Students Initiate Schedule Change

by Benji D. Laitin

In a landmark administrative decision, Stern College women were given the opportunity to have a change in the official school schedule for themselves, by themselves. The conflict in question was scheduled classes on everv Pesach. Karen Bacon, SCW dean, distributed ballots to students in order to vote on the problematic vacation schedule. Only 105 students responded.

According to Dean Bacon, "the students raised it [the scheduling conflict] as a problem. It was a large oversight on our behalf." The problem was first brought to the attention of the administration and publicized to the student through an editorial in the February issue of the OBSERVER.

The dean, wanting to accommodate the students, met with student leaders to formulate a solution. The problem lay in the New York state educational policy. Apparently, every undergraduate student in any accredited university must contain a specific number of school days. Because of its extended Pesach vacation, YU was short one full day of classes. Beside Talmud Esther, Purim and Pesach, the only other day of vacation during the spring semester is Yom Ha'Atzma'ut, celebrated on April 15 this year. The only viable option appeared to be switching the days and cancelling school on the Thursday before Pesach, and in its stead, hold classes on Yom Ha'Atzma'ut.

"We scrutinized the schedule together and discussed all possible solutions," said OBSERVER editor-in-chief, Shoshana Levine. "The best solution was to let the students themselves decide based on their preferences. This way, nobody could complain that the decision was made over her head without taking her needs into account."

Dean Bacon immediately proceeded to write up an official school bulletin to enable her to vote on which day they preferred to have classes cancelled. The ballots consisted of two choices. The first choice was to hold classes on Yom Ha'Atzma'ut, and the second was to cancel classes on Yom Pesach and hold classes on Yom Ha'Atzma'ut. The remaining half a day, in that option, would be made up on a Friday morning.

Of the 105 students who responded to the vote, the majority expressed a desire to change the schedule and cancel classes on March 28. The consensus was that having off on everv Pesach was more advantageous.

"Because of the setting in which they [the ballots] were distributed, it was easy to put the questionnaires aside," Dean Bacon noted. She realized that the method used for a protestive student response was not the most beneficial. A mere recent questionnaire on Jewish education was distributed in the

Continued on pg. 12, col. 5

Brookdale Thefts Halted

by Laura Gordon

A crime wave swept over Stern College for Women beginning with the week of March 1. Within a fortnight, credit cards, clothing and large sums of money were stolen from Brookdale Hall. The dormitory was immediately saturated with flyers urging students to be more security conscious and to double lock their dorm room doors.

An extensive investigation was subsequently conducted by Yeshiva University president Emir McNamara and Assistant Chief Frank Morris. Chief of Security, Don Sommers served as overseer of the order. The investigation was initiated by a victim of the thefts who suspected a fellow student of stealing, thus reporting her to university authorities. Through close scrutiny, the student was found with the stolen merchandise.

As a result of security's pursuit, three Stern women have been expelled. According to Chief Sommers, the students "had actual look outs" and most definitely "worked as a team." Sommers stated that the thefts took place during all hours of the day. Right out of ten cases, the thefts were from Brookdale Hall. The remainder of the incidents occurred by students breaking into rooms that were not double locked.

Yeshiva University, therefore, emphasized the need for students to concentrate on double locking their doors to prevent further disturbances.

Burns Security Officers Rivera and Lal commented that the majority of students are cooperating by locking their doors. In addition, since the students were requested to leave, security affirmed that no further thefts have been reported. Additionally, the investigation revealed a Burns security captain's guilty of monetary thefts from the Office of the Dean in Stern College, resulting in his immediate dismissal as York's staff and from Burns security.

Widespread Chavruta Program at Stern in Wake of War

by Tikvah Ben Zvi

On Wednesday evenings between 9:00 p.m. and 10:00 p.m., Koch Auditorium is filled with Stern College women participating in what began as Operation Torah Shield — The Home Front. SCW's response to the Gulf War crisis, but what has transformed into the largest chavrua learning program in SCW's history.

The chavrua program, under the auspices of the Torah Activiti­ies Committee, features pairs of SCW women learning different parshiot of the Torah so that together, the whole Torah is being directed to the auditorium, and in the students who are unable to be present during the allotted time period and instead have chosen to learn on their own. Feiner added that the enthusiasm and consistency of the students who do participate, whether it be in the auditorium or in their own rooms, are wonderful to witness.

L.E. Kagan, a junior who is learning Rabbinu Bachiya's commentary on B'risheli feels that the weekly atmosphere in the auditorium is truly uplifting. She stated that walking into the auditorium, seeing each pair of women learning together and everyone in the room caught up in the excitement of the program and of the learning, "is a really good feeling."

The first night of the program, an index card was presented to each student indicating the student's name, the name of her chavrua and the parsha they were assigned to learn. They were instructed to sit with the other chavrua who were learning a parsha from the same Book, so that the reading in the vast room would be organized according to what people were learning.

For Kagan, details such as this made the program even more memorable. "Of course the learning is what's important," she said, "but it helps that so much hard work went into it."

An anonymous participant also had only praise for the program. She stated that the program is "probably one of the most elevating and inspiring hours of the week," and it is the closest she feels to being back in Israel.

Feiner revealed that the students are not the only ones involved with and excited about the program. Dean Karen Bacon and Dean Ethel Orman have been invited to participate. Director of Student Services, Zelda Braun, has not only been invited to join, but also promised to have the siyum in May opened.

In addition, Braun is inviting the local Jewish press to attend the celebration to publicize the intense serious learning going on at SCW. Feiner was extremely grateful for such interest on the part of the administration.

President of TAC, senior Chaya Weissman, added that students who want to join the program now can still do so and either form their own chavrua or join an existing group.

One chavrua among many in Koch Auditorium.
Change through Action-Not Apathy

Kudos to the administration for immediately replying to student complaints about the ill-timed decision to begin Passover vacation. Proving to be amenable to our requests, the administration opened the door to students to voice their opinions. Yes, the response was so weak, it could hardly be heard.

The opportunity for students to take an active role in an administrative decision by taking one minute to fill out the distributed poll forms, was neglected by a majority of the student body. The fact that less than 20% of the student body bothered to fill out the sheets which addressed an issue that directly affects them, is mind-boggling.

Can it be that we are only willing to complain verbally without ever taking action to improve our conditions? It’s very easy to voice a complaint, but where did everyone go when the time to affect a change came? This apathetic attitude of the student body must go, because if we students are not willing to extend ourselves, the administration, in turn, will not extend itself to our needs.

Paradise Lost

Very often students at Stern find something to complain about, whether it be the scheduling of tests, a closed class, or an unfair professor. It is quite puzzling why students who complained for so long about the overcrowding in the cafeteria have refused to patronize the new “Garden of Eatin,” which is open on Tuesdays and Thursdays in Koch auditorium.

Having responded to the complaints about overcrowding, the food committee, together with Food Services, worked diligently to devise a plan by which students could eat their meals in comfort, without feeling “boxed in,” and long caf lines could be shortened. However, since the “Garden of Eatin” has opened four weeks ago, only 18-29 students have come there to eat. When students complained that they could only use dining cards for their purchases, Food Services began accepting cash. The goal was to accommodate the students to the extent that televisions were brought in so that the students could catch their favorite soaps without having to cram into the overcrowded, uncomfortable lounge.

Yet still only a handful of students patronize Koch. It is a wonder why after so much complaining about the problem students ignore why after so much complaining about the problem students ignore.

Spurn Snobbery at Stern

To the Editor: This Stern girl snobbery must stop. Of course I am not referring to you or me. But the other Stern girl, the one that bumps into you in the hall and doesn’t say “excuse me”. She sees you walking back to Brookdale Hall as she walks to Stern and she averts her eyes to prevent acknowledging your nod “hello.” But that I can handle. Must you and I ride up the elevator together, alone in total silence? Can you admire the elevator paneling a bit longer…how carpentry can be so interesting to you while human beings are not is beyond me.

When I hear that a girl ate her Purim salad in the cafeteria alone because the only other people in the cafeteria preferred she not sit with them, I am troubled, and I know it must bother you too.

We at Stern really have a lot in common; even though we don’t dress alike and we’re not all from the same state or country, we can at least be cordial. Those of you who consider yourselves to be of a friendlier nature should make an extra effort to go ahead and speak with that girl in the laundry room, or the only other girl in the orange lounge during the T.V. commercial. That way we won’t let “them” give the rest of us Stern women a bad name.

Debbie Potash SCW ’91

Just Plain Thanks

To the Editor: Believe it or not this will not be a criticizing letter. In fact, this letter comes to praise the student council. I would like to thank student council for the copying machine, which was a great addition to the orange lounge.

In addition I would like to thank food services for the extended hours in the cafeteria and the opportunity to watch Days while eating.

Further, I would like to suggest the idea of purchasing a change machine in the laundry room - for all of us who never have change.

Thank you again and keep up the good work.

Chanie Weiss SCW ’93
Defining Freedom

by Shoshana Levine

Survey research has repeatedly proven that Pesach is the most frequently observed holiday among American Jews. The meaning behind this interesting statistic is questionable and can be understood from different perspectives. One can argue that Pesach is the highlight of the Jewish calendar because that a good Christian in Egypt who rebelled against the Egyptian overlords. In this case, the seder meal, prepared in strict accordance with the special Pesach haggadah laws, take on secondary importance while the retelling and analysis of the redemption story becomes the primary focus.

For others, Pesach means little more than an opportunity to have a family reunion at a festive occasion.

Chances are that for most Jews, the reality of Pesach lies somewhere between these two extremes. In America, particularly, it is the holiday that best combines elements of Jewish tradition and modern American consciousness.

Jews have perceived America as the land of opportunity — a country in which Jews (as all other peoples) have been completely free to practice as they wish and to mold their destiny. In freedom, America offers others that is fully appreciated and identify with even more strongly than Jews in their day. The freedom to be free is a genuine proclamation in a land of freedom, which, by its mere existence, makes us realize and want the freedom that we have in our own country.

Unfortunately, exploitation of freedom is rampant throughout American Jewish communities, and is manifested in the exorbitant rate of assimilation and intermarriage among American Jews. The dichotomy in the liberalism of America is such that the same freedom that we are given to practice Judaism openly and establish Jewish communities also makes us wish to divorce ourselves from those communities. If this were to be successful, America may be a success story for Jews, for Judaism it may not.

Add to this the essence of community is clearly not a result of a shortage of Jews nor a dearth of Jewish educational materials and publications. Likewise, Jewish self-hatred is not the current issue. The problem lies in the lack of a sense of community.

The emphasis that Chazal placed on the community, or something like it, whether in lashed or Jewish thought, displays their insight into the importance of the community in order to preserve a strong Jewish identity and ensure an illustrous future for Klal Yisrael. Jewish values live within the community setting, and when an individual strays from the paradigm, or is in material, political or social need, it is the collective strength of the community that can bring him back and provide for him.

Pesach, commemorating the birth of Am Yisrael, reinforces pride in the Jewish identity. Only by fulfilling our communal responsibilities and taking heed of the intrinsic message of Pesach can we produce communities where Judaism — not only Jews — is alive and well and thriving throughout the world.

The Lighter Side of Christianity

Not surprisingly, selective quotation from Jewish or Christian sources will uncover instances of prejudice against other peoples and religions. It will also uncover instances of toleration and admiration. As Prof. Lou Feldman's words in The Observer, "The distressing plight of our fellow Jews. The lightness and sincerity of our feelings may not be.

It's worth remembering that many Christians have also fallen victim to hatred and violence based partly on religion. Consider the bloody history of the Americans, not to mention the earliest Christians, not to mention murderous wars between Catholics and Protestants in which Christians killed each other.

Yet the historian of Christianity will tell us that there was a good anti-Semitism to deny that the early Church was a "good" anti-Semitism and a "good" anti-Semitism is a good Christian. "It is a film that will raise the consciousness of all who see it." True, Gospel accounts blame the Jews more than the Roman Pontiffs. For instance, True, Paul badmouths the Pharisees. True, Christian churches and clergy are blameless, but only because the Christian building blocks of anti-Semitism began to acknowledge the secondary importance of Judaism and the need to explore Christian building blocks of anti-Semitism.

Yet I am afraid that her article may inadvertently lower consciousness. The reason is that it focuses upon anti-Christian stereotypes.

Any religion which has lasted as many hundreds of years as Judaism or Christianity (or Islam, for that matter) has spawned impressive numbers of variations.
Copy Machine in Brookdale

In response to the needs expressed by students, a photocopier machine has been placed in Brookdale Hall's Orange Lounge. Its twenty four hour accessibility and convenient location has received student approval.

Zelda Braun, Director of Student Services, and Isa Horowitz, President of SCWSC, have been working together for several months to secure the machine and to ensure that it would be used optimally. The copy machine that they selected operates on the same copy system as do the machines in the School building. This machine however, can only be operated with copy cards to both maximize its efficiency and to preclude problems of coin usage.

In addition to being sold in the Dean's office, these copy cards can now be purchased in the dormitory from senior Ronit Ben-Ami. The profits that the machine earns are used to pay students to refill the paper, the toner, and so generally maintain the machine.

Annual Yemenite Festival

by Fortune Harari

On Sunday March 17, 1991, the fourth annual Yemenite Cultural Festival was held in Stern College's Koch Auditorium. The event was sponsored by the Institute of Yemenite Studies at YU. Dr. Benjamin Gibli was invited to chair the event by Rabbi Dr. Mitchell Serrits, the Associate Director of the Jacob E. Safra Institute of Sephardic Studies, who was also the program coordinator.

The program featured a scholarly presentation, remarks by various speakers, as well as the presentation of traditional and modern melodies by Chaim Zadok and Ensemble. The issues addressed included the preservation of midrashim and the role of the Yemenite Jews as guardians of their original ancient cultural tradition. Concluding remarks were made by Dr. Helen Ben-Ami, Vice President of YU.

The Yemenite congregation was pleased by the progress made by the Institute. As a leader of the Yemenite community, Gibli expresses the hope that the outreach centers of academia throughout the world will follow in the footsteps of YU in promoting a higher understanding and appreciation of Yemenite culture. He feels that this progress is long overdue.

DEAN'S FORUM: Levitt Speaks on Tomorrow's Success

by Adeeva Laya Graubard

The SSSB Dean's Forum series of lectures, which began during the fall semester, have continued this spring.

- The first lecture of the semester was held on Wednesday, March 20. Forty faculty members and students from both YC and SCW came to Stern to hear the lecture, entitled "Marketing Success for Tomorrow," delivered by Professor Theodore Levitt.

Levitt, who is the Edward W. Carter Professor of Business Administration at Harvard University's Graduate School of Business, came to America from his native Germany in 1935. He then received his Ph.D. from Ohio State and joined Harvard University in 1959.

Levitt has written numerous articles and texts in the business area, including Thinking about Management, and is the recipient of several management awards.

Levitt opened his remarks by stressing the importance of a good education, saying that "building equity today will let you reap in the profits tomorrow."

Tomorrow, he said, feeds off the information learned from past experiences. It is this knowledge from the past that helps one make more accurate decisions. The utility of knowledge is based on how it can help one make a decision with regard to future plans.

"The main goal of business," continued Levitt, "is to get and keep customers. A businessman has to look at the customer's alternatives and think of how he can make his product the best available."

In today's society, there is always a better product on the market than that was the day before. All this progress is due to an accelerated pace of technological advancement, intensified communication systems, the miniaturization of everything and demographic shifts (especially an increase in the elderly population).

One of the major factors of the increase in productivity is global competition. Japan, America, England and many other countries have business dealings throughout the world. Additionally, businesses that started off on the local level have expanded to national and international areas.

In preparation for the visit, YU conducted a self study for a year and a half which identified existing problems and positive features of the university. Available in the central resource room at YU's uptown campus, this report and additional written material such as final exams and syllabi assisted the team in drawing their conclusions under the limited time constraints.

To further determine the assessment of the college, team members met with faculty and administrators and interviewed randomly selected groups of students.

In their appraisal of the college, team members noted the need for better facilities in the school.

Efrain Nulman, YU dean, related that, overall, the team "took a comprehensive and fair look at what we do." According to Dean Bacon, the Middle States team came "impressed with the student and faculty commitment to the university."
A Taste of Israel in 48 Hours

by Alyssa Herman

On March 12 and 13, TAC's Israel Affairs Committee sponsored a "48 Hours of Israel" campaign. This event was a joint effort on the part of two Israel oriented programs held on the two successive nights.

On March 12, a lecture entitled "Shivat Zion HaShlishit," was given by Rav Mor Goldvicht in Stern College's Orange Lounge. Rav Goldvicht, who is a rosh yeshiva at Yeshivat Krener B'Yavneh in Israel, is on sabbatical and is presently teaching at YC.

The audience which filled the room completely, and was largely composed of Israel enthusiasts, felt that Rav Goldvicht provided them with a fascinating taste of Israel.

Many students were especially pleased that the lecture was given in Hebrew. SCW sophomore, Joyce Markowitz, won the contest having guessed the appropriate number which was 1948.

The 48 hour event was coordinated by the Israel affairs committee's co-presidents Yael Bloom and Malkie Russ. The objective of the event was to increase students' involvement with and enhance their connection to Israel.

This Bloom asserts that more events in the Israel mode are being planned for the future.

Women's History Month Celebrated at SCW

by Leah Frankel

In celebration of Women's History Month, the SCW history department, in conjunction with the Speech Arts Forum, co-sponsored a dramatization of Charlotte Perkins Gillman's short story, "The Yellow Wallpaper." The production was held on Wednesday March 6 in SCW's Koch Auditorium.

The solo dramatization of Gillman's classic story was originally adapted by actress Laurie James. James' performance of the short story is done almost verbatim. She alternates live performance with taped audio script. She maintains that through this medium the feelings conveyed by the book come across more clearly.

In the past, SCW has brought in speakers to celebrate Women's History month. Dr. Schecter, the head of SCW's history department, thought that this sort of event would appeal to a whole new audience. The event was well attended and drew a larger audience than have similar events in the past.

The selection of "The Yellow Wallpaper" was based upon several criteria. For one, many SCW students have been assigned to read the story through assignments in English and history classes. Its

Revival of Student Senate

by Lori Turkel

The Stern Student Senate held its second and third meetings of the academic year on February 20 and March 6, respectively. Topics discussed included the need for the availability of course syllabi at the time of registration and the importance of the prompt return of the mid-term grades, in time for the FJN (pass/fail registration) deadline.

All six members of the faculty that serve on the Senate, Dr. Babich, Professor Cohen, Dr. DeSandito, Dr. Horowitz, Dr. Neaman and Dr. Sykes were present, as were SCW's Dean Baiz, the Office of Student Services, and Zelda Braun, from the Office of Student Services. Only two student senators, Ruchie Sasonwitz and Melissa Gabel, attended.

Sasonwitz, who occupies the position of secretary of the Senate, explained that the Senate is an "intermediary body between the faculty and the students. It allows students to voice their opinions regarding academic issues, and is a great tool if one takes advantage of it." Before this year the Senate was basically inactive. Meetings were rarely held and senators, elected by the student body, were handed the title with no responsibilities attached to it.

Sasonwitz organized this first meeting of the year after recognizing that such meetings could be a productive means by which the Senate could finally deal with academic issues.

The discussion at the February 20 meeting centered around two matters: conducting a review of one academic major at each Senate meeting until SCW's entire curriculum is evaluated, and course syllabi from previous years being made available for students entering a new class.

Although Dr. Babich and Dean Orlian felt that individual departmental meetings may be productive and therefore should be held, Dean Bacon asserted that such meetings would not be practical due to the large faculty member-to-student ratio that exists within some of the departments. Instead, she stated, faculty members will attempt to provide individual guidance sessions to students within their departments.

The senators present at the meeting represented the SCW student body when they complained about the lack of syllabi available.

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Who's in Who's Who

by Ann Adelson

Sixteen Stern College students have been selected to be part of the 1991 "Who's Who Among Students in American Universities and Colleges." The "Who's Who" is an annual publication designed to recognize outstanding students and to be a source of information to prospective employers. This hardcover book includes an alphabetic listing of participating universities and colleges, followed by an alphabetical listing of all selected students. A short biography is also provided, which includes information about each student, including her degree, major and extracurricular achievements.

In order to qualify, students must be graduating seniors. According to Dr. Babich, president of YU, they are nominated in several ways. Dean Karen Bacon and Zilda Braun, director of student services, select students based on a combination of academic achievement and student involvement. This list of candidates is reviewed by Dr. Miller and the president of Student Council, who determines whether the student has played an active role in school activities. Each school is limited by a quota established by the amount of the Society's funds, and only one student from each school.

The following Stern College students will have entries in this year's edition of the "Who's Who:" Deborah Abrahon, Sherry Aronson, Sharon Cunin, Gyatta Ehrman, Jennifer Epstein, Sheryl Fischer, Nehama Goldman, Lisa Horowitz, Michal Josa, Lisa Lashner, Shoshana Levine, Shoshana Levitz, Rachel Markowitz, Rachel Mboh, Deborah Potash, and Karen Weissman.

Congratulations to all those who have been selected.

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Sometimes, the woman...Sometimes, the woman...Sometimes, the woman...Sometimes, the woman...

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As a...As a...As a...As a...
The Question Rekindled: To Return or Not to Return

Elana Hartstein

Out of the 58 students who returned from Israel due to the Gulf Crisis and joined Stern College for Women, 22 have returned to Israel to continue their studies in their respective yeshivot and midrashot. Sixteen others have decided to remain enrolled at Stern full time, and the remaining 20 are unaccounted for according to the registrar.

Due to the unforeseen circumstances of the Gulf war, Stern had to determine how to accommodate the sudden increase of students in an already overcrowded and overtaxed college. Challenges facing Stern included trying to create new classes, over-tally others, and find the perpetually searched for extra dorm space.

Because of the uncertainty surrounding the crisis, and not knowing when it would end, Yeshiva University allowed returnees the opportunity to enroll at Stern and receive a full tuition refund should they decide to return to Israel by February 11th. This gave students the time they needed to decide if they wanted to return to Israel, without being penalized financially.

When a cease-fire was announced on February 28th, the deadline to decide whether to return was extended to March 5th. Given parents and students more time to evaluate the situation and determine if they felt it was still too dangerous to return to Israel.

For students who were on the Joint-Israel program, the financial matters were dealt with more smoothly. The only money that was non-refundable was the dorm fee, which had been agreed upon by the students in the early stages of the crisis. "They [Stern Administrators] were so accommodating," one student returning to Israel exclaimed. "The administration was so helpful and interested in our well-being. Everyone was so nice I'm looking forward to coming here [to Stern] to stay next year." The 16 students who decided to continue the year in Stern did so for many different reasons. Some had planned to return home for Pesach anyway; they felt that the year was basically over now and therefore it did not pay for them to return. Others cited the expensive cost of a flight to Israel, and said that they just could not afford it.

Many of these students, including Navi Bardash, SCW freshman, and Leah Frankel, SCW sophomore, both of whom returned before the January 15th deadline, are planning to return to Israel next semester. Frankel said she wants to go back because she feels that she missed out on her "year in Israel." She wants to experience the meaning of Yom Yerushalayim, Yom Ha'atzma'ut, Parim, learning all night on "The 13th in the Kotel and seeing the sun rise in the early morning."

Some students who did return to Israel said that they were happy to return and "pick up where they left off." According to Atara Dickstein, although Stern offers excellent Judaic Studies, "it's not the same as being in Israel and starting a new year." Chana Ringel, one of the first students to return to Israel before the official opening of the anticipated cease-fire, said that she felt that it was important to return immediately, because the war was the reason that they left so suddenly.

Julian Borowich returned to Israel for the remainder of the year, even though she had planned to spend Pesach home with her family in the United States. Although Pesach is usually a holiday most students spend with their families, Borowich describes a family that has always offered many more opportunities she would have to spend Pesach in Israel.

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Topol: The Traditional Man

By Shoshana Levine

Chaim Topol, traditionally and affectionately known as Tevye, has touched the lives of thousands of "Fiddler on the Roof" fans across the globe. Born and bred in Tel Aviv, the 55-year-old actor spent some years acting with the Haifa Theater, and among his roles was that of Tevye in "Fiddler on the Roof."

Topol made his film debut in the Israeli comedy "I Like Mike," and then starred in the award winning "Sallah Shabati." It was his inspiring performance as the elderly roguish Sallah that led to his playing Tevye, once again, 14 years later, this time in the London stage production of "Fiddler on the Roof."

The young actor became a star overnight. His performance as Tevye captivated the public and critics alike. In 1970 he repeated his performance as Tevye in Norman Jewison's film "Fiddler on the Roof." For that performance he won a Golden Globe and was nominated for an Academy Award. Since then he has appeared in various other shows including "The Caucasus, Chuck Circle," "Othello," and many films including "Winds of War" and "Flash Gordon."

In 1983, Topol returned to London to re-create his role in "Fiddler" to packed houses at the Apollo Victoria Theater. Earlier this year he made his debut on Broadway and is scheduled to perform as Tevye through the end of April.

Topol is married and has three children who all live in Israel in the Tel Aviv area. He divides his time between Israel, London and now New York. In Israel, he directs the Popular Theater and is the managing director of Multi-Images, a production company in Tel Aviv.

OBSERVER: How did you get involved in acting? Did you always aspire to be an actor since you were young?

TOPOL: No. I was in the army and I didn't know what my future would bring. One day I was fooling around with a bunch of guys -- acting, singing and telling jokes -- and my army commander who observed my little performance approached me when I was done and told me to report to the military theater immediately. My acting career took off from there.

OBSERVER: Although you are mainly identified as Tevye, Tevye is also identified by other actors. Have you ever met Zero Mostel and discussed your roles?

TOPOL: Yes. I've met him on several occasions. Each one of us plays the role very differently even under a varied background. There are many differences in each of our performances -- some more subtle than others. We each have our own naivety, some that we put into the script and plan beforehand, and others that we just demonstrate just as we go along. These are my funniest scenes when Golda is trying to speak with Tevye about a chidushh for their daughter, and Tevye harnesses her and pretends to be praying. That's my innovation and unique to my performance. It's true, we all play the same character, Tevye, but just as any two actors are different, their portrayals of identical characters are varied too.

OBSERVER: After playing the same role of Tevye for so many years, have you reached the point at which you have become stagnated in the role and do not vary or improve from performance to performance? Have you ever felt before a show that you cannot possibly perform this role again?

TOPOL: No -- to both questions. First of all, I haven't played this part for so many years. I performed in London in '67 and in '85 and now on Broadway, and I acted in the movie. There are constant variations in my performances, and I always believe any performance can be improved upon in some way. I'm always finding new angles and new ways of enhancing the role.

OBSERVER: Is it much different playing the role now at age 55 than it was playing it when you were only 26 years old?

TOPOL: Yes, it's a different experience. Now I'm playing the role based on my life's experiences -- my wife and my children. That is why I can identify with the part better of the character.

OBSERVER: Is it true that you just picked up in the middle of the show to spend time in Israel, and if so, did the director give you a hard time?

TOPOL: Do I look like someone one that gives people a hard time? Yes. I travelled to Israel and spent eight days there. My family is there and I feel that I wanted to be there with them. My heart was with my children, my parents, my friends. That's why I went. I left my show to go to Israel also in '67 when the war broke out. My family's there, my home is there and in times like that I should be there.

I went through this experience years ago in 1948 when Israel was struggling for its independence and I was living in the same Tel Aviv neighborhood that I live in now. The Arabs were shelling us all nights. My father, who was a member of the underground, the Haganah, came with his friends in the morning in a pickup truck and evacuated everybody. But no matter when we went to hide, the shelling continued. The three nights of shelling I went through from Israeli Scuds brought back memories. This is nothing new. We went through this and we survived. I can't wait to get back to Israel when this show is over.

OBSERVER: How do you identify with American Jewry?

TOPOL: I don't. The truth is, I was born to be away all the time. Because of all the work I do abroad in Europe, especially London. I travel around a lot, but I always return to Israel as soon as I can.

OBSERVER: What do you as Topol, not Tevye, think about the message of the play -- the gradual breakdown of the once steadfast Jewish tradition? Do you feel the message is relevant today? Has this play changed your outlook on life and sensitivities about Jewish values?

TOPOL: No. I don't think so. My Jewish values and ideals about Judaism don't come from the theater. My Jewish values come from my upbringing, from what my parents taught me and what my teachers taught me, what I taught myself, what my rabbi taught me, and from what my experiences in life taught me. I'm not being educated by the theater.

In my opinion, theater is for entertainment and not for education. It's probably a nice way to acquire a literary knowledge, but you can't come out of the theater with messages about life. Theater is for entertainment. Once you do that, you might not succeed. So when you see a play that promotes a specific message, you must be very careful and make sure that you are not being carried away by the entertainment while swallowing all kinds of potentially problematic messages.

OBSERVER: Do you have any message for Yeshiva University students, like "be not the play or "make aliya?"

TOPOL: Just make aliya. The truth is, I'm not a philosopher -- I'm an actor. I don't deliver messages. I don't have any inclinations of being a leader. I'm just trying to be a good actor. The warning I can give you is to go to the theater to be entertained -- don't go looking for messages.

Messages, lessons and ideas you have to develop by learning and by observing and by listening to clever people and good teachers and examine and think about it and work hard. No one will report a message in the theater between the jokes and the dances and the music. For serious messages one has to work hard and we have, thank God, a wonderful Book. So, look into the Good Book and read it and listen to what it says. We don't have to look for them in the theater.

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Dr. Lamm Re-Examines the Shema

by Miriam Bacon and Shali Riber

In the past few years, SCW has had the privilege of hosting Dr. Norman Lamm's final two lectures in a series of talks on "Shema Yisrael." The first several lectures focused on the understanding of the words "Shema Yisrael Hashem Ekoknu Hashem Ekoknu," while the last talks concentrated primarily on the meaning of "Hashem Echad." G-d is One.

Dr. Lamm stressed three initial approaches in dealing with the word "Echad." The first is the opinion of the Sifre, quoted by Rashi. This is the eschatological (dealing with the end of time) definition, which says "Hashem, who is our G-d now, will in the future appear as One to all of the other nations." The unity of G-d will ultimately be accepted and understood by the entire world in the time of Mashiach, as it is stated liturgically in Alelu, "On that day (i.e., when Mashiach comes), G-d will be one and His name will be one."

Another view is expressed by a Gemara in Brachot 13b. In this Gemara, R. Yemiya is criticized by R. Chaya for taking too much time to recite Shema. R. Yemiya is told that as long as his intention is to accept and acknowledge the oneness of G-d over all four directions in addition to the heavens and the earth, "it is enough." This presents a complication: whose intention is preferable-the Sifre's or the Gemara's?

An answer can be found in the Rif, who brings down a slightly different text of the Gemara. By analyzing the Rif, one may understand that R. Chaya meant for his statement to be understood strictly in regard to the time limit. One's concentration should last as long as it takes him to meditate fully on G-d's all encompassing kingship. Yet, in that space of time, another intention, such as that of the Rif, may be expressed.

A third view is offered by the Rashbam and the Shadal. They concentrate on the uniqueness of G-d Echad means that there is no one like G-d in the universe; G-d is absolutely and uniquely one.

Dr. Lamm then brought the issue of "Hashem Echad" toward a contemporary relevance. It is interesting to note, he said, how there is an underlying conflict in the grand world theory among physicists. Some will argue that there is a basic, common connection that binds the universe and all its phenomena together, while others assert that the cosmos are made up of conflicting and competing forces which contain no fundamental bond.

This debate can be traced back to the times of R. Saadya Gaon and the Rambam. R. Saadya Gaon and the Rambam, R. Saadya states that if G-d is truly unique, then by definition nothing else can have the capacity to be unique. The unity of G-d is so exclusive that oneness may not exist within anything other than G-d.

The Rambam, on the other hand, emphasizes the fact that the oneness and unity of G-d must lead to a unitary nature in creation. The cosmos in its entirety is simply one unified being. Just as a person is made up of many limbs and organs which function together to produce a whole and healthy creature, so too the universe is composed of celestial orbs and bodies, which, once intertwined together, yield a complete structure.

This debate can be extended even further. R. Chaim Volozhin and the Ba'al HaTanya respond to R. Saadya's argument an extreme fashion. They contend that if the concept of unity is stretched to its absolute meaning, than nothing else in this world can exist; G-d is one, and therefore there can exist no other than G-d.

R. Chaim Volozhin and the Ba'al HaTanya interpret the verse "That Hashem is G-d; from the heavens above until the earth below, there is no other" literally. There is nothing else beside G-d. This theory is termed acosmism (there is no world) or illusionism. This view shatters the very foundations of the Torah, for all of halacha deals with the world as we know it- that it is real and we exist within it. R. Chaim and the Ba'al HaTanya answer that it is the will of G-d that we act as if the world is real. Therefore, the very unity of G-d entails accepting that the world is real and thereby acknowledging that G-d is our king and we are His subjects.

R. Tivi Hirsch from Zeditchev opposes this view. He states that people will mistake acosmism for pantheism (the belief that everything is G-d), a belief which is antithetical to the Torah. The Zeditchever instead proposes the cosmos-affirming definition, which reflects the earlier view of the Rambam.

