



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995.


Subseries 4: Administrative Files, 1945-1994.

Box
56

Folder
1

University Study Mission. Student evaluations. 1967.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.



REPORT ON THE FIRST (1967) U.J.A.
UNIVERSITY STUDY MISSION

AMERICAN JEWISH ARCHIVES

By

EUGENE H. IRELL

September 1967

זכר אלה יעקב וישראל

Let me begin by establishing a few thoughts in regard to this "evaluation report." First of all, I think it must be acknowledged that what transpired this last summer was the "first" study mission of its kind, that is, being made up of university students from various sections of the country. It might even be called "experimental", and the participants the guinea pigs. To carry this logic a little further, one might call this report experimental, also. In essence, I mean to say that there is lacking an established frame of reference for making evaluations. There exists, to my knowledge, no basis, no past experience, with which one can compare and contrast the elements of this year's study mission. Nevertheless, I suppose the only true test of success or failure will be the future--that is to say, ultimately, either the fruits of the U.J.A.'s labor will expose themselves in tomorrow's American Jewish leadership, or they will not. At any rate, since my evaluation has been requested, and since there is no established framework for this report--I want to inform the reader that I have taken the liberty to choose my own guidelines, hoping that the ideas I express here will contribute to the storehouse of knowledge that emerges from the '67 experiment.

With the freedom I have taken, I have chosen not to dwell upon the many wonderful experiences I had with the group. Actually, there were many; and the whole mission can be looked back upon and viewed as one of the few major educational experiences of my lifetime. It was very stimulating to intellectual (as well as emotional) growth, and a very enlightening venture into previously unexplored territory. I don't feel, as others expressed, that this experience has been responsible for helping me become a "better Jew"; I simply feel that it was an experience that has awakened me to the historical and contemporary problems that face Judaism, in Israel and around the world. More specifically, it has awakened me to the activities of the United Jewish Appeal in coping with those problems. In this sense I feel the mission was an obvious success. Hence I will not review those areas of fulfillment which I think can readily be detected by the organization (U.J.A.), itself. And I refuse to ponder over such things as food, accommodations, free-time, transportation, side-tours, etc., that often do become more central to thought, when travelling, than the main objectives. Because, I feel, that when all is said and done, the really lasting taste in one's mouth is

carried away, not by his delight or dismay over food and accommodations, but, by his intellectual experience regarding the objectives of the mission and by his emotional experience with the group and director.

As far as the intellectual objective goes, I understood this to be "refugee needs." To study the needs of Jewish migration from areas of oppression and suppression to areas of the free world and to Israel--this was the "stated objective." (And it must be differentiated from the "implied objective," of which I will speak a little later.) Now This objective was very clear from the beginning, and was very clear at the end. But somewhere along the line near the mid-point of the mission, this objective seems to have receded into the background. Whereas in Europe this objective was so clear as the group was exposed to the operations of the Jewish Agency, the Joint Distribution Committee, and United HIAS--once in Israel, it seems to have receded into the background while the euphoria over Israel's recent military victory took center stage, and the whole mission program seemed to be transformed into one of sightseeing and general education.

In other words, the thread that was so closely

followed in Europe, from Marseilles, to Haifa (with some qualification, see below), was somehow less carefully followed in Israel. This may sound somewhat harsh. And I suppose it is. After all, weren't we audience to a number of speakers and witness to some live operations related to the needs of refugees? Certainly, we were. But my own feeling on this matter is that the major subject of study, once in Israel, "absorption"--was not seen for what it really is, and that much more time and energy could have been spent in planning a more coherent examination of that singular refugee problem, even if it meant spending a week at Mitzpeh Ramon!

Actually, even before arrival in Israel I found there existed a problem of historical-geographical progression. Rather than beginning the mission in Marseilles, then going to Geneva, then to Germany, then to Vienna, then to Athens, and finally to Haifa; wouldn't it be much more instrumental--in view of the historical facts important to the purpose involved--to begin the mission with the sheer impact of Germany, then to go to Geneva, the general headquarters for operations of the relevant agencies. This seems an excellent spot for familiarizing the group with the theoretical framework of the various agencies which

receive funds from the U.J.A. A thorough briefing of the functions of each agency and of their inter-relationships or overlappings would be most instructive before going into the "field." A more generous use of statistics and budgetary data might also be helpful in adding illustration to the operations of the agencies involved. After Geneva, the next logical stop would be Vienna, since it happened historically that Jews made their way through this transit point to the free world and to Israel long before Marseilles became an important migration center in modern times. Hence Marseilles would be the next, and last, logical European stop. The group, at this point, would see the operations of the more recent Jewish migration. It seems that this plan of geographical progression would more closely follow the historical facts and would help make for a clearer and more logical understanding of the whole problem of Jewish migration. I feel that Athens could be dropped from the itinerary. Greece is beautiful, and the J.D.C. does operate there; but I think that as it is used--for rest and recuperation--it only functions to break up the continuity of the subject. Marseilles to Haifa would best hold together the conception of Jewish migration from North Africa to Israel (via Europe).

Once in Israel, from Haifa thereafter, I think, in order to accomplish as much as possible in accordance with the stated objective, the whole mission program ought to be geared higher to the subject of refugee "absorption," whatever that problem demands. Rather than spending five days on an anglicized kibbutz, in isolated pear-picking, five days spent in a development town such as Mitzpeh Ramon would be a much more valuable experience (one that would foster a positive response in the way of commitment to a contemporary problem; rather than a negative response to a historical movement which most American Jews have a hard time understanding). Albeit a development town such as this does not paint a pretty picture, it does give one exposure to the REAL problems of import which confront the Jewish Agency for Israel, and would indubitably evoke obligation to practical solutions on the part of observing mission participants.

Thus I have expressed, hopefully, a few ideas and recommendations I feel will add to the emerging storehouse of knowledge that the 1967 U.J.A. University Study Mission can rightfully be proud of. I could have chosen to dwell on the memories of joy and gratification--such as climbing Massada, sightseeing in the Sinai, tree-planting in Jerusalem, swimming at Ein Gedi, etc., etc., etc.--but I

think that what I have undertaken has a much more positive value as it may be helpful in future study missions. Now I come to a more insecure topic, the discussion and conclusions of which I'm not so sure about. But they are my candid thoughts, and I will express them here for whatever they are worth. It all centers around the issue of "group composition."

Some might argue that it is not an issue at all. But I feel that it, indeed, is a most fundamental issue that can make or break group efficiency and achievement.

