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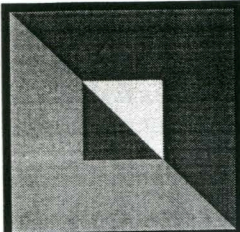


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The Lander Chronicle

Lander College For Men

Volume V, Issue I
Fall 2004

A Message From The Dean

As anyone who has been on campus no doubt knows, the new academic year has gotten off to a rousing start.

This year's incoming freshman class is 30% larger in size than last year's freshman class, and the Beis Medrash is so full that some tables now must sit six during seder. All nine dormitory buildings are completely occupied, and the College is leasing beautiful apartments for Beis Medrash students across campus, in the new apartment building under construction, to handle the overflow. Plans are already advanced for the construction of new dormitories on campus to meet the growing demand. Moreover, for the very first time in our history we have had to cap classes because of over-enrolment, and we opened a second section of a Biology laboratory because of over-crowding in the labs.

This growth in numbers is by no means attached to a decline in quality, which remains very high. The average SAT of the incoming freshman class continues to be approximately 1200, hasmada is strong and the students are focused and well-rounded.

In another mark of our maturity as college, we have also published the first issue of *The State of Things: A Journal of the Lander College for Men*. Under the editorship of Ari Lasker, David Taub, David Rabinowitz and Yosef Lehrman, and the faculty guidance and leadership of Dr. Ross Zucker, the journal publishes original research and analysis by our students. This inaugural issue demonstrates vividly the high caliber of work of which our students are capable.

Of special importance are the many new appointments we have made. Rav Eliahu Soloveichik, formerly Rosh Yeshiva of Yeshivas Brisk of Chicago which was founded by his distinguished father the late Rav Aharon Soloveichik zt"l, is moving to Queens and has joined the Beis Medrash where he now gives a daily shiur. Rav Soloveichik is a leading *talmid chacham* and *maggid shiur* of international renown, and we are honored that he has joined us. Rabbi Dovid Mirsky, formerly a *sho'el u-meishiv* at Yeshivas Ohr HaChaim in Queens has also joined

us as a *maggid shiur*. Both these appointments make it possible for us to keep shiur size small despite growing enrolment, so that students can form and maintain close ties with their rebbeim, a hallmark of our institution.

We have also made three new appointments to the College's academic faculty, substantially increasing our faculty range and depth. Dr. Sheldon Friedman has joined us as Assistant Professor of Management. He holds a Ph.D. from Worcester Polytechnic Institute in Massachusetts in Strategic Decision and Policy Analysis, a D.D. S. from N.Y.U.'s College of Dentistry, an MS in Accounting from the University of Hartford and an M.B.A. from Rensselaer Polytechnic Institute. He was Assistant Professor of Management at Rensselaer's Hartford campus, where he also served as Director of Health Care Management Programs. Dr. Nouri Levy has joined the faculty as full time Visiting Professor of Mathematics, after having taught successfully the year before on an adjunct basis. Dr. Levy is a distinguished professor who



taught for many years at the New Jersey Institute of Technology. He holds a Ph.D. from Brown University in Applied Mathematics and specializes in the intersection of mathematics, engineering and computer science. Dr. Ann Shinnar has been appointed Associate Professor of Chemistry. Before joining Lander, Dr. Shinnar taught full time for many years at Barnard and Swarthmore Colleges. She holds a Ph.D. in Biochemical Sciences from Princeton University and has done post-doctoral research at Harvard and Rockefeller Universities and at the University of Pennsylvania.

In future issues of *The Chronicle* I hope to tell you more about the research interests of our new and veteran faculty, many distinguished scholars who continue to make important contributions to their fields as they teach our students the disciplines they know so much about.

Two new administrative appointments have been made as well. Rabbi Sruli Safran, the College's founding Director of Recruitment has left us to pursue new ventures, and he has been replaced by

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Social Responsibility and Environmental Awareness in Business

I recently attended a conference at which an openly observant Jewish chief executive officer spoke. The following is a letter I sent him. I have made some changes in order to assure anonymity.

Dear, Mr. CEO,

I first wish to say that I thoroughly enjoyed your speech at the XYZ conference earlier this week. I especially beamed internally, you might say, from listening to your references to our heritage. I believe that your example concerning the means by which Jews distinguish between day and night is a reference to the gemara in *Berachos* wherein it is discussed how we may ascertain the proper time to don *Tzitzis* - so that we may see them. There is much our tradition offers modern life, I believe.

In any event, I am the professor who suggested that your company consider including with its product leaflets or other paraphernalia attesting to the positive impact human rights and environmental awareness have on profits and similar measures. My comment was intended as a suggestion, rather than a challenge, and I hope it came across that way.

This relationship is important given the history of economic thought going back to Adam Smith. As you know, Mr. Smith suggested that business owners, "capitalists" as it were, acting in their own self-interest, provide for the advancement of the aggregate good by means of, shall I say, the "divine" intervention of the "Invisible Hand." More recently, and in similar vein, Milton Friedman (1960 and 1970) wrote that the purpose of business is to make profits as long as it plays by the rules of the game. It is the role of government, not business, to make laws and concern itself with society. After all, we are not socialists!

Today moreover, there are those who advocate the position that social responsibility represents a cost or drain on productivity and profits, and interferes, G-d forbid, with the invisible hand mechanism. If only we would let corporate self-interest advance itself, the benefits of the spread of industrialization would continue apace and more wealth would be provided to even more people worldwide. This is a very difficult argument to gainsay.

