



The Yeshiva University

OBSERVER

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Students Start First Fraternity in YC History

Tamara Frieden

Yeshiva College (YC) is opening a chapter of Alpha Epsilon Pi (AEPi), the Jewish fraternity of North America and the first fraternity society in YC history. Bram Glazer and Ronen Pessar, YC juniors from Cleveland, OH, decided to start the brotherhood several weeks ago in an effort to unite students on the Wilf campus.

"I emailed [AEPi] a couple weeks ago," said Glazer, master of Yeshiva University (YU)'s first AEPi chapter. "I was curious as to why YU didn't have a fraternity. And so they emailed me back: 'Get fifteen guys together and we'll send someone down.'"

After gathering 15 others who showed enthusiastic interest in the prospect, the current master of AEPi at NYU, along with a former NYU master and AEPi's national traveling consultant, came to YU just two days later to deal with the logistics of setting up the fraternity at YC.

"They told us about supreme

court justices and senators who were part of fraternities," said Pessar, lieutenant master of YU's AEPi. "They were emphasizing the importance of a fraternity, the opportunities and the connections. We would be able to utilize our creativity to mold our own unique chapter."

In 1913, Jewish star basketball player Charles Markowitz was accepted to a fraternity at New York University (NYU). Yet his Jewish friends, who lacked the athletic ability that made Markowitz so desirable, were denied acceptance. Markowitz decided to create the first Jewish fraternity, and Cornell University followed suit soon after.

YC's AEPi is still in the beginning phases. They have just established an executive board with six positions. They are still an honorary colony, which means they will only become a chapter once they run five different events: social, philanthropic, Jewish life, athletic

and brotherhood.

YC's fraternity hopes to incorporate a sixth aspect into AEPi: a *chessed* component. "Especially in Washington Heights, there's a lot of opportunity," explains Glazer. "We're living in an area that's so impoverished and just not in great shape. One of the biggest concepts Jews talk about is *or lagoyim*, being a light upon the nations."

The fraternity also hopes to add a secular dimension to YU to attract those looking for a broader college experience. "Modern, but still with a religious, moral background," explains Pessar.

The first year of a new fraternity begins with an induction of the first 16 members, known as the founding fathers. From then on, students are inducted during rush, a period where brothers of the fraternity show potential AEPi pledges about the fraternity through social and cultural events. Pledges are then interviewed, and

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A New Home Forthcoming



Julia Siegel

Construction continues on the 6th floor in the Sy Syms School of Business, where cardboard and duct tape hide a sleek interior design. The floor, which is under Yeshiva University ownership as of 2008, will eventually house the academic advisement offices, offices of the deans, and a conference room.

Advisory Board Stirs Unrest Among Students

Rivkah Rogawski

Several student leaders have cried foul after discovering an advisory board, formally established last month, that approves all Yeshiva University (YU) student events.

"I'm not in this university for a bunch of administrators, who don't necessarily represent everyone, to tell me what to be exposed to," said Alana Himber, president of Stern College for Women (SCW) Student Council, in an interview. "It's compromising the university aspect of the yeshiva."

"Part of providing a kosher environment is not censoring things that, as college students, we have the right and the privilege to be exploring right now," stated Shosh Balk, president of SCW Torah Activities Council (TAC), in an interview. "There is not a halachic issue, as far as I am concerned, within this faction of the Jewish community, with being exposed to different ideological opinions."

Yet Victor Schwartz, University Dean of Students and head of the board, noted that there was always an approval process in past years mediated by the Office of Student Affairs (OSA) to ensure propriety of YU events; however, it was not organized well and was often inefficient.

"[The review board] is merely an attempt to organize and struc-

ture something that was already there," stated Dean Schwartz in an interview. "People really started to feel that we have to streamline, organize and gather the process, thinking through the process of planning events."

According to Dean Schwartz, President Joel announced at a Town Hall meeting last spring on the Beren campus that, "he wanted to put together a group of senior deans and of senior administrators to think about the way we do events on campus."

"[The president] thought it would be more efficient rather than people just picking up a phone or sending each other emails" to approve events, commented Karen Bacon, the Dr. Monique C. Katz Dean, in an interview. Dean Bacon also serves on the events review board.

Though the board has no official name yet, students have been calling it the "censorship committee" around campus.

Both Dean Schwartz and Dean Bacon pointed out that most universities review campus events, and YU is not unique in its efforts to do the same. Dean Schwartz said that some past events at YU were rejected simply due to bad taste, citing an eating contest and gambling-themed fundraiser as examples.

Yet in addition to maintaining general decency, the board also aims to preserve YU's Torah Umadda *hashkafa* (philosophy). "We certainly have missions and goals, and they're all around the mission of Torah Umadda," said Dean Bacon. "The kinds of programs we sponsor have to somehow be relevant to that mission, and of value."

This aspect of the board raises the strongest protests from Himber and Balk, who claim that the ideological lines of the board are too insular for the multi-faceted YU student body, and even for Torah Umadda itself.

"I understand very much the concept of maintaining an image, and I think they are damaging the image of Yeshiva University as a Torah Umadda institution by having this committee," said Balk who is upset that students would not be exposed to all types of *hashkafos* within the walls of YU.

Members of the board, however, believe that Torah Umadda does not condone complete openness.

"This is a special kind of university that defines itself, at least in its religious universe, in a particular way," stated Dean Schwartz. "We have this dual nature of a yeshiva and a university...which does indeed sometimes constrain the academic universe here."

"The identity [of YU] is, I think, supported by the students, but the identity is not created by the students," commented Dean Bacon. "The students, at any particular point in time, are subject to the place they're in."

The review board has so far rejected a proposed invitation to Rabbi Ethan Tucker of Yeshivat Hadar, an egalitarian yeshiva on the Upper West Side, to speak at SCW.

"We're not bringing in Rabbi Tucker to say, 'We want to make Stern egalitarian now,'" countered Balk, who alleged that the board members did not know much about Rabbi Tucker's philosophy before rejecting his event. "We're bringing in Rabbi Tucker because he has interesting perceptions of how the *halachic* process works that aren't necessarily as controversial as people may think."

"I'm sure [Rabbi Tucker]'s very important to a lot of people, but his message is not a Torah Um-

adda message that we've defined," said Dean Bacon about the event. "So it's not *halachically assur* (prohibited) for him to come, of course it's not, but that's not a program that we're going to sponsor."

The board also changed the title of an event called, "What Your Mom Never Told You About Sex," to "Gender Roles, Body Images, and Societal Concepts of Sexuality."

"*Tznius* is a value within our community, and I think sometimes titles of things are unnecessarily provocative," Dean Bacon commented. "This is not a prudish environment, but there are certain things we just don't say publicly."

The board's formal creation was in part a reaction to the panel on homosexuality organized by the Wurzeiler School of Social Work and the YU Tolerance Club last December, as well as Maharat Sara Hurwitz's visit to the Beren campus.

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FROM THE DESK OF THE EDITORS

A Call for Communication and Clarity

Estie Neff, Editor-in-Chief

The newly created events advisory board has made some people upset, to put it mildly. Student leaders are upset about its existence, and faculty are upset that students are making such a ruckus.

There seems to be two main reasons why students are upset. First, they feel that censorship has no place in a university, where students expand their intellectual horizons.

Second, the students feel that ideological censorship in particular is antithetical to the Torah Umadda philosophy. They accuse the board of trying to maintain an image that is pleasing to parents and donors, but is not true to a Torah Umadda lifestyle.

In response, the members of the board have made it clear that many other universities have similar approval processes. They responded to the ideological issue by firmly declaring that Torah Umadda is not a free-for-all philosophy.

Their statements are logical, responsible. It could be that students are overreacting. We often feel an entitlement to provoke change and societal norms by virtue of the fact that we are in the college years.

Yet there could be something more serious going on here - namely, that this conflict is the re-

sult of a major miscommunication between students and faculty, and a general misunderstanding of the Torah Umadda principle that is the foundation of our university.

Members of the board have the absolute right to make policy decisions about the university, and those decisions need not make students happy. Yet even if students cannot control whether or not the board exists or what it does, faculty ought to show due respect and appreciation by personally explaining the board's procedures and goals to students.

Alana Himber said that nobody approached her or Shosh Balk about the formalized advisory board. The fact that student leaders found out about the board indirectly shows a lack of communication between students and faculty. Especially today, when the younger generation is increasingly different from the older generation - technologically, culturally and ideologically - faculty should double their efforts to establish a clear dialogue with students in all cases.

The other issue is more disturbing, and one that has no clear solution at this point: what does Torah Umadda mean, after all?

"I think if you took 50 rabbis and religious faculty members or

administrators, you'd probably get about 70 different answers," joked Dean Schwartz.

"What is the mainstream of Modern Orthodoxy is a kind of framework; but that's a pretty big frame," attempted Dean Bacon. "It's the internalization that each student, each person, goes through themselves."

The university's mission statement is hardly satisfactory. Essays written by past university presidents, reevaluated based on current events, guide President Joel's philosophical policy decisions. The deans both agreed that Torah Umadda evolves with the times and does not have one constant form.

One of the most basic principles in Judaism is the concept of a mesorah - a tradition passed down through generations that, through clear guidelines, keeps communities coherent. There are Sephardic and Ashkenazic mesorahs, *chasidish* and *litvish* mesorahs; so where is the Torah Umadda mesorah? It seems that nobody can define it.

It is good to be malleable to modern times in order to adapt successfully. Openness can be a virtue. But this is not openness - this is uncertainty, and the students sense it.

NEWS

No More Rooms for Ross

Estie Neff

On October 12, Assistant Student Events Coordinator Ariella Ross left her post as Stern College for Women (SCW)'s favorite room booker. Deena Klein, presidential fellow for the Office of Student Affairs (OSA), is currently covering Ross's duties while the OSA deliberates over replacement.

The OSA awaits final approval before searching for a new hire, noted Associate of Students Zeldia Braun, who stressed that "Deena is not replacing the assistant events coordinator position;" rather, she is "pitching in until a new hire comes aboard."

In the meantime, though, Klein is happy with the extra work. "It's really different," she commented. "It's a lot more fast-paced, which I like."

The Wilf campus' OSA had presidential fellows in the past, but there had not been OSA presidential fellows on the Beren campus in recent years, including last year, said Klein in an interview.

Last year Klein was accepted to the Presidential Fellow program, which focuses on training top Yeshiva University (YU) graduates to expand YU's service to the community since 2003. Out of the 15

current presidential fellows, 12 work uptown.

"You would think I would feel left out," posits Klein, "but I really like being here," she says, adding that she loves "talking to students, and still being in midtown, and getting to know people that I didn't even know when I was [still] on campus."

Klein, who graduated the Sy Syms School of Business in May 2010 with a degree in management, will continue to work on her assignments as presidential fellow under Dean Zeldia Braun.

As an undergraduate student, Klein began as a sociology major but decided to switch to the business school after taking a marketing class and thoroughly enjoying the experience. She switched her major to marketing as a junior, and then finally to management during her last semester on campus.

As a presidential fellow, Klein creates a "Wow" project to effect real, university-wide change. Klein is in the midst of developing her "Wow" project, a business plan competition for high school students.

"When people are choosing which school to apply to, when

they think of Sy Syms they think of numbers and not of all the creative opportunities that there are," said Klein, who is partnering with Sy Syms Presidential Fellow Benjamin Mizrahi to rebrand the business school.

Klein initially posed her idea to Dean Braun, who was impressed with Klein's energetic attitude. "She had a real passion for looking at promoting [YU] to the high school graduates," noted Dean Braun in an interview.

Alana Himber, president of SCW Student Council, notified student leaders of Ross's departure via an email the day before she left. Ross had worked in her office for two and a half years along with Student Events Coordinator Joanna Kristall, who is getting used to a new person in the office.

"We are awaiting final approval before we begin our search for a new hire," wrote Dean Braun in an email. "Our staff is pitching in until a new hire comes aboard."

Students are still getting used to the change. "[Ross] still gets emails from people about room bookings," says Klein.

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NEWS

Conference Draws Hundreds to Discuss Mental Health and Halacha

Malka Nusbaum

Over 500 people attended this year's Medical Ethics Conference, organized by the Yeshiva University (YU) Student Medical Ethics Society (MES) in conjunction with Center for the Jewish Future (CJF). The nine-hour-long conference, titled "A Beautiful Mind: Jewish Approaches to Mental Health," featured renowned experts who spoke about *halachic* and ethical applications to the field of mental health.

Speakers gave sessions on a variety of topics including eating disorders, addictions, substance abuse, attention deficit hyperactivity disorder (ADHD), obsessive compulsive disorder (OCD), bullying, depression and suicide. Some notable speakers included Rabbi Dovid Goldwasser, Dr. David Pelcovitz, Rabbi Dr. Abraham J. Twerski and Rabbi Herschel Schachter.

Rabbi Dr. Edward Reichman, the conference's chairman, drew a strong connection between the event and YU, explaining that "this conference, as much and sometimes more so than other events on campus, illustrates the ideals of this university - Torah Umadda - in bringing together world experts on



Above Rabbi Dovid Goldwasser and other experts discussed the application of halacha and Jewish ethics to mental health at the Student Medical Ethics Society's annual conference.

halacha, science and medicine." Additionally, Rabbi Dovid Goldwasser highlighted Torah as a vital source of advice and wisdom in the realm of mental health. "When we come, and people of the world wish to understand eating disorders, youth at risk, all types of adverse behaviors, the very best place to start is with our own Torah, Talmud, and responsa that give us unbelievable insight into causes,

reasons, modes of therapy that we can all gain from," he said.

One of the most popular sessions attended by Stern College for Women (SCW) students was on the topic of eating disorders in the Jewish community. At the session, students learned that several studies have shown the high rate of disordered eating amongst Jewish women. Young Jewish women at normal weights tend to diet, count

calories, and weigh themselves incessantly.

"You're all here today because you know at least one person who suffered from an eating disorder," stated Dr. Karen Rosewater, one of the speakers at the conference. "It may be a full-blown clinical syndrome or a sub-clinical manifestation of the problem which also has a significant impact on psychological and physical well-being."

Among several hypotheses, Dr. Rosewater listed dating and shidduchim as a hypothesis to explain the prevalence of eating disorders or disordered eating within the Jewish population, due to the "illusion harbored by some young men and women that a perfect body will produce a perfect spouse and perfect wife."

Rosewater also claimed that Modern Orthodox young women are vulnerable because "they experience academic achievement and young marriage, whereas ultra Orthodox counterparts have [only] one of these stressors. It is, no doubt, hard to worry about getting married and getting into medi-

cal school at the same time," said Rosewater.

Dr. Tia Powell commented that societal views on seeking mental or professional help for psychological issues have drastically changed over the years.

"It is a very special thing to see this room full of people today, to see the energy and enthusiasm of our students," said Dr. Powell.

"I realized the importance of this part of the conference, if for no other reason than to make more people aware so that others who may be having a problem can feel more comfortable seeking help," said Sara Malka Berger, a sophomore at SCW who attended the conference.

Students praised the conference and were impressed by the speakers and their breadth of knowledge. Sarina Miller, an SCW sophomore, commented that the sessions not only introduced methods of help, but also acted as a forum for raising awareness. "It makes us more conscious [of] what is around us, and if it came up, we can make a difference," she said.

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"There was a general approval of both of those things," said Dean Schwartz, but, he added, if there had been a formal approval process, YU administration may have anticipated the impact of these events.

For student leaders, YU should provide these types of events for students regardless of their proposed effect on the wider community. "I know it's not accepted in the Modern Orthodox community, and you don't have to go to the Maharat if you don't agree with it, but for it to be available on campus is a necessity," said Balk.

According to Himer, some students have been so outraged by the formalized review board that they wanted to organize protests against it. These students feel that their academic and religious growth is being, as Himer describes it, "paternalistically blocked." They question the intellectual honesty of a university that refuses to engage with controversial topics.

Yet, "there are certain constraints on our universityness by virtue of our being a yeshiva," said Dean Schwartz.

Dean Bacon added that, although events are examined for their conformity to a Torah Umadda *hashkafa*, "we are not afraid of students being misled - we don't

shelter our students."

"If there are programs that we will not host, but that [students] feel this is something that's important for their education, there is no one stopping students from going," said Dean Bacon. "We don't tell people what to do with their private lives; we hope that they're using common sense, and that they're inspired by the best."

Balk and Himer found out about the review board from an email sent to Associate Dean of Students Zeldia Braun, saying, according to Balk, that the board will require that "every single speaker presenting a *halachic* or *hashkafic* type of speech needs to be a centrist Orthodox speaker" on the YU campus, "which is so vague, so limited, and so nonsensical to me," Balk added.

Dean Schwartz conceded that the concept of Torah Umadda is somewhat broad. "The challenge of defining what we mean by Torah Umadda, and what extent that gets integrated, and how that gets integrated, is something the university is always kind of working on," said Dean Schwartz.

"There is an evolution of what Torah U'Maddah means," added Dean Bacon. "Every student doesn't have the same understanding."

Yet student leaders are still not convinced. "I don't think this is a

CJF to Focus More on Women's Leadership

Leah Moskovich

Yeshiva University (YU)'s Center for the Jewish Future (CJF) has hired Deena Pulitzer as the new director of Women's Leadership Programming. Pulitzer is currently in the process of finalizing groundbreaking initiatives for students at Stern College for Women (SCW).

"I am enjoying my new job tremendously," said Pulitzer in an interview. "I'm finding it to be very challenging and satisfying on a whole list of levels."

Pulitzer's position was previously held by Sarah Emerson, who is currently working for the department of Institutional Advancement for YU in Los Angeles as the director of the West Coast Region.

Pulitzer, a native of New York City, attended Manhattan Day School until her family made aliyah and moved to Jerusalem's German Colony. After graduating Israeli high school, Pulitzer spent two years completing *sherut le'umi* (required national service) at the Israeli Defense Department. She then attended Hebrew University for three years, earning two degrees in political science and international relations.

responsibility to the students," stated Balk. "I think the only thing they care about is their image, and that's really sad."

As director of Women's Leadership Programming, Pulitzer plans the majority of the CJF's programming on the Beren campus. She runs the Women's Leadership Fellowship, which features various accomplished female lecturers who speak about the role of Jewish women within Orthodoxy. Additionally, Pulitzer manages the professional development aspect of the Graduate Program for Women in Advanced Talmud Studies (GPATS).

For high school students, Pulitzer helps organize the Torah Leadership Network (TLN), which brings high schools of the Tri-state area to SCW twice a year for *shiuirim* and *chaburot* (group learning).

Aliza Pelzner, a senior at SCW and one of the TLN representatives, has worked closely with Pulitzer in planning TLN events. "[Pulitzer] is not only passionate and enthusiastic about all that she does, but she is very qualified," said Pelzner in an interview. "She has great past experiences in many diverse fields that bring a new spin to all that she is doing now, [such as] adding a campaign to raise awareness about Gilad Shalit to TLN...as a student I'm excited to work with her and take part in the programs she will organize."

Prior to this appointment, Pulitzer worked as the assistant di-

rector of International Relations in Inner Paid Programming and Research at the New York office of the Anti-Defamation League for over three years. There she ran conferences and seminars for educators, high school students and college students.

Pulitzer is now in the midst of putting finishing touches on a program called the Women's Leadership Initiative. Pulitzer explained that this project is designed to be a professional development program for post collegiate women.

"I hope to bring in outside resources to help the Stern women gain a new perspective, and bring in different types of speakers for the fellowship - from both the business and more secular world," said Pulitzer of the program, which aims to develop Jewish women into strong communal and professional leaders.

"I think my background, although I didn't study at Stern, brings a unique perspective to Stern," Pulitzer commented. "My ultimate goal is to make sure that the Stern women feel that they're getting the most out of their experience here, and hopefully, in my own small way, make a change here and have an impact on the Modern Orthodox world."

Pulitzer is available everyday of the week except Tuesday in the CJF

NEWS

Highlights of the First SLC Meeting of the Year

Rivkah Rogawski

Internet shuttle sign-up and better chairs in the library were proposed Friday, October 22, at the first monthly Beren campus Student Life Committee (SLC) meeting. Student leaders and university officials filled the Gottesman Board Room for the meeting, led by SLC co-chairs Ilana Gadish and Nava Unterman, to reform campus life at Stern College for Women (SCW).

"What made the meeting very productive was the fact that we brought in data when we presented an issue," said Unterman in an interview, "which created a real conversation between students and faculty."

The SLC, a committee formed under the SCW Student Council (SCWSC), is a liaison between the student body and those who make important policy decisions. The goal of the committee, reiterated by Gadish and Unterman at the inaugural meeting, is to respond major and minor concerns of the student body, ranging from expanding the writing center to providing more vanilla soymilk in the cafeteria.

The SLC first gages student opinion before acting on suggestions from faculty or its own proposed amendments. The committee has two chairs and seven members, and the members represent different departments within the Beren campus bureaucracy.

Friday's agenda opened with Dena Kapetansky, the Food Services liaison, who noted that students had requested an earlier opening time for the Kushner Dining Hall on Fridays to accommodate those with Friday chemistry, biology and organic chemistry labs. Bruce Jacobs, director of Yeshiva University Food Services, granted the request right away.

Jacobs also suggested serving only meat and pareve food for lunch in the Kushner Dining Hall, since serving meat and dairy in one cafeteria takes up half the serving space and converting it to completely non-dairy would expand the food offerings. Breakfast would still remain dairy.

The SLC is currently formulating a survey to assess whether the student body would welcome such a change; so far, the only observable change in the Kushner Dining Hall is the addition of meat and dairy microwaves and an improved

salad bar.

Next on the agenda was purchasing new chairs for the Hedi Steinberg library in Stanton Hall, since the current chairs are uncomfortable and have loose springs. A request for more study space in both libraries was also noted, and Karen Bacon, the Dr. Monique C. Katz Dean, approved expanded classroom study space. Edith Lubetski, director of library services at SCW, announced extended library hours for midterms and the new library Twitter and blog.

To address shuttle sign-up issues, the SLC proposed an Internet sign-up system that would allow students to sign up for Wilf and Beren intercampus shuttles throughout the day from their own computers.

"At 4:00, when everyone calls in, you can't actually reach security - there's only one phone in Brookdale," said Gadish in an interview. In addition security concerns, "it would be great - we think - that people would be able to text in or sign up from their computers for a shuttle," she added.

The SLC is currently navigating the logistics of setting up the appropriate software for this feature. They also proposed expanding Friday intercampus shuttles services. Rena Rotter, the General Facilities liaison, proposed reinstating express elevators in Stanton Hall. In previous years, one of the three elevators in Stanton Hall stopped only on the fifth and 10th floors during peak traffic times. Security stopped providing the express elevators last fall due to budget concerns. The SLC will revisit the issue at future meetings to determine whether there is a great need for such a service.

SLC members also advocated expansion of the Writing Center, currently located in a small classroom with only four desks. The number of students who use the Writing Center increased from fall 2008, when the writing center had 333 sessions and 177 clients, to 680 sessions and 239 clients in fall 2009. Dean Bacon noted that she reserved the classroom next door for additional space.

Future meetings will address other issues as they come up over the course of the year. The SLC encourages students to email their suggestions or concerns to beren.studentlife@yu.edu.

Society Abandons Apathy on Campus

Leah Avner

After years of virtual inactivity, the Student Academic Affairs Committee (SAAC) is currently revamping its efforts to improve the student experience on the Beren Campus.

"We represent the student body," says SAAC President Lea Speyer, a junior at Stern College for Women (SCW). "When it comes to academic issues, we are the people you come to."

The SAAC is a student run organization that, along with Provost and Senior Vice President of Academic Affairs Dr. Morton Lowengrub, acts as a liaison between students and higher faculty members. Established in 2007, the SAAC existed "more in name than anything else," says Speyer. However, this year the committee is taking great lengths to set up a strong foundation and structure that will ensure its usefulness and continuity on the Beren campus.

To recruit members, Speyer sent an SSTUD asking students to respond to questions connected to the SAAC's mission. Based on their

responses, students were interviewed to determine their admission to the SAAC.

The nine students who comprise the SAAC differ in major and year, creating a diverse group that can give appropriate attention to all matters brought up by students.

The committee does not deal with disciplinary issues or those pertaining to specific academic groups, such as the Honors Committee.

On the Wilf Campus, the SAAC has so far been successful in pitching the idea of a merger between Academic Affairs and the Career Development Center and suggesting that course syllabi be available during registration.

"We are hoping to make similar requests," says Speyer. While specifics could not be revealed, Speyer did mention possible changes to teacher evaluation forms and class scheduling conflicts.

"As students," says Speyer, "we can change things".

To suggest an idea to SAAC please email BERENSAAC@gmail.com



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if they show enough commitment and interest, they are initiated as an official brother of AEPi in a traditional, undisclosed induction ceremony. "That's part of the fun, being a part of new customs," Pessar laughs, "not that Judaism doesn't have enough."

AEPi prides has as a zero tolerance policy for hazing. If there is even the smallest of incidents, national headquarters shut the fraternity down entirely. "We don't want to build the perception that anyone is better than someone else," says Pessar. "You can't treat someone terribly, and then call him brother the next day." Furthermore, AEPi does not discriminate based on religious observance.

AEPi members must wear pledge pins at all times, except when sleeping, showering or playing sports. When asked about a possible sister sorority at Stern College for Women (SCW), Glazer replies, "If someone at stern wants to do

that, all the power to them. Great. But right now we're really just focusing on AEPi."

The new YC fraternity is sparking excitement among students. "We've seen a growing amount of interest, friends of ours come up to us to tell us their friends are interested," says Glazer. "At YU, word of mouth spreads quickly."

"Rumor has it that President Joel was once an AEPi member, and he's pushing for us," adds Pessar. He and Glazer have no plans for a fraternity house yet, since they are still in the initial planning stages.

The boys know they may be presented with opposition from various factions within the student body. "A lot of people might hear the word fraternity, and say, 'Oh, we've seen all the movies, we know what you're about,'" says Glazer, "but sometimes people just need something to be a part of, and this is just something that brings people together."

The Cache for Kenya

Devora Weinstock

"Gifts for Kenya," a recent campaign of the Yeshiva University (YU) Social Justice Society (SJS), has nothing to do with the African country.

The fundraising effort is instead dedicated to buying get-well gifts for Kenya McGrier, who faithfully worked in the Kushner dining hall on the Beren campus for the past six years before getting in a serious car accident over the summer.

"We were very sad when we found out," said Moshe Singer, director of Food Services on the Beren campus, "but we're managing."

McGrier was known for her cash register acumen and her bold sense of fashion. Her absence at the start of the semester did not go unnoticed.

"Her presence was always so warm in the caf, something was definitely missing when she was absent this semester," noted Malky Weil, a junior at Stern College for Women (SCW), in an interview.

Ilana Hostyk, a senior at SCW and president of the SJS, inquired after McGrier and discovered that she was involved in a serious car accident over the summer break, making her unable to return to work.

Therefore, the SJS is organizing this fund as part of the society's new mission, as laid out in their mission statement, to "think globally, act locally." The SJS's goal is to promote awareness on the YU campuses about major ethical issues facing the world today. Students can be sensitized to the needs of those in the global community by looking to help those in their personal community.

"Making sure one of our beloved YU workers was not forgotten was one of the things we needed to do," Hostyk noted in an interview.

The SJS hopes to organize a visit to McGrier at her home and bring plenty of "Gifts for Kenya." Until then, a hot pink gift-wrapped box waits in the Kushner Dining Hall for more student donations.

"Write a great note to her, buy a gift card," Hostyk advises students who want to be involved. "Most importantly, tell your friends about the fund and encourage them to participate. Stern College is an amazing place, and we should show our *hakarot hatov* to Kenya for her time here."

Check us out online @ www.yuobserver.com

FEATURES

My Struggle with Eating Disorders: One Student's Path Toward Happiness and Health

Anonymous

I thought I had been keeping my secret so well.

For seven years I managed to hide my eating "habits" from everyone around me. The night two of my roommates and my best friend sat me down, however, I knew what they wanted to talk about.

To call the way I ate a "habit" was to make a huge understatement. In short, I was taking turns starving myself and purging whatever I ate. I kept it a secret because I was ashamed. I knew logically that I had an eating disorder, yet I convinced myself that it was all under my control and I could stop what I was doing to my body whenever I wanted to. I knew there was something wrong with what I was doing, and I fully believed it was my fault. I, who had always strived to please everyone, felt that admitting to a disorder - especially one understood by society as a superficial, shallow disease - would disappoint everyone whom I knew and loved.

The night that my friends, worried for my life, confronted me, I knew very little about eating disorders other than what I got from the media and Wikipedia. From various speakers my high school brought in, I understood there was a small psychological side to these habits - namely, the desire to construct a reality in which one feels in control. I knew, too, the list of side effects caused by the different symptoms of eating disorders. Despite all this, I felt that none of it truly applied to me. Other girls had issues. I worried about other friends I thought were too thin. I, however, was fine.

When I came to Stern College for Women (SCW), I went to the Counseling Center yet was disappointed. I felt that nobody there knew how to deal with anorexia or bulimia, even though they were surrounded by women with the highest risk for developing eating disorders (between the ages of 18 and 24). I needed help and no one was there to provide it. They encouraged me to tell my parents about my "situation" and possibly go into treatment. I was not ready to hear that, so the only result of my meeting was more shame and guilt about my disorder. I assumed I was such a freak that even the Counseling Center could not help me.

A few weeks later, I hit rock bottom. School was suddenly too overwhelming to handle, and I knew I needed help. Six days later I checked in to a center for eating disorders. I was valedictorian, had a great social life, a successful academic life, and was told several times that I was perfect. I never thought I would be that person to

end up in a psychiatric hospital! Yet there I was, sitting in a room with patients who sprawled motionless over couches or sat journaling, coloring and reading.

I am not going to lie - the hospital was a nightmare at first. But going to the hospital was the best thing I could ever have done for myself. I was an inpatient in the hospital for two weeks and an outpatient in a total of eight weeks. Most of this time was spent in intensive therapy and discussion, until I finally discovered the secret to the eating disorder: it has almost nothing to do with eating.

There are several common misconceptions about eating disorders - that it is a shallow preoccupation with body image; that a disorder is a choice, not a true disease; that it affects only women; that all its victims are emaciated, skeletal persons; and that an eating disorder affects only the body, not the mind.

An eating disorder is a psychological disease. Like any other disease of that nature, it is not a choice. I cannot stress that enough. Only 30 to 40 percent of those suffering from eating disorders are able to fully recover. This disease is strong and deadly, killing more victims than any other mental disease. Some estimates put the mortality rate at 20 percent for people suffering from eating disorders. Articles of celebrities with anorexia or bulimia seem to imply that the star chose this superficial disease only in order to lose weight. This view is so damaging to recovery. My doctor refers to eating disorders as "the cancer of the mind." Like cancer, it is not a choice. Like cancer, it kills a large percentage of its victims. And like cancer, the cure is elusive.

Eating disorders can affect anyone. What do you think of when I talk about anorexia? My guess is, a picture of a girl so thin her bones are visible. Yet not only do eating disorders affect both men and women, but some of my sickest friends are technically overweight, despite severely restricting their food intake.

An eating disorder is almost always associated with anorexia, or slow starvation. Yet most victims of an eating disorder suffer from a wide range of symptoms, running a whole gamut of options. Overeating, purging, bingeing, restricting, over-exercising, abusing laxatives and diuretics, and on and on - all of these are signs and symptoms of an eating disorder.

Something I consider so important for people to understand is that an eating disorder can and will take over the victim's life. Many of my friends experienced the same pattern I did: had an eat-

ing disorder and life was fine, until suddenly nothing was fine and everything collapsed. This is because an eating disorder is a façade. Eating disorder patients are excellent at pretending and lying. We fake being happy, we pretend to have a good time with friends when in reality all we can think about is food or how we look. While I started out removing sweets from my diet to lose some weight, as my disease progressed, I became someone so entirely absorbed by my disorder that I couldn't stop thinking about the last time I ate, the next time I would let myself eat, how I could purge next. All my thoughts revolved around my eating disorder, so much so that I couldn't focus on anything else. I would skip class if I felt too fat. I would miss out on social events because I needed to exercise. My life became my eating disorder.

Despite the fact that my mind was obsessed with my body, once in treatment I was able to discover one of the least-known facts about eating disorders: an eating disorder becomes an addiction like any other. Like a drug, restricting food can give one a 'high' so one can feel a false sense of happiness or security. When I was anxious, I would binge or purge and my fears would temporarily dissolve. Like an addiction, the more I used it, the more I needed it, until I was purging upwards of three times a day. Another reason an eating disorder is so addicting is because it numbs emotions. I was at a point where if my school friend would say, "I'm so sad," I would feel envious, because I could no longer feel sadness.

After my friends intervened, I tried solving my own problem. I managed to go three weeks before I caved and fell back into the vicious cycle. During those three weeks my anxiety was so bad that daily life became torture. The smallest incident would send me into waves of panic attacks. The eating disorder calmed me and kept me functioning - until it broke me.

People with certain characteristics have a higher risk of developing an eating disorder; for example, the type-A personality, the perfectionist, overachiever, control freak—whatever your call it - is at a higher risk. An eating disorder provides a false sense of control, even as the disease is controlling you. Victims of eating disorders tend to be the brightest and most successful students, not, as is stereotyped, shallow or stupid women.

Furthermore, the disorder is not selfish, as many think. Those who suffer from eating disorders are among the most compassionate, giving people. In fact, one of

the biggest problems of an eating disorder is trying to fix everyone else's problems instead of focusing on yourself. For example, in the weeks before I left school, I spent almost all my free time helping support my friends who had just been through big breakups and spent almost no time worrying about my own emotional health. The drive to succeed and please, the need to make everyone happy, makes it too difficult to worry about small details like your own happiness and health.

