Tenzer Dedication

Amidst the intermittent drizzle and the noise from the mall demonstration across the street, Dr. Norman Lamm, President of Yeshiva University, dedicated the new Florence and Herbert Tenzer Garden. Dr. Lamm praised Mr. Tenzer's leadership as chairman of the school's Board of Trustees for the past ten years, stating that Mr. Tenzer had acted with "dignity and efficiency, grace and efficacy." Dr. Lamm described the garden as a "little island of tranquility" set within a busy urban area and university campus.

Mr. Tenzer, in his remarks, made a passing reference to the demonstrators across the street, stating that they had forgotten the days when YU was a "community of scholars" instead of being "a battlefield of ideas." He praised the efforts of the University to improve security on campus while beautifying the area. He said the new garden was further testimony to YU's continued efforts to upgrade the neighborhood.

One incident worthy of note occurred when, upon the ceremony's conclusion inside the Garden area, a handful of interested students, not among the few invited student leaders, were denied access by Security.

The Garden, located between Rubin Residence Hall and Belfer Hall, is a pleasant rectangular area with benches, trees, and two large fountains in the center. On the eastern end of the Garden is a five-sided wall made of Jerusalem stone and marble which has engraved on it the names of the University's Benefactors. It is hoped that the Garden will provide a calm environment in which students and faculty can relax during their busy schedules.

Lamm Meets With Students

by Josh Fruchter

On Thursday, October 22, Dr. Norman Lamm, President of Yeshiva University, Rabbi Israel Miller, Executive Vice President, and Dr. Efrem Nulman, Dean of Students, held a semi-annual meeting with student leaders. Representing the students were the editors of The Commentator, Hamevaer, Masmid and Hamashkif; the heads of the Student Senate and WYU; and the presidents of the four men's undergraduate colleges.

Among the issues discussed was the proposed cancellation of the van service between Stern and YU, which is essential to students at Revel and is also needed to give access to the Pollack library. Dr. Lamm gave the assurance that the service would not be stopped; the steps taken were merely to prevent having women on campus late at night.

Also mentioned was the letter circulated to the dorm rooms decrying YU because it has not blocked the homosexual societies at Einstein. It must be noted that this society is comprised of a small number of people who would meet anyway. If YU were to stop them, Einstein would have to close as Federal funding would be discontinued.

Parking: Easing The Problem

In a move that has managed to escape the notice of all but the most astute observers of the university's campus changes, the administration has now found another solution to the student parking problem. This semester, the university is opening a new lot on Broadway and 187th Street for students in need of parking. The lot is currently open to students in the Belfer Commons.

The administration has also decided to increase the number of available spaces in the existing student parking lot. This move will help to ease the parking problem for students living in the surrounding area.

Demonstrators Turn Rowdy

by Eric Zaiman

On Tuesday afternoon, October 20th, in a vocal, and sometimes dangerously rowdy, demonstration, about one hundred local residents marched in opposition to the Amsterdam Avenue pedestrian mall. Chanting "Flowers No, Parking Yes," the demonstrators marched in a circle behind police barricades near the side entrance to Furst Hall. The protest coincided with the dedication of the Tenzer Gardens diagonally across the mall. The demonstrators remained throughout the ceremony and well into the evening.

The demonstration turned ugly when a large number of protesters broke through the barriers and ran up Amsterdam Avenue to the intersection of 186th Street. Cars filled with local residents lined up at the intersection and started honking and disrupting traffic. The unruly demonstrators were finally dispersed by the police who returned them to the enclosed area. No arrests were made.

During the breakdown of order, security guards kept students off the mall in an effort to avoid confrontation. Many students were angered by the loud noise and the inability of the police to control the demonstrators. "It was ridiculous," said one student. "The police don't do anything. The demonstrators [run down the street like maniacs]."

The event was one of several staged by local residents against the pedestrian mall. Opponents of the mall claim that it creates a major safety hazard by causing added congestion along continued on page 9
Editorials

The Amsterdam Mall

When the Administration first announced the scheduled opening of a pedestrian mall along Amsterdam Ave. and 185 St. early last year, the news was greeted in various quarters with both jubilation and dismay. Those of the former persuasion had visions of a "real" college campus dancing in their heads, while those naysayers, largely students from nearby areas, lamented the expected loss in parking spaces.

Well, one year later, as the final city decision on whether to permanently establish the mall approaches, neither group's expectations have proven entirely correct. While the mall does enhance the atmosphere of our uptown campus well beyond what existed before, we have found "limited use" does not really mean "limited," and "campus" does not necessarily entail grassy quadrangles and wooded pathways. And while the parking situation has perhaps worsened somewhat for students upon the advent of the mall, the addition of spaces on 190th Street, the recent purchase of another lot along Broadway, and the expected eventual transformation of the present Student Union building into a garage, should all greatly alleviate the problem.