I subscribe to the notion that "good ethics is good business" and there is some literature attesting to the idea, at a philosophic level, that "trust," for example, advances economic efficiency. Indeed, it was Kenneth Arrow (a Nobel laureate economist), who, in 1973, put forth this idea. Some have even gone so far as to say that "The Wealth of Nations" (the title of Smith's 1776 book) is advanced by the social and ethical structures inherent to certain economies, thereby providing those countries with a "comparative advantage" (David Ricardo) versus those that are less morally advanced. I submit that the proof, one way or the other, is in the numbers.

I hope, soon, to embark on a project with ABC to prove out this point. It seems that they have some data just waiting to be analyzed. It would be very cool if your corporation would choose to



Freshman Report

The fifth freshman class of the Lander College for Men demonstrates once again the rapid growth of the institution and the high academic standards it maintains.

- The average SAT score of the freshman class was close to 1200, and 10% scored over 1400.
- Enrollment is up 30% over last year's freshman class.

The great majority of the freshmen are from Yeshivos in Israel. They include alumni from Ohr Yerushalayim, Shaalvim, Shaarei Mevasseret Zion, Reishit Yerushalayim, Kerem BYavneh, Chofetz Chaim, and, Bais Yisroel.

Other students attended Yeshivat Hakotel, Mercaz Hatorah, Reishit Yerushalayim Derech, Eitz Chaim Netiv Aryeh, Toras Shraga, Tiferet Yerushalayim, and Torah Ore.

Still others transferred to Lander College for Men from Yeshivos across North America, and Canada. These include Yeshivas Brisk in Chicago, Yeshiva Gedolah of Montreal, as well as Ner Israel in Baltimore, to mention only a few.

Our incoming freshman class represents a cross section of America. Their home towns include Overland Kansas, Davie Florida, Cincinnati Ohio, Pittsburgh, Pennsylvania, Chicago, Illinois, St. Louis Missouri, North Hollywood, California, and Milwaukee, Wisconsin, amongst many others.

Other graduating seniors have joined us directly from high schools across the country. Their alma maters include Brand Hebrew Academy in Kansas City, Yeshiva High School of Boca Raton, Yeshiva Ateret Torah, Mesivta of Manhattan Beach, Joseph S. Gruss High School (Kaminetz) in Brooklyn, Yeshiva Torah Temimah, Torah Academy of Bergen County, YTT of Staten Island and Yeshiva of Greater-Washington.

Lander College for Men continues to attract young men who are serious about their growth as Bnei Torah, and who seek a first rate college program as well.

Rabbi Barry Nathan, Director of Recruitment

Assistant to the Dean

Letter From a Grateful Mom

Dear Editors,

This is a letter of appreciation from a mom who I suspect like many others, is kept largely in the dark about what her son does in school during all those hours. When the kids were younger, there were school events, conferences, and sometimes, for better or worse, notes sent home to keep parents like myself in touch with what our kids were doing during the year. Once kids are in college, parents are there for the fiduciary component, and maybe some jokes, guidance and advise now and then. The kids gain independence and maturity, which is obviously what we want, but the lack of invitations to school events feels a bit sad sometimes.

Then, during one of my explorations on the web, I came across the

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The Internet and Contemporary Halacha

A little over a year ago, I purchased an issue of one of the foremost Orthodox Jewish magazines. In it, an article was featured which began to discuss the frequent dangers of the Internet, and how it shouldn't be used by observant Jews.

While briefly acknowledging that the Internet has helped many observant people run their businesses, saved tons of people money (even helped, in some cases, make money for some), and even provided a resource for *Divrei Torah*, the costs of Jews being lost into the negative sides of "the web" is too great. As one Rabbi said, the internet has the ability to subject the common folk to *Giluei Arayos* (promiscuity), thereby having the ability for moral disaster to manifest in one's household. An unfortunately sad amount of marriages, according to the Rabbi, have fallen through because of meetings between married men and other married women online.

A second Rabbi is even more stringent regarding internet use. Even though he acknowledges that the Internet is traceable, and that even when people don't know they're being watched, they are being watched, he adds that since people don't know of this, they feel free to go onto illegal sites. He then quotes the Vilna Gaon as saying, "*Taava* rages when a person feels no one is watching." He adds, numerous people enter sites which display obscene pictures, and do online gambling. He ends off stating, "today, the Internet has penetrated the community, but with the same strength we will uproot it, too."

Lastly a prominent American Rabbi gave his thought on the internet as it pertains to the observant Jew. In his article, he cites three stories which illustrate the problem with internet use. Two were failed marriages, and one was of a *Bais-Yaakov* girl that went on, accidentally logged onto an immodest site, quickly logged off, and couldn't think straight academically after the incident. After that, he writes derogatorily about chat-rooms, referring to them as "*chazer-treif*." He claims that the communication involved in chat rooms are themselves "serious [personal] relationships (ibid.)."

The above-mentioned cases all seem to be legitimate ones, as they speak volumes about the potential dangers of the Internet. However, in each of these articles, each author downplays the benefits of the Internet, by merely focusing on the negative associated with it. Indeed, each author writes this because they all have one common agenda: to convince the observant community to stay far away from using the internet. However, this doesn't necessarily have to be the case.

The first Rabbi stated that married people meet online, causing failed marriages to ensue. I don't feel that the Internet is the main cause of this to happen. Tell me, if a couple were truly happy with one another, who's to say that this case would ever happen? These "online relationships" would never even initiate! While this may or may not be true, the Internet has also made it easier for *Kiruv* organizations like Aish HaTorah, the Orthodox Union, Partners in Torah, and Frumteens.com to bring back untold thousands of Jews—of all ages, no less—back to *Yiddishkeit*. Although I have a lot of respect for this Rabbinical figure, I feel that he downplays the positive aspects of the internet.

As for the second Rabbi, I feel that quoting the Vilna Gaon in such a manner to support his rejection of the Internet is wrong. Just because one feels that "nobody" is watching, who's to say that better measures than discarding the Internet completely cannot be taken? One can start by first educating people about being watched at all times, and using previous cases as evidence. Instead of merely saying that "the internet is *Assur*," we should educate people what happens with the Internet

behind the scenes. Once, when assisting in administering a random website, my partner did a check to see if any outside users were monitoring the site. As it turned out, there were 12 users, one of whom was an FBI agent! Personally, I feel that if we educate more people about this matter people will become more knowledgeable, and somewhat more mature with respect to how to properly use the Internet. In this manner, the Vilna Gaon's comment won't apply here as much, for more and more people will begin to realize that someone is always monitoring their every click.

Also, another measure can be taken to prevent one from going onto certain sites. There's a recent technology out there called a filter. What this does, as the name implies, is filter out certain sites based on certain category "check boxes". Some of these categories include "pornography," "gambling," and "sports." For example, on a filter, if you check the box titled "pornography", that filter will automatically know that the next time you visit a site anywhere related to "pornography", that it should automatically block that site when you go onto it. The same is true regarding "gambling," "sports," and "games" (for some academic or work places) if one wishes to filter them out as wells.

One can argue, though, that even with a filter, there are certain immodest sites that can still be accessed. Admittedly, nothing is perfect, as is the case of the filter. Still, a filter, used properly, is such a powerful tool that a user would have to look very hard to find such sites and will still keep people from using the internet in a bad way.

The third Rabbi mentioned above basically echoes what the other two Rabbis said about failed relationships and obscene web sites. The only real *chiddush* he makes is on the topic of chat rooms. While I agree that most chat rooms can and may be dangerous, it can be a great tool for members who know each other and are far away to start conferencing each other. Personalized chat rooms, a feature that programs like AOL Instant Messenger provides as a service, make many people scattered around the globe conference together when they start chatting in this manner. This permits people to not only *shmooze* with other people around the globe, but it also allows *Kiruv* to be done through it. I've personally engaged in a recent online Torah study session via the internet. The other people who joined me for this religious discussion were from Ohio, Tennessee, and Illinois, among others.

While I agree with this Rabbi that one should not enter a chat room that one doesn't know about, I don't feel that there should be a problem with one going into a chat room, on condition that one knows most, if not all, of the other members in that room.

While I understand where the three Rabbis are coming from with their decisions to limit internet use, with proper boundaries and education on this matter, the Internet can become a feasible technology for the usage of aiding Torah study and helping Klal Yisroel for years to come.

Rafael Hecht, Student

A Word From The Mashgiach

Boruch Hashem, this year is truly a wonderful one in terms of our Yeshiva's growth, in both quantity and quality. The Bais Medrash is packed, teeming with true *b'nai Torah*, and the *kol Torah* emanating from therein is loud, vibrant, and intense, pulsating with excitement over the intricate *sugyas* being debated.

Case in point: Recently, a *meshulach* from *Eretz Yisrael* visited the Bais Medrash, in hope of collecting sorely needed funds for a worthy cause. He assured me that instead of interrupting the *bochurim* in the midst of their learning, which would cause *bitul Torah*, he would wait in the hallway for those students exiting the Bais Medrash to take a break from their learning, and only they would he approach for a donation. Some time later he returned to me, both frustrated and impressed; he reported that he could barely find anyone in the corridors due to the evident magnetic pull of our *talmidim koslei Bais* Hamedrash!



Another gratifying sign of the success we are having as a Yeshiva is the producing of our alumni. Some on to other paths of business or profession. But virtually all have maintained a close *keshar* with their *rabbeim* and friends in the Yeshiva. Many have confided to me how much they miss those precious days in Yeshiva, and how they wish they could turn back the clock. Indeed, many return for *Shabbosos* and the *Yomim Noraim*, and quite a few maintain *sedarim* at nights and weekends in the Bais Medrash. It is heartwarming to behold our alumni's dedication to their institution, and it underscores the fact that our *ohr haTorah* is both bright and warming.

One theme that I often relay to *talmidim* is the moral obligation of *hakoras hatov*, acknowledging and appreciating all the good we receive from parents, mentors, friends, and those who assist us in our daily lives. Allow me to use this space to express thanks to you, the *talmidei haYeshiva*, for your vital efforts in constructing our institution into a magnificent edifice of Torah and Avodah. Your contagious love of Torah, unquenchable thirst for truth, and unwavering dedication to your *makom Torah* is truly inspirational.

May Hashem grant us continued success, in order that we may provide Him with abundant *nachas ruach*.

Rabbi Moshe Bamberger,



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posting of your newsletter!! The articles and stories made me feel like I was getting a peek into my son's life at school! The picture of him with his winning football team was real *nachat*!!