These days, thank God, I am doing well. I have not acted on an eating disorder symptom in over six months, whereas once I could not imagine going a week without it. I no longer pressure myself and I allow myself to make mistakes. I am happy on every level, not just on the outside, for others to see. I find joy in small things, like having a Twix bar without feeling guilty, or eating my first donut in ten years. The simple things in life, like enjoying a movie with friends or being able to focus on one task at a time, were impossible before and have finally become accessible to me.

So many women and men live with the burden of a secret eating disorder, and while they slowly kill their bodies and their souls, they are too afraid or ashamed to come out and get help. Eating disorder victims only want to help others and detest asking for help. If you know someone who may have an eating disorder, approach them gently. They are not trying to lie to you, but they cannot help it. If you think you have an eating disorder, or at the very least disordered eating—a lesser version of the disorder which is more easily treated—find someone you can trust. It is the scariest thing in the world, but it saved my life and I regret nothing. You can get rid of your eating disorder once and for all. You can be "normal" too. I met the strongest people I know in that hospital, and the course of treatment only made them stronger.

Emotional injuries cut deeper than physical ones, yet are so much easier to hide. It took me over two months to fully understand my own disease, but it is my dream, and goal in this article, to abolish some of the most common misconceptions and stereotypes of eating disorders. I hope I have given you a sense of how incredibly destructive the disease is to both body and soul, and how getting help - or getting others to get help - could literally be an act of *hatzalas nefashos* (saving the life of a fellow Jew).

For questions or comment addressed to the author of this article, please email overcomingED@gmail.com.

A New Spin on Chanukah

'Dreidel-Palooza'
Attempts to Break
Guinness World
Record, Raise
Scholarship Funds
on Nov. 30

YU News

Will it be the Chanukah "miracle" on 184th St?

On Tuesday, November 30 at 6:30 p.m. - the night before Chanukah - hundreds of students at Yeshiva University (YU) participate in what is being dubbed "Dreidel-Palooza" to try to break the Guinness World Record for the most people spinning dreidels (a four-sided spinning top) at one time.

Their efforts come with a different, but important, spin: they will not try to win chocolate covered Chanukah coins, but will work to raise real "gelt" for undergraduate student scholarships.

"We're looking to fill the Max Stern Athletic Center with hundreds of students and alumni, faculty and staff, friends and neighbors," said Fiona Guedalia, an event organizer and co-president of Students Helping Students, a student-run organization that raises money for undergraduate scholarships. "This promises to be a fun, exciting and memorable event. Hopefully, all our spins will come out 'Gimmels' so everyone comes out a winner—especially those who can benefit from the scholarship money we are able to raise."

The current world record for most dreidels spun simultaneously is 541, set at an event at Temple Emanuel in Cherry Hill, NJ in 2005.

Dreidel-Palooza is free and open to the public and will include music, food, giveaways and other festivities. Doors open at 6:30 p.m. at the Max Stern Athletic Center, Amsterdam Ave. at 184th St. For more information on the event, visit www.facebook.com/dreidelpalooza. Dreidel-Palooza is sponsored in part by student organizations, including YCSA, TAC, SCWSC, SOY and SSSBSC

FEATURES

The YouTube Craze

Simi Lampert

Have you heard of KT?

If you have, you must have seen "YU Boys Will Be Stern Girls," part of the wave of YouTube productions about life at Yeshiva University (YU). The recent phenomenon, which exposes students and stereotypes in an intriguing visual experience, has given the YU community some fleeting minutes of YouTube fame.

Gary Brotsma, a 24-year-old internationally recognized figure who hails from Saddle Brook, NJ, appeared in Geico commercials, the CBS show NCIS, South Park, and a long list of other media. However, until late 2004, he was virtually unknown.

Brotsma became an instant Internet celebrity when he posted a 98-second-long clip of himself lip-synching to the Moldovan band O-Zone's song "Dragostea din tei," now commonly known as "Numa Numa." According to estimates, by now this video has been viewed over 700,000,000 times worldwide, and a single version of it on YouTube has over 38 million hits.

So relatively speaking, the 5-minute, 29-second long "YU Boys Will Be Stern Girls" amassed a modest audience: 34,606 hits. Then again, only a tiny portion (the YU community) of a teeny population (Jews in America) can relate to this particular recording, and it was only posted online four months ago.

The clip is a spoof of a comedy sketch team Harvard Sailing Team's routine "Boys Will Be Girls." Whereas the original "Boys Will Be Girls" is meant to poke fun at the way girls stereotypically behave and speak, the YU version, directed by Uri Westrich, is customized to young Modern Orthodox women. Specifically, the video is a slightly exaggerated depiction of how girls at Stern College for Women (SCW) are typecast.

The YU Maccabeats' music video "One Day" was posted on YouTube

six months ago, and has already accumulated almost 84,000 views. This video, also directed by Uri Westrich, was produced in accompaniment with the Maccabeats' debut album release.

The reaction to "One Day" was so positive that Westrich decided to begin his "YU Boys" video with the students sitting around watching the same music video. He said in an interview that he chose to do this partly because "YU Boys" makes a number of jokes about marriage, and the Maccabeats themselves receive recognition among SCW students as eligible bachelors.

Westrich pointed out that, although the video focuses on the female hope to marry, there is no less of an aspiration among the male population at YU.

Danny Hoffman, an actor in "YU Boys" as well as in one of Westrich's earlier YouTube creations "The Job Search," said separately about the exaggerated dialogue referencing dating that he was "extremely surprised when some female friends, after seeing the video, commented that they had witnessed Stern women having almost that exact conversation."

Separate groups of students at SCW made spoofs of both the YU videos. Women responded to "YU Boys Will Be Stern Girls" with "YU Boys Talk A Lot," a clip that has received 5,252 views since its release two days after the men's version came out. Other women of SCW made a "literal music video" rendering of "One Day," and have gotten 8,510 hits.

There are, in fact, other YouTube videos made by Yeshiva College (YC) and SCW students, from "Jewish Single Ladies" (5,327 views) made by SCW for last year's Purim Chagiga, to "Mighty Morphin' YU Rangers: Day of the Rapper Parts 1 and 2" (together: 2415 views) made by YC students. However, none have acquired such

notoriety as the "One Day" and "YU Boys" phenomenon.

Both of these videos, as well as some other YouTube clips, were directed by Westrich. He makes them as a hobby, and says the only reason for making the videos was for fun, as well as having been asked by the Maccabeats to create a music video for "One Day."

An overwhelming population at SCW, according to a random sample of students polled in the Brookdale lounge, will say that they have seen the "YU Boys" video and would describe it as "awesome" and "hysterical," and will admit to seeing it more than once. This author will herself say she has seen it at least 15 times and would probably be able to quote it word for word.

Ironically, seeing as most of the video is mocking the marriage-minded mentality at Stern, one of the comments posted under "YU Boys Will Be Stern Girls" on YouTube reads, "I am a stern girl and I personally would like to know which of these buchurs is single cuz [sic] I would totally date any one of them!!!! u [sic] guys are adorable!" This, though, is not an uncommon sentiment among the women at SCW.

To this female reaction, Hoffman replies "Are Stern girls dying to marry a boy from the video? I didn't know that. Yay for funny guys."

Some of the viewership does find the message of "YU Boys" offensive. An anonymous honors student at SCW says that she is "horrified by the sexism" in the video. She cannot believe that a group of men would so strongly put down women in the leading Jewish university in the world. Additionally, an unnamed biochemistry major says that "the point of Yeshiva University is to enable and ennoble; not disgrace and debase."

YC students did not see the "YU Boys" clip on such a widespread

scale as the SCW students, and also have less enthusiastic reviews. "It's funny," was all one YC student said when asked his opinion of the video, while two others had never even heard of it.

Another YC student, Benny Smith, says that in general he "likes to stay away from YU videos," because aside from the "YU Boys Will Be Stern Girls" video, "every other video hasn't been that good."

Gavi Palanker, a student who attends college in Baltimore, said in an email chat interview that she thinks the video is "AWESOME" and "it captures what the world thinks is the stereotypical stern student, and they did it with a great subtlety."

"One Day" did not engender such passionate responses as "YU Boys," simply because it was not meant to tease but simply to entertain. There is some light self-directed humor incorporated into the music video, but hardly anything that can be understood offensively.

Indeed, "One Day" is more a video that instills a sense of school pride in YU student and alumni viewers. True, a few alumni have remarked fondly that "YU Boys" portrays a SCW they remember, unchanged whether it be five years or 20 years ago, but "One Day" has been unique in inspiring respect and admiration for Maccabeat singers and YU students in general. As one commenter on YouTube puts it, "cool cool cool..." (this single word was repeated 99 times).

However, some female reviewers made statements in response to "One Day" and the talent of the Maccabeats such as, "This is why I want to marry a YU boy!" and "I'm single!! Are they??"

Westrich says that he has heard that the actors in his videos have been recognized in other states, including on the West Coast, simply due to the video.

Westrich also says that he respects the video responses that the women created, and appreciates the creativity they employed in making them. Generally, however, their videos were reviewed by others as "weak" and "not as funny as the boy's videos," amongst a few positive reviews.

Many possible explanations exist as to why the women's videos are not as successful as YC student productions. For one, the SCW videos were only created in reaction to a video and not as original works. Both YC videos were made with the help of professional directing and editing tools, whereas the SCW videos are more home-video style. Furthermore, the SCW responses were made and released almost immediately following the release of the men's videos.

Some suggest that the women are simply "not funny" themselves as opposed to the men, but that seems to be based on opinion rather than fact.

At the very least, the collection of YU videos on YouTube is entertaining. They are certainly an excellent means of distraction when the need to procrastinate arises, not that this author speaks from personal knowledge.

Perhaps the SCW women will produce a staggering work of brilliance and humor to add to YouTube, and hopefully the YU students will continue to impress with their videos. Westrich encourages others to realize their creativity with more YU-centered YouTube videos.

By the way, in case you haven't seen the "YU Boys Will Be Stern Girls" video, KT is knitting therapy: "tots the most flex career for guys who want to balance fam and work!"

Shared on the Shuttle

Edited by Ariella Lipetz and Leah Peyman

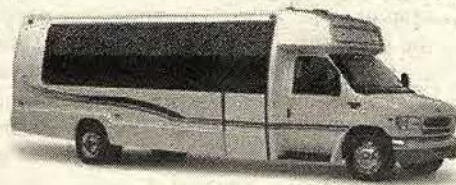
I was once alone on the shuttle with only two other guys. They were sitting in the back, and one of them asks the other, "Do you want to hear a funny story?" Totally listening in on their conversation, I heard him proceed to tell it: "I go into a restaurant and I ask for meat, and the waitress asks, 'How do you want it?' and I go, 'What do you mean?' and she says, 'Well, do you want it rare, medium rare or well done?' and so I go, 'Can't I just have it...done?'" Then he cracks up and goes to his friend, "How hilarious is that story man?"

Anonymous

I was in the YU Caf store, starv-

ing, so my friend suggested I buy kettle-cooked potato chips she got last time she was there. I grabbed the first bag I saw, running to catch our shuttle. As we were waiting for the security guard to come and check our ID's, I couldn't wait anymore. I opened the bag of chips, only to discover that they were salt and vinegar flavor, not the ones I meant to take.

The entire shuttle (75 percent boys) started coughing from the smell of the vinegar. Eventually the shuttle driver couldn't take it anymore. He turned around and yelled,



"First of all, you are not allowed to eat on the shuttle, and second of all, it is rude to eat something that smells like that!" Mortified, I tried to close up the chips, but it was no good; the shuttle driver

spent the entire shuttle ride spraying Lysol and everyone else coughed the whole way down.

Anonymous

As I headed for the back of the shuttle, I saw with this cute boy in the second row. Not thinking twice about it, I continued to my usual seat in the back of the shuttle. Next thing I know, the boy got up from his seat and casually sat down on the opposite end of my empty row! He opened up with a corny shuttle joke, and after exchanging names, conversation was flowing and he seemed

really nice and funny - and did I mention cute? Things seemed to be going well until the driver announced "Brookdale!" I missed my stop. In a rush to get to my TA session, I quickly gave my apologies and then ran to 245 Lex. When I returned to my dorm room, I instinctively went online and did my usual routine: Gmail, JPost, Facebook. On my homepage I saw a new notification: I have just been "poked" by said boy! Any hopes of starting up this relationship all came to a screeching halt.

Anonymous

FEATURES/SPORTS

Survey of Lit and Life with Dr. Ann Peters

Lauren Burstein

Many students can't bear the thought of reading literature, let alone writing about it. But for Dr. Ann Peters, assistant professor of English literature at Stern College for Women (SCW), literature is what makes life more bearable.

"Literature makes you feel connected," says Dr. Peters in an interview. "I can't imagine not having it—living entirely on the surface, living without the mysterious, the unanswerable—all those questions."

Dr. Peters, who grew up in a rural area of Wisconsin, was exposed to literature at an early age. "Growing up, my mother owned a bookstore and I worked there for most of my teenage and college years," she said in an interview. "I was there alone sometimes for an entire day surrounded by books."

After high school, Dr. Peters went on to study at the University of Notre Dame. There she majored in English, minored in history, and considered studying philosophy for a brief period. One of her favorite courses as an undergraduate student, called "The Spiritual Autobiography," was taught by a priest and focused on questions of spirituality—what it is and how it is integrated into daily life.

After college, Dr. Peters moved to New York City, where she spent



time working at a publishing company and eventually began teaching English at a local high school. "I've always known that I wanted to be writing and teaching in some capacity; I knew that I needed to be somehow engaged in the literary life," states Dr. Peters, who did not always plan on being a teacher. "It's not a bad idea for people to explore a few options so that when they make the decision to continue their education, they'll have a sense of what they are missing—both the good and the bad."

Dr. Peters eventually went to study English Literature at the Graduate Center at the City University of New York, where she

wrote her dissertation on 20th century women writers and New York. Shortly after obtaining her Ph.D., Dr. Peters began teaching at SCW, which she considers to be her most interesting job so far. "The students here are really exciting," notes Dr. Peters. "There's a sincerity and an ability to reflect on their experiences in a way that makes sense to me. They are much more present than students I've taught elsewhere, and they are, for the most part, great close readers."

Being a good professor, however, can be a challenging experience when balancing the classroom life with writing and publishing work. "It can be very difficult—wearing two hats," remarks Dr. Peters. "But, it can also work beautifully in certain ways. Nearly everything I've been saying to my composition class this semester applies to what I'm doing at home with my own writing. When they are struggling with a confusing transition, I'm at home doing it too—and it's wonderful to be able to talk about that together. We are a sort of community of writers."

One element about literature that Dr. Peters attempts to bring out in every class is that "there is no right way to read it. For me great literature is what opens itself up to multiple readings. Reading isn't passive, but really creative

and active."

Dr. Peters also tries to emphasize the gratifying experience of writing. "It is just so full of scary places, of little moments when an argument doesn't hold up, when you've lost your voice. But if you can work through them, there's the most rewarding feeling; it's great excitement."

Dr. Peters enjoys teaching the new classes best. "I feel energized when I am engaging in a topic that is a bit unfamiliar. In general, when I teach, I mostly feel very vulnerable. I don't know what is going to happen. I don't know exactly what we'll learn together. There is nothing about the classroom experience that is automatic. It's never the same. I really want my classes to see me less as a teacher than as a skilled reader or editor and to see themselves as writers rather than students."

"As a study," says Peters, "I think we learn the value of empathy. I think that studying literature has made me less caught up in myself. I am not locked away in my own experiences, in my own little life, in my own culture. It's also about language, the way words used in a certain way—and stories told—can wake us up and change the old familiar pathways we follow every day."

And while being a professor of English literature continues to be

a beautiful and wonderful experience for Dr. Peters, she knows that she must be cautious when advising students who wish to pursue similar professional goals. "The truth is that there aren't a lot of tenure-track jobs right now. There weren't when I was looking either. But, I did it anyway. I knew I would gain so much from the experience and I was certain that the PhD would lead me somewhere—if not a teaching position than a breadth of knowledge that could only benefit me in another field. Not everyone, of course, is willing to take this leap of faith. I'd say, if this is your passion, follow it and have a fall back plan."

Currently, Dr. Peters lives in Clinton Hill, Brooklyn with her husband, Andre Theisen, a high school history teacher. Peters notes that the architecture there is beautiful, something that she pays close attention to, considering that her father was an architect. She and her husband also own a house in the Catskills, where, when she visits, she loves to garden. Her travelling between city life and country life has been an impetus for her continued writing. She is currently working on a collection of essays in which she discusses the nostalgia for place.

Sports Quotes of the Month:

"Some people want it to happen, some wish it would happen, others make it happen." -Michael Jordan

"The difference between a successful person and others is not a lack of strength, not a lack of knowledge, but rather a lack of will." -Vince Lombardi



Upcoming Home Game Schedule

Sunday	Monday	Tuesday	Wednesday	Thursday
= Basketball				November 11
14	15	16	17 - 8:00	18
21 - 1:00	22	23	24	25
28	29	30 - 8:00	December 1	2 - 8:00

*For more details and game recaps, visit yumacs.com.

Sports Quotes of the Month:

"Don't measure yourself by what you have accomplished, but by what you should accomplish with your ability." -John Wooden

"Champions aren't made in the gym. Champions are made from something they have deep inside them - a desire, a dream, a vision." -Muhammad Ali

Other news in Yeshiva University athletics:

Cross-Country women Place 4th at HVWAC Championships. ~ ~ Another victory propels women's volleyball into 2nd Place in the HVWAC.

SPORTS

“¿Me Permite jugar al fútbol con ustedes?” - “Can I play soccer with you?”

Meira Lerner

Staying inside on a beautiful day, such as the Thursday after Rosh Hashana, can be dangerous. I became restless and searched for an outlet to release my energy. This outlet could be as simple as tossing a bouncy ball against a wall or as creative as mattress sliding in the hallway. (Note: mattress sliding does not work well in Brookdale because of the carpet. Trust me.) As I said, I never know what will happen when locked up in the middle of New York City on a nice, sunny day.

As you can now understand, I was ecstatic when my friends Yael and Tamar asked if I would like to join them for a short game of soccer in Central Park. As we were leaving Brookdale, another friend, Rachel, decided to cancel plans and join us for the pleasant, healthy walk to the park.

Upon our arrival at the field, we began passing the ball around among the four of us. We were so immersed in the game that we almost did not notice a man, who looked about 25-years-old, standing behind the park fence watching our game. After about 10 minutes, Tamar motioned in his direction. “Looks like we have a fan already,” she said. I laughed but tried to ignore the man and focus on my passing. If I were at a park without a soccer ball, I also would probably be the sketchy person studying all of the surrounding games. The next time I raised my head, however, the man was gone.

A few moments later, I noticed him treading towards us, both reluctance and excitement mixed in his stride. We stopped the ball and gathered to hear what he wanted to say. “Eh, can I play soccer?” he asked, in what was clearly a Spanish accent. Though I had no problem allowing him in the game, I turned to my friends to make sure they would not mind playing with a male teammate. Each girl nodded her head, giving him a sign of consent. He turned around with a big smile on his face and motioned to two other men and one woman, waving them forward. We now had four more players, too many for passing a single ball around but enough for a game.

The man introduced himself as Ivan from Spain and told us that he and his new friends, Pablo from Spain, Mai from Japan, and Manuel from Switzerland had flown to the United States a few days earlier. My friends and I, who hail from Boston, no longer felt like out-of-towners. Ivan, Pablo, Mai and Manuel were in New York for a three-month English language course. After finishing classes at three in the afternoon, they decided to

visit Central Park to relax. Ivan explained that he and his buddies loved soccer but had left their soccer balls at home. After watching us play for about fifteen minutes, they finally worked up the courage to ask us permission to join our game.

Pablo suggested that instead of passing around the ball with such a large group, we should just organize a game. As much fun as we had passing the ball around, nothing compares to an actual game, so we readily agreed. We divided ourselves into two teams, set up two goals with our bags, and began to play.

Somewhere in the middle of the game, two men from Turkey joined in. They too spoke the common language of “Soccer.” One Turkish man spent most of the game taking pictures - that is, until he feared that the ball would accidentally get kicked into his camera. Considering the accuracy of the people with whom we were playing, however, I highly doubted there would be an accident.

There is much discussion over why the United States is not as big of a contender in international soccer as it is in most other professional sports. Some people answer that Americans believe in learning how to play a team game. “Soccer is a team sport. Do not hog the ball; if you are in trouble, pass!” yells almost every soccer coach to beginner players. As idealistic the message these coaches wish to send may be, they are also depriving these young children of mastering their personal touch on the ball. These children do not learn individual skills at the same level as many young children in foreign countries who perfect individual ball handling to succeed in the game.

Yael, Rachel, Tamar and I experienced the truth of these words on that sunny day in Central Park. We met up with three average men, not especially athletic. Yet we were fascinated by their ability to handle the ball in such a comfortable manner. The soccer ball is their best and oldest friend. As members of the Maccabee soccer team, we were able to put up a good fight. The four of us studied the moves of our new friends and managed to get past them and score numerous times during the two hours we played.

We came off the field with an increased love and passion for the game. Love for soccer was the only common language we spoke with Pablo, Ivan, Mai and Manuel. But that single language was enough to provide us with over two hours of fun.

Anu Ratzim V'Heim Ratzim: Since when is Dara Torres Jewish?

Having only a Jewish father, Dara Torres was not born Jewish. Yet refusing to do anything halfheartedly, Torres, an international swimmer and Olympic gold medalist, officially converted to Judaism before marrying her second husband, Israeli surgeon Itzhak Shasha. Though Torres and Shasha are now divorced, Torres still very much identifies with Judaism.

A Brief Biography

For many Boston baseball fanatics, it does not matter if the Red Sox are in second-to-last place as long as the New York Yankees are in last place. Behold the mindset of a competitor: more important than a personal performance is how it compares to the performances of others. Yet, there is competition, and then there is Dara Torres.

Torres always hated losing. Once, when Torres was in a two-lap swim race as a young girl, she turned around in the middle of swimming a lap in order to reach the finish line before her teammates. Though her intense desire to win got her disqualified from this particular race, it propelled her to a level of Olympic fame on par with Michael Phelps.

At age 14 Torres broke the world record in an international 50-meter freestyle swim race. “Someone told me I was the fastest in the world, and I thought, O.K., that’s neat,” commented Torres after the race. She cared more about crossing that finish line ahead of her competition than the overall implications of her time. When Torres competes, nothing exists but that one mo-

After the game, we all collapsed on the grass in exhaustion. We discussed life in New York City and the sights these international friends needed to visit. Around seven in the evening, we decided to head back to school so as to return in time for a student council event. After explaining the event to our newfound friends, they quickly jumped up and said they would accompany us. Attempting to stifle our snickering, we explained that we attended an all-girls’ school. Manuel, who had blonde hair down to his shoulders, piped up that he just needed to borrow a skirt to fit in. We retorted that he also had to lose the blonde hair, blue eyes, and the height.

The boys, curious, asked us why we chose to attend an all-girls’ college. We explained that we are Jewish and appreciate the environment and education offered at Stern College for Women. Except for Ivan who had had one Jewish

ment in time.

Soon after her world-record-breaking performance, Torres began training for the 1984 Summer Olympics in Los Angeles, CA. Most athletes remain in peak form for about 10 years; this limited optimal performance time range is due to both biological processes and the need for a less rigorous lifestyle. But Torres defied the normal biological aging. In 2006, at the age of 39, Torres broke a world record just three weeks after giving birth. Thus, it comes as no surprise that at the 2008 Beijing summer games the world witnessed Torres, at the “old” age of 41, compete in her fifth Olympics. Torres has made a splash by medaling 12 times throughout these five games, making her the second most decorated athlete in United States Olympic history.

Torres puts her full energy and focus on everything she does. For example, in between Olympic games, Torres decided to enter the Toyota Grand Prix of Long Beach car race. She proceeded to become the first woman ever to win that car race. As Torres herself explained, “I’m so freaking competitive it’s unbelievable.”

While some may argue that Torres’ competitiveness is not healthy, it is possible to learn the following lesson from her lifestyle: getting to the top is about expecting great things from oneself, applying all physical and mental forces, and ignoring critics and naysayers.

By pursuing dreams with great fervor, one may not win 12 Olympic medals, yet the effort is still worthwhile since it brings a person closer to their potential.

classmate back home, Pablo, Mai and Manuel had never met a Jew before. They asked us a few questions about our lifestyle and were pleasantly surprised by our answers.

We ended up having a long discussion about building the mosque by the location of the Twin Towers. Much to our surprise, Ivan, Mai, Pablo and Manuel expressed concern that the Muslims were following an old pattern of building a mosque to claim a location conquered by a terrorist attack, as they had done in Spain, Ivan’s home, years ago.

That day, not only had we shown Ivan, Mai, Pablo and Manuel that girls in the United States can play soccer - predominantly a male sport elsewhere in the world - but thanks to soccer, we also taught them about Judaism. Soccer is the language that bonds us to these individuals, and to many others like them around the world.

The Maccabees’ Secret Weapon

Dena Shayne,

Volleyball Team Captain

“We’ve got *ruach*, yes we do! We’ve got *ruach*, how about YU?”

Orthodox Jews across the globe have grown up shouting this cheer at all semi-competitive events, such as school color wars. Why, then, are the women of Stern College so silent when it comes to their own sport teams?

The mascot of the YU teams is the Maccabee. To echo the YU athletics website: “The Maccabees were a band of Jewish freedom fighters that liberated the land of Israel from the Seleucid Empire.” The Maccabees are a symbol of perseverance, a reminder that we can overcome any obstacles we face. Indeed, Yeshiva athletes take this message to heart. We always try our hardest. Despite the odds, which are often unfavorable, we never give up. Yet there is one obstacle even the Maccabees cannot overcome: lack of support from the student body.

As captain of the Stern volleyball team, I have traveled to numerous colleges to face their teams on the volleyball court. The bleachers are always overflowing with cheering fans who attend each match to support their friends. When I walk into our home gym - the gym at Baruch College on 24th Street and Lexington Avenue - my hopeful heart drops when I see the rows of empty seats.

When players feel down in a game, it is the fans who raise them up. When players make mistakes, it is the fans’ presence that tells them to lift up their heads. Knowing that the whole school stands behind a team is an empowering feeling that provides the motivation to continue. And *that* is what sports are all about.

Sports are the adrenaline rushes you experience when the other team gains control of the ball. Sports are the bursts of energy you find ten minutes after you are about to collapse. Sports are the hoarse throats you get after screaming at the top of your lungs for your team. And, more importantly, sports are about our school uniting as a family.

It is time that we, the women of Stern College, take pride in all our athletic teams and start giving them our support!

- Dena Shayne, Volleyball

ARTS AND CULTURE

Welcome to Murray Hill

Gila Yarmush

On October 6, the Stern College for Women (SCW) History Club held its inaugural event of the year: a walking tour of Murray Hill led by Professor John Kriskiewicz. The tour began in the lobby of Stanton Hall, where Professor Kriskiewicz enlightened tour attendees about the neighborhood around SCW - Murray Hill. He explained that in the late 1700s, when Manhattan was blanketed in farmland, the area presently known as Murray Hill was owned by an aristocratic family whose surname was Murray, and thus the neighborhood was named after them.

Although the Murray family was loyal to the Crown of England, Professor Kriskiewicz informed the group that Mrs. Murray, the matriarch of the Murray clan, actually sympathized with the Patriot cause. In fact, she helped General George Washington of the Patriot militia escape from the British Redcoats.



Gila Yarmush
Brownstone house at Lexington Ave and 35th St

Once outside on the streets of Manhattan, Professor Kriskiewicz spoke about the history of Murray Hill as well as the neighborhood's iconic architecture. Professor Kriskiewicz pointed out that despite its seemingly level avenues and streets, Manhattan is a hilly island. He explained that the buildings on Lexington, Park, and Madison Avenues are higher in elevation and more extravagant than those on First and Second Avenues. The aristocracy built the raised, more lavish houses in the 1800s, while the houses closer to the East River were erected for the lower class.

Continuing the tour, Professor Kriskiewicz explained the difference between brownstone houses and row houses surrounding the Murray Hill area. A brownstone house's body is comprised of brick or other material, while the front of the building is made of brownstone itself. Row houses - narrower structures built adjoining each other - are not made of brownstone, yet some may have just their front piece made of brownstone. Therefore, row houses can also be brownstones, but brownstones can never be row houses.

Professor Kriskiewicz also shed light on the namesakes of two familiar avenues in the neighborhood: Lexington and Madison. Unsurprisingly, both avenues were named for historical reasons. Lexington Avenue is named after the famous Battle of Lexington and Concord that took place in Massachusetts on April 19, 1775 - the battle where the "shot heard round the world" was sounded and which began the American Revolution. Madison Avenue is named after the fourth President of the United States and Founding Father, James Madison. Lexington and Madison Avenues were constructed later than Avenues First through Fifth, and increased the number of north and south streets to effectively decrease Manhattan congestion. This clarifies why Park Avenue was once known as Fourth Avenue.

For those readers who are 36th Street dorm dwellers, here is an opportunity to learn about your neighboring homes: stand at the entrance of the dormitory building and glance across the street to where a black gate is visible.

Beyond this gate lies an alley. The houses lining this alley were actually converted into homes from a 19th century stable where the wealthy housed their horses. The stables were deliberately built apart from the abodes of the upper class so that they would not have to live near smelly noisy animals. When aristocrats required a horse from the stable, they sent a servant to fetch it.

The tour concluded at a former Tiffany & Co. building at Fifth Avenue and 37th Street. Charles Lewis Tiffany founded the renowned Tiffany & Co. in 1837, and had his original store at 259 Broadway. Interestingly, the company changed locations multiple times to follow the northward migration of the affluent class in Manhattan to maintain its wealthy clientele.

It is clear that Murray Hill is full of rich and fascinating history. One can only imagine the wealth of historical information that exists within the entire island of Manhattan just waiting for students to discover. Perhaps the next time an SCW student walks down the streets of New York City, on the way to class or any other location, she will take a moment to recognize and appreciate the depth of the wondrous history surrounding her.

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Gila Yarmush
Row houses on 36th street between Lexington and 3rd Avenues.

OTHER WAYS TO SELL STERN PARAPHERNALIA

By Atalia & Sari

(BESIDES THE CAFETERIA PASTRY SHELVES) :

From the salad bar...

What should I get? Salad or sweatpants?

Definitely sweatpants, cuz it weighs less on the scale!

From coffee machines...

Help make a greener planet! Purchasing a Y.U. mug and filling up your coffee with it reduces Y.U.'s carbon footprint by 300%*

* A gross exaggeration

From the utensil dispensers...

Hey! Where are the paper bags?

Forks Spoons T-Shirts

Gone! Stern is trying to get rid of the totes from open house!

ARTS AND CULTURE

'Eat Pray Love': Deep Thinkers,
Eat Your Hearts Out

Reviewed by Devorah Isenberg

"Eat Pray Love," the cinematic rendition of Elizabeth Gilbert's memoir about her spiritual and personal journey, has the potential to rise above the ordinary romantic comedy. Ryan Murphy, most recently known for the sharp dialogue and camp sensibilities in his hit musical sensation "Glee," wrote and directed the movie, which is set against the exotic scenery of Europe and Asia.

Julia Roberts stars as Liz, an attractive forty-something travel writer who is married and seemingly has nothing wrong with her life, abruptly finds her marriage stifling wakes up her husband in middle of the night to tell him she no longer wants to be married. She then falls into a rebound relationship with David Piccolo, played by James Franco, a sleepy-eyed man with a penchant for Eastern religions.

Finally, frustrated more by her own personal malaise than with either man, Liz decides to go on a yearlong trip to rediscover herself: first to Italy, to eat; to India, to pray; and then to Bali, to discover balance. The earnestness and sincerity of Roberts' skillful delivery successfully tempers the inherent selfishness of her character.

From that point on the movie takes an enjoyable turn into a whirlwind travelogue of sights and sounds. Liz rents a large, ramshackle apartment from a charmingly old-fashioned woman in Italy, and along with some newfound friends, proceeds to indulge in Italy's culinary delights. Moments of fun are interspersed with drool-worthy images of steaming pasta and deep red wine. Liz giggles as she uncharacteristically downs an entire pizza dripping in mozzarella cheese, embracing her emerging waistline by simply buying new jeans. It is an enviable concept, though a bit unrealistic - viewers know what the aftereffects of overdosing on pizza and pasta look like, and it is not a slender Julia Roberts.

The film certainly covers the first element boasted in its title - eating - but it does not cover the praying and loving aspects adequately. Liz's time in the Indian ashram is mainly spent trying to pretend she is not bored by the Indian prayers, as well as her feeble attempts to master the art of meditation. There is hardly a trace of spirituality or religion to be found in the film.

Seemingly, the only element that Liz's time in the India actually adds to the film is the opportunity to model an Indian-inspired wardrobe of colorful silk tunics. Liz

does manage to befriend a fellow American traveler (Richard Jenkins), who, unlike her, is engaged in a sincere spiritual journey as he recovers from a genuinely traumatic life. She also encounters a young girl being forced into an arranged marriage. Unsurprisingly, neither of these people, nor the crowds of beggar children that surround Liz's taxi when she first arrives in India, successfully help Liz to recognize that despite her longwinded search for self-fulfillment, she is not necessarily the one who is suffering.

Finally Liz arrives in Bali to revisit a medicine man she had met years earlier, and to find the perfect balance between indulgence and spirituality. Almost immediately, she meets the handsome and charming Felipe (Javier Bardem), and it is then that any lingering hope of "Eat Pray Love" not being a traditional romantic comedy effectively dies.

Though Liz initially resists Felipe, reminding herself that her journey is about personal fulfillment and not a relationship, she soon falls prey to Felipe's boldness and appealing accent. After a yearlong journey around the world in order to define herself outside of the context of a man, Liz simply finds a new, better-looking man with whom to run off into the sunset. A happy ending, to be sure, but not quite the transformation the audience might have expected.

At the very beginning of the movie, while writing a travel story about Bali, Liz meets Ketut, an old medicine man. He reads Liz's palm and tells her that she will live a long life, have two marriages, and come back to him, at which point Ketut will teach Liz everything he knows. It sounds mystical, deep and even prophetic—everything the film "Eat Pray Love" promises to be.

Toward the end of her journey, Liz does indeed return to Ketut, eager to learn his secrets of life. Instead, Liz finds Ketut reading the palms of several other women just like her - bored American women of a certain age and income bracket - and giving each of them the very same fortune he gave to her a year earlier. Somehow, realizing Ketut is a fraud does not prevent Liz from returning to him; there is a certain endearing charm in his wizened face and toothless grin. The movie itself is a little like Ketut - what first appears to be something more turns out to be a fraud, but a fraud that the audience may find to be charming and fun to see.

'In the Shadow of the Cypress' by Thomas Steinbeck

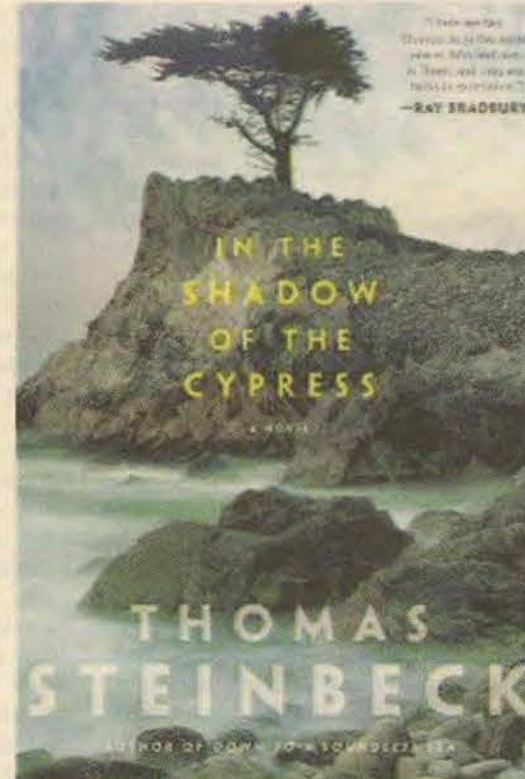
Reviewed by Leora Stroh

Talk about stepping into some pretty big shoes.

Thomas Steinbeck, the son of literary giant John Steinbeck, made his writing debut this year with his novel "In the Shadow of the Cypress." The book takes place over a span of 100 years, beginning in 1906, when a brutal storm uproots an old cypress tree in China Point, CA, revealing two heretofore hidden ancient Chinese artifacts. Charles Lucas, a marine-biology student at Stanford University, finds them a century later and shows them to Dr. Charles Gilbert, a Stanford professor who lives nearby and becomes invested in their meaning and future. Dr. Gilbert discovers that these treasures can drastically change historical records by proving that the Chinese landed in America before the European explorers.

The novel is both well written and well researched. Taking a cue from his father's love of California's rich history, Thomas Steinbeck depicts the beauty of California's early Chinese immigrant life and culture. The novel is divided into three

parts, each narrated by a different character. Steinbeck successfully gives each character a unique



style, voice and syntax in an effort to make the distinctions between them authentic.

An interesting feature of this treasure-hunting novel is the lack

of a 'villain' or 'opponent' who tries to thwart Lucas in his attempt to uncover the artifacts. Thus, the last third of the plot rolls steadily without any hold-ups or frustrations, which is unusual for a book of this genre.

While the plot was textured and layered well, the ending came about rather abruptly and rushed. It clashes with the rest of the book with its lack of action and character development. It seems that Steinbeck may have been more interested in tying up each character's story with a happy ending than actually delivering an intellectually satisfying climax.

Thus, Thomas Steinbeck's debut novel is a vivid and gripping historical novel about the Chinese immigrant community in 20th century California while not fully delivering a satisfactory ending. Yet Steinbeck makes this book worthy of reading through his detailed historical information and his wonderful character development.

Around NYC

Have some extra time between classes? Looking for a change in routine? Check out our recommendations for fun activities this month!

Monday, November 15, 2010, 7:30 PM

The Jewish-Iranian Immigrant Experience: At the Threshold of Two Worlds
The 92nd Street Y

1395 Lexington Avenue, New York, NY 10128. (212) 415-5500

Visit www.92y.org for pricing and to register.

Note: Registration is required for this program.

Ongoing through January 10, 2011

IMAX Movie Screening: Hubble

Lefrak Theatre

American Museum of Natural History

Central Park West at 79th Street, New York, NY 10024. (212) 769-5100

Visit www.amnh.org for Museum hours and ticket information

Note: Students with valid ID pay a reduced ticket price.

Ongoing through February 27, 2011

Citi Pond Ice-skating at Bryant Park

Lefrak Theatre

Between 40th and 42nd streets & Fifth and Sixth Avenues

Visit www.bryantpark.org for skating hours and skate rental prices

Note: General admission to the rink is free.

Ongoing through Sunday, April 3, 2011

The Roman Mosaic from Lod, Israel

John A. and Carole O. Moran Gallery, Greek and Roman Galleries, 1st floor

The Metropolitan Museum of Art

1000 Fifth Avenue, New York, NY 10028. (212)535-7710

Visit www.metmuseum.org for Museum hours.

ARTS AND CULTURE

Tiger on the Loose

Lauren Burstein

The blend of precise, sarcastic comedy with a perverse and dramatic story arch has become a common modern phenomenon. Take "Little Miss Sunshine," for example: a cute but awkward nine-year-old wants to enter a beauty pageant. Members of her family, who also happen to be dealing with thoughts of suicide, anger and the like, accompany her. Oh, yes, and her grandfather dies. In their family van.

"Tigers Be Still," a new play written by Kim Rosenstock and directed by Sam Gold, demonstrates this comic phenomenon. Sherry (Halley Feifer), a 24-year-old woman dealing with depression, gets out of bed for the first time in months to begin her newly acquired position as an art teacher at a local high school. Sherry's sister, Grace (Natasha Lyonne), does not feel as lucky. She remains in a half-drunken state in the home that she shares with Sherry and their mother after her fiancé leaves her for another woman. The play also features Zack (John Margo), a teenage boy dealing with the repercussions of his mother's death, and his father, Joseph (Reed Birney), a high school principal who has hired Sherry to work as both a teacher and as an art therapist for his son. The story takes place in the present day in a suburban town where a tiger has escaped from the zoo and is lurking around the community.

The set is brilliantly designed to transform from house to house, room to room, and indoors to outdoors. The audience members are supposed to feel as if they are sitting in the physical space where Sherry's television would be. When the actors switch channels they point the remote control at the audience, suggesting that while the audience members are watching the play, the characters are watching them in turn.

Sherry's verbalized thought processes further engages the audience. "This is the story about how I began my new job," she pronounces right from the beginning, speaking directly to the audience. Later, however she says, "This is the story about why my father left me? No. That's not it."

The play begs this exact question: What is the story about? Four sad people whose lives are intertwined? How can feelings of sadness that once penetrated life suddenly disappear? How can people need other people, but most of all need themselves?

In one of the most brilliantly acted scenes, Sherry and Zack argue about whether or not to continue the art therapy sessions. Sherry, afraid of losing her job, insists that he continue to come. Zack, however, wants to quit and be left alone.

"But I need you, Zack," pleads

Sherry, completely serious. "You what?" asks Zack. "Now that is pretty messed up—a *needy* therapist!" Indeed, Sherry needs Zack to feel happy and secure. But he also needs her in order to feel anything, even just a bit of pain and a touch of happiness.

The tiger acts as a manifestation of the characters' fears. In one scene, Joseph reprimands Sherry for taking her class on a field trip to the pond, which is dangerous because the tiger could be hiding there.

"But I don't even think about the tiger," Sherry defends herself. "I forgot about it." Joseph replies, "Yeah, well you forget about it now, until it jumps right in front of you!" This interaction hints that people sometimes forget about their fears until they "jump in front" of them.

The tiger also adds an element of absurdity to the play. The audience can relate well to a story that portrays awkward conversations and an array of emotional states, but a tiger on the loose makes the play less relatable. It is something different, something weird.

Ultimately, "Tigers Be Still," now playing at Roundabout Underground Theater in Midtown Manhattan, is not a story that merely reflects about life, but rather a story that talks to life. When people see this play, they will laugh. They will feel sadness. They will enjoy brilliant acting and stage direction. They will be intrigued by set design. They will think. And then, when it's over, they will wonder what it is all about.

That is, if people believe it is about anything at all.



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SCIENCE AND HEALTH

Somewhere Over the Rainbow, Waves of Light

Avigail Soloveichik

Is a bright red balloon in a pitch-black room still considered red? Chemists have explored this dilemma and others related to the complex connection between science and the human perception of color. Their research has yielded scintillating discoveries, changing the conventional way people think about color.

In 1864, James Clerk Maxwell realized that radiation is composed of waves of electric and magnetic fields. The electromagnetic spectrum, as the range of radiation was subsequently named, includes visible light as well as other famous forms of radiation such as X-rays, microwaves and UV-rays. The visible spectrum is comprised of the wavelengths ranging roughly from 400 to 700 nanometers. An object can reflect, absorb, or transmit visible light; the object is white if it fully reflects, black if it fully absorbs, colorless if it fully transmits, and colored if it reflects only certain wavelengths. Human eyes observe the colors that are reflected.

In a dark room, there is no visible light for an object to reflect. Does one define color by the reality of the present situation or by the wavelengths an object would reflect if light were present? Scientists and philosophers alike have not yet found a satisfactory answer to this question. Yet through similar inquiries, researchers brought chemistry's role to light in other practical areas.

Entire laboratories, museums and conferences deal exclusively with the science of color. Examples include the Munsell Color Laboratory in Rochester, NY; the American Chemical Society spring national meeting in March 1999; and the SDC Colour Experience, formerly the SDC Colour Museum, in Bradford, England. Chemical color research appears in various disciplines, such as inorganic, physical and organic chemistry, and manifests itself in everyday enjoyments and occupations.

The bright colors of the fireworks that appear every Fourth of July can be traced to atomic structure. Each element has a distinctive line emission spectrum, composed of the wavelengths (or colors) of light emitted when a high electrical voltage is applied to an element in the gas phase at low pressure. Several metals also exhibit this characteristic color in a flame test. When soaked in methanol and cast into the heat of a Bunsen burner flame, sodium, strontium and boron cause the flame to turn orange, red or green, respectively. This procedure produces cheerful firework conflagrations.

Bright colors are not limited to metal atoms but can also be found in organic compounds. In these large, polyatomic organic com-

pounds, color is caused by excessive conjugation - a term that refers to a specific pattern of single and double bonds between carbon atoms. As Carl Graebe and Carl Theodore Liebermann noticed in 1867, and as Otto N. Witt formulated in 1876, the presence of such groups can lend color to a compound.

Molecules can also produce color by fluorescence, or "glowing light," a color phenomenon whereby a molecule absorbs energy from a light source of one wavelength and emits it at a lower energy, or longer, wavelength. This longer wavelength emission is visible as a bright glow. Fluorescence is most noticeable when the object absorbs ultraviolet light and then spontaneously emits light in the visible region. Fluorescence has many important applications. Mineralogists, cell biologists and medical researchers use fluorescent molecules, or fluorophores. Fluorophores may appear in such common items as golf balls, postage stamps and fluorescent light bulbs.

The scientific study of color has significant applications in a variety of creative fields. Two of the more obvious uses involve textiles and cosmetics. Cosmetics research is filled with the chemistry of color. L'Oreal, for example, has laboratories in France, the United States, Japan and China, and hires employees who specialize in chemistry, biology, medicine, physics and toxicology, among other fields.

Textile chemists study the chemical and physical properties of materials and use this knowledge to maximize function and aesthetics. The American Association of Textile Chemists and Colorists ran a color management workshop in North Carolina on October 20 and 21, 2010 with topics ranging from "Dye Selection for Desired Fastness Requirements" to "Color Communication: Getting Your Message Across."

The chemistry of color is also relevant to the field of art conservation. In the October 2009 issue of "Chemical and Engineering News," William G. Schulz discussed current interest in applying science to art analysis and preservation. Scientists are crucial art museum personnel; in addition to maintaining paintings that naturally fade over time, they use forensics to determine the age of a painting, thereby ascertaining whether it is authentic or not. Some art conservators use these techniques to freelance as private consultants for those acquiring valuable pieces of artwork.

Chemistry is also used in the arts of photography and cinematography. Chemicals were crucial to photographers in the heyday of dark rooms, when people devel-

oped their own black-and-white photographs in a dark room. Although color movies have progressed well past their early beginnings, Technicolor's "three-strip" chemical process for producing color films is still famous, particularly for its masterful use in "The Wizard of Oz."

Scientists explore the relationship between art and science in other, less recognized ways. Several years ago, Princeton University set up an exhibition of images that represent "the art of science." Science as art is the idea that biological materials and images of scientific phenomena can be viewed as artwork. The Princeton exhibit displays the beauty of science found in the day-to-day course of scientific research. This year's first-prize-winning submission depicts the xenon-propellant plume of a

Hall-effect thruster (plasma-accelerator). Another submission, titled "Smile!" resembles a smiley face but actually shows a polymer on a solid silicon surface. Sushobhan Avasthi, who submitted the image, comments that "[t]his image was the result of a failed attempt late one night but it had an uplifting message: Don't lose heart, keep trying AND smiling!"

In addition to functioning as art itself, chemistry can aid man's perception of art. Using chemical studies, researchers try to understand how the human eye and brain coordinate to perceive color in order to better understand color blindness.

This opens up a brilliant range of possibilities for the imaginative scientist. Although color is defined by the reflected wavelength, how do people associate with what

they see? If people could see the x-ray and radio radiation picked up by electronic devices, or if they had the photoreceptors found in certain birds that can view ultraviolet light, what would the world look like? Maybe researchers will one day discover hundreds of new colors, stretching the crayon box to the bursting point.

Avigail Soloveichik is majoring in chemistry and English Literature and is a proud member of the Chemistry Club. She invites you to join in the club's events to learn more about chemistry and color. Join us as we watch *The Wizard of Oz*, learn about food dyes, make things glow in the dark, practice tie-dyeing, visit the Metropolitan Museum of Art, present a colorful magic show and chemistry carnival, and more!

Nutrition Nook

Color Your Calories

Dena Kapetansky

In 2001, *Time* magazine published an article written by Andrea Sachs entitled "Color-Coded Nutrition." Sachs interviews doctors and nutritionists who believe that various pigments in produce provide different health benefits. For example, the blue pigment in blueberries helps protect the brain, and the orange pigment in carrots is converted to Vitamin A, which moistens the eyes, skin and mucous membranes.

A year later, *The New York Times* also printed an article by Jane E. Brody called "The Color of Nutrition: Fruits and Vegetables." Brody found that the latest research in nutrition was calling for people to "colorize" their diets.

The article emphasized the importance of increasing the intake of produce across a broad color spectrum. Dr. Daniel Nadeau, a professor at Tufts Medical School, similarly advises health-conscious eaters to "be drawn to brightly colored fruits and vegetables." The more vibrant the food the better.

Experts say that dieters who count calories or eliminate carbohydrates often miss out on one or more color categories. Dr. David Heber, director of the Center for Human Nutrition at the University of California at Los Angeles, says that even those who try to eat five daily servings of produce, without paying attention to color variation fail to stimulate "the metabolic

pathways of genes in the different organs where fruits and vegetables have their beneficial effects." Dr. Heber divides fruits and vegetables into seven color categories, shown in the chart below.

There are many ways to integrate more color into a daily diet. One easy idea is to create a salad using three or more color groups. Another option is to aim to eat a new or different color group every day; this adds more variety and interest to the diet. Ultimately, by eating from a rainbow of different nutrient-rich foods, one can experience a spectrum of health benefits.

Color	Effects	Examples
Red-Pink	Carotenoid Lycopene protects against prostate cancer, heart, and lung disease.	Tomatoes, grapefruit, watermelon
Red-Purple	Anthocyanins, powerful antioxidants, prevent formation of blood clots, helping the heart.	Red/blue grapes, blueberries, strawberries, beets, eggplant, red cabbage, plums, red wine
Dark Orange	Alpha and Beta Carotene protect the skin against free-radical damage and promotes DNA repair.	Carrots, mangos, cantaloupe, sweet potatoes
Orange-Yellow	Beta Cryptoxanthin supports intracellular communication and prevents heart disease.	Oranges, peaches, papaya
Yellow-Green	Carotenoids Lutein and Zeaxanthin reduce risk of cataracts.	Spinach, collards, corn, peas, avocado, honeydew
Dark Green	Compounds like Sulforaphane, Isocyanate, and Indoles inhibit carcinogens.	Broccoli, kale, bok choy, cabbage
White-Green	Antioxidant flavonoids help ward off cancer.	Garlic, onions, leeks, celery

SCIENCE AND HEALTH

Sleep: The Optimal Tool for Student Success

Naomi Friedman

With midterms still lingering, Stern College for Women (SCW) students are attempting the herculean task of studying. Flashcards, study groups, and other classic study methods are often used to prepare for exams. When these tools are not implemented, though, one may have to resort to what is known as "an all-nighter." Before pulling this emergency study method, however, it might be prudent to think twice. Recent studies indicate that a good night's sleep may be more valuable than previously known, determining the quality of one's everyday functioning.

Sleep is especially imperative for college students, as it affects their ability to retain material. According to *Harvard Women's Health Watch*, sleeping assists the brain in memory consolidation, which allows the brain to commit new information to memory. Scientists are realizing that a good night's sleep can enhance one's ability to learn new information, while sleeplessness can impair that ability. Additionally, studies have shown that sleep is connected to overall body function and the strength of the immune system.

But what exactly is a good night's sleep? The National Sleep Foundation recommends that people sleep between seven and nine hours per night. Yet many individuals, even those who sleep for the advocated number of hours, experience grogginess when they wake up in the morning and feel as if they have not slept a wink.

Experiencing the five different stages of sleep will yield a genuine good night's sleep. The stages fall into two categories: rapid eye movement sleep (REM sleep) and non-rapid eye movement sleep (NREM sleep). NREM sleep comprises the first four stages of the sleep cycle and REM sleep comprises the fifth. Throughout the night, the body cycles through the five stages in specific orders and combinations. Each stage of sleep is characterized by a different brain wave pattern, or a representation of the brain's electrical activity as measured by an electroencephalogram (ECG).

Stage one, the transition between wakefulness and sleep, lasts five to 10 minutes. The brain produces theta waves, which are slower than the brain waves produced while one is awake. The second stage of sleep lasts about 20 minutes and its theta wave pattern contains points of high-frequency rhythmic brain wave activity called sleep spindles. It is also the point at which a sleeper's heart rate starts to decrease.

The third stage is the transitional period between the lighter sleep stages and the deeper sleep

of stage four. During stage three, the brain starts producing delta waves, even slower wave patterns than the earlier theta waves. The brain continues to produce these waves as it enters stage four, which is known as delta sleep because of the abundance of delta waves. Stage four is the deepest stage of sleep, and it lasts for about thirty minutes. During all four stages of NREM sleep, the body repairs tissue, builds muscles and bones, and may repair the immune system.

The last stage of the sleep cycle is known as REM sleep. As one would expect from its name, it is characterized by an increase in eye movement, but it is also a point of increased respiration and heart rate as well as intense dreaming. This stage is also known as paradoxical sleep because as the brain becomes more active, the voluntary muscular system becomes paralyzed. A person enters REM sleep about 90 minutes after he or she falls asleep.

The sleep cycle gets its name because the body repeats the five stages in a specific pattern. After stage four, stage three and then stage two are repeated before REM sleep. Once it finishes the first REM sleep, the body continues with stages two through four, moving back and forth between lighter and heavier sleep and entering further periods of REM sleep. During the first sleep cycle, REM may last for only a short amount of time, but as sleep progresses, REM sleep can last for up to an hour. About four or five sleep cycles occur throughout the night, each one lasting around 90 minutes.

The mind requires the sleep cycles, especially REM sleep, to process emotions, experiences and stressors. Sleep is also vital to the advancement of new skills and the processing of acquired knowledge. While the full range of effects of REM sleep is still being studied, it is known that a deficiency of REM sleep can lead to concentration problems. Scientists have found that students who spend long nights cramming may be able to absorb enough knowledge to pass the next day's test, but the majority of the information is neither retained nor stored for long term memory. A lack of REM sleep may contribute to this phenomenon.

So what does all of this mean for students? Getting enough sleep clearly has advantages beyond merely feeling well rested. It can do wonders for learning and memory ability, and may even contribute more to final grades than extra frenetic hours of cramming. Some advice to busy students before midterms: while it takes effort to plan studying ahead of time, maximizing sleep before a test is definitely worth the time.

Poster Competition Winners to Represent SCW in California

Hadassa Klerman

Nearly two dozen Stern College for Women (SCW) students took their places beside colorful foam poster boards for the annual SCW science poster competition on Tuesday, October 12. Tsipora Huisman, Rivkah Rogawski and Kate (Kayla) Rosenblatt were declared the winners, and will represent SCW at the undergraduate student poster session of the American Chemical Society meeting in Anaheim, CA in late March.

"It is very rewarding to see that the students to whom we teach science mature and contribute to the advancement of science by performing basic research," said Dr. Lea Blau, head of the SCW chemistry and biochemistry department, who helped organize the event.

The annual poster competition, sponsored by Yeshiva University (YU), showcases the research experiences of SCW undergraduates in basic science laboratories across the country. Twenty-two students participated this year, making the competition, according to Dr. Harvey Babich, head of SCW's biology department, the largest poster competition ever. Dr. Babich organized the poster competition along with Dr. Blau.

Any student who had performed basic science research was invited to submit and present a poster. Students were also required to submit an abstract for publication in "Women in Science," SCW's in-house science journal.

Despite its competitive nature, the SCW poster competition felt more like an enjoyable exhibition. Tirtza Spiegel, one of the competition participants, called the event a "poster presentation" and described it as an opportunity for students "to educate their peers and strengthen the undergraduate research community at Stern College." Spiegel, a super senior at SCW, is the senior club head of SURGE (Student Undergraduate Research Group Exchange), which

organizes monthly meetings of undergraduate research presentations. Dr. Blau stressed the importance of the educational aspect of the event and the related research experiences, noting that, "the students learn not only science, but also how to present their research to the public."

Biology and chemistry faculty circled the presentation room to judge competitors on their posters, oral presentations, and overall understanding of their research. As Dr. Blau explained, "The quality and clarity of the poster is evaluated, but more importantly, [we evaluate] the familiarity of the student with her research, including background information, theory and techniques." Similarly, Dr. Babich stressed that, "we do not judge the quality of the research project, as that is dependent on the lab in which it was done. We judge whether or not the student understood the project, understood the techniques, how much of the research that was presented was actually done by the student [as opposed to the entire lab]," and if the student understood everything included on her poster.

Students sometimes include data from projects performed in the lab by other people and do not fully understand these experiments. More commonly, students include statistical analyses with which they are not familiar. The general rule for the judges is that if something is included in the poster, the student must both understand and be able to explain it, regardless of whether she had performed the work. This forces students to learn about every aspect of their experiment, honing their research skills and training them to be independent scientists.

Judges were assigned to students based on the relevance of the poster to the faculty member's own research interests or teaching field. Since students often perform

research in SCW laboratories, the faculty members and students were matched so that each judge could evaluate a student's research without a personal connection to the particular project. Many students already knew the faculty members from courses they have taken at SCW.

At the end of the poster competition, one contestant noted that, "it was definitely a great experience to participate." Spiegel described the experience as a chance to "incorporate the creative and passionate aspects of science... [and] enhance my critical thinking skills." Dr. Blau highlighted the "excitement and dedication" she saw of the students toward their research. As students took down their posters that night, most seemed happy and satisfied.

At the end of the evening the judges submitted written scores evaluating the students. The scores from each student's judges were averaged, and the three highest scorers were declared winners. Less than an hour later, students received an email thanking them for their participation and commending them on the "high quality of the research" and "students' expertise in their projects."

Huisman did her research at Albert Einstein College of Medicine in the department of cell biology, studying proteins involved in DNA demethylation. Rogawski worked with Dr. Evan Mintzer of SCW's chemistry's department to explore the interaction of lysophosphatidic acid with model membranes. Rosenblatt worked at Memorial Sloan Kettering Cancer Center studying the immune response induced by a protein specific immunotherapy vaccine.

Currently, all 22 colorful posters grace the halls of the Stern science wing to showcase the accomplishments of SCW students in basic science research.

Science Book Short

A Brief and Delightful History

Helen Ayala Unger

"The infinite is a concept so remarkable, so strange, that contemplating it has driven at least two great mathematicians over the edge into insanity."

So begins the first chapter of this month's science pick. Brian Clegg's "A Brief History of Infinity" explores the origin and interpretation of the mathematical concept of the infinite using accessible language and comprehensible mathematical proofs. In addition to narrating the history of infinity's development from Plato to the present-day, the well-researched book explores in-

finity as it relates to set theory and other mathematical conjectures. Finally, Clegg comments on current mathematical research, and how the concept of the infinite has pervaded modern culture.

Although familiarity with mathematical terms is helpful while reading this book, it is clear and concise, offering those without an interest in math an opportunity to enjoy it. Clegg uses a plethora of modern examples to demonstrate his points, and he includes helpful diagrams throughout the book. He does an impressive job of blending

scientific fact, historical account and mathematical proofs in a way that is easy to understand and interesting to read. "A Brief History of Infinity" offers the reader a chance to explore the concept of the infinite through a multifaceted lens.

Helen Ayala Unger is a sophomore at SCW from Cleveland, OH, majoring in biology. She enjoys set theory among an infinite amount of math-related things.

SCIENCE/ISRAEL

How to Break Away from Split Ends

Naamah Plotzker

When the Rambam wrote in his *Sefer Hamitzvos* that it is a *chi-yuv de'Oraisa* (Torah obligation) to dress nicely in order to honor the Shabbos, his intentions were to encourage putting on clean clothes and washing behind the ears. Yet nearly one thousand years later, preparations for Shabbos extend to the blow drying, curling, and straightening of Jewish women's hair. While modern technology affords people the opportunity to look their best on Shabbos, it can take a negative toll on their appearance for the rest of the week by drying out their hair, leaving them with frayed, ugly ends - a

condition known scientifically as *Trichoptilosis*.

Harsh conditions, such as heat from hair styling appliances, wind, cold, poor brushing and dyes wear away the cuticle, the outer protective layer of each strand of hair. The cuticle is made of five to 10 layers of dead cells that lie on top of one another like shingles on a roof, protecting the cortex, the inner layer of the hair. When the cortex is exposed, the coiled fibers of keratin proteins that make it up are no longer fastened together beneath the cuticle's protective coat and begin to unravel and divide, causing a "split end."

The split ends that are caused by unraveling cortical fibers start out looking like small letter "y"s at the very tip of the strand of hair and lengthen along the hair shaft when left untreated. Another type of split end is indicative of a different, but closely related, condition: *Trichorrhexis nodosa* is the formation of thick, whitish dots along a shaft of hair where the cuticle is ruptured, permitting the fibers of the cortex to fray in the middle without splitting the hair completely.

In order to treat split ends, one might be tempted by the hair-care aisle at the drugstore, which fea-

tures products that claim to repair split ends. Though these products may tame split ends temporarily by gluing or sealing the broken strands back together, as soon as they are washed out, the strands will split apart again.

According to hair stylists at Dramatics NYC on 34th Street and Park Avenue Hair Studio on 33rd Street, frequent haircuts are the best bet for eliminating frayed strands. If this sounds too expensive, remember that a small trim every six to eight weeks does not need to cost as much as a regular haircut and blow-out.

A home conditioning remedy,

such as a hot-oil treatment, can help too. Since the oils from the scalp, which lubricate the hair and protect it from damage, do not reach the ends, it makes sense to concentrate the treatment on the ends of the hair since they dry out more easily than the roots.

Hair styling is a part of life that can have both negative and positive outcomes. Split ends can be an annoying problem, but understanding their causes and how to prevent them can be an empowering tool for today's amateur and professional hair stylists.

Israel: America's Strategic Asset

Dina Muskin

In the aftermath of the flotilla incident, journalists and citizens alike slammed Israel as America's "strategic liability." This slanderous description of the historic bond between the United States and Israel caught me somewhat off guard. The facts clearly show that Israel serves America, not as a strategic liability, but as a strategic asset.

Israel stands alone as the only democratic country in a desert of Islamic countries, allowing the U.S. to penetrate the Middle East. Together, the two countries share common enemies and homeland security threats, and together they combat these struggles. Israel shares its cutting edge security and intelligence techniques with America, and provides it with a port of call for troops, aircrafts and ships in times of need.

Iran, the world's greatest nuclear threat, poses danger not only to neighboring Israel, but to America as well. Israel and the U.S. work side by side to thwart Iran's nuclear program and have recently met success in Congress with the passage of the Iran Sanctions Bill this

summer. America has armed Israel with everything it needs should a nuclear Iran become a reality. Israel will be able to defend itself on behalf of America and democracies around the world.

Israel's state-of-the-art technology saved countless American lives on the battlefield. Israel's corner shot gun, emergency bandages, listening pod and Bradley reactive armor tiles, to name just a few, are currently used by the U.S. military, improving the army's precision and ensuring that soldiers return home safely. Pilots from both armies also regularly train together to review intelligence strategies and improve their equipment.

Israeli technology also improves American daily life. The cell phone, voice mail technology and AOL Instant Messenger were all developed in Israel. Israeli medical breakthroughs have boosted Americans' health. An Israeli company developed a compound that repairs mutilated heart muscle after cardiac arrest. Israeli researchers helped develop an injection that

halts cartilage deterioration in the joints. The U.S. recently purchased Israeli technology responsible for boosting the body's response to a vaccine to develop new immunizations to fight influenza and H1N1.

In a world where alliances can change in an instant, one alliance remains steadfast. Israel's support for America is unwavering and has not faltered over the past 62 years. America knows that it has, and will always have, a loyal friend in Israel.

It is clear to all who are politically honest that Israel proves valuable to the United States in multiple areas of interest and concern. These facts are undeniable and one look at them confirms that Israel serves America not as a strategic liability, but on the contrary, as a strategic asset.

Dina is the YUPAC Vice President of Legislative and Political Affairs and the AIPAC campus liaison. To get involved with YUPAC, contact Dina at dmuskin.yupac@gmail.com

The Oscar Accords

Lauren Burstein

For three consecutive years, Israel has received nominations for Best Foreign Language Film at the Academy of Motion Pictures and Sciences. Although it has yet to take home the Oscar for any of its nominations so far (nine in total), Israel might be in the running once again for the latest film, "The Human Resources Manager."

In 2008, Israel was nominated for "Beaufort," a film directed by Joseph Cedar and co-written by Cedar and Ron Leshem. Set in the Beaufort Post in Lebanon, "Beaufort" follows the story of a particular Israeli Defense Force unit stationed there during the South Lebanon conflict. The unit's commander, Liraz Libarati (Oshri Cohen), was the last commander in Beaufort until Israel withdrew from there in 2000.

In 2009, Israel received high praise and an Oscar nomination for the film, "Waltz with Bashir." The director, Ari Folman, set out to rediscover his experience as a soldier in the Israeli Defense Force during the Lebanon War. The film combined elements of documentary, autobiography and surrealism, and was the first animated Israeli feature to receive a nomination.

"Ajami" received an Oscar nomination in 2010. Israeli director Yaron Shani and Palestinian director Scander Copti co-directed the film, which focuses on Ajami, a city in Tel Aviv where Christians and Muslims reside together. "Ajami" follows five stories that depict various aspects of daily life in the inter-faith community.

Interestingly, Israeli films of the 21st century have all depicted major political issues of the time that center around Israeli-Palestinian

conflict. This move is a break from past Israeli film industry trends. Earlier nominations include "Salah Shabati" and "The Policeman," two films that were praised for their comedic strategies and that were satires of typical Israeli life. Political Israeli films have since popularized and developed into their own genre, receiving critical praise and recognition.

"The Human Resources Manager" is another political film that was critically appraised at various international film festivals after its 2010 release. It follows the story of a human resources manager who sets out to protect the reputation of his company after an offensive article is published. Directed by John Riklis and written by Noah Stollman, the film blends tragic circumstances with comedic elements. As Robert Bell noted in his review of the film, "Light absurdity and a series of bizarre characters and events make this quest greater than its intended lesson, broadening the audience beyond the art house to those seeking an off-centre, black comedy."

Indeed, the film promises to exemplify the popular genre of tragic-comedy. Modern films are increasingly blending of two seemingly polar opposites: tragedy and comedy; perhaps the popular theme in "The Human Resources Manager" will entice the Academy to deliver a nomination.

Earlier this month, Israel officially submitted the film for the Foreign Language category. Audiences, however, will have to wait until January 2011 to hear the list of nominees, followed by a ceremony to take place in March.

WANTED:
SANITY, SLEEP, AND NO MORE MIDTERMS

REWARD OF ETERNAL GRATITUDE

WILL BE PAYED BY ANY STERN STUDENT

ISRAEL

Earning for Learning: an Interview with Torah Letzion

Lauren Burstein

Torah Letzion (TLZ), the brainchild of Marc Merrill, a graduate of Yeshiva University (YU) and Daniel Sherman, a senior at Yeshiva College (YC), is an organization that seeks to raise scholarship money for students who wish to study in Israel but cannot because of financial constraints. Sherman speaks with the *Observer's* Lauren Burstein about TLZ and provides information about ways that current students can get involved.

Lauren Burstein: What is Torah Letzion? Can you describe its main prerogative?

Daniel Sherman: TLZ's main objective is to assist men and women who want to learn in Israel and would otherwise not be able to do so. We accomplish this by granting scholarships of up to \$4,000.

LB: How did you come up with the idea to start TLZ?

DS: Marc came up with the idea to begin TLZ when the rosh yeshiva of Yeshivat Lev Hatorah asked him to collect money for a *talmid* (student) to be able to study for *shana bet* (a second year). After assisting this young man in paying for his tuition, he developed an organization to help as many people as possible.

LB: How does TLZ select candidates for scholarships?

DS: There is a committee that interviews the students. We then speak to their principals, rabbis, and Israel guidance counselors. The committee looks at financial realities, passions, commitment to learning and yeshiva or seminary life as the determining factors.



YU Students participate in the Torah Letzion 3 on 3 Basketball Tournament. From left to right: Yoni Bardash, Avi Hoffman, Gavriel Feld, Yisrael Feld, Corey Fuchs, Daniel Sherman and Marc Merrill. Hoffman, Feld and Feld were the winning team.

Last year we granted ten scholarships out of 27 applicants. If the committee isn't sure what to do it consults with [RIETS Rosh Yeshiva] Rabbi Hershel Schachter.

LB: What are the different aspects of TLZ, besides for giving out scholarships?

DS: We also attempt to convince the schools that they should lower their tuition for our students as well. We try to form a partnership with the yeshivot and seminaries to make the dream of studying in Israel a reality for all of our applicants. We also try to inform the

applicants of other Israel scholarships to better enhance their chances to allocate funding for their year in Israel.

LB: What are the fundraising techniques, and has it been hard to get funds for your organization?

DS: We have had an annual raffle for the YU Seforim Sale, which last year raised over \$20,000. Also, a few students from the Sy Syms School of Business, led by Phillip Fay, ran a raffle for an iPod. Most recently we had our first three-on-three basketball tournament.

We also started the Brotherhood

program, which enables benefactors to determine a specific amount they feel comfortable donating on a monthly basis. The YU community has been extremely generous toward TLZ. *ma'aser* (charity donations of 10 percent) accumulated from weddings and summer jobs were also contributed. Last year we raised over \$40,000, most from the student body here at YC. We hope to continue with our successful campaigns.

LB: How did you come up with the name?

DS: Marc Merrill chose it because that's truly our focus - to get as many people as possible to learn Torah in Zion.

LB: Are you involved in peoples' decision processes of which yeshiva or seminary they want to attend? Or do you just provide means for them to go?

DS: In order for a candidate's application to be processed, he or she must first decide upon the institution they wish to attend.

LB: What do you see for the future of TLZ?

DS: We foresee an organization that continues to successfully fundraise and assist financially challenged students to study in Israel for the year. We see continuous growth, and a very successful organization with God's help. We believe that the yeshiva and seminary experience is the single most important educational experience, and we want everyone to be able to have it.

LB: Is there a way for current college students to be involved with Torah Letzion?

DS: Yes! We have a list of committed volunteers and are always looking for more. Whether it's donating, spreading the word about our great cause, or helping volunteer at our events, we can always use the help. We would love more involvement from college students. Since the summer, two YU students have volunteered to help us, and as recently as early October, helped run a very successful three-on-three basketball tournament. The ultimate goal is for recipients of the scholarship to give back to the organization by helping run college wide events once we, ourselves, are no longer in college and have less involvement with the college community.

LB: Where can students, or anyone for that matter, obtain more information about your organization?

DS: Our webpage is Torahletzion.org. We are also on Twitter and have a Facebook group. If anyone has any comments, suggestions, or simply wants to help out, they can contact us by emailing either marc@torahletzion.org or daniel@torahletzion.org.

Julia Strier

While I was eating breakfast at my kitchen table several weeks ago, the cover of *Time* magazine's September 2010 issue caught my eye. It displayed a huge Jewish star under the title, "Why Israel Doesn't Care About Peace."

I immediately lost my appetite. One look at the cover and I knew this was another attempt by the media to launch an unwarranted attack against Israel. In the article, the author, Karl Vick, explains that Israelis do not care about peace anymore because they are preoccupied with their enjoyment of life. He writes that Israelis are "otherwise engaged; they're making money; they're enjoying the rays of late summer...Israelis say they have moved on."

After interviewing a few secular Israelis, Vick comes to the conclusion that Israelis have not a care in the world. According to Vick, one secular Israeli interviewee who sells real estate says that "people

in Israel are indifferent." Vick then explains that all places in Israel proximate different beaches, and the article includes pictures of Israelis casually sitting at cafes and of a soldier lying on the beach. Another interviewee, Tamar Herman, a political scientist, says her compatriots read less and less of the news because they say, "It spoils my day, so I don't want to see it."

Painting this portrait of Israelis as apathetic and indifferent to the peace process is yet another media-created farce and fabrication. Vick presents a carefully crafted generalization of what people in Israel think, interviewing only a select group of Israelis. In doing so, he insinuates that Israelis feel disengaged from the peace process.

How dare he make such a statement? How can he take pictures of soldiers on the beach, relaxing for a moment in the midst of

Peace Not Apart

their military duty, and use that as evidence that Israel has forgotten about peace?

Vick also says there have been "two and a half years without a single suicide bombing on [Israel's] territory." Firstly, while this statement may have been true when it was written, there have since been two attacks on civilians in cars near Hebron in September 2010. Two people were killed and several others were injured, and Hamas unabashedly took the credit.

Furthermore, Vick's statement fails to include that there have been many unprovoked attacks in the past two years, namely the over 500 rockets fired from Gaza into Israel. Just a few months before the two and a half year period that Vick mentions, there were a number of terrorist attacks and suicide bombings. To name a few: in February 2008 a woman was killed and 38 people were wounded at a shopping center in Dimona

by a suicide bomber, and in March 2008 eight students studying at Yeshivat Mercaz Harav in Jerusalem were killed when a terrorist opened fire on them during a holiday celebration. It is hard to believe that their families have forgotten about peace and justice in just two and a half years.

The only reason the number of attacks decreased is because of additional security measures Israel has taken. Every time a citizen goes to the central bus station, they are scrupulously searched. Thus, how can regular civilians forget about the fight for peace when everywhere they go their bags are checked, they are made to walk through metal detectors, and they are asked to show proof of citizenship? How can Israelis forget about the fight for peace when their privacy is invaded every day due to these security measures that burden their lives? How can Israel forget about the fight

for peace when families have sons, daughters, husbands, wives, fathers and mothers in the military, leaving behind loved ones in order to keep their country safe?

The only way Israelis can attempt to lead normal lives is to be pragmatic about their situation and attempt to go on *as if* nothing were wrong. They cannot cower in fear and stay in their houses all day. Embracing daily life is an extremely healthy way to cope with the very real dangers that Israelis face. Struggling with the ups and downs of daily life, such as making a living and enjoying the beach, is a welcome alternative to constantly being traumatized by the daily news.

Accepting the reality of life while acknowledging danger is a balance that is hard to maintain. Perhaps this sheds some light on how Israel has been able to survive until this day, providing them with the resilience to go on.

Aimee Rubenstein

STYLE

Hey There, Four-Eyes

Aimee Rubenstein

Everyone knows that when it comes to prioritizing life, school should always be first on your list. However, when fashion begs every customer walking down 34th Street to peek in and buy, well, everything, prioritizing may have to be a close call.

Stern College for Women (SCW)'s prime location is a tempting site for splurging on accessories other than textbooks. But no need to compromise grades for fashion anymore - being intellectual is the new look. Glasses, usually associated with being smart or brainy, are making students feel



better than ever with glamorous gazes. Rimmed in black, tortoise or red, no look is deemed overrated. The studious crew and the stylish clique meet at a crossroad that pleases everyone in between. Glasses are here to stay - even if

you don't need a prescription. America's not-so-new arche-



type is the nerd. Nerds have taken down American culture ever since adorable Adam Brody stole television stations,

Michael Cera conquered Hollywood cinema, and Mark Zuckerberg created Facebook to meet a friend or two. These nerds made a name for themselves, and it wasn't because

they were bullied. Pioneering the nerd stereotype, they made it cool. Fashion took note, and a new fad exploded: four-eyed fashionistas. Nerds are the new muses, and people will even wear fake frames to fit in.

Students have embraced the craze by leaving their contacts at home, and bringing bold rims to the big city. Bragging about vintage Ray-Bans or snazzy Chanel glasses, students have decided that a pair may work in their favor.

Most people assume that only intellectuals or academics wear glasses, even though statistics prove that a majority of neither dons a pair. How-



ever, they can definitely get you in the mood. As you look more stu-

dious, you may even evolve into being just that. The good news? Stressed-out-and-overworked-



double-majors never looked so good when they walk into an exam donning a pair Tom Ford

glasses. Even better news, old and thrifty glasses may triumph over brand names.



Think your grandmother's hand-me-downs.

Glasses will flatter your face in a way makeup fails to accomplish. An oval-shaped face with balanced proportions can fit with just about any pair of specs; experiment with bold rectangular frames, but nothing that will overpower small features.

Square-shaped faces are angular, so round or oval frames will add contrast to features, especially a pair of cat-eye frames that will create curves. Round-shaped faces should select a sharp angular frame; rectangular frames make round faces appear slimmer. Heart-

shaped faces should feel the love from a variety of shapes such as cat-eye, round or light-colored

pairs. Embrace geometry and get an easy A with these cool specs.

Photos by Aimee Rubenstein

Can you guess the face behind the frames?

Guilty's New Pleasure

Aimee Rubenstein

Bite into the ripest apple of the season, Mint Candy Apple. Embrace your alter ego and be Wicked. Nibble on Chocolate Kisses without feeling one calorie of guilt. This season's fashionista needn't splurge more than 10 dollars to quench her thirst for fashion. Nail polish is the newest guilty pleasure, giving accessories a whole new name - literally.

Whether you prefer OPI or Essie, the nail polish's name is as important as its hue. A tint of pink Ballet Slippers, or shade of Yoga-ta Get This Blue, everybody loves a little color. Not only are painting nails a sleepover staple, it has become a daytime activity. OPI occupies the one thing missing from every outfit, mood. For a date, I would recommend I Pink I Love You, or Pink Before You Leap. For a busy, professional week opt for colors

that show you're in charge, Up Close and Personal or I'm Not Really a Waitress. Whatever the mood or agenda, dive into the fun of

the Stern elevator, I hear girls exchanging names of polish rather than boyfriends. But, why is this a craze?



Three colors intertwine and provide a spectrum of little guilty pleasures.

Aimee Rubenstein

reading the bottom of that color in the rows of rainbow that catches your eye. Packed like a sardine in

closet. Nail polish, on the other hand, can be worn for days on end only receiving more compliments.

Essie sports an \$8.00 nametag, and OPI wears \$8.50. Most accessories cannot be bought for half this price. And not only is this a run for your money, it is permitted to repeat, again and again. When a dress is a great buy, you love it and buy it, but once you wear it it sits in your

However, just make sure no chips are serving as a nail accessory. Chipped nails convey your laziness in up keeping, and people notice. Simply re-apply a clear coat to ensure less chipping, next time. A great color that lasts even longer. Now that is a great buy. Nina Garkavi, alumna of Sy Syms School of Business, intertwines this fad with a business mind; "It's the easiest way, in an economic recession, to stay fashionable." In addition, Garkavi who is immersed in the business world observes that manicured nails on a woman shows "how well mannered, and self-maintained she is."

It's time to grab the latest shade and accompanying name that suits you. The lists of corky names can fill shopping bags of intrigue. After all, who doesn't want someone walking by you on 34th to stop and recognize, OP-I Love This Color!

As seen in SSSB Student Council & Fashion Marketing Club's SCOOP Magazine (March 2010)

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OPINIONS

The Time I Said I was Jealous of a Blackberry

Mouchka Darmon

A friend and I take our breakfast at the cafeteria on a daily basis. Every morning, we arrive early to avoid the endless lines before the coffee machines, and to enjoy 20 luxurious minutes to relax before the day officially begins. Proudly doing it the French way, I drink my tea, eat my toast and use the time to think about what I have to do. I talk to the girls who join us and observe the barely-awake Stern College for Women (SCW) population.

In contrast, my friend does it the Blackberry way. She sits in front of me with her two espressos, cottage cheese, a Blackberry glued to her face.

I confess that the first move I make after dismissing my Blackberry alarm clock is to check my emails. Technology is a blessing as a much as a factor in today's globalized world, and I should probably not complain about it since it allows me to remain connected to my family and friends whom, as an international student, I have left behind.

However, this Blackberry breakfast gives me the feeling that something is wrong. One day, I told one of my friends, without even thinking: "I have a serious issue, I am jealous of a Blackberry." When I realized what I had just said I thought, "It is not the Blackberry that has an issue, Mouchka, it is you." Yet I had expressed a reality to some extent. Technology has redefined the way we interact with others and has changed our capacity to communicate. I will go as far as to say that it has created a parallel world that has become an escape and probably a threat to our most fundamental values.

It is important to understand the goal of technology. During the Industrial Revolution of the 19th century, technology - or rather, industrialization - aimed to increase the means and capacity of production. Occurring right after the European revolutions, the Industrial Revolution marked the official advent of the modern world. It is approximately in this period that Fordism and Toyotism were implemented. Interestingly enough, those two systems are often said to have caused dehumanization, which is famously pictured by Charlie Chaplin. The goal of industrialization was however not to oppress the proletariat but simply to produce more faster and to catalyze the evolution of the world.

Each major invention and new technological period expressed the needs and ways of life of society, and tried to achieve society's ideals. At the time of the Industrial Revolution, the needs were the stabilization and recovery of economy, the way of life was meritocracy (bourgeois society) and the ideal was to become a modern

society that would differentiate itself from the regimes it had just destroyed.

In today's world, it is not a semi-somnolent monarchy that we have to fight but our crazy schedules.

Today we try to embody the famous Nietzschean concept of the *ubermensch*, or superman. However, while Nietzsche's superman creates values to change the world, we produce actions instead of values. We evaluate ourselves in terms of efficiency, productivity, and the quantity of things we are able to do in a day. The modern human being is a multi-tasker and the modern world gave him the ability to feed this tendency.

We are too spoiled by modernity. Whether it is accessing information, cooking, entertaining ourselves or travelling, what would have taken hours or days now requires five minutes of our time. We get so annoyed when we miss the elevator as if those two minutes were crucially important; we suffer from impatience when the wireless has a bad connection; we push people in the street to get wherever we are going faster...in this kind of world, efficiency has reached a whole new level.

Blackberries, Facebook and Twitter primarily allow us to gain a considerable amount of time when building up relationships. We are all athletes of the thumb, and the best thing is that we can "be" with our friends while being on another continent, at work, in class, listening to our mom and even while we are talking to a dozen other people in the same time.

The thing is that when I am talking to a dozen people, I am really talking to zero. When people make the comment, "Ok, I'm all yours," I wonder: what part of you did I have before? The simple fact that we have to say that we are, in a certain way, making an additional effort to be fully listening, as opposed to when we are dividing our attention between a thousand things, is enough to reveal how unused we have become to the simple act of listening. Not hearing. Listening.

Some people have caught on to this trend and are trying to slow it down. The Offlining movement, started by Marc DiMassimo and Eric Yaverbaum, aims to wean American society off their devices. "And we're not anti-technology - on the contrary, we love technology and all it can do for us," write DiMassimo and Yaverbaum on the Offlining website. "But we're only going to enjoy those benefits if we learn to use the Off Button." Offlining has printed several powerful advertisements; one displays a birthday party background with a hand, clearly the father's, in the foreground holding a shiny Blackberry in front of the face of the kid with the birthday hat on. This im-

age asks us a fundamentally crucial question: how has technology redefined our priorities? How has it changed values as important as family? What kind of world does it make us live in? What kind of things does it make us miss?

In his book, "Hamlet's Blackberry," William Powers defines the concept of a "digital life" along with the phenomenon of "digital maximalism" that makes us go from one screen to another in a constant rush. Technology has given us a digital world that completes all other areas of our life. The superman we tend to become needs 700 friends on Facebook. We cannot stand to live through one thing after another; we need everything right now, even if it means we will have to get some of those things superficially. As a result, in the magic digital world where you can be everywhere leaves you with the tiny issue that, in fact, you are not anywhere. The father is not at the birthday of his son because his whole mind is elsewhere, and he is also clearly not at work. We think technology is duplicating us and multiplying our possibilities, but it is really dividing us and lessening us into a keyboard existence.

In his book "Facebook and Philosophy," D.E. Wittkower says concerning Facebook that "we need to ask what a role a corporation should have in our personal relationships." Think of the birthday wishes we send on Facebook without even thinking about it, the habit to scroll down, just to see if we got enough people who didn't forget about our birthday. Think about the tendency to write a Facebook message or an email instead of calling or paying a visit. This past summer, I talked to my sister on Facebook while she was in the room right next to mine. It is not that I did not want to be with her, but I was in my bed, half working on my GREs and half watching a movie, and I was simply too lazy to get up from the bed, cross the corridor and talk to my sister face to face. That's the point. We have become lazy with something as important, as intrinsically beautiful as human relationships.