I might start by admitting that there is a definite risk inherent in selecting individual participants by soliciting recommendations from prominent fund raisers in the numerous local Jewish communities throughout the nation. Inevitably, many of these people are going to recommend their own sons. Why not? What mother or father in her or his right mind wouldn't love to see her or his son take advantage of such an opportunity? To have one's son go to Europe and Israel with the U.J.A. is a highly legitimate wish for any American Jewish parent. It is rightly so because it is an excellent approach to the problems facing Judaism today. But--let us not forget those few little words in the solicitor's letter: "based

on potential leadership on campus and in the community."
(What I like to think of as the "implied objective.")
These are often glossed over by the one who makes the
recommendation; or, in any event, it may just be wishful
thinking on the part of one who thinks that this young
Jew, heretofore inactive in Jewish affairs, may come back
from a University Study Mission completely committed to
activity in the local Jewish community. Thus the parent
often overlooks the capacity of the son for being active,
for leadership, merely hoping for it. Very positive
thinking, but, I don't think the U.J.A. can rely on this
type of thinking for its investment in leadership poten-
tial. All would be very nice if the U.J.A. had a separate
program every year that took so many young Jews to Europe
and Israel, at a reasonable fee, simply to give them the
benefit of a unique experience and education. But the
U.J.A. doesn't have this kind of program. It has neither
the time nor the resources to support such a program.
Hence there is an obvious need for a much more definitive
selection of individuals. After all, if these small
annual groups are to become the vanguard of future Jewish
leadership, then they must have with them the credentials
or qualifications that can assure their backer that they
are a worthy investment.

Perhaps I can use myself as an example, though I do not think I fit this task as well as a few other participants of the First Mission. Frankly, one of my biggest surprises came at the end of the mission when I felt that by participating in the First Mission I had obliged myself to become an active member of the local campus-Hillel program. If this came as a surprise to me it was partially due to my own naivete regarding the function and rationale of the U.J.A. Study Mission, but equally due to the U.J.A. itself. Where I find the U.J.A. at fault is in the very beginning. The idea of commitment and obligation to local campus-Hillel program was, simply, not emphasized enough in the beginning. If it had been, chances are that 40% of the membership would have shyed away. It is my honest opinion that this large a percentage had no intention of becoming active upon return from Israel. I must include myself in this, though I also must admit that my commitments may undergo radical change in the near future. But, aside from myself, I observed that in others there was a profound reaction and resistance to the barrage of propoganda that was discharged in attempt to instill this feeling of obligation, as the mission progressed. Hence I feel, in

sympathy to the aims of the U.J.A., that an examination of recruiting should be made for future missions. One suggestion might be to add a postscript to letters of solicitation emphasizing the "leadership" aspect.

In all the above I am not trying to take a defensive stand--because I, personally, feel I have more to offer the Jewish Community en masse in other areas than fund raising leadership--I am merely making recommendations that might aid in ensuring group unity and efficiency. This is exactly the point on which I feel that the '67 University Study Mission was sorely lacking in success.

When there is a knowledge of what is expected of one, and when there is a unity of purpose amongst the members of a group, then a group functions efficiently in working towards its objectives. My own experience, and in collaboration with others, brought me to the conclusion that there existed a large gap between the U.J.A. as an organization devoted to certain ends, and certain student members devoted to other ends. I think this gap arose because there were certain individuals that participated who were the obvious consequences of a faulty mode of selection. In other words, there were some individuals who were present in the mission purely for reasons of their

own pleasure, uncommitted to the objectives of the mission, and I'm sure uncommitted to any obligations in their local Jewish communities. Once this became apparent, there developed a friction between the various factions that developed within the group. Thus tension rose, and group efficiency was diminished. Personality conflicts developed, and the maturity of the group was pulled down by the lowest common denominator. A few potential leaders emerged, and a few adventurists withdrew from the group completely. I could go on and on and on decrying the petty conflicts which arose throughout the mission, and were in a large part responsible for hampering the smooth efficiency of group unity. But I see no point. Any group will be subject to the human failings in interpersonal relationships; but, at least, a group which is united in purpose may overcome petty differences. Hence the need for a more discriminating machinery for participant selection.

My recommendation is that those who are selected must be so on a very qualifying basis. Verbal commitment, if no past evidence can be produced. There must be worked out a coherent formula for selecting individuals, even if it means lowering the fare of some individuals

(by scholarship, or loan, or something). Letters of recommendation, alone, simply will not provide the cream of the crop. All it takes is about three individuals who are not willing to accept the objectives of the group to spoil the functioning of that group.

In conclusion to this brief report on the "experimental" mission, I would like to say that I feel very good about having participated in it. As I said before, I consider it one of the greatest experiences of my life. I feel very happy to have known all the members; the director, Rabbi Chinitz; Rabbi Friedman; and all those anonymous contributors to the program. I left the experience with a good taste in my mouth; and, if I do not find myself active on campus at this point, right now, I do foresee a future contribution to Judaism and its survival. I hope the communication that has been bridged between world Jewry, the U.J.A., and myself shall continue. I see a significant success in this factor alone.

The trip is on; the trip is off! We're going to Europe, but not to Israel! These were all the rumors that preceeded the final telegram telling us of the meeting in New York on the morning of June 22 and the departure that evening for Europe and Israel. These were the rumors and finally the facts that built up the excitement prior to the meeting in New York. Instead of the tension and anticipation reaching its climax at the meeting, it only increased and continued to build even through the first moments of the flight that evening. But what I would like to point out here is that it was through no great endeavor of the UJA that this occurred. The reason I feel this way is because the only thing I could see accomplished at that first meeting was a small briefing of final preparations for the trip such as money exchanges, baggage, and etc. I do understand however that a program of some sort was planned but because of the emergency fund and Herb Friedman's absence, the program had to be abort~~ed~~. For this reason, perhaps my criticism is not 100% valid, but what should be done is a re-examination of the agenda that had been planned and evaluate it to see if it actually would have been a valid briefing to our trip. But perhaps more inherent than this is the background work which should have been carried out during the spring months prior to our arrival in New York. There was an attempt with the sending of various books (which I might add, not everyone received) to the participants, but the idea of covering the objectives of each part of our trip and moreover the overall purpose of our mission was not touched at all, until we reached New York and even then it was only a feeble attempt. This reminds me of another point that perhaps I missed earlier, and that concerns the organizations with which we were to be preoccupied: the JDC, Jewish Agency, and United HIAS. As you know, I have had a fairly good conception of what these are and what they do, so for me, the small amount of talking we did about them in New York was sufficient, but I know from contact with some of the other participants, that they were really left quite confused with who did what and where. I'm not saying that there should be elaborate speeches prepared to explain to us the details of each group, but what could have been done was sending us information prior to New York to

explain to us what organizations we will be meeting with and outlining^{ing} what they do. This could have even cleared up a lot of confusion at our encounters with members from these groups in various cities.

So much for the time spent in New York and in transit to Marseille, except in the future, Rabbi, I think you should publish a list of the meals that will be served on the plane for Asherman.

In Marseille, as we were in every city, we were met in a very hospitable way with all the arrangements made for us. As for our stay at Montolivet-- the building itself with its accommodations for sleep and meals were really fairly adequate, but the only real objection was that it was located so far from the heart of town. For a while many of us thought Marseille was a small fishing port of only 100,000 people instead of a major port of one million. But actually I feel that there is no real need for us to stay in a downtown hotel because our arrangement with a bus meeting us in various places worked fairly well, but of course if there are no refugees at Montolivet then our stay there would of course be pointless, unless as Hostenow would say, "We could get the feel of the place." As for our stay in Marseille, I'm sure you remember from our gripe session that we pretty much agreed that our stay there was too long. In speaking of our length of stay in Marseille, you might feel it necessary to cut out some activities if we were to shorten the time there. What we could do is delete some aspects such as the Sunday on the island, although it was fun, it was not necessary, and also some activities could have been combined, such as ^{the} briefing with Mr. Garcey done at like a dinner meeting. By the way, I was very much impressed with Mr. Garcey and with the way he spoke with us. I do wish we could have spent more time at the ORT school and perhaps had lunch with some of the instructors and students as we did in Geneva. The opportunity of meeting the man at the boat was terrific, but I'm afraid that cannot be arranged every year. Some of us did make use of our opportunity to meet the inhabitants of Montolivet which made our stay there worthwhile. I do not think you should worry yourself with the complaints of free time, because if it happened that we had a free afternoon or evening once in awhile, that was enough. I

don't think anyone needed a great deal of free time every day. After all, we were there for a purpose, and it was not to visit the opera every night.