On behalf of all of the parents who get to enjoy the details of school from your newsletter that their sons may forget to relay during their busy schedule at Lander, thank you for making the information available to us. Keep up the good work and I am looking forward to the next one!!

A grateful mom

The Jews of Spain

The Jews were part of Spain from approximately the third century C.E. until their expulsion in 1492. They lived under Christian domination in various times and places and under Muslim in others. For the most part, the Christians treated the Jews with cruelty and deceit until the Expulsion Edict in 1492. On the other hand, Jews under Muslim rule, for the most part, found tolerance. It was particularly under the rule of the Muslims that the Jews made tremendous religious and cultural strides. This period was one of the greatest in Jewish history. And as some historians suggest, it was an "ideal age in the Diaspora".

Despite the inquisition and persecution of the Jews by the Christians, Spain was a major center of Jewish life for about 500 years. Major philosophers and poets came from there. These include such towering personalities as the Rambam, Ibn Ezra, Yehuda Halevi and Ibn Gabirol. It was largely due to the contributions of these intellectual giants that Spain succeeded Bavel as the religious center for Jewish life in the middle ages.

The history of the Jews can be divided up into three periods- the early Christian period, the Muslim period, and the [Christian] 're-conquest' period. Anti-Jewish laws were enacted almost as soon as Spain became Christian. In 305 c.e. The Council of Elvira forbade Jews from living in the same houses as Christians and even from eating with Christians. Spain, like the Roman Empire, fell to Germanic tribes in the Fifth Century, and a Visigoth Kingdom was established from about the sixth through the Eighth. Under the rule of these Christian Visigoth kings the Jews were subject to persecutions that they had not experienced under Roman kings. For example, the Visigoths would forcibly try to convert Jews. In the year 613, King Sisebut ordered that all Jews either be baptized or leave Spain. The harshness of the decree was mitigated after his death, but King Chintila, who reigned from 636 until 639, proclaimed at the Sixth Council Of Toledo in 638 that only Catholics could live in Spain. Despite these decrees many Jews were able to continue living in Spain but often at the mercy of their Christian neighbors. King Recceswinth, who reigned from 649 until 672, decreed that Jews could not practice circumcision or observe Shabbos, in order to force Jews into exile. The Seventh Century was particularly brutal for the Jews with much persecution, forced baptism, and conversion, and unfortunately many Jews succumbed to the pressures. Finally in the eighth Century relief came with the Muslim Conquest of Spain.

In 711 Tarik Ibn Zayid crossed into Spain from North Africa and defeated the Visigoths. By this period the Peninsula was mostly devoid of Jews, with only small pockets of secretly practicing Jews scattered throughout the country. Due to shortages of soldiers and other economic reasons, whenever the Muslims captured a Christian town they sought out the local Jews to whom they turned over the garrisoning of the town. It was not that the Muslims were particularly favorable to

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Professor's Discoveries Contribute to Potential New Drugs

In recent years, advanced research in the field of molecular biology has made possible many fascinating breakthroughs in drug development—it has given way to what may potentially be a new line of drugs, which will supplement, and possibly make obsolete, modern antibiotics. Currently involved in this very active field of research is Dr. Ann Shinnar, Associate Professor of Chemistry at Lander College For Men.

Coming to Lander College with impressive academic credentials, Dr. Shinnar says that she has been interested in the natural sciences, particularly chemistry, starting from high school, where she was inspired by a very enthusiastic teacher. She went on to major in chemistry at Goucher College for women, and she minored in biology. Dr. Shinnar decided that she was truly interested in biochemistry, and attended graduate school in chemistry at Princeton University; the focus of her thesis work was the protein called rhodopsin, which is present in our retina, and is responsible for visual photo-reception. After obtaining her PhD, Dr. Shinnar received postdoctoral training at Harvard Medical School, and then at Rockefeller University here in New York City.

Once again, Dr. Shinnar reentered the classroom setting, only this time as a teacher—she received her first teaching position at Swarthmore College in the Philadelphia suburbs. At this point, Dr. Shinnar decided that she very much enjoyed teaching in the classroom.

After that temporary teaching job, Dr. Shinnar did a combination of things while raising her family. She specialized in an area of biochemistry called peptide chemistry, and took an opportunity to join a biotechnology company in suburban Philadelphia called Magainin Pharmaceuticals Inc.

The company's goal was to discover and develop new antibiotic compounds. The founder of Magainin Pharmaceuticals, Dr. Michael Zasloff, discovered a family of peptides—small versions of proteins—and called them Magainins. The name "Magainin" was chosen because the root Hebrew word, *Magain*, aptly characterizes the peptides as shields. The peptides, isolated from frog skin, actually act as a shield against microorganisms.

Magainins are part of a larger category of peptides, known as antimicrobial peptides, which serve the same primary function—to defend the host animal against micro-organisms. These natural compounds fight micro-organisms very nonspecifically, preventing bacteria from gaining a foothold and causing infection. Other antimicrobial peptides include defensins, which are present in the human body. Defensins and Magainins, in their respective hosts, begin to work before the immune system is called into action—they comprise the body's first line of defense.

Antimicrobial peptides, such as those discovered by Dr. Shinnar, have potential new roles as drugs. Modern antibiotics like penicillin, tetracycline, and tetracycline are produced by micro-organisms, such as fungi and bacteria, to beat out other microbes. However, microbes can become resistant to these antibiotics by figuring out how to inactivate or get rid of the drugs. Defensins and Magainins, produced by higher animals, differ in chemical structure from modern antibiotics, and are more difficult to become resistant to. Research is currently being conducted regarding which peptides can be mimicked synthetically in a lab, and mass produced as effective drugs. During her three-year tenure at Magainin Pharmaceuticals Inc., Dr. Shinnar extended this area of research. She discovered many previously unknown antibiotic steroid compounds present in dog sharks, all of which are pat-

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Domestic Abuse: A Real Problem

Domestic abuse among Jewish women is a reality. Spousal abuse exists in every country of the globe among all people groups and among all faith groups. Substantial evidence shows that emotional, sexual and physical abuse happens to women of every economic class, every culture, every racial background, and every level of education. It knows no socioeconomic boundaries. Rich, poor, black, white, educated, illiterate, religious, beautiful, all women are potential targets of violence, and all women are at some degree of risk. Domestic violence rips at the fabric of the family and impacts on the entire family. It injures the children who witness abuse by hearing or seeing it.

According to the Department of Justice figures, approximately 95% of the victims of domestic violence are women. 4,000,000 women a year are assaulted by their partners. 25% of all crime is wife assault. Every nine seconds a woman is assaulted by a boyfriend or husband. More than a third of the women murdered each year in the U.S. are killed by their intimate partners. Domestic violence is found in every kind of Jewish home: Reform, Conservative, Orthodox, Reconstructionist, and unaffiliated. The statistics are horrifying. According to Jewish Women International, an agency that assists victims of abuse, One in three women - including Jewish women - will experience abuse at least once in her lifetime.

In a 1991 survey by the Jewish Family and Children's Services of Philadelphia, 14% of 431 Jewish respondents stated that they had been physically or psychologically abused by their partners. According to the executive director of the Transition Center, a kosher shelter for battered women in Queens, New York, domestic violence exists in 15-19% of Jewish homes. The Jewish Family Service in Fort Lauderdale, Florida, in a 1994 study entitled "What is Family Violence?" reports that between 25%-33% of all American Jewish families experience domestic violence.

The reaction of many has been to question the stories they hear: "Do Jewish men really do that?" "Does domestic violence really happen in the Jewish community?"

Several prevalent myths lead Jews to doubt that domestic violence is a Jewish problem. One such myth is that Jewish families are loving, nurturing and harmonious. "Shalom bayit," domestic tranquility, is a central ideal in Judaism, but unfortunately it is not the reality in many homes. Another myth is that domestic violence is limited to families that are less educated, of low socioeconomic status, non-observant, intermarried, immigrant—the list goes on. In fact, individuals with all levels of social power, status and connection can choose to exert control over those close to them. With enough forcefulness, an abuser can victimize anyone, regardless of the person's resources.

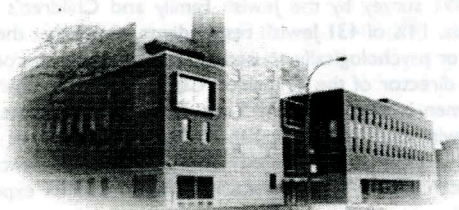
Amid growing world recognition of the problems that women face, everyday fears, the bruises and batterings they experience, and the needs of their children for safety and security, where are the shuls? Why have religious groups been so slow to recognize violence among women and so slow to respond to victim's cries for help? There have been many initiatives and programs in the religious community to help victims. In response, Jewish domestic violence shelters have been opened in Chicago, New York, Los Angeles, and Toronto. Agencies equipped to deal with the issue have set up everything from hotlines to support groups, but it is too little, too late. Yet, according to Chai, an organization that works to create a supportive environment which addresses domestic abuse in the Jewish community, More than half of battered women still stay with their batterer because they do not feel

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My Switch to Lander College For Men

Being that I switched to Lander College for Men from a much larger institution of secular college mixed with a yeshiva program, I have noticed many differences between Lander and some of its competitors. One obvious difference is the size. Lander prides itself on keeping a relatively small student body with less than 200 students. Maintaining this size ensures personal attention to each student, while creating a warm yeshiva environment. As a result, most of the classes range between 5-15 students, with few classes having over 20 students in them. The classes are also more interactive because of the smaller teacher to student ratio, with some classes even being somewhat enjoyable.

Almost all of the professors are Jewish, with a vast majority being Orthodox. The students feel a sense of connection to them, since the professors can relate to the situations that the students are in and the values that they keep. Not only the professors, but the Rabbis especially, are an integral part of the Lander experience. Many students develop close relationships with many of them and discuss not only learning matters, but life issues as well.



Students, at times, may view the rules enforced by the administration as overbearing and not allowing for any "freedom". One student even claimed, "I feel like I'm in high school." While some view that argument as having some basis, the students must realize that the regulations set forth by the Rabbeim and administration are only there to help in our own personal growth. Lander tries to produce students who excel in both secular and religious studies. In order to maintain that superiority, certain rules must be set and kept.

Other special features of Lander include In-Shabbosim, Friday morning parsha shiurim, nightly va'ads, and more. All of these features add to the warm environment, trying to recreate what many of the students went through in yeshivas in Israel. With the newly updated rule, meals on optional Shabbosim are now free, creating an even stronger feeling of warmth of a true yeshiva.

Although Lander is admittedly not yet perfect, it strives daily to become better and better. The only way that is going to happen is through the help of its students. The more participation and positive attitude on the students part, the greater everyone's experience will be.

Elie Mendelson,
Student

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the Jews, rather political and military strategy dictated that the Muslims act in this manner. In many instances the Jews actually helped with over-running the cities. This happened in Cordova, Grenada, Toledo and Seville. Now the Jews, instead of being the oppressed were now the ruling. It was at this point that many of the Jews who had fled from the Christians to North Africa and France, perhaps sensing the more tolerant attitude of the Muslims, returned.

In 755 the Umayyad dynasty was founded by Abd Al-Rhman who made Cordova his capital. Under the Umayyads, Spain as well as the Jews living within, prospered greatly. The center of both Muslim and Jewish culture came to be Cordova, the political capital. Jews became influential in many areas, most notably, medicine, trade, commerce and to some extent agriculture. In the Tenth Century a Jew by the name of Chasdai Ibn Shaprut became the chief of customs and trade and became very influential with the Caliphate. Under his patronage many yeshivos were founded and Jewish scholarship flourished in areas such as philosophy, theology, and poetry. Ibn Shaprut himself was a remarkable person. He was a famous physician, a translator from Greek and a successful diplomat. Due to the decline of yeshivos in Bavel and the flourishing of religious as well as secular culture, this period was important in establishing Spain as the center of Jewish life in the Middle Ages.

By the late eleventh century the Umayyad was in decline, and Muslim Spain was fragmenting due to internal religious rifts. Jews, having established themselves in Cordova as well as other important places, such as Seville, became part of the wealthy ruling class. Many Jews became tax collectors, something that would eventually lead to much friction with their Muslim neighbors. This period was a continuation of the scholarship that had flourished in the ninth and tenth centuries in all areas like Talmud, philosophy and poetry. Many Jews, most notably the Rambam, became important physicians. Although this was generally a peaceful period for the Jews there were isolated instances of tragic horror that befell the Jews. The Massacre in Grenada was one such instance. The Muslims were incited at the fact that many Jews had risen to very influential levels within the socio-economic framework. Specifically, their anger was directed at Rav Yosef Hanagid, the son of the great Rav Shmuel Hanagid. He was not as capable as his father at defusing the tensions and neutralizing the hatred that developed against him. In 1066 an enraged Arab mob broke into his home, slaughtering him and most of his family. They hung his body on the city gate and proceeded to kill as many Jews as they could find. Approximately 2000 Jews died in that massacre. Overall, besides for these isolated episodes, this period was one of relative calm for the Jews.

In the Eleventh Century the Christians from the north began to reconquer Spain back from the Muslims. This Reconquista lasted about 400 years until the year 1492 when the last of the Muslims were driven from Spain. When the Christians first retook Spain, Jews were tolerated, although mostly for political and economic reasons. According to an account by Rav Avraham Ibn Daud, a contemporary chronicler, the Jews actually fled from the Almohades, a Muslim fundamentalist sect, and sold themselves to the Christians to escape persecution. The Christian kings regarded the Jewish notables, familiar as they were with Muslim culture, as an important political and economic factor. In addition, the Jews formed an important part of middle class and paid a large part of the taxes. The Jews formed important vertical alliances with the ruling classes. They formed autonomous organizations within the towns called aljama. They collected their own taxes and paid them to the crown. For the most part Jews retained their leadership positions during the early stages of the Christian re-conquest, perhaps the most famous being Don Isaac Abarbanel who was an important figure

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in the courts of Ferdinand in Isabella. Many, particularly in Castile, held important administrative and financial positions.

For almost a century before 1481, the date that Spain officially established the Inquisition, many Jews had been forced to convert to Christianity. Many Jews while outwardly appearing as Christians continued to practice Judaism within the confines of their homes. Such Jews were known as Marranoes, a pejorative term meaning pig. The inquisition was established to uncover those Jews. Altogether, the inquisition was responsible for the death of about 32,000 Jews. The Inquisition's jurisdiction over Jews who had resisted and not converted began in 1492.

For the most part Jews thrived both socially and religiously under the Muslim domination of Spain. During the Tenth and Eleventh and twelfth centuries Jews made significant contributions to Jewish culture. This was an age rich in Jewish grammarians, scholars, moralists, physicians, statesmen, scientists and philosophers. However, with the ending of Muslim control and the re-conquest of the Christians a strong anti-Jewish reaction arose that ultimately led to the expulsion of Jews from Spain. Overall, Spain was a land where Jews experienced a cultural golden age.

Ari Lustig,
Student

Rational Expectations

Professor Robert E. Lucas Jr., Nobel Laureate in Economics of 1995, has had a major impact on macroeconomics. He is well known for, and has received much criticism relating to, the hypothesis of rational expectations including its bearing on the Phillips Curve. It has been said that Mr. Lucas and his theories have had the most influence on macroeconomics since 1970; this paper will investigate that assertion.

The rate of inflation has a direct affect on the real value of money or wages. In many circumstances people make decisions based on their expectations of the future. For example, investing in a residential apartment building an intelligent investor will forecast the future market of the neighborhood and the demand for living spaces. The same holds true for employers and employees, they will forecast future prices before agreeing on a money wage.

Before the theory of rational expectations was accepted, "expectations," albeit its major importance in decision making by organizations and businesses around the globe, was given little importance in economic analysis. As recently as thirty years ago, it was generally assumed that the future price level would be the same as the then current price level. Another theory that was popular before Lucas's observations but has since been proven unreliable is the theory of "adaptive expectations." An adaptive expectation assumes that the expected price level is to be adjusted for the disparity between the earlier price level and the present price level.

The Rational Expectations hypothesis suggests that the forecaster makes use of all significant information available at a given moment in time, and through this means of research is able to avoid systematic errors found in other expectations theories. In order to better understand this revolutionary theory one must first recognize that

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that they can support themselves and their children alone. This upsetting statistic points to the fact that our support networks are not adequate. Why is it that the fear of leaving and perhaps being financially destitute or killed, outweighs the pain of staying in the relationship? As long as the fear of moving on to something else is greater than the pain in staying, the victim will stay. Even more disturbing is the fact that according to recent statistics by Jewish Women International domestic violence is occurring in Jewish families at almost the same rate as it does in families of other religions - about 15-25%.

By and large, a "holy hush" still pervades religious organizations. We have made tremendous strides towards addressing the issue, by helping victims and confronting abusers, but clearly we are not doing enough. Violence is ugly, and most congregations and their leaders feel uncomfortable talking about it and ill equipped to respond to its victims. The issue is very sensitive, and many people and rabbis alike would like to sweep it under the proverbial shul carpet.

Governments around the world are recognizing the devastating consequences of violence against women, and researchers and health care professionals are being called on for expert advice and guidance for both community level action and national policy initiatives. Large sums of money are now being directed towards research on the elimination of violence, reforming the judicial system to respond to the needs of victims and perpetrators, and ensuring that health and other

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ented and may eventually be developed into drugs.

Although great in theory, utilization of magainins and defensins as antibiotics for human consumption is yet to be tested. Defensins isolated from other animals, although found in nature, are foreign to the human body. As is the case with the introduction to any foreign substance, the human body may react adversely with unforeseen side effects. Dr. Shinnar says, "scientists believe that we can predict a lot about a drug during development, test it in a clinic, and then be confident about it when it comes out to the market. But in reality, what happens when drugs are administered to individual patients, and we see the results in a large population, dictates whether a drug will suddenly show that it has side effects." However, says Dr. Shinnar, we can be rest assured that "no drug comes to market because of sloppy science."

In addition to utilizing other animals' defensins as drugs, modern science is now exploring ways to stimulate the body to produce more of the defense molecules it already has. In finding a way to enhance the body's production of these naturally occurring molecules without taking an auxiliary drug, researchers will try to stimulate the innate immune system, our first line of defense, before the other immune system has to kick in.

The study of biochemistry requires sharp analytical skills—these skills, says Dr. Shinnar, are what she hopes to impart to her students in the classroom. After teaching biochemistry to, and supervising independent research projects of, the most advanced students in Barnard College for nine years, Dr. Shinnar joined the faculty at Lander College For Men. She brought with her several of her own projects, including specialized equipment, and hopes that, in time, Lander College students will be able to do independent research under her guidance.

Josh Goldstein,
Student

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not all of the relevant information is available. For example, the residential apartment building investor will try to estimate how the community will change over the next several years and what the demand for living space will be at that time, but this information does not exist. The conscious investor is not wrong in his conjecture of the marketability of his building just because he is not a fortuneteller and cannot identifiably proclaim, "Beware the ides of March." However, if blue colored buildings are not popular an investor should be aware of this and factor it into the value of the investment. Expectations are put together by continuously updating and clarifying this limited information. John Muth was the first to introduce the rational expectations hypothesis in 1961. It did not have much value until the 1970's, when Lucas applied the hypothesis into the aggregate economy.

One instance that clearly demonstrates the influence Lucas has had on economics is the change in our understanding of the Phillips Curve. The Phillips Curve shows the inverse relationship between inflation and unemployment. In the late 1960's there was great support for the curve, as it was believed to be a very simple and stable connection between these two variables. Governments also adopted the Phillips Curve by promoting an expansionary policy leading to increased inflation with the eventual hope of increased employment. A minority of economists at the time, including Milton Friedman, opposed this view. Friedman claimed that because of people's awareness of the increasing inflation, the expansionary policy would only have an effect on employment in the immediate short-term but not in the long-term. In other words, the Phillips Curve is only sloping in the short-term but vertical in the long-term. However, because Friedman assumed adaptive expectations his argument was not very convincing, and therefore did not achieve widespread attention. It was only until Lucas published a study in 1972 that applied the rational expectations hypothesis to the Phillips Curve to explain why it was sloping in the short-term and vertical in the long-term that Friedman's claim gained respect. Lucas established that any attempt to permanently increase employment, through economic policy based on the Phillips Curve would be unsuccessful and only lead to higher inflation. He suggested that the public provides and adjusts expectations based on changed government policy. Whether it is expansionary policy and runaway inflation or tightening policy and deflation, the policy will not have much of a long-term influence on employment. Our experience during the 1970's and 1980's show evidence confirming Lucas' assertions namely, that although we encountered increased inflation it did not bring about a lasting increase in employment.

Although convincing, Lucas' theory has been the subject of various critique. According to Lucas government involvement will provide no help to the economy or, even worse, it will be harmful to the economy. Suppose if the Fed expands the money supply to counteract a recession, businesses would simply adjust their prices based on the expected expansion of the money supply. Thus in order to be effective the Fed would have to surprise businesses with random increases in the money supply, the effect of which would only make the economy less stable. Therefore one must conclude, as indicated by the theory of rational expectations that government's efforts to control the economy may be harmful. It is known throughout history government intervention has been helpful to the economy, unlike what may be implied from Lucas's assertions. This is just one of the several criticisms on the rational expectations hypothesis.

Although Lucas's Nobel Prize is well deserved for his brilliant development and application of the rational expectations hypothesis, not all of his work has been uncontested and he has received much criticism relating to it. Regardless of one's attitude toward Lucas's contributions his brilliance has added to the study of macroeconomics.

Justin Neuman, Student

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social services offer effective coordinated responses to the needs of abused women and their dependant children.

We must face our reluctance head on. As the people of Torah, we would like to think that abuse does not occur within Jewish families. We act as if it was someone else's problem, something we do not need to contend with ourselves. Yet, in order to assist victims of domestic violence establish safety, as a community we must establish our own "response networks". We can do this by learning about domestic violence, offering educational programming and developing awareness about our community's resources. We can do this by developing relationships with local shelters and advocates so we can make appropriate referrals. We can do this by providing Shabbat candles and other religious materials to shelters for their Jewish residents. We can do this when we listen to a woman and believe her when she says she is being abused. We can do this when we speak with kindness and respect for one another, when we refuse to tolerate demeaning speech or behavior in our midst. We can do this when we speak out as a community against abuse. Assisting victims of domestic violence to establish their safety, however, is not enough to make our communities safe and healthy spaces. While safety for victims must remain our primary concern, as a community we also must hold abusers accountable for their behavior. This requires us to take a stand, to remember that we cannot act as neutral bystanders, that we must not stand by idly and watch our neighbor bleed.

Abuse in our community will begin to disappear when we no longer allow it. This means acknowledging the problem openly, giving concrete and emotional support to the victims, offering help to abusers if they want it and urging them to get help. Abuse is not a private issue. It affects future generations by passing on the message that abuse is normal in marriage, and it sometimes alienates victims and their children from Judaism when they see that what the Torah says about family life can be violated with no apparent outcry from the community. Abuse in our families is a *Chillul Hashem*. It is up to us, as a community, to stop it.

To hasten true shalom bayit, we must address the problem of domestic violence in our community, in our tents. Our silence has not saved us yet. We are still hurting. We can no longer permit ourselves to deny the existence of this terrible crime. We all want to believe that domestic violence happens only to others--not to people who live near us, who sit with us in shul, whose children go to school with our children, who are our sisters, mothers, or friends. This belief can prevent us from recognizing dangerous situations and from being able to reach out to and support women who are being abused.

The time has come to take the steps to end this violation of all that Judaism represents. Our silence will not help us now. But with awareness and with courage we can help to save lives and bring about justice and healing. Our commitment to end domestic violence must start now. The challenge is not impossible. There is much we can do.

Ari Lustig,

Student

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The staff of The Lander Chronicle would like to
acknowledge the Lander College Student Council
for providing partial funding for this issue.

A Message From The Dean (cont.)

(Continued from page 1)

Rabbi Barry Nathan, who has joined the staff as our new Director of Recruitment and Assistant to the Dean. Rabbi Nathan's portfolio includes not only the recruitment of new students, his primary responsibility, but also community relations and alumni affairs, as the College seeks to strengthen its ties to local communities and to our growing body of alumni. Rabbi Nathan previously served for sixteen years as the highly successful Director of the Long Island Region of NCSY. Finally, Yitzzy Haber, a member of the College's very first class, now married and learning in our kollel, replaces the much beloved Rabbi Daniel Glanz (who is moving to Israel) as our new Dormitory Supervisor.

We have grown in so many ways since Yitzzy joined us on that first day of classes. All the developments and appointments highlighted above should help us grow into the future too, as we continue to make our mark on Jewish higher education in America.

Dr, Moshe Sokol, Dean

Social Responsibility and Environmental Awareness in Business (cont.)

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participate or conduct a similar investigation and analysis. I understand that this may be a complicated decision for you and respect any concerns you may have.

Should this idea interest you, I should be pleased to discuss it with you, at your convenience. Thank you for taking the time to read my thoughts.

(Dr.) Kenneth S. Bigel

Dr. Kenneth S. Bigel,
Business Department Chair

Campus News

- Mazel Tov to Gavriel Pilevsky upon his engagement to Illana Novak
- Mazel Tov to Avrumi Smason upon his engagement to Aliza Cohen
- Mazel Tov to Yosef Lehrman upon his engagement to Odelia Mounitz
- Mazel Tov to Aharon Assaraf upon his engagement to Becky Rosenblatt
- Mazel Tov to Benny Baron upon his engagement to Shanna Farago
- Mazel Tov to Gabe Hershman upon his engagement to Rachel Feintuch
- Mazel Tov to Josh and Bracha Hartman upon the birth of their son, Yoni
- Mazel Tov to Rabbi Daniel and Ziva Glanz upon the birth of their son, Uri

- Mazel Tov to Rabbi Bamberger upon the birth of a baby girl
- Mazel Tov to Shmuli and Mindy Jaroslawicz upon the birth of their son, Meir
- Mazel Tov Rabbi Eli & Mrs. Slomnicki upon the birth of a baby girl
- Mazel Tov to Avi and Stacy Horowitz upon the birth of baby boy
- ✓ Congratulations to Gabe Hershman upon his acceptance to NYU College of Dentistry
- ✓ Congratulations to Daniel Fruchter upon his acceptance to SUNY Stony Brook School of Dental Medicine.
- ✓ Congratulations to Martin Leybovich upon his acceptance to NYU College of Dentistry