Nicolas A. Christakis writes in his book "Connected" that the reason why social networks are so appealing is because "the whole of a network is greater than the sum of its parts." That means that what makes us so addicted to social networks or instant messaging is the general feeling given by the number of people we suddenly connect with, rather than the relationship we can create with one specific individual. That means that it is not talking to Sarah and Ilana that makes me happy but the fact that I am talking to both of them. What makes me happy is this certainty that right behind the

screen I have hundreds of people right there, that in this individualistic world, I am not that alone.

What made Facebook-creator Mark Zuckerberg a success is that he understood that people want to talk about themselves more than they want to hear about the others. Think of the daily updated status, the pictures people take "to make a Facebook album." We are doing all of that because social networks are an easy way to feel important, busy, surrounded, significant. By connecting us all, networks have "managed to disconnect us from our immediate surroundings," said Kevin Niparko, a student in Dartmouth College, on UWire.

I am not even talking of privacy issues or the fact that, as the State Examination Commission of Ireland has made it clear that teenagers have become "unduly reliant on short sentences, simple tenses and a limited vocabulary." I am focusing on the human aspect of the problem. In his July 17 column in *The New York Times*, titled "Kiss more, Tweet Less," Bob Herbert established that our addiction to technology allows it to take control over us and prevents us from enjoying the true pleasures and happiness of life. There are some things you will never be able to do with your Blackberry; kiss, hug, dry up someone else's tears, take care of a sick friend, or go shopping with your sisters.

It has been more than three years that I am far away from almost everyone I love, and technology has played an important role for me, but it will never replace a proud look from my dad or my mom's chocolate mousse. It does not let me cook pasta with my big sister or comfort my baby sister when she has a nightmare. Recently, one of my closest friends in Paris lost her grandfather and all the Facebook messages in the world do not make me feel like I am there for her.

Nothing is worth the loss of human connection. As we grow up in life, get more and more busy, move around a lot, and, without thinking, fall into easier technological patterns, we should not forget that. When I have breakfast with my friend and she is on her Blackberry, she is shutting me out. I was "jealous" of this Blackberry because it was worth more time and attention than I was. Is it worth it? Dear Google generation - if only you could tell....

Censoring Ideas, Betraying Ideals

Tali Adler

If you ask your fellow students why they chose to attend Yeshiva University (YU), you will receive a variety of answers. Some will say it was for the unparalleled Jewish studies department and the opportunity to further their Jewish education. Others will mention the excellent location. Honors students may point to generous scholarships and mentorship opportunities, and athletes to the opportunity to play on sports teams without missing games on Shabbat. Most will admit that their decision was partially influenced by the obvious benefit of a university schedule compatible with Jewish holidays.

At the beginning of this year, with the creation of what student leaders have dubbed the "censorship committee," President Richard Joel offered a new reason: students should choose to attend Yeshiva University so they will never have to confront ideas that fall outside the comfortable domain of Orthodox ideology. Thanks to tight university control over speakers and events, Orthodox students have the unique opportunity to breeze through college, their beliefs unchallenged, their views of the world essentially the same as when they entered. Although YU considers itself one of the centers of the Modern Orthodox world, its students now have the dubious privilege of attending an Orthodox college without ever having to confront modernity.

Created in connection to the scandals surrounding various speakers and events from the past few years (James Kugel, Rabba Hurwitz, and the panel on Homosexuality in the Orthodox World, to name a few), the committee (officially nameless) has absolute authority to censor and veto proposals for undergraduate events. The four-member committee consists of Dean Victor Schwartz, Dean Karen Bacon, Rabbi Ephraim Kanerfogel and Rabbi Kenneth Brandner. Student organizations must submit proposals for approval to the committee before they contact speakers about coming to campus. The committee has no official guidelines for events and is not required to justify its rejections. Student leaders are not apprised of which members of the four-person committee objected to their proposals.

The committee has rejected one event so far this year. When Torah Exploration of Ideas and Understanding (TEIQU) wanted to bring Ethan Tucker, the Rosh Yeshiva of

OPINIONS

Censoring Ideas

CENSORSHIP from page 19

Yeshivat Hadar, to speak on the Beren campus, the proposal was rejected outright. By way of explanation, the committee said that just as students at YU do not need to inquire whether the food served at an event is kosher, they should not need to wonder whether events and speakers about halacha or hashkafa are "kosher" - that is, compatible with centrist Orthodox ideology. With this one simple analogy, the committee made YU's stance on open discourse within the university and, by extension, the Modern Orthodox world, perfectly clear: some ideas are "treif" and centrist Orthodox Jews should avoid grappling with them.

The "censorship committee" is not, as some people have said, a simple matter of bureaucracy. Its very existence demands that the concepts of free speech and open discourse necessary in a "university" will always be forced to bow to the dictate of the "yeshiva." Every proposed event is forced to pass an ideological litmus test: does this speaker espouse values that are compatible with centrist Orthodoxy? (Of course, an honest examination of the committee's choices will show that "centrist Orthodoxy" is hardly the criteria by which it judges proposed speakers. A more accurate assessment of its litmus test would be: Is this event innocuous or "right-of-center" enough to avoid offending potential students and donors?)

Many would argue that the notion of "treif" ideas is one that is implicitly accepted by Orthodoxy. However, never before has such a small group in YU declared itself the "OU" of ideas. Such a group might not be surprising in Ponevezh, perhaps not even in Touro College. YU, however, describes itself as an elite university and the flagship institution of Modern Orthodoxy. Neither of these roles can be filled by a school that sifts ideas into piles of "glatt" and "treif," and only allow its students to be exposed to the latter.

A university that applies such an ideological litmus test to ideas it allows to be voiced on campus has no right to the title. YU students are young adults. Most of us have lived abroad for a year, and a handful served in the military. Many are married, some work part- or full-time jobs to support their young families. We are, as President Joel has said many times, the future leaders of the Modern Orthodox world. A litmus test and censorship committee turns our university into a glorified elementary school, a place where administrators protect students from ideas that are potentially frightening or damaging. The institution of such a committee is not only insulting, it is stunting as well.

Rita Carla Bron

The still feeble economy indicates instability, plaguing the nation and the world. Gone are the days of endless credit with no consequences. Yet the Tea Party Movement (TPM) claims to have the answers.

The TPM, which began in early 2009, has responded to the unstable economy by staging protests, criticizing government policies, and demanding particular government action. Despite a slowly rebounding economy, its activists have quickly grown in number in a short amount of time.

Furthermore, the party is impacting change on a national level. As a strong minority, it is successfully threatening to knock out several incumbent congressmen in the upcoming election. Its agenda includes no big brother government, no exorbitant taxes, and no overpowering businesses. The party is angered by the government's aid for Wall Street and accuses the government of ignoring needs of the people at large.

Despite the party's clear impact, it will eventually fade. History

Tzipora Schwartz

On October 7, the French constitutional council passed a bill that has been the topic of worldwide debate and controversy. The law, once in effect, will ban wearing face coverings in a public space.

The uproar stems from the fact that the burqa is the face covering being targeted. Burqas are full-body coverings with mesh material over the face, and have a variation called niqabs, full-face veils that leave an opening only for the eyes. Wearing a burqa or a niqab in public in France will be punishable by a fine of 150 Euros (\$190).

Some argue in favor of the ban, claiming that the law does not qualify as religious discrimination, since the burqas have little basis in Islamic Shariah law. Abdel Muti al-Bayyumi, a member of the Al-Azhar mosque council and a prominent cleric of Egypt's most esteemed mosque, cites that there is nothing in Islamic law or the Quran that calls for a full-face veil. Therefore, the ban does not force Muslims to transgress divine Islamic law, and are thus justifiable.

However, the burqa is a long-standing cultural tradition in Muslim life, and thus the choice of whether or not to maintain this custom and practice should be left to the individual worshiper. Indeed, many who are against the ban feel an instant visceral reaction to such an invasive and restrictive law, as it immediately evokes notions of religious persecution that has plagued almost every religion at one point or another through-

Better to Drink the Tea Than Dump It

teaches has shown that people only revolt and object when they are unhappy. With a recovering economy, there will be no need for the TPM, nor is the TPM needed for this nation to fully recover.

Americans find themselves in a recurring cycle: individuals and companies prefer to save up extra cash rather than to spend funds because of the need for monetary security in the face of an uncertain economic future; yet, were these entities to utilize their purchasing power, the economy would surely rebound, increasing national production and decreasing unemployment. Others suggest a different means for refueling the economy, whereby the government increases its purchases of treasury bonds and thus take more debt on to its balance sheet, produce money to increase inflation, and create more stimulus plans. By supporting smaller government, and simultaneously smaller businesses, the TPM inadvertently leaves only one choice: the choice of the individual to have faith in the nation.

Instead of simply advocating

for one side of the government/Wall Street coin, the TPM hopes to minimize both heads and tails. Obviously it is nearly impossible to both increase regulation on Wall Street and simultaneously decrease the power of the government, unless it falls upon the individual to regulate everything.

And yet it is well within the scope of the individual to control his own finances and future. The financial blow up resulted from a housing bubble spurred by greed and the desire for worldly comforts beyond one's personal financial reach: Individuals were greedy; individuals wanted more for their money; so yes, individuals can stop the crisis.

Adopting a simpler lifestyle with fewer physical possessions would solve the crisis. Overall happiness would increase, and while production for luxury items would plummet, more efforts would be put into improving the current situation. Work ethics would be valued. There would be no race for money, as all would realize that simpler less complicated lives lead to

happiness. As a result, one might predict that Wall Street would not change in size but would rather change in character. Preserving and increasing client and proprietary assets would still remain the number one priority, but increasing assets at the expense of overly risky behavior would disappear.

Rick Santelli, the man partially credited with founding the TPM, claims that the government should stop bailing out those who cannot pay their mortgages and instead buy foreclosed properties and give them to people who can then contribute to the economy. As Santelli stated in his momentous rant on CNBC, "...reward people that can carry the water instead of drink the water." The TPM calls for personal responsibility. This party and its dictates are real but its future depends on whether American people, as individuals, will be willing to bear their own financial responsibility and believe that everyone else will as well; fundamentally, the nation must be rebuilt upon trust.

The Burqa Ban

out the course of history.

This same belief in the right of choice also negates the arguments of those who support the ban for the sake of the women underneath the burqas. They protest the inherent gender inequality among Muslims, since only women don the burqas. These face coverings can be uncomfortably smothering, especially in the middle-eastern climate, and they make women invisible within society. Banning the burqa would liberate women from the confines of these limiting outfits.

While it may be true that forcing women to wear such garb is cruel and oppressive, the ban deprives Muslim women of their religious expression. Indeed, Nesrine Malik, a Sudanese-born writer for England's *Guardian*, moved from England to Saudi Arabia at the age of 18 and had to wear the full Muslim hijab there. Yet she came to appreciate the outfit: "It was a relief not to have to think about what to wear," she wrote in an article for *The Sunday Telegraph*. "The burqa can be the most versatile of capsule wardrobes. The uniform black costume has a charming egalitarianism about it, and is both a social and physical leveller."

Though Malik does not wear the burqa full time, she often dons it when she does not feel like being seen. After all, what better conceals "fat days" than a complete and modest robe? While it is most certainly wrong to force a woman under a burqa or niqab, the ban merely plays the same card by

forcing a woman out of it. The choice of whether or not to wear the burqa should be left in the hands of the individuals to whom it applies.

Those who object to burqas because of the belief that the burqa inhibits individual freedoms are in danger intolerance. Labeling all Muslims and all Muslim garb as extremist and misogynist is racist. It is important not to focus on those who wear the garb, but rather on those who enforce the garb and punish women for not wearing it.

The ban may have its heart in the right place, in targeting potential criminals and the oppression of women, because extremists enforce the burqa. However, not all those who wear burqas are extremists.

Instead of making strides to effectively stop the spread of Muslim extremists, the ban only continues to push women around. The fact that women will be forbidden to wear these clothing items only reinforces that they have little say in how they outwardly express their faith and religiosity. They are still stripped of their religious freedom. Forcing women to wear burqas is

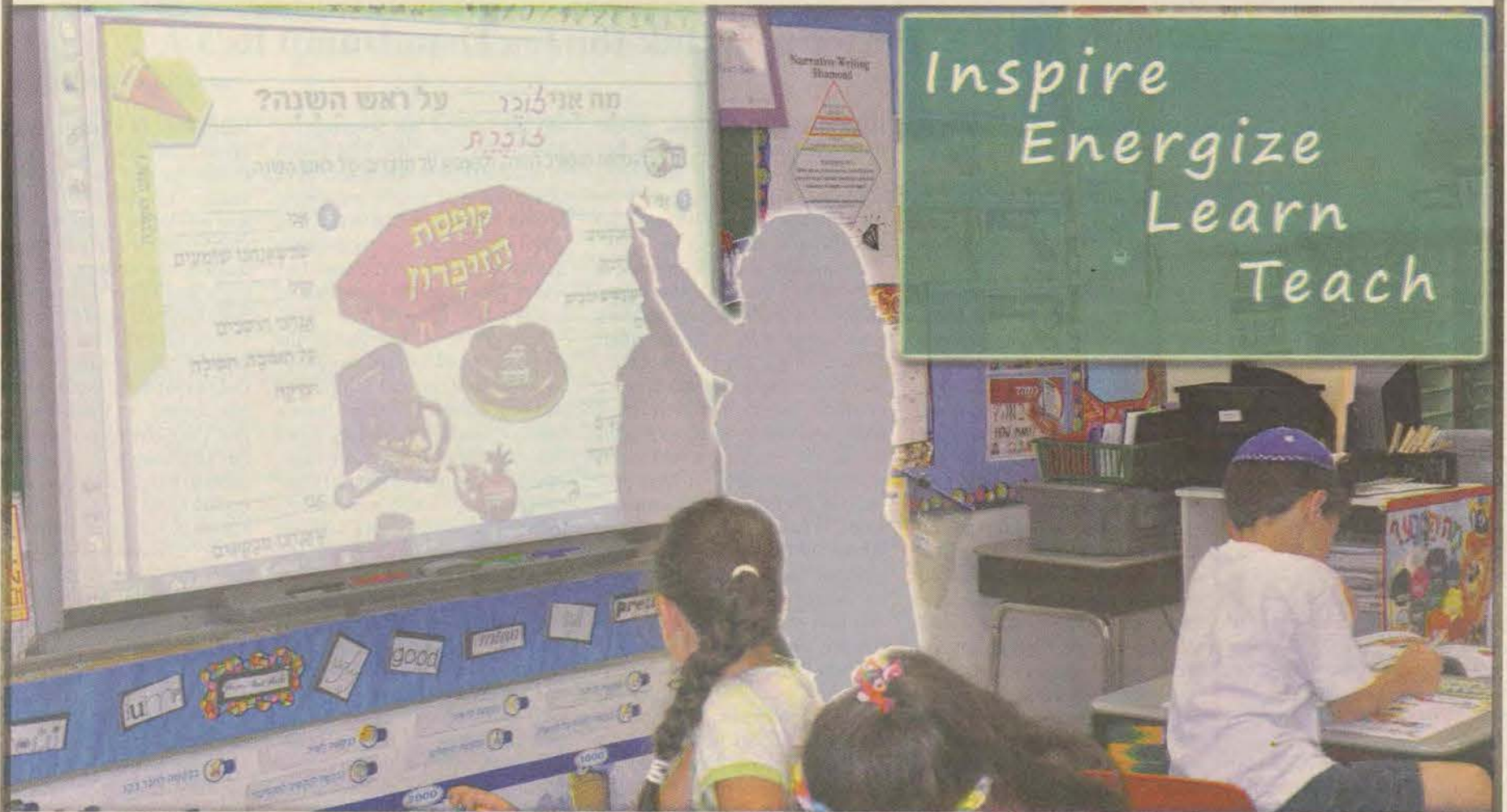
wrong, but forbidding women to wear them is also wrong.

The most effective way to stop the spread of extremism is to spread ideas of freedom, of education, and of basic rights. The idea of having respect for women needs to be carefully demonstrated and taught, not mandated and forced. Women need to be educated and empowered so they can take active roles within their communities and larger societies. So too, the ideas of freedom of speech, of thought, and of action need to be spread. Encouraging education and cracking down on abuse, such as domestic violence and honor killings, within these communities are the true ways of correcting the troubling patterns.

Targeting a religion and casting a religious item as a threat is in itself a threat to the very freedom that needs to be promoted. Those in favor of the ban for human rights interests should take another look at the issue. There are other, better ways of achieving the goal of eliminating extremism and promoting the role of women than a slap-on-the-wrist prohibition.

Questions? Comments?
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 215 Lex 12th floor (Beren Campus)

12:30pm Panel Lunch
 Rubin Shul (Wilf Campus)
 "Opportunities in Jewish Education today"

6:30pm-8:30pm Chinuch Job Fair
 501 Furst Hall

Anyone who is interested in scheduling an interview with a principal on either the Wilf or Beren Campus please contact
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