I guess Geneva was added on to our schedule after Morocco and Poland had to be dropped, but I must say it was a welcome addition. First of all we learned a lot; good briefings by JDC, and HIAS wasn't all that bad so that they could not improve in the future. The atmosphere at Geneva with its peacefulness mixing with the importance as one of the diplomatic capitals of the world added to the excitement. The ORT school which we visited actually surprised me greatly. First of all I was impressed with the administrative staff we met and also enjoyed the lunch with the students. I had a fine talk with one of the Africans at lunch even though we disagreed on many many subjects about the U.S., I felt I learned a bit about the African mind. Of course our accommodations in Geneva were not the best, but I believe we all survived.

Next our journey took us to Munich, an unforgettable experience in the true sense of the word. Will we forget Dachau, will we forget Berchtesgarden, will we forget Herb Friedman's talks to us. All that was very impressive to us, who had only heard about Germany and its mysteries from books and movies, and then all of a sudden there we were in the middle of it. One thing worries me though, how much of the drama of the situation did Rabbi Friedman cause. With his dramatic voice and personality, everything was magnified. I hope that not a major part of what we felt in Germany was caused by Friedman, because I am sure that in the future trips he will not be present to direct the drama. We all appreciated Dachau, with or without Friedman there, and almost the same for Berchtesgarden although his dramatic dialogue was noticeably present. Actually Rabbi Friedman created an atmosphere in Munich and Berlin which had not really been present before in the trip. You might say Germany itself created it, but I think it was helped along a great deal by Friedman. In the future, this feeling of tension and excitement might present itself with out any outside help, but I feel it's something to watch out for. As far as what we did in Munich, of course Dachau was indispensable and Berchtesgarden even with its commercialism was good. I enjoyed the Deutches Museum as much as I have the Smithsonian but there was also a very good

art museum which Jim Friedman and I visited one afternoon, but that was something extra-curricular and had no real bearing on our trip as planned. But something that did have bearing on our trip was omitted for various reasons was a meeting with the Munich branch of DIS. I know we had discussed this previously so I'm just adding it as a reminder.

Berlin was an experience, not for its Jewish symbols to us, but mainly as its role in world history. Our touring of East Berlin and even our glimpses of West Berlin were definitely worthwhile and although they did lack direct contact to our aim of the trip, they added to our total experience and actually emerged as an extension of our purpose. I'm sure you remember our meeting with the DIS in Berlin and how they outshined our meeting the previous night with the Jewish students. I am sure that the DIS get-together will continue in future plans, but I also feel, ^{although} our encounter with the Jewish students was nothing special, it did have its values and should be continued.

I suppose we have now arrived in Vienna, in the grasps of Mr. Fink. Vienna was definitely well planned and we all foresaw this after the meticulous way Fink handled us at the airport and at the hostel.. Probably though, the only things I will remember Vienna for are the visit to Eisenstadt, the beautiful art museum, Schoenau, and the rainy days. That might sound fairly harsh, for I have not even mentioned Matthaussen. Something happened at Matthaussen, perhaps it was the large group of us trooping through, but in any case, not until we reached the quarry did I regain some of the feeling I had sensed at Dachau. That is why in the future trips I feel that if a trip to Dachau had been made, then the long excursion to Matthaussen would be superfluous. And of course there was Schoenau. It's funny, but the two big things in Vienna for us might not be there in the future: the refugees at Schoenau and Gabriel in Eisenstadt. That's why if I ^{had} to say Vienna is important for future trips, all I could say is it would be important only if you can guarantee Gabriel in Eisenstadt and some refugees in Schoenau.

Now to Athens, our last roosting spot before we reach Zion! Athens was definitely a good spot to stop and relax before we carried on our journeys. Mrs. Ashkinazy

was very helpful and did have things planned for us. In the future though it seems she should only have that morning tour and briefing for us, unless there is another Arab-Israeli war with refugees coming from Egypt to Greece. Otherwise if time is of the essence, a flight from Vienna to Tel Aviv would not be unjust.

So we have finally reached Israel, the land of milk and honey, the land of Zion. Our accommodations in Haifa could not have been better. The service and people at Shulamit were really top-drawer, especially considering we were expecting the worst. But what about our time in Haifa? I was kind of confused about the purpose that our time there was directed toward. You know we all agreed that our session with Commander Hamburger was worthwhile and exciting but perhaps it was the letdown of finally reaching what we had all been awaiting, but right after our meeting at the Aliyah Bet boat, the excitement seemed to drain. Haifa itself had an air of excitement with the dockyard, Technion City, and the construction of the Haifa University. I don't believe there is any question that what we did in Haifa was worthwhile, but there was some indefinable feeling around that we were "running in place." The discussions in the evening were informative and helped to pave the way for the even finer ones to come. There is a possibility, as many of the group had mentioned, that there should have been some information on Israel presented to us verbally either in Athens or Haifa, but actually, we are all old enough ^{that} so if we want to know something we can find it.

After our visits to the excavations and our social call on the Druse, we headed north to Safed via a stop at Acre. Acre was very interesting to see and I think we spent just enough time there, almost too much. Acre actually was handled very well, those who wanted to stick with Schmulig were welcome to, but there was no obligation. I suppose if the scalpel had been applied earlier to our itinerary, stopovers such as this one could have been shortened. I really do understand why we spent those few days at Safed. When you first think about it, we really did not see that much of important value there, sure we had a walking tour at night and we saw some of the artists' quarters, but does that justify a two day stopover there? No, but since we used Safed as a base to travel out from, our stay was justified. It may appear I am talking in circles, but what I'm trying to say is that in future trips we only need stay in Safed

as long as it is necessary to see the surrounding area. I really enjoyed our little trips to the Tiberias area, but one thing I must mention, you almost had ² mutiny at the Nachal post when we ^{were} forced to leave. That is the kind of thing when we're all enjoying ourselves we should be able to have a flexible enough schedule so to be able to devote more time there. And also at Safed, we had a very enjoyable and informative talk with I believe Mr. Keisar, and I really felt embarrassed when you seemed compelled to shorten our discussion by saying many of the boys wanted free time. This brings me back to my sore point about this free time. Free time is not that much of a necessity where we should have to cut short a discussion to placate several boys' whimsical and thoughtless desires. We were on the trip to learn, and if our learning interferes with our free time, well, I wonder which should be hurt!

Next, we group of wandering Jews found ourselves at the threshold of hard labor at the hands of a Simpn Legree kibbutznik. I'm being sarcastic of course. Actually there is not too much to discuss about Kfar Blum, you know pretty much how we felt about our accommodations and what we did. You know of course we would have rather lived with the workers and also worked with them, not ourselves and the other volunteers. So enough for a sore spot of the trip.

I guess this was the point of the trip where after our meeting with you and Friedman that we decided to let you put the knife to the trip. Well you did and we started off by skipping the water project, cutting short our visit in Nazareth, and bypassing Caesaria. I did not miss anything at the water project but I feel Nazareth was a little bit different. As far as the old town of Nazareth was concerned, for my part we could have omitted entirely, it was dirty and of no real interest since the churches and etc. there had ridiculous admission prices. But for the development town of Nazareth and our talk with the mayor there we could have spent more time. And as some did mention at the time, we sort of felt a little rude in cutting the mayor off so short. Please note that I am not blaming you for this, because I realize the estimated time of our activities was inaccurate as we experienced a long wait at the airport.

Believe it or not, I enjoyed Eilat very much. It was hot as hell there, the rooms

were hot, and the service in the restaurant was just plain lousy, but what we did there was fine. The opportunity to see how close Eilat is to Aqaba, the port and refineries, and just to be able to appreciate the area made our stay enjoyable. This is one place I definitely would recommend for future groups. And what can I say about our discussion with the mayor? It had to be one of the best we had in Israel; he was pleasant, informative, and I feel treated us with a great deal of respect. (By the way what are the rumors I have heard that he is no longer mayor of Eilat?)

I found our drive up the Negev to Mitzpe Rimon very enjoyable despite the heat. Our lunch at the kibbutz was good because for the first time at a kibbutz where we dined, we were spoken to by a member to explain to us the operation of the kibbutz. This I definitely recommend for every kibbutz where the group stops to eat relax, or do otherwise. The stop at King Solomon's Mines was not indispensable to the trip ^{but} I cannot see why there would be anything to force this out of the schedule. And what about Mitzpe Rimon? You know pretty ^{we} much enjoyed the dinner that night and many of us met residents of the community during the day. ^I I feel that a stop at a faltering development town is invaluable but the town selected for a visit should be carefully chosen, for an endeavor such as we carried out could easily fall ^{fall} in our face.

After our stay in the hostel we continued our trek across the desert with intermediate stops at Avdat, Sde Boker, and Tzin Canyon. This was a day chock full of climbing, ruins, and hot thirsty boys. (men?) This was also a day that ^{wild} one of our most worthwhile; Avdat was interesting, although by this point our interest in ruins was fading, and those of us who climbed down the canyon thought that it was terrific. It leant us a bit of excitement and adventure that we all needed, beside having the opportunity to witness beauty. We went to Sdom for lunch which doesn't deserve a comment except that the tobacco soup was just very untantalizingly god awful!!! We made it to Massada with a stopoff at God's own paradise, Ein Gedi. I feel also that day you made a very wise choice by omitting Dimona, for that day was very full, but not too full so as not to be able to appreciate it. I'm not really sure what happened that night that brought about our discussion to leave Massada and go straight to Beersheva,

but those boys who missed first of all our command car trip, and then the climb to Massada, missed one hell of a lot. The half day in the cars was just enough to again give us some excitement (and of course the good rays, we all wanted that tan!) and beauty. There is nothing too much to be said about our day atop Massada. It is something we all looked forward to and finally appreciated when we got there, but if I were to start talking about our time spent at the inn and our accommodations I could go on for ever and ever. You know it was bad and there is no real solution save for The UJA to build a luxury hotel there or next year possibly stay at Arad and climb it from that side. Beersheva was next on our list and it was a real shame there was nothing to allow us a longer stay at the Desert Inn. Our little excursion to the Sinai with the Colonel was enjoyed by one and all not even to mention Kenny Rubenstein. Perhaps we should have had some sort of briefing on Beersheva as a development town, but as it turned out a few of us learned a bit from some people in the town.

So we continued our journey to Tel Aviv where we were put up at the luxury hotel of luxury hotels, the Yarkon. I will not bitch about the Yarkon because I feel Jim Friedman and I did enough of that at the time. What about our time in Tel Aviv? Our one free day was appreciated. Personally I spent it in Caesaria and enjoyed it a great deal. Our visit to Malben was good, it was handled well and we learned enough. Weizman Institute was alright, I don't know how it could be improved, but it just wasn't anything exciting. Perhaps in the future a trip to the ORT school should be planned. We should have had the opportunity to compare it to the one in Europe. This could be just with me, but somehow the cocktail party we had planned just did not seem to come off right. I met a lot of the guests there but nothing seemed to excite me too much.

Anyway, on to the city of gold, Israel's own divided city that has been allowed to unite itself once more. The nine days we spent there cannot be described adequately. The little things we did and saw are beyond description. The faces of the people in the old city we witnessed in our several trips there were so expressive; too expressive for words. We learned a great deal visually and even in a small talk several of us had with a Jordanian guide. On the sabbath eve in a home all had good times and more

of this sort of thing should be done in the future. The trip to Herzl's tomb, the Knesset, Kennedy forest, the memorial to the six million, and the Hebrew University are just some of the things you have to do when in the area. As for our briefings in the evenings, there is almost nothing to say you do not know. Each one was very good in its own right, with the exception of Colonel Bar-On's which was exceptional in its own right. Was our time in Jerusalem well spent? How could it have been anything other than that, and no we were not there too long a period of time. Our time there was put to use very effectively!

Paris, what to say about Paris? It would have been nice to have been able to stay longer, but no big deal. We did not go on the trip to see Paris or any other city, but as I said before we were on the trip to study and learn.

For some comments in general as to our trip and the ones in the future. Our trip was organized as well as could be expected considering the emergency fund happening at the same time. Certain things in the preparation which could be improved include better literature, pamphlets books and etc., sent to the participants in the months preceding the trip, and as I said in the beginning, the meeting in New York could have been more informative. About the participants -- the members of our trip seemed that they had not been well selected. Some at first seemed to be concerned with free time and did not take our purpose seriously enough. Others did not either have the maturity or intelligence to be able to cope with what we encountered and to put it into focus. There is nothing to be said about the conflict of personalities that occurred, for that will always happen, but it can be alleviated somewhat as I said before, by more carefully screening the applicants. Now for the big question, should there be girls on the tour? I can see no reason in any shape or form why they should be included. The problems caused by their inclusion cannot be estimated because there would be so many. I feel we had enough problems and should shy away from any plans that might possibly increase our difficulties.

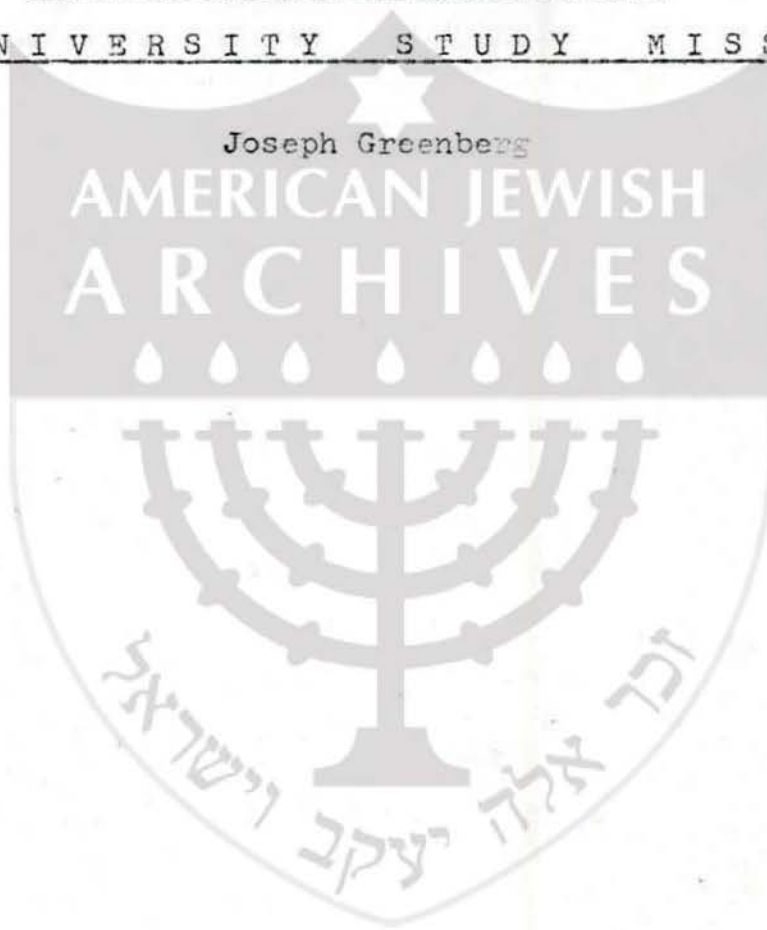
Did our trip accomplish what it set out to do? That depends whether the aim was such that was presented to us in New York. If the aim was to open our eyes to

problems in Europe concerning life there and the immigration of Jews and if the purpose was to introduce Israel as a country and as a people to us, then the goal was practically attained. If instead the real purpose was to cultivate future community leaders then the trip failed, because obviously since you know the members of our trip well enough, you yourself can see that only a few top leaders could possibly emerge. One thing is for sure, everyone of us including the Three Musketeers, have been made aware and can appreciate the problems in the world.



ANALYSIS OF 1967

UJA UNIVERSITY STUDY MISSION



ANALYSIS OF 1967 UJA STUDY MISSION

This report will be divided into several parts, each dealing with the different places visited by the 1967 University Study Mission.

NEW YORK

Possibly because I came ~~late~~ to the meeting late, my first reaction was "What's going on here?" I think that all the booklets and other literature we received in New York should have been sent to us prior to the trip, as it took up what turned out to be much needed space in my luggage. We should also have been informed that we would be paying for our own airport taxes and for part of our meals in Israel. For the future, I would suggest raising the initial cost of the trip by the amount of these expenses, as rationing money for them proved to be annoying.

MARSEILLE

Definitely should be on itinerary. Our briefings with Mr. Gercy, trip to ORT installations, and living in Mt. Olivet exposed us to something that many of us hadn't the faintest idea existed. I feel staying at Mt. Olivet, all kidding aside, served a very practical purpose. The Jewish community was also very receptive and almost succeeded in making me feel "at home." The trip to Bandor was worthwhile - it felt good to have some relaxation.

GENEVA

If Geneva is to be included again, it should be after Marseille, as it was on this trip. I cannot help but feel that all the briefings we had in Geneva made sense only because we had just seen the subject of these briefings in operation in Marseille. I didn't like the student hostel

on two counts- it was too far out of the city, and it was just plain crummy. I would rather have spent those two nights at the Hotel Bristol.

MUNICH

I didn't like Munich- it seemed to be alien, and even hostile- but I'm glad it was included. I attribute this feeling to what I've read about the Nazi period; I could really ~~feel~~ "feel" what I've read about Nazism all around me. It was here that I realized the Jewish youth disagreed radically with their elders about Judaism in Germany. I would balance every briefing or lecture that is given by an adult member of the community with one given by an informed and interested student. Of course, the tour of Dachau was very moving. The trip into Bavaria and to the "Eagle's Nest" was also very worthwhile (including the saltmine).

BERLIN

Worthwhile, not so much for its Jewish significance, but to see a city that plays an important part in today's world politics. The accommodations were fine, but I'd suggest that meal tickets be given out like in Vienna, rather than have to eat at the Jewish Community Center. Rabbi Friedman's briefing about Poland was very interesting, as well as our discussion with members of the DIS.

VIENNA

Good accommodations (although possibly location could ~~have~~ have been closer to center of city) and excellent food. Vienna was definitely important. It was a different type of city from what we had seen previously, and the trips to Malthausen and Eisenstadt also proved to be enlightening as

well as moving. The idea of giving out meal tickets was very good and worked out well; I liked being able to go to dinner or lunch at my own leisure, and having a ~~maxixx~~ choice of what to eat.

ATHENS

I'm glad Athens was included because we got a much needed rest, as well as a subtle introduction to what the climate and tempo of Israel would be like (and thus two less things we'd have to get used to). The one and a half days we spent here were just enough- one day to see Athens, and a half a day to go to the beautiful beach (Astaris). Athens should be completely on free time- as it was.

In summing up the European part of the trip, it's very hard to say what cities should be kept on the itinerary and which should be deleted. Naturally, certain cities were more significant and relevant to the mission than others; but all the cities did have something to offer, and I feel each one served a purpose in their own way. I think everything did work out fine, so that there would have to be a good reason to change these places or their order of visitation. I would have liked to go to Casablanca, and if one city had to be dropped in place of this, I suppose it would have to be Athens. But as I said before, I think Athens did prove useful as a rest before going to Israel.

ISRAEL

With the departure of Haifa, I feel, our status as a study "mission" to Israel changed and we became members of one grand tour. Our briefings in Haifa were a continuation of what we heard in Germany; but after Haifa, our briefings

were ~~xxx~~concerned more with Israel in general than just immigration to Israel. I'm not critical of this change of subject matter- that's not the point. I just think that while we were in Europe, the members of the group felt as though we had some sort of special status; and if we realized from the beginning of our stay in Israel that we were just another group seeing the country, our expectations of how we would be treated ~~x~~ would be lower. Where in Europe we could expect contacts and communication with the people to be arranged for us, ~~in~~ Israel we found that we were dependent upon ourselves for this.

Our stay in Kfar Blum produced conflicting emotions. As far as accommodations go- I was a little disappointed that we weren't staying with the "people;" but then again, that air conditioned room felt good. I'm sure we all felt very much like outsiders; I contrasted this situation with the one in Marseille.

After Kfar Blum we took a plane from Tel Aviv to Eilat. I think we should have stayed in Tel Aviv a few days first, and then we should have left for Eilat. We were away from "civilization" for five days, and I think most of us wanted to spend some time in a big~~xx~~ city. We still would have been able to complete our tour of the Negev, only Jerusalem would have been our final destination ~~inx~~stead of Tel Aviv.

About our accommodations in Mitzpe Ramon- it was an experience, and in this light maybe worthwhile. Of course, they were probably the only accommodations for miles around.

Our stay at Madada was, like Mitzpe Ramon, an experience. About the only discordant note here was our heated discussion of whether Rabbi Chinitz should be the last word when it comes

to making a decision, or whether we should take a vote every time we have an alternative. I think the Rabbi Should have had the last word- considering the circumstances and his ability to evaluate our mood, he was in a better position than us to know what we would really like.

When I first realized we'd be in Jerusalem for nine days I couldn't imagine what we'd be doing there for so long. But as it turned out, I could have spent more time there. I feel it was the highlight of the trip. And the Or-Gil wasn't really that bad.

Several conditions brought the trip to a rather bumpy(I thought) ending. We were all anxious to get home- while at the same time frustrated at only having one day in Paris (I have since decided that one day was better than none). Two airport taxes (one completely unexpected) were sprung on us, and when we landed in Paris we found we had to pay for our own meals there. I would say that the overwhelming desire to finally get home helped to make things seem worse than they really were. I think that in the future all participants should be given ^{admittedly} a minimum amount of money to bring along for extra expenses. I don't think very many of us got thru without sending for additional funds.

There are many relevant questions that can be raised about the mission. For instance, should the group be larger, the same size, or smaller? I think smaller- it should consist of no more than 20 boys (the range of 18-24 years of age was fine). This size, I think, would be large enough to take advantage of group rates, but small enough to permit intimate and intelligible discussions. There should definitely be more people involved with these missions; a few groups,

comprised of 20 people each, would permit this.

Should the groups be coed? No, but I think it would be very useful to have similar missions created for girls, and their itineraries could certainly cross once in a while. In all honesty, I feel that it would be too distracting if the groups were mixed.

The greatest friction of the mission was created by the many diversified personalities of the members. Conflicts caused by personality clashes continued from the first day until the last- and provided for many heated but beneficial discussions. With the benefit of hindsight I can be ~~thankful~~ thankful for what I thought at first ~~was~~ was a curse.

And last, but definitely not least, we had Rabbi Chinitz. If this mission is to be measured as a success, a large part of it is due to him. I can only say that if any more UJA University Study Missions are in the offing, I hope there are enough Rabbi Chinitzes to go around.

August 27, 1967

Dear Rabbi Chinitz,

First of all, I would like to tell you that as of now I expect that I will be attending the December UJA-Hillel Leadership Institute, and I would also like to thank you for mailing me the pictures.

More important, I would like to thank you for this past summer's Mission, which I consider one of the most significant and stimulating events of my entire (and still young) life.

You have already received from me, in Vienna, some of my feelings on the various more "negative" aspects of the trip. I will first elaborate on some of those.

They deal primarily with the make-up of the "Group." I must say that through most of the trip I had the feeling I was traveling with a group of bourgeois middle-aged eighteen year olds. It was somewhat of an "educational" experience, for I must admit that prior to this summer I hadn't been quite aware of the existence of such a thing, but after a week or so the novelty of the "education" of it began to wear off me, and the "experience" then began to wear on me (as I think it did on you, Smoolick, and several others). At any rate the constant public nagging about very petty matters did little to enhance the summer. Now I am certain that there were on the trip many people who disliked me much more violently than I disliked them, but I think the difference lies in the fact that they came to dislike me as a result of my rejection of them, whereas I came to dislike them simply because they wouldn't leave me alone and to myself.

Personally I claim the right to like whom I like, to eat with whom I like, to talk with whom I like, and to communicate with whom I like. I think my exercise of these rights was reacted against because at the start of the trip we were presented with the idea that it was to be a "group" experience, that we were "in this thing as a group," etc. Hence many assumed some sort of "right" to every individual in the group, to share his food, his women, his thoughts, and his emotions, and they reacted against those who refused to do such sharing.

I, for one, refused. I think the basic premise of the Mission's experience as a group experience is false. I do not believe in group-eat, group-think, or group-emotion, in ascending order of importance. Eating as a group may be cheaper and more convenient (although the service is undoubtedly worse), but it also isolates your group from the people around them, and half the experience of a foreign country is the people around you. A case can be made for group-think and group-emotion, I suppose. One can say that the interchange of information, ideas, and feelings benefits and stimulates all. But I think this interchange will take place anyway on a smaller level, between smaller groups of individuals and friends. Attempting to institutionalize it in the "group evaluation session" strikes me as pretty much of a waste of time (or at least I found it to be a waste of my time. I really didn't care to hear about the cockroaches in someone else's bed. I had enough bites of my own to scratch). I think that there can be little "interchange" on the level of twenty-five people.

Moreover, I (again for one) do not care to attempt to share my thoughts and emotions with anyone who happens to be along on the trip. I do not wish to wear my soul on my sleeve (for daws to peck at). Let us face it, a group drawn from universities all over the country, and from an age group as broad as eighteen to twenty-four, contains

people of very diverse levels of intelligence and experience (and personality). One cannot expect intimate communication between them all, and I know that for me at least to convey many of the experiences of the past summer would require intimate communication.

Those, then, are my major beefs: one, the official orientation of the Mission as too much of a group experience, and not enough of an individual, personal revelation (and please, PLEASE, please please please, no more group tours of concentration camps!); and two, the make-up (and unselectivity) of the group itself. I realize that it would be suicidal to tell a one-hundred thousand dollar giver that his son can't go on the trip. Why not try taking two groups?

Now let me turn to more general comments. I can only describe the European section of the trip as absolutely stunning. This especially of Marseilles because, for me, it was the first really tangible contact of my life with the impact and meaning of Judaism and the Jewish tradition. (If I can find it, I will enclose a letter I wrote about this to my parents at the end of the stay in Marseilles). After Marseilles, Geneva (and the "detail" work) was anticlimactic, but still informative. I, like many others, did not "like" Germany, but I think it was absolutely essential that we went there. I would suggest that in the future more opportunities for meeting with young people (on both a formal and informal basis) be arranged. (This applies also to Israel).

I think that for future missions time in Poland is an absolute must. I think it is there that we could have received the most stirring and jarring impact not only of what happened twenty-five years ago (Auschwitz), but even more important, what it happened to. I would suggest that very considerable time be devoted to the latter--to achieving a sense of the vitality and beauty of the culture that thrived there so long and is no more, and a sense of the close contacts of that now dead culture to our own backgrounds, and to what should be our own sense of the present and future of ourselves as Jews. I think a stay in Poland would probably dwarf the experiences of Vienna. (although from a point of view of general interest Vienna was my favorite city).

Now, Israel: I recall Rabbi Friedman telling us at Kfar Blum that the purpose of our trip around Israel was to come to know and understand that "feeling." I for one had fulfilled that purpose before we even landed in Israel, and it remained only for the symbolic act of touching the soil, or looking to the sky, to complete it. I think anyone who even began to understand and react fully to our European experiences couldn't help but become imbued with some of the "spirit" that is Israel. What remains then is to keep this feeling strong in the face of ugly apartment houses, traffic jams, and the like, and the best way to do that, for me at least, was simply by taking plenty of time for reflection away from crowds and noise--at night by the ocean, by day riding through desert mountains in an open car--thinking about the kind of feelings that motivate and move a man like the one who spoke to us (briefly) at the educational center in the Negev. And I wouldn't have minded spending more time at the Malben institution for the aged in Tel Aviv, just watching those people there who have so much behind them.

My final suggestions deal not so much with the trip as with the "pre-trip." I think that before we ever got to New York to get on that plane we should have had much more information than we did (or even than we were supplied with on arrival). I am talking now about "book-larnin"--background information in detail on the places we were about to visit and the events we were about to recreate. It is very difficult to achieve simultaneous dissemination of information and experience of emotion. Thus we should know in detail long beforehand about Dachau or Hitler's rise to power. The experience of a concentration camp visit then is not to learn about what was done and how, but to come to a dramatic understanding of historical contexts--to be jolted by the sight of a gas chamber and to suddenly not just know that Hitler wasn't Haymen, but to feel it.

In Israel, on the other hand, more background information would give us a better understanding of what we were seeing, and also give us a much better ground upon which to base our questions--you can't get to the controversial and really relevant issues unless you first have an idea about what they are.

I suppose that's about it, then, for tonight. Again I want to emphasize that I consider the Mission to have been an absolutely incredible experience, and a great success. My suggestions (and criticisms) are simply ways in which I think future missions can be greatly improved. I hope that they are of some use to you.

Very sincerely yours,

Alan M Brody
Alan M. Brody

P.S. My school address for this year will be:

Alan M Brody
1524 Yale Station
New Haven, Conn., 06520

Elliot Cohen

I'm grateful to those who made the first UJA university study mission and my participation in it possible, as grateful as to someone who has introduced me to a person who turns out to be a lifelong friend. For my trip this summer had many similarities to a true and lasting friendship. Of course it provided fun and adventure, but it also provided numerous opportunities for contemplation, for raising new and difficult questions, and for getting to know myself better. It furnished good companionship and a fitting company with which to share moments of great sorrow and great joy as well as moments inextricably woven of both emotions. And, also like a true friendship, the circles of its influence will spread out through my life in letter and greater ways, through my thoughts and actions for many years to come. From the above it is obvious how happy I am that others will be given a similar opportunity this summer.

For me at least, the first part of our trip, to Europe, was not merely ancillary, an extra stop thrown in to those of us who didn't want to "waste" the summer by only going to Israel; it was a crucial preparation for my trip to Israel, an imperative step through which I came to understand Israel's central role, historically, psychologically, and spiritually for all modern Jews, and particularly for those survivors of once great communities of European Jewry.

The world is coming to know what the land of Israel means to the survivors of the Holocaust as they see how it is defended like one's last and most precious possession on earth. We on the study mission were able to realize the source of such holy determination as we went from one cemetery to another in various countries, where we each felt we were asked by the silent stones to remember. Even in Greece, the land of sunlight and the birthplace of magnificent sculpture and democracy we learned that tragedy had stalked our people here too.

In Europe also we had the unique opportunity to see how Israel is continuing to be a haven for the persecuted in our own day too. We met, talked with, and became friends of Jewish refugees who had left their homes just days before, after centuries of security, living unmolested in their pursuit of happiness. Suddenly they found themselves victims of religious and political persecution and they fled their homes. This wave of immigration was set in motion by repercussions of the six days' war in the Middle East.

First we saw refugees as they got off the boat in Marseille in panic with the frightened eyes of an animal which still does not believe it has escaped the hunter. Later we ate with others who were continually apprehensive, like the teenage girl who has been waiting for months to be joined by the rest of her family which is still trying to find a way to get out and join her. Others, who had left with little more than they could carry in one suitcase, were nevertheless hopeful since they were now on their way to begin new lives in Eretz Israel. Some already had relatives there and settlements of their own social and religious communities; others like sixteen yearold Eli were ready to go alone, or with his lithe Sabra girlfriend if he could persuade her, to work on a Kibbutz that he heard needs help.

Thus, in our first stop in Europe we felt in our bones now vivid a hopes Israel offered to the homeless and now tangible a refuge, as compelling as the song of the Palmach that Eli sang for us and as protective as the Tunisian-born Pinchas' responsibility for his three younger brothers, whose dark eyes were equally adept at following a handball in the yard and the rapid movement of Hebrew letters across the pages of the prayerbook. These brothers were the sons of a great rabbi who had not lived to see the day when his children were forced to leave their home. The father must have prayed for Israel many times in his life; now his children were going there.

Such a need for and faith in Israel came as a revelation to most of us American Jewish youth, who had been more accustomed to thinking of Israel as a place one visited for pleasure like Europe, Yellowstone, Miami, or the Catskills, with somewhat more ties to Jewish history than the latter two places. However, at the very beginning of our mission we were given a startling insight into Israel's role today, an insight which was still with us when we arrived in the country and with us when we left a month later with a more precise understanding of immigration problems.

The unexpected coincidence of our mission and the June War which led to emigration of Jews from Arab countries will hopefully not be repeated for subsequent missions. In that case there will be the very definite problem of dramatising the suddenness and immediacy with which Jews can find themselves in dangerous situations in

various parts of the world. Hopefully future UJA missions will be able to maintain flexible schedules so that they can go where the action is.

I was delighted by the variety and comprehensiveness of our itinerary, particularly in Israel. For that latter segment of the trip I have three specific suggestions. I feel it would be a very useful departure from the first-year mission's method of remaining together almost exclusively for the duration to separate briefly into individual or group sub-missions for a few days, for example, splitting up and visiting different development towns or kibbutzim for several days. In that way we would have a chance to get to know better the actual problems of these societies that we can't possibly grasp in a bus-eye view of several of them. Also I feel it would make for a greater exchange of ideas if we each had something special to add, instead of all reacting to exactly the same places and people.

I would also recommend more arranged social meeting between Israeli youth and the members of the mission, since many of us felt that it was not as easy to make acquaintances on our own, as the organizers of the mission had supposed. Lastly I would suggest a bit more organized followup on the problems of immigrants when they arrive in Israel. Perhaps in conjunction with the Jewish Agency and its subsidiary bodies we could follow through a few case studies to see exactly how individual problems are handled and particular needs are met.

In retrospect, there seems to me to have been one basic fault, both philosophical and pragmatic, in our first UJA mission. I felt a lack many times during the trip when I feel impoverished a multidimensional experience by eliminating one of the potentially most significant dimensions- the religious. Furthermore, the slighting of the religious significance implicit in the very concept of "mission" imperils the possibilities of the participants later taking an active part in the American Jewish community. Without a sense of religious obligation there is no "moral imperative" for us to make use of what we have learned. I personally do not feel that a sense of being at one with the world Jewish community-Elal Israel-which many of us did gain by our experience this summer, is sufficient to lead to action on our part. Unless we feel an obligation to the rest of our community, it is too easy for us to be psychologically satisfied with our passive identification.

I also believe that religion is the key means to understand the core of our community, the shared history, holidays, ideals, sacred books, and attitudes toward Israel. Of course, we need not believe or carry out our own religious obligations in the same way, but we must be able to understand and respect the religious traditions and expressions of all parts of our Jewish community. If we have merely an "ethnographic", distant interest in aspects of our religion and tradition, we will have a condescending attitude toward many of the world's Jews. We would certainly not feel ourselves their brothers or equals.

An easy way of summarizing my point is with the "root and branch" metaphor of Judaism, not denying the crucial importance of the peopledom or the state of Israel, but stressing that both ineluctably grow out of the Jewish religion. There is a danger that peripheral branches such as a vague notion of peopledom or a warm glow of empathy with Israel are not enough to guarantee the survival of a non-religious Judaism or an active participation in Jewish affairs.

It is no revelation to say that many Jewish college students are Jewishly illiterate. Many of us on the mission had a shameful lack of knowledge about services, rituals, concepts and practices such as Kashrut and Shabbat. Some of our ignorance and misunderstanding was based on 19th century ideas on religion or even, perhaps, on medieval Christian polemical representations of Judaism which have lingered on in the Christian consciousness and have now become available to young American Jews in our open society where we are free to be exposed to others' prejudices as well as their ideals. It often takes specific knowledge to tell the one from the other.

I didn't know whether to laugh or cry when I heard that one member of our mission ostensibly thought that "tsitsis" means raisies.

I find it unfortunate and ill-omened for the future that young activists of Jewish origin are not Jewish activists in that they don't recognize the prophetic sources of their own quest for justice.

Likewise there is a lack of appreciation of the aesthetic aspects of our tradition—our "beauty or holiness." I wouldn't be surprised to find that many American Jewish youth were more familiar with so-called "consciousness-expanding" drugs which dull or overwhelm the senses than they are with the fragrant spices of Havdalah. It

is a trenchant comment on the American scene that one could reverse the old cry of Karl Marx and say that now "opiates are the religion of the people." Such a condition augurs no better for Judaism than for any other religion in America.

These are some of the reasons why I feel that our mission missed one great educational opportunity while succeeding on many other occasions and facts. We had boys who were very intelligent and certainly open to knowledge if not belief; we were likewise privileged to have with us a very educated and personable rabbi, who could have taught us even more than he did.

What I am suggesting is that the basic conception of the mission perhaps be enlarged to capitalize on the capabilities of its leaders, the needs of its participants, and the possibilities inherent in the many places we visit of particular Jewish significance, in Europe as well as Israel. I realize that the outbreak of the Six Day War in June prevented the fulfillment of some aspects and preparations of the trip, but that is all the more reason for attempting to include them next year before their absence becomes canonized.

What I suggest is lectures on Jewish subjects at appropriate times and places, on Jewish history—ancient, medieval, and modern—(some of which we did have), philosophy, literature, our customs and liturgy, so that more of us will be at least comfortable if not completely at home during Sabbath services in Marseille, Munich, or Jerusalem. France, for example, could have been the place for an introduction for most of us to one of the greatest medieval commentators—Rashi.

In Berlin I could almost hear the walls of the new community center, the Jude Gemeindehaus, crying out that we be told of the glories and accomplishments of the German Jewish community, its rabbis like Leo Baeck, its philosophers like Martin Buber, its artists like Max Reinhardt, its doctors, and teachers so that we could more fully understand the loss in World War II by which we and the world are poorer.

One specific suggestion I have in mind in addition to appropriate lectures and discussions is that each student be given a small Bible and prayerbook to take along. We were encumbered with numerous publications of all kinds, which I was happy to acquire and read. However, I find the former books more crucial; the Bible and Seder in fact, due to their "portability", were key reasons for the survival

of Judaism and the Jewish people in the Diaspora after the destruction of the Second Temple. It was a moving aspect of my own experience in Israel that I had with me a small Bible which contained much of the historical and spiritual significance that the Holy Land had for me.

Even for non-religious Israelis Eretz Israel is the land of the Bible and the prophets. Without the Bible and Jewish history much of the meaning of reunited Jerusalem is lost. It would be a whole city again, but it would not be the mystic and majestic Yerushalayim shei zananu now enshrined in the hearts of the Israelis in the words and melody of their young poet in the tradition of the psalmist and Tehuda ha-Levi.

Another suggestion I have which relates to several of the ideas expressed above is that among future participants in UJA missions there be more boys who are already Jewishly active and Jewishly literate, perhaps members of organizations such as Hillel, AVID, Zionist youth groups, etc. Thus there would be more knowledge to share, more views of Judaism to explore, and more models of Jewish activists in various fields for the non-activists to confront and learn from.

I just received the booklet and invitation to the annual conference which this year celebrates the 20th anniversary of the state of Israel and the 30th anniversary of the United Jewish Appeal. I am honored to be invited and will certainly attend. It seems rightly significant to me that the first participants of the UJA university study mission are being asked to take part in this conference. The invitation shows an awareness on the part of its sponsors that if their work is to be carried on, they must interest and gain the commitment of today's youth. It is in answer to the challenge implicit in Max Fisher's message that I am coming to participate in the conference. He writes "Our's is the generation that repaired the devastations of the Nazi holocaust, rescued the millions of victims of war and tyranny, restored, rebuilt and resettled the land of Israel, and stood by its people in every hour of trial." and "Our's is the generation that has created the greatest symbol of unity and humanitarianism ever associated with the Jewish people—the United Jewish Appeal. Created at a time when most of our people faced destruction and death, the UJA has enabled our generation to change the course of history, forge our own destiny, reshape our image, and heighten our hopes."

I must respond to Max Fisher and say that "Our's is the generation" - that must carry on in the inspiring tradition that you have inaugurated and carried out so well. In some ways we shall be required to continue the programs that you have begun in immigration and aid to Israel; in other ways we will be required to innovate and envision programs to meet problems that have not yet become apparent.

We participants in the 1967 UJA study mission have familiarized ourselves with numerous aspects of the UJA program and its associated agencies in Europe and Israel. It is up to us to continue this acquaintance, to develop it and our knowledge of Jewish problems, to study and inform others, and when our time comes to act, to take our places in the ranks of those, like Max Fisher and the late Charles Jordan, who have worked tirelessly for the total Jewish community.

Right now what I see^{as} my role on campus in regard to making use of the unique experience that I've had is helping in the UJA campaign at Yale later this year, in forming a discussion group about Israel to keep myself and others informed about the problems and developments in the Middle East, and in discussing with others on various occasions my ideas and impressions about the problems of Jews in other parts of the world as well as in Israel. I shall be showing my slides and speaking to various individuals and groups. I accepted along with Alan Brody an invitation to speak about Israel on television, in order to communicate part of my experience to others, for as the rabbis taught: "He who does not increase knowledge, decreases it."

I would be interested in hearing what other members of our mission are doing or plan to do as a follow-up to our trip.

For the convention I hope that there would be a special Kaddish for Charles Jordan.

I also feel that the singing of *Yeruchalayim shel zmanav* would be a most appropriate way of greeting former general, now Ambassador Rabin.

Eliezer Cohen

REPORT ON THE 1967 UNITED JEWISH
APPEAL UNIVERSITY STUDY MISSION



Charles Eisenberg
Brandeis University

Mankind has, over the past few centuries, become quite enamoured to what is commonly called the "scientific method" of investigation. This alludes to the structured and ordered process of investigation by which man can reach a logical solution to his problem, and is generally divided into the areas of theoretical and experimