and some to ignore, some women who identify as feminists are picky about the ways in which they want independence. For example, many a time in Women's Studies, students would praise the idea of female CEOs but protest the notion of women being drafted into the military. Or they'd scorn the existence of Victoria's Secret advertisements but defend the existence of shows like *The Bachelor*. And finally, they'd demand to open doors for themselves but expect to be paid for on a first date.

Pick-and-choose feminism is ineffective; you can't demand equal treatment while holding on to the inequalities from which you benefit. Full equality will never be achieved unless we are willing to go "all-in" - that is, unless we are willing to participate equally in everything. In relationships, the same applies. Of course, every relationship is distinct, but on the first

date, the tone of a potential relationship is already being set. If you don't expect your relationship to be founded on the basis of equality between both parties, then by all means, allow the man to pay for you, or if you're the man, reach for your wallet right away. But if you want to be in a relationship in which both you and the other person share responsibilities and roles, then start it off on equal footing. In paying separately, you are establishing parity that will set the tone for the rest of the date and the rest of your relationship, if there is more than one date.

As relationships evolve, things become less black-and-white; paying on a date can become less of a nod to the patriarchal systems which established inequality and more of a simple nice gesture for someone about whom you care. But on the first date, don't allow rules that were founded on fundamentally sexist notions to slant the foundation of your relationship.

This notion can also be applied in terms of feminist ideology. Many women I've met are pick-and-choose feminists in that they have progressive views about

the various ways in which men and women should be equal, yet as aforementioned, expect men to pay on the first date. These women, whom I respect in that they stand for gender equality, slow the rate of achieving gender equality because they are, to their own detriment, advocating for the retention of inequalities from which they derive benefit. In order to achieve full equality, we women need to demand equality in every aspect of life, whether or not it's convenient. Despite the inconvenience of shelling out six dollars for your own frozen yogurt, in the long run, forgoing this luxury for the greater cause of gender equality is worthwhile. Change, of course, will not happen because one woman decides not to let a man pay for her; if splitting the bill became a norm, though, it would be a small yet important step in establishing the equality of men and women, at least in the realm of romantic relationships.

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Classes are open to students either within the BA/MA Program or as upper-class undergraduates taking graduate courses with permission.

CLASS SCHEDULE FOR SPRING 2019

MONDAY

2:50 PM

Tsadik: JHI 5336 Jews in the Lands of Islam II

Barak Cohen: TAS 6857 The World of Amoraim: The Evolution of Talmudic Law

4:50 PM

Carlebach: JHI 6385 Kehillat Yisrael: The Jewish Community in Early Modern Europe

Rynhold: JPH 5012 Survey of Modern & Contemporary Jewish Philosophy

6:50 PM

Eichler: BIB 6212 Genesis: Patriarchal Narratives

Rynhold: JPH 6874 Philosophy of Emmanuel Levinas

TUESDAY

2:50 PM

Koller: BIB 8801 Northwest Semitic Inscriptions & the Bible

Dauber: JPH 6735 Kabbalistic Views of Maimonides

Hurvitz: TAS 5871 Introduction to the Midrashic Literature of the Tannaim

4:50 PM

Mordechai Cohen: BIB 8310 Song of Songs: Readings in Biblical Poetry

Gurock: JHI 5572 American Jewish History: 1881 – 1967

6:50 PM

Olson: JHI 6416 German Jewish Intellectual History

Hurvitz: TAS 7523 Literature of the Geonim

WEDNESDAY

2:50 PM

Tsadik: JHI 6377 Muslim–Jewish Polemics

Gurock: JHI 6889 Writing the History of New York Jews in the 20th Century

4:50 PM

Leiman: BIB 5031 Introduction to Biblical Studies I

Zimmerman: JHI 5441 The Jews of Eastern Europe 1914 – 1967

6:50 PM

Fine: JHI 6255 Jewish Art & Visual Culture

Karlip: JHI 6466 Eastern European Jewish History through the Prism of Drashot

THURSDAY

2:50 PM

Angel: JHI 5215 Jews under Roman Rule

Berger: JHI 6807 Maimonidean Controversy

Dauber: JPH 5360 Introduction to Hasidic Thought

4:50 PM

Kanarfogel: JHI 6812 Devotional and Ascetic Practices and Ideals in Medieval Ashkenaz

Hidary: TAS 5804 Introduction to Amoraic Literature

6:50 PM

Angel: JHI 6241 Second Temple Period Aramaic

Rynhold: JPH 6662 Philosophy of Gersonides

Language

Tsadik SEM 5112 Arabic II Monday and Wednesday 4:40 – 5:55 p.m. Does not count toward the ten required MA courses, but scholarship grants apply to this course.



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