In addition, the prospect of genuine communication between residents and students, while perhaps not welcome by some on both sides, offers a unique chance for those of strikingly different backgrounds to learn from each other and better appreciate their respective cultures and lifestyles. Administration involvement in neighborhood projects and concerns, while laudable and effective, pales beside the potential benefit of actual interaction between students and residents in learning to harmoniously co-exist and understand one another. All in all, the costs seem not too great when compared with the intangible improvement in our campus environment. Yeshiva College seems a much more lively and cozy place these days.

The Mall and its Neighbors

On the other hand, a faction of local residents seem greatly disturbed by the prospect of a permanent mall on Amsterdam, protesting and venting their displeasure at every opportunity. While undoubtedly certain of the protesters' leaders are motivated by political considerations rather than genuine concern, the large turnout for the most recent demonstrations evinces a growing polarization between University and community. Long a model of cooperative relations, the mall issue has also participated in the creation of additional parking spaces.

The charge of University tyranny over a politically weak community is entirely unfounded. YU, while understandably pursuing its interests of parking, have nevertheless mismanaged their case through allegations of University disregard for their welfare and exceptionally annoying and vociferous displays of animosity.

The virulence of many protesters in leading convoys of automobiles, blaring their horns to the cheers of the crowd, and the spectacle of belligerent locals hooting and challenging students only damages their cause. And while laudable and effective, the attempt of the local fire department in supporting the demonstrators and the inability or unwillingness of the local police to enforce picketing and traffic laws, raise questions as to propriety of actual interaction between students and residents in learning to harmoniously co-exist and understand one another. All in all, the costs seem not too great when compared with the intangible improvement in our campus environment. Yeshiva College seems a much more lively and cozy place these days.

Students should submit their Student Activity Forms to the Office of the Dean of Students as soon as possible in order to facilitate the reference/recommendation process.

The Commentary extends an open invitation to any students who wish to contribute to its pages, to contact J. Katzauer at (212) 781-4257.
Scandal in the Cafeteria

To The Editor,

I applaud the university’s effort to beautify the campus on which we live. However, there is a perplexing development that is in sharp contrast to a university that is constantly tooting its connection and contribution to Israel.

Upon examination of the newest addition to the Y.U. family-Tenzer gardens, I noticed that one item is conspicuously missing—an Israeli flag. Since there is a lot of red wood planters leaving no funds left to even buy an Israeli flag? Or has the University decided to associate itself with the Jewish state? Since they have built their own Kotel there is no need to mention Israel—a Kotel with a Kotel of its own?

My fervent hope is that the answer is neither. Everyone who reads this will buy an Israeli flag and demand that Israel be given its place.

Charles Weisinger

Editorial Overreaction!

To the Editor:

Why is it that people believe that their right to contribute to a paper makes what they write valid? Anyone who knows the true circumstances of the issue of the dress code, knows that the recent COMMENTATOR editorial entitled “YCSC: Student Body or Administrative Extension” was simply bad journalism. The research was weak, and the facts were even less substantial. It is sad that an editorial which needs to waste all the students time and newspaper space to print something just because he was emotionally caught up with it.

To begin with, the article states that “the office of the Dean of students has requested that council presidents of the four men’s undergraduate schools sign a notice informing students of this policy.” That statement was way off base. The meeting was only held in the office of the Dean of students, but it was Rabbi Blau speaking on behalf of the three Jewish Studies schools and their rebbes who asked to be invited to the weekly president’s meeting which is held in the office of the Dean of Students. To reiterate, this is the article quoted Student Council President, Michael Levine, in the following matter: “Mr. Levine contends that this is not a case of a contamination of something done in the past...in keeping with good relations with the office of the Dean of students.” Of course, in the place of “it” should have read “keeping with good relations with the rebbes, the administration, and the office of the Dean of students.” Additionally, there was an article written to mention how Mr. Levine specified in his interview that a) he was not speaking on behalf of Rabbinic Council, and b) it would specifically mention that it was an existing rule which they, YCSC, were just mentioning to the students as they would any other rule which it was wished would be brought to the students’ attention. It is, after all, YCSC’s role to inform students about issues pertaining to them. Furthermore, comparing it to the senate and the plus, minus grading system boarders on lunacy! The senate had given approval to a non-existent rule whereas YCSC was merely reminding students of a rule which does currently exist.

We were saddened reading the research the editor did for this article. He says “the COMMENTATOR has learned, through conversations with several past student council presidents, that no such meeting has ever been held in the past...”

The fellowships will be for three years, renewable for two additional years at the Institute’s option. Each award includes an annual stipend of $12,000 (for 12-month tenures) to the Fellow, plus tuition and fees; all other travel and fees are to be borne by the Fellow, including all initiation and fees.


For Information:
Call (212) 353-2872 or write:
Howard Hughes Medical Institute
2101 Constitution Avenue, NW
Washington, D.C. 20010
Welcome Home, IDA!!

By Michael Cohen

"I will do everything in my power in order to bring to Israel all the Jews who wish to live here." So declared Ida Nudel, the most famous of the Russian dissidents, when she arrive in Israel on a special flight direct from Moscow.

The private Boeing jet belonging to Jewish tycoon Armand Hammer landed at Ben Gurion International Airport at 8:46 on Thursday night, immediately following Simchat Torah. The plane, flying the U.S. flag, was met by thousands of well-wishers, including Prime Minister Yitzhak Shamir, Foreign Minister Shimon Peres, the Chairman of the Sochnut, Arye Dultzin, Cabinet members, Members of the Knesset, and many recent immigrants from Russia, including Natan Soharansky. Also present was actress Jane Fonda who over the past eight years has led the public struggle in the U.S. for the release of Mrs. Nudel. Prime Minister Shamir greeted Ida Nudel, "Our dear sister, in the name of the Israeli Government and all of Am Yisrael, I greet you with the traditional Brucha Habahat." Mr. Shamir also stressed the significance of Mrs. Nudel arriving on Motzei Simchat Torah, for in the service we say: "This is the day we rejoice and jubilate — Ze Hayom Nagila Venishecha Bo." Minister of Immigration Yaakov Tzur issued Mrs. Nudel a certificate of immigration and an Israeli I.D. while blessing her — "Welcomed Home." On October 25, another refusenik was given his freedom from the Soviet Union. Vladimir Slepak, who first applied for an exit visa in 1970, left Russia and is currently in Austria.

These recent releases of well-known refuseniks have inspired conflicting emotions among many long-time supporters of Soviet Jewry. Some point to these developments as genuine manifestations of the new Soviet policy of glasnost, while others, including prominent Jewish spokesperson Elie Wiesel, fear they portend nothing more than the traditional Soviet liberalization that regularly occurs prior to expected summit meetings and important treaty negotiations with the U.S. Yet even these skeptics hold some hope in the permanence of the latest wave of reform. One slightly ominous note; many veteran Soviet-watchers remark that the Kremlin seems to be releasing those front-rank refuseniks who organized and inspired their fellows, and with them gone there exists a void in leadership that may enable the Soviets to manipulate and extinguish the entire movement.

Ma'amad Hakhel Revived

An ancient custom, some even say miracle, was relived last week at the Western Wall in Jerusalem. In ancient times, Ma'amad Hakhel was celebrated at the end of the shmita year, when the king would invite the whole nation to gather at the palace, where it would read to them the Ten Commandments. Since this was a shmita year and also the 40th anniversary of the state of Israel, Mr. Shmuel Zambel Kahana, the 85 year old ex-chairman of the ministry for religious affairs, suggested that the custom of Hakhel be revived. Using the accounts of the most recent Maamad, in 1946, plans were worked on for many months in preparation for the event.

Minister of religious affairs, Zviulun Hammer, opened the ceremony. After the shofar was blown, the Chief Rabbi of the IDF opened the ark (the oldest one found in Israel, imported from Italy and dating back to the 11th century) and removed the sefer torah (the sefer belonging to Chief Rabbi Yitzhak Hertzog z't and now to his son, the president of Israel). Prime Minister Yitzhak Shamir and Chief Justice Miriam Shamgar were honored, and President Chaim Herzog read the Ten Commandments.

The Chief Rabbi of Israel, Rabbi Yitzhak Eliahu and Rabbi Avraham Shapira, presided over the event that drew harsh opposition from the ultra orthodox and charedim. Harav Elizer Shach, Rav Shlomo Ouerbach, and Rav Shalom Eliyashiv called the ceremony "clowning around," and called on all G-d fearing people to boycott it, let alone take part in it.

The Mafdal, the Orthodox Zionist Party, supported the event as did their rabbinical council and the orthodox kibbutz movement, who called on all their members to take part in the celebration.

Hundreds of policemen, soldiers, and security guards stood ready to head off any disturbance, but both the opposing charedim and the Arabs who watched from over the wall kept their distance, and the celebration went on in a quiet and respectful way.
by David Inslicht

The Max Stern Athletic Center, the Danziger Quadrangle, the Pedestrian Mall, Terrace Club, the Goldstein Student Center. A rather impressive list, wouldn't you say?

And we got to try. Stern. Well now, there's the uh...Hmm...What about...No, not really, Gee, don't they have anything?!

Well, if the list is to include only non-academic facilities, those that satisfy students' life beyond the necessities of room and board, then SCW's list is pretty small. Sure there are the lounges on the first floor of Brookdale Hall—a few, not many, even a Ms. Pacman machine. But somehow, these don't merit much recognition when compared to the facilities uptown.

Clearly, all of the money Yeshiva has recently spent to upgrade the student life of its undergraduates has gone into the campus of Yeshiva College. Indeed, all five of the new facilities will have been made available since the fall of 1985. It would appear that Stern students are being shortchanged. Without repeating it to the extent that it becomes a battle cry, YC students must also ask the question: Why has the university chosen to ignore its female tuition payers?

On July 1, Dr. Ruth Bevan, a professor of political science, told the Observer, "many girls were very upset over the way the decision was made, and the administration felt that he building wouldn't be used enough to justify the expansion."

Another consideration must be kept in mind. Just as Stern's midtown location makes a full-fledged campus more expensive than Washington Heights, it also makes it more unnecessary. 34th and Lexington offers the proximity to the shops, theaters and restaurants that make New York the heart of America. 185th and Amsterdam does not. Therefore, it is only a balancing act of the scale that 185th and Amsterdam offers a decent campus, 34th and Lexington does not.