These two positions bring out two different practiced intentions when reciting the verses "Shema Yisrael Hashem Ekoknu Hashem Ekoknu" and "Baruch Shem Revod Malchut Olam Va'ed." Based on the Zohar, which says that the first verse of Shema demonstrates a heavenly oneness, while the second verse depicts an earthly oneness, these two opinions arrive at alternate conclusions in regard to one's intentions.

The Zeditchever explains that while saying Shema Yisrael, one should focus on bringing the whole world together in a unity that reflects that of G-d. This should be uplifting, in essence moving the entire universe upwards together to try and attain the level of heavenly oneness. After this, Baruch Shem should be said in a manner of taking some of the heavenly unity one has acquired and bringing it back down to earth, enforcing and strengthening earthly oneness.

R. Chaim and the Ba'al HaTanya's position yield another option to the issue of heavenly unity and earthly unity. Based on the Ramak, they state that there are two ways to perceive the world: from G-d's point of view (M'tzido) and from our perspective (M'tzitzea). The verse Shema Yisrael is M'tzido; everyone should understand and accept that G-d is one and nothing else can exist. However, for human purposes, the verse Baruch Shem is said, for in order to fulfill G-d's divine will, it is necessary that one considers the world to be real and acts within halachic parameters.

Dr. Lamm's inspiring and thought provoking talks made an indelible impression on those who attended. One may fairly certain that not a single person present left the room without a new and uplifting focus on Shema.

Esther Wolf, a junior at SCW, remarked, "I found the lectures intellectually stimulating and I'm glad I had the opportunity to hear Dr. Lamm speak."
MSDCS: OUTREACH

Continued from pg. 7, col. 5.

conversations and the spirit brought to them on these Shabbatons.

Another MSDCS program which brings zeal to communities is the Torah Tour Project, of which approximately fifteen communities become involved. Their goal is to bring visibility to isolated Orthodox areas.

Mr. Daniel Ehrlich, assistant director of MSDCS and coordinator of youth and outreach programs, feels that the students who participate in this project have a "tremendous impact on these communities."

How much of an impact does any of these programs have? Many people question the necessity for programs designed to have a religious affect on people. Often, "outreach" programs are looked upon as futile attempts to change people's ways of thinking. However, before judging the effectiveness of these methods, it is crucial to realize that the main focus of the programs is not to change people's minds. It is to provide Jewish experiences in order to heighten people's awareness of their Judaism.

How, then, is success measured in this area? Moshe Rothchild, a student at RIETS and a participant on numerous shabbattonim, including Counterpoint and Seminar, says that it is virtually impossible to know how effective the programs are on students. "The inherent problem is that when you're working in any part of Kiruv, it is extremely difficult to measure success. The bottom line is that you just don't know. "The only possible way to gauge the usefulness of these programs is by the response. On Kiruv-College Outreach programs which initially began with ten or fifteen students now have over a hundred participants.

Ehrlich explains, "It is a long process to develop a presence on campus. Not all the places are receptive to Jewish groups in general, and certainly not to traditional Orthodox ones." According to him, the mere fact that these universities request the return of YU students on campus is an accomplishment in itself.

Ehrlich, who has been involved in communal services for 16 years, including positions in B'nai Akiva, Tehilla and NCSY, comments on the positive responses from schools and communities which experience these programs. He also describes a different level of success. "One purpose is to train and inspire people for future Jewish activity. "Many of the students involved in running the programs are receiving invaluable experience in communal work. Mohl seems to agree with Ehrlich's observation. "One of the reasons I chose Stern is because I knew I'd be able to be involved in Seminar and other outreach programs."

Sometimes the results become apparent through comments of the participants. When I spent Shabbat at a university as a part of the Kiruv program, I realized a very sad reality. People outside of the Orthodox community often have set impressions and stereotypes of Orthodoxy. One student at the university told me about a conversation he had with his parents after we visited them the first time. He said that they could not understand why he enjoyed our visit. Their reaction was, "Aren't they fanatic?"

Sadly, there are large portions of the Jewish community which simply have a fixed view of the Orthodoxy community. Their impression is one of a rigid, unaccepting society. Is that what a Torah-filled lifestyle should consist of?

We, as members of the Yeshiva University community constitute a significant part of the Orthodox community. It is our duty, as halachically aware Jews, to preside Torah in a positive light. We must dispel the misconceptions. We must extend our arms, and reach out to every spectrum of the Jewish community. Maybe through understanding and ahavat chinam, this disjointed community will finally be unified.

DEAN'S FORUM

INTERNATIONAL PROPORTIONS. All of these businesses will grow tremendously in the future, a factor that, according to Levit, is of utmost importance to any student entering the world of marketing at this time.

To be successful in the future, continued Levit, one must always have the latest information. "The secret to productive online shopping is to make a good judgement call on very little information." The business with the most efficient information processing system will be the one that comes out on top.

Major banks, such as Chemical Bank and Cit Corp., have three times as many employees working on information processing as there are in the actual bank setting, conducting transactions with customers.

SCW senior Andrea Lowenstein commented that "Professor Levit presented a refreshingly optimistic view of today's market, despite the popularly conceived notion of a severely depressed economy."

SOCIAL OUTREACH

Continued from pg. 6, col. 2.

The Bikur Cholim committee sponsors another program at Stern, in which students make at least two weekly visits to some of the hospitals in Midwood. From Monday through Thursday, a van from Stern goes to Beth Israel and the Hospital for Joint Diseases. Rabbits in the area refer the volunteers to the Jewish patients who need companionship and help during their illnesses.

Presently, the group is composed of 20 people, and they are actively encouraging their fellow students to join them. Rochel Dinowitz, an SCW junior, heads the committee, and all who volunteers should contact her about joining the program.

Miriam Granatstein, another junior, recalls one of her memorable experiences on Purim. "We all dressed up in bright costumes and makeup and the kids and adults were so excited. They thought that this year, Purim just wouldn't be the same as usual and instead, they were happy to see that they could celebrate it after all."

Not all the patients visited are Orthodox, but many have strong Jewish identities. Shayna Greenstone says, "Many do not have any religious background at all but most have a strong feeling for Jews and Judaism, which is rekindled each time they see us."

The students organizing this program, like all those heading the others, conduct that not all able-bodied citizens, homeless, or sick people want companionship. Some react adversely to these visits and do not want pity. Still, most of the clients seem to anxiously await the visits of their YU friends, and those one or two hours a week bring into their otherwise sad and lonely lives, a spark of joy.

Continued from pg. 4, col. 2.

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Dr. Carol Silver: The Myth, The Folklore, The Reality

Chana Rosenthal

Dr. Carol Silver: The myth, the folklore, the reality. Dr. Silver, professor of English at Stern College, chairs the humanities division at Yeshiva University. Having majored in English literature, history, and political science, she graduated from Alfred University, and went on to receive her master's degree in British and American literature from the University of Michigan. She received her Ph.D. in English from Columbia University.

Famous for her tough grading and her "necessary exams," Dr. Silver says that "any rumors of my niceness have been overrated." Those who know her better, however, can attest that this is, in reality, a myth. After having her as a professor, students realize that Dr. Silver is deeply committed to her profession, her students and Stern College.

In her usually closed-out literature classes, Dr. Silver, who harbors a special love for history, presents interesting background information about the time period, history and culture of each novel she teaches. Though for the most part her classes are lectures, Dr. Silver says that she loves to be challenged by students who say, "yes, but..." She prefers teaching students who are alert and thinking.

Over the years, Dr. Silver has monitored the growth and development of her students. She notices a change from their freshman year, when they have not begun to think for themselves, to their senior year when their thought processes and analytical skills "have blossomed." Because of the small staff, which assigns blame precisely to its members, Dr. Silver feels that such a large class does not allow for adequate class participation. She finds herself lecturing more, when she would rather listen to her students' interpretations and analyses.

Dr. Silver has been teaching at Stern College since 1968, after teaching English at both Hunter and Vassar Colleges. Comparing students from those institutions to students at Stern, Dr. Silver says that the women at Stern "tend to be more cooperative, non-resistant to learning, caring, pleasant, and fun to teach." She added that if she is unable to hold a class, there are students who are happy about not having class, and others who worry about missing the class.

Dr. Silver finds the students at Stern college to be intellectually as bright as the Ivy Leaguers. "They have a sense of excitement and eagerness toward learning that goes beyond their desire for an easy A." Although she taught at Stern for over 23 years, she is still shocked by the plagiarism and cheating that occurs at times. She believes that morals and values of Stern women are certainly higher than students at other institutions, because ethics are constantly being stressed at Stern. During her teaching career, Dr. Silver has seen many different types of women at Stern College. "Whoever sees the Orthodox as a homogenous group is mistaken." She believes that students at Stern need to be exposed to other ethnic groups, and not just concerned with Israeli and the Jewish people. Aside from teaching full time, Dr. Silver chairs the humanities division at Yeshiva University, which includes the English, history, music, foreign languages, and philosophy departments of the university. Her duties entail acting as a liaison between the universities. It was there, four and a half years ago, that she met her husband of one month, Dr. Levy, an economic historian from South Africa.

Although Dr. Silver admits that it is difficult being away from her newly wed husband, she contends that she is still used to her independence. She might, however, take a leave of absence and spend some time with her husband. But for now, Dr. Silver plans to remain at Stern, "unless someone offers an equally good job for a larger salary." All joking aside, Dr. Silver enjoys teaching at Stern, and has a "sense of loyalty" toward the college.

SPEECH & ARTS

Continued from p. 4, col. 5

Sponsored by the SCW history department. In honor of Woman's History Month, Dr. Schneider arranged for the dramatic performance of Charlotte Perkins Gilman's "The Yellow Wallpaper," by actress Laurie James.

James is also an author interested in American feminists. For eight years, she has been performing "The Yellow Wallpaper," the story of a middle class, educated woman with post-partum depression. The woman becomes more ill because of the stifling life she is forced to lead as a woman. According to Dr. Schneider, the novella is a true story based on the author's life and it portrays classic aspects of feminism. According to Dr. Schrecker, the novella is a true story based on the author's life and it portrays classic aspects of feminism.

Dr. Will Lee Professor of English, YC

Dr. James said she hoped the women who saw her perform would learn "they are needed to understand and take on significant world interests, so they lead full-filled lives." Over 50 people - the largest audience of any program - attended this last festival event.

Fernandez summed up her feelings about this second Speech Arts Festival with "the story of a middle class, educated woman with post-partum depression. The woman becomes more ill because of the stifling life she is forced to lead as a woman. According to Dr. Schneider, the novella is a true story based on the author's life and it portrays classic aspects of feminism. According to Dr. Schrecker, the novella is a true story based on the author's life and it portrays classic aspects of feminism."

SCHEDULE

Continued from p. 1, col. 5

Classroom to be submitted to the teacher upon completion; this was a more conducive setting to receive responses.

SCW junior Deena Cohen did not receive a ballot. "If I had known about the vote, I would have filled it out immediately." "It made me feel not only like a student, but an active participant in school decisions," said SCW senior, Cindy Tuckman, echoing a common feeling among those who voted. "This incident showed that the school is on our side," Levine said. "The administration at Stern is clearly willing and eager to improve the campus. We just have to voice them, because they can't respond to needs they don't know exist."