However, as the university concludes its second program of upgrading the Washington Heights facilities, signs are that it now thinks that it has swung the scale too far to favor Yeshiva College.

The most notable sign of this development is the recent formation of a Board of Directors for SCW. Chaired by Sandra Quinn, Stern alumna, the thirty member board of communal leaders and educators was approved by a meeting of the Board of Trustees on September 15th. The board's function is some-what obscure, but it parallels the Yeshiva College board that was formed a few years ago—right before the recent wave of facilities improvements at YC. Unquestionably, the establishment of this board bodes well for Stern.

According to Dr. Nulman, this revived commitment to the ladies school is evidenced elsewhere—in the ongoing work on the Heide Steinberg Library, for example. In addition, the athletic facilities are being boosted. Dr. Sherly athletic director, happily reported that the exercise-room in Brookdale Hall was re-equipped, along with the line-painting on the floor of the gym for basketball, volleyball, and badminton.

The message is clear: The university's policy towards Stern is gradually leaving the dark ages, as some injustices are being rectified. Equally clear, at this rate it will remain, for some time to come, the little sister of YC.

Excerpt from the Yeshiva College Professor's Assess Liberal Arts Program

Yeshiva College Professors Assess Liberal Arts Program

by Gary Ganchrow

For many students, the decision of spending a third of their time earning an easy and natural one. For others, however, the decision was one to be agonized over. But in any case, the one thing that we probably all of us asked ourselves about the relative strengths and weaknesses of the liberal arts program at YU. YU is known for a good pre-med program and we were not in a great law school acceptance rate, but what about the liberal arts? To answer this question one must ask what it is that YU is compared to. Success, the second of any department (both the best and the good teachers and good students).

To gain insight into the teachers' perspective on Yeshiva's liberal arts program, several questions must be asked. What are the strengths and weaknesses of the university's academic program, and how did reality conform to the expectations?

Dr. Will Lee, an English professor whose teaching credentials include Harvard and Columbia, was the first professor to teach here "I had read the catalog. I knew there was only one YU that met the standards. But I also thought I had to learn a real education."

Dr. Lee of something the other courses beyond the survey course, which constitutes a major require- ment in comparison to most other universities. Even if an English major here wants to take more than just the courses in the major, he may not have the opportunity. Also, because of the small English major require- ments, the English major may be more broad in their thinking. Other professors have begun to see liberal arts courses as a means to an end, rather than its own end. This means that while the liberal arts program may be good as ever, because modern students place academic emphasis elsewhere, it is not perceived so. Recently, however, many professors have begun to see a reverse in the trend. Students are beginning to place more stock in the liberal arts, and the number of liberal arts majors is slowly increasing.

Much of the mentioned trends are on a national scale, which YU cannot avoid for positive or negative, but in fairness, YU cannot be compared to other universities. To request Dr. Lee, "I had read the catalog. I knew there was only one Yeshiva University."
PLEASE ENDOW A CHAIR:
AN OPEN APPEAL TO POTENTIAL BENEFAC TORS, THEIR RELATIVES, AND THEIR FRIENDS

Dr. Will Lee

Part temple of learning, part laboratory, part corporation, part library, part think tank, part acculturator, the University of Judaism is a peculiar institution. Outlandishly unlike antebellum American slavery, which has likewise been called a "peculiar institution," it dedicates itself to freeing peoples' minds by preserving, imparting, and expanding knowledge. In all of its aspects, it depends on the people who make it up - those who continue to build and to revise it, as well as those who support and comprise it.

Those people include, of course, the current generation of leaders, students, support staff, and faculty, and, assuming the institution is not only historic but healthy, past and future generations as well. They include tuition-paying parents, historic but healthy, past and present; officials, and private donors. They include students of America, Canada, Israel, and beyond. People whom our education has shaped are our most important product; other people help them shape themselves; others lead the effort; still others provide assistance. All this people-intensive leads to concrete financial consequences. Universities spend a vast proportion of their budgets on administrators, faculty, staff, and students' financial aid — much more than they expend on buildings, maintenance or upkeep. The long-term financial well-being of the university therefore depends on building chairs and on attracting to them support as many of those people as possible.

Over time, private donors have been extremely generous to our university. It was with their help that we came into being, at the first place. In the not-so-distant past, they saved our skins when other institutions with less generous patrons had to close their doors. The main campus now sports a new athletic building, to which we hear a pool will soon be added, and a new urban garden complete with fountains. With its buildings painted, its grounds revitalized, and its streets made, the campus looks a thousand percent better than it did a few short years ago. Undoubtedly, these amenities will attract more students and assist those who come in staying healthy in body, mind, and soul.

This year the Sy Syms School of Business joins the Yeshiva University system in attracting a broader base of students while remaining under the umbrella of Torah U'Mada. Undoubtedly, these examples of largesse have helped us, as our growing enrollments show.

It is high time, however, to add another main branch to the ever-growing tree of appeals for monetary support: Namely, endowed funds to support our people. The obvious place to start is the faculty, the people who actually carry out the educational mission of the university. Specifically, it is time to ask donors to support the faculty by (1) endowing named funds to support annual "name awards" to the outstanding teacher, citizen, and scholar in one or more undergraduate or graduate schools (the same does not apply, but the interest on $10,000 would produce a morale-boosting amount of money, (2) endowing named funds to support research and scholarship in Jewish Studies, the sciences, the social sciences, and the humanities (here the grants would depend on the research, and the donation could be in any amount), and especially (3) endowing "named chairs" in the core curriculum in the Jewish Studies, the sciences, the social sciences, and the humanities. Of the three, the named chairs are by far the most significant and the most expensive — to be precise, $750,000 to $1,000,000 apiece. By now you may be wondering why a faculty member is writing this appeal. Although our fundraisers agree the cause is worthwhile, they choose to emphasize other priorities because they claim that donors don't want to give funds in the "core curriculum"; that such appeals have been tried elsewhere and failed. When pressed with examples of "family name" chairs from well-endowed universities, they report that many of these old chairs, and that many current donors want to give chairs, if at all, in new fields only. In fact, however, campaigns in support of both junior and senior faculty elsewhere — Barnard, for example — have been quite successful. We can't help wondering if our donors might not respond as generously as others have.

Surely a few, at least, will want to help in whatever way will best serve the long-term health of our own noble experiment — in moral education and higher learning.

Parenthetically, I sometimes like to imagine what it would be like to have a great deal of money to give to a worthy cause. First of all, I take for granted a normal, healthy mixture of egoism and altruism — the desire to benefit oneself combined with only a little hesitancy in taking proper credit. If I were to found or fund a school or a building, I expect I would be happy to see my name near its entrance. Hence the attraction of a new school, a new faculty, a new building, a new named chair in a new field. Hence the difficulty fundraisers often have in raising money for renovation, however badly needed. Since our fundraisers have success- ful experience in communicating the need for renovation, I wonder if the same cannot hold true in the case of faculty chairs in the core of the undergraduate curriculum.

Each such chair would help assure our intellectual vitality and the fulfillment of our educational mission by supporting an ongoing series of personal exponents of fields which have proven their enduring value. These two kinds of benefits would by themselves boost morale in every sector of the university, especially in the faculty. Further, though many of the chairs might go to newly hired teachers, scholars, and researchers, they would free up funds to raise the general level of salaries. As a result, the average faculty member would be able to put in the effort required to stretch beyond competence toward excellence.

Fields in the core include biology, history, philosophy, languages, my own languages, literature, and above all Bible and Talmud. Chairs in these fields would make it possible to reward the most distinguished faculty members within the university and to hire distinguished faculty members from elsewhere. Rather than merely perpetuating or even rewarding teaching of the same old things in the same old ways, such chairs will serve to revitalize Torah and Mada continually by expanding the boundaries of knowledge, by sponsoring the teaching of time-honored fields in new and imaginative ways, by conserving the rich soil of tradition in which new fields can grow, and by helping to produce graduates who will do honor to their families, careers, and professions.

Such chairs would make an incalculable difference, assuring the university's long-term financial security, not merely its survival, and enabling it to maintain its momentum despite temporary economic setbacks. Although named chairs would raise the university secure for the first time in its relatively short history. By the end of our second hundred years, we hope that tremors of anxiety will not disturb our expectations for a third century.

If you are a donor who wants to make a difference, to help the university grow and prosper, ask yourself what you and your peers remember best about college education. Most of you will immediately think of relationships with a few key people — some fellow students, a Dean, a few teachers. If you are a donor who wants to make a difference, prove to our fundraisers that you would like to find or fund a chair in one or more special category to the long, worthy list that includes buildings and scholarships. At the Hannukah Dinner this year surprise President Lamm with an earmarked check. In keeping with YU tradition, the New York can get torn down and that new fields often fall out of fashion, you can write my name on an endowed chair in the heart of the curriculum.
Business-Oriented Students Face Tough Choice: Yeshiva College or Sy Syms

by Edward Stelzer

With the recent addition of the Sy Syms School of Business to the Yeshiva University academic community, many undergraduate students, freshmen and sophomores in particular, are in a dilemma as to which road is the best to follow: Sy Syms or Yeshiva College.

The Sy Syms School of Business has opened up new horizons for YU students to follow a direct route into the business world that never really existed for them before. While many Yeshiva graduates have established careers in such fields, they never had any specific schooling in an undergraduate environment.

A student can easily switch back and forth between YC and Sy Syms, for as long as the requirements are satisfied for the school in which he is transferring. What exactly are the different requirements between YC and SSBB? As far as Jewish studies go, there is absolutely no difference whatsoever. The same number of fields, they never had any credit limitations for YC or SSBB. As far as Psychology 101 I and 1012.

If a student is undecided as to which graduate schools to apply to, he may consider both Sy Syms and Yeshiva College. While it has to be in the best interest of the student to be accepted by a Sy Syms student as well. The same number of credits must be transferred over absolutely no difference whatever. The same number of credits, they never had any credit limitations for YC or SSBB. As far as Psychology 101 I and 1012.

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Direction of Yeshiva College
Analyzed with "Philosophical Energy"

by Leonard Gross

"...if something is inappropriate it should not be taught and if somebody is inappropriate they should not be teaching." — Rabbi Aharon Kohn

It is late on Thursday night at 4:30 a.m. It is dark except for the glow of desk lamp that shimmers on the student's desk. The student is lying in bed wearing an old pink-Floyd T-shirt, leaning against the wall. Exhausted from hours of dialogue with his yarmulked fellow Yeshiva College student attempting to harmonize Darwin and Rav Kook.

The air on 185th street is more static than normal, perhaps due to a new tension. Conflict and disagreement seem to be the present hallmark of our society. The usually calm atmosphere is created neither politically, nor from a struggle for power. The motive is far more personal, a personal energy that vibrates reflects a multitude of opinions influencing the direction of Yeshiva College.

The differing opinions are often fundamentally divided between those who desire a change that is merely an enhancement of the status quo, and those who seek a direction toward a course pursued by the institution.

"...if something is inappropriate it should not be taught and if somebody is inappropriate they should not be teaching." — Rabbi Aharon Kohn

Rabbi Aharon Kohn summarizing his educational philosophy as "we ought to approach the secular depart-ments with the ultimate goal that they be analyzed in a halachic crucible, and if something is inappropriate they should not be taught. I aim to present an environment that fosters your own life." — Rabbi Aharon Kohn

Rabbi Aharon Kohn as an ideal educational philosophy has its advantages — it can teach the student the methodology necessary to differentiate truth as the Torah says. It also avoids the misleading truths of the secular world — it also has disadvantages. Rabbi Shalom Carmy, Yeshiva University, explained that just like a biology philosophy and editor of the Torah U'Mada reader, contends that "at present the danger is greater that the graduate will have too little informed knowledge of non-Jewish philosophy. We must give the student a little experience of contemporary controversies, than too much." — Rabbi Shalom Carmy

While Rabbi Carmy admits it’s of paramount importance that the graduate be committed to Torah, who have successfully grappled with the life, and who have assumed the intellectual role models, he still maintains that "this should not exempt the student from courses that are secular in unadorned form." — Rabbi Shalom Carmy

In an interview Rabbi Carmy explained that a biology student actually experiences the subject matter "hands on" in the lab, so too should the humanities student be able to "experience" his education. In humanities the hands on approach is not always possible, for example, when a professor, immersed in his field of study, teaching the course in an undressed fashion, even though that professor inevitably views the subject matter from the perspective of his own beliefs. The challenge created by the professor for the student, with whom he argues and provokes questions without offering preformed solutions is by far more worth-while and more accurate to life's challenges, than a mixed presentation by a man wearing two hats. With a wry smile, Rabbi Carrieys: "Of course, I can argue both sides objec-tively, the accurate answer to people to ask for your word!" — Rabbi Carrieys

The purpose of creating challenge in the classroom is to take students far enough into the text, even for the joy of intellectual vigor. The motive is far more personal, a personal energy that vibrates reflects a multitude of opinions influencing the direction of Yeshiva College.

"...if you believe the Mada has value, and is not inimicable to religion, I think it should be studied." — Rabbi Michael Rosenweig

A response to the above statement is "if you believe it (Mada) has value, and is not inimicable to religion, I think it should be studied." — Rabbi Michael Rosenweig

The following suggestions for a more and easier valuable curriculum for the student we recommend: "I would recommend that we stretch the college education to five years instead of doing four years. I think with one year in Israel, counting it towards college credit and then cramming it into three years, the graduate will lose an education worth three years. The way to really study is by factoring into your program a certain amount of leisure. By leisure I mean time to meditate, to reflect, more intensity, and to do your studying in college with more intensity. The more a student has in college, the more they are damaging their own future... Excellence will breed excellence." — Rabbi Michael Rosenweig

When asked what goals he is focusing on for the future, Dr. Lamm responded: Torah U'Mada attempts to get another year more student sensitivity to, and discussion about Torah U'Mada. I was a student. My plans are that it will continue that way. This to me is important because as I understand there is a lot of what Torah U'Mada is about, this has other consequences that we are trying to reconcile so many conflicting tensions as you grow on to you. — Rabbi Michael Rosenweig

The first light of dawn slowly illuminates the room. The young man with the black yarmulke sitting on the floor with face resting on the knuckles of his hands, has his eyes closed but each has come to a conclusion which he believes to be the truth.
Rabbi Yosef Blau remembers returning to YU one night in the early 60's after attending a wedding, “I went into the Beis Medrash to daven Maariv, it was around midnight, and there was one person still learning there.” On any given night nowadays, there are at least two or three students learning at midnight to comprise a few minyanim. On the surface, this contrast of two separate eras of YU's history seems indicative of changes that have occurred in the intervening years. As popular opinion in YU believes, the past two or three decades have seen Yeshiva move to the religious right. Obviously, such a sweeping generalization requires clarification and analysis.

The popular belief that YU “has moved right” is based largely on a perception that students identify more with the world of the yeshiva. This is reflected in an increased number of students learning an increased number of hours per day; less tolerance for activities normally associated with a university but not a yeshiva; reduced reception of the ideal of Torah U’Mada. Though the majority of people who have witnessed the past years at YU, the change in religious direction cannot be explained by a decrease in the numbers learning. Rather, the present flurry of activity stems from an “American mentality” as Rabbi Blau sees it. According to him, the present Yeshiv투 YCSC did not advocate a proposal to move Stern College uptown. In the present, they united against the rewriting of YU’s charter to create a secular university for tax purposes.

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"...the Roshei Yeshiva of twenty years ago were distanced from their talmidim by a cultural gap. American Roshei Yeshiva are more likely to attempt to affect their students and the campus."

So simplistically and superficially analyzed: To them - the Yeshiva Program, but not to a great extent as some believe.

According to Rabbi Zevulun Charlop, the YU community’s role as a forum for ideas has arguably never been more likely to attract students iden tify more with the yeshiva. This is reflected in an increased number of students learning an increased number of hours per day; less tolerance for activities normally associated with a university but not a yeshiva; reduced reception of the ideal of Torah U’Mada. Though the majority of people who have witnessed the past years at YU, the change in religious direction cannot be explained by a decrease in the numbers learning. Rather, the present flurry of activity stems from an “American mentality” as Rabbi Blau sees it. According to him, the present Yeshiva YU’s religious life. In terms of learning, a serious commitment did exist in the 1960’s but those committed did not belong to any identifiable formal movement. According to Rabbi Blau, the 60’s saw a greater number of students who learned so in the mornings, as well as a present time when a large percentage of the people who learn in the morning no longer do so because of the impression that a larger number of students learn now than in the past. Rabbi Shalom Blumberg, the head of the 60’s, was less obvious than that of the 70’s as a place people learned in their rooms”. Within this fact lies the answer as to why there appears to be a friction between some of the yeshiva. In the first instance they successfully opposed a proposal to move Stern College uptown. In the present, they united against the rewriting of YU’s charter to create a secular university for tax purposes.

The degree of change can be debated, but there are obviously a greater number of students spending more hours learning. True, other things have changed, but not necessarily in terms of religiousity, and not to a great extent in the large-scale move to the right.

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Overreaction

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only one. In reference to that one, Larry Barbaliat, the editor, fails to mention that he was shown a xeroxied letter by YCSC president Michael Levine that had been put out by last year’s president Jerry Barbaliat’s council. In short, they had different exchanges at the meeting and the letter are standard and have been in use for many years in similar situations “perhaps the dress code does indeed reflect the mood of the students.” A good journalist would have investigated this option first before initiating the article.

Finally, if one were to question the present formation of administration should they not at least reveal all the information they have. The editor in this regard, has not mentioned how YCSC did not back down with the van and the student. Furthermore, the cafeteria open later in the morning and the promise of food machines for late night, among other concessions. Unfortunately, sometimes an editor’s emotion and not reason wins out.

Michael Levine, President YCSC

Demonstrators Turn Rowdy

continued from page 1

the side streets. Francesca Deitz, treasurer of People’s Right to Vote in Washington Heights claims that the mail also violates the rights of local residents to have their streets the way “They’re treating what YU has done for the area and that YU has kept the neighborhood clean. But time it has just gone too far,” Ms. Deitz added that while many of the security concerns of the University may be valid, an entire neighborhood should not be made to suffer.

This issue is far from settled as many more demonstrations are promised for the near future.
A Palestinian Manifesto For 1988

MR. CHAIRMAN ARAFAT: The prospect for the realization of our national goals has never been so close at hand. The establishment of a Palestinian state can be achieved through decisive and effective reorientation of our organizational method now. Military attacks upon strategic and politically advantageous targets, contrary to the belief of certain elements within the government, have never been our goal; rather, it has been the most effective means of its fruition. Yet now is the time to forsake overt military action as no longer useful to our cause. The Israeli leadership's apparent inability to accomplish anything beyond maintenance of the status quo plays right into our hands. In fact, should we endeavor, in any way possible, to preserve the ineffectual unity government or, better, to assist in its breakup, we may, in effect, accelerate the passage of time. Peace will have been won. All of our political gains of our brothers and sisters will have remained relatively peaceful for some time under the Arab brethren. We cannot rely upon the goodwill of our brother nations, as they have confined us to refugee camps under miserable conditions, evicted us from their countries, and, in effect, purged our interests in dealings with the Zionist state and its sponsor, the United States. No, we must shift our assault from a demand for a separate Palestinian nation to the complete incorporation of our people into the state known as Israel. Should, Mr. Chairman, that course poses grave difficulties and dangers of dissonance within our ranks as a seemingly heretical and traitorous retreat from before our enemies, yet consider. Our people's fertility rate vastly exceeds that of the weaker Jewish nation. Even disregarding the population of the occupied territories, the numbers of Palestinians will begin to approach that of the Jews by the end of this century. Therefore, we should immediately and openly press for the full rights and privileges of Israeli citizenship for all Palestinian residents of Israel proper (granted, an ironic phrase!) and urge our people in East Jerusalem to accept the longstanding Israeli offer of citizenship. World public opinion would undoubtedly welcome such a reorientation of our policy and wholeheartedly support our demands. Even the U.S. would push for such a program as a relatively painless way out of its Middle East dilemma and as an affirmation of its national principles. Never fear the possibility of Palestinian conscription into the Israeli armed forces; the mass of Israeli opinion would oppose any such call. We must also subtly encourage the annexation of the West Bank and Gaza, already favored by a significant portion of the electorate and an even larger bloc of Israeli leaders. We can facilitate this move through concentration on the procurement of political and human rights for Palestinians and judicial use of our consequently increased political power in the Knesset to impede the formation of a more conciliatory Labor-led coalition. Should such methods prove insufficient, perhaps we should consider a few well-placed "rogue" operations against targets calculated to incite the Zionist electorate to a frenzy of righteous indignation. This should sufficiently polarize the Jewish politico: engender the formation of a radicalized Likud coalition government. Once the annexation has taken place and full rights of citizenship have been granted to the Arab inhabitants (which would be probable as the region will have remnant relatively peaceful for some time under our direction, allowing its residents to benefit from the political gains of their brothers in the rest of the country), the battle will have been won. All that remains is for you, Mr. Chairman, to march victoriously into Jerusalem in ten or twenty years in order to head the new government of the Palestinian state of Israel.

This manifesto of intent provides reasonable methods for attaining our long-standing ends. In the past, both military action and reliance on our Arab allies has proven fruitless. Only by appealing to the Israeli-occupied belief in democratic principles, thereby gaining the support of the United States as well, can we hope to prevail. The stubborn Jewish persistence in envisioning a Greater Israel without the possibility of compromise flies in the face of demographic reality. While my approach is perhaps more gradual and less dramatic than that of the past, it recognizes the undeniable truth that demographics is the most powerful force in politics and will ensnare you, Mr. Chairman, as the savior of our people.

NOTE: This feature seeks to stimulate debate in our school and in the pages of The COMMENTATOR as to the future direction of the state of Israel about which we all care so deeply. Should sufficient, thoughtful response be offered, we shall endeavor to include contrasting viewpoints on the Arab-Israeli conflict and the Palestinian problem as a regular feature of the "Israel" page and extension of our desire to open our paper to relevant topics of importance to us as Jews and members of world society. Submissions are welcome.

by BEHNAM DAYANIM
Alexander Haig For President of the United States.

Alexander Haig declared his candidacy for the Republican nomination on March 24, 1987. A four-star general in the United States Army and a former supreme commander of NATO forces in Europe, Haig has served under a total of seven American presidents. General Haig’s most prominent government positions range from being President Johnson’s Deputy Secretary of Defense, Henry Kissinger’s Deputy National Security Advisor, White House Chief of Staff under President Nixon, and finally President Reagan’s Secretary of State. In 1982, Haig resigned from the Reagan administration, protesting the diplomatic pressure President Reagan applied to Israel during her siege of the PLO in West Beirut.

A sampling of Haig’s position papers reveals that he opposes constitutional amendments relating to abortion, is committed to a gradual reduction of the federal deficit by cutting costs by approximately $20 billion annually until at least 1995, favors aid to the Contras but stresses this cannot be a substitute for a comprehensive policy, seeks welfare reform that encourages dependent rapid integration into the work force, supports SDI research, and maintains the freedom of Soviet Jewry “must be linked to any negotiations with Russia.”

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Alexander Haig’s practical experience in international affairs, his competence in government, and background in economics daily qualify him to be our next President. Students interested in joining Students For Haig can contact Joshua Annenberg or Jeff Mendelson in M313, Freddy Zemd in R725, or Dov Bluth in M203.

by Joshua Annenberg

In approximately one year, Americans will be voting for the forty-first President of the United States of America. Today’s students, tomorrow’s presidential contenders, can make a significant impact on their own future by participating in campaign politics.

Constitutional issues such as separation of church and state, abortion, and civil rights; international relations in the areas of arms control, aid to the Contras, and peace in the Middle East; and domestic policies dealing with trade, welfare reform, and a balanced budget, all lie in the hands of our next president. It is time for students to organize and publicly support presidential candidates. Students For Haig invites interested students to join together and support Alexander Haig for President of the United States.

...
Of Rapiers and Ristostes

by Zalman Levine

Grim, determined, intimidating, and ruthless, the YU Varsity Fencing team is a force to be reckoned with. The team is returning after a highly successful year, during which they participated in the Road Race, winning gold and silver medals.

The coaches, Nevi Shwartz and Nate Schwartz, are planning for another year of professional training and rigorous drills. They have players of all skill levels, from beginners to experienced fencers. The team's success is not limited to the fencing itself; it is also a testament to the dedication and teamwork of the members.

The YU Varsity Fencing team is looking forward to another successful season, with high hopes of achieving their goals. The team is ready to face any challenge that comes their way, confident in their ability to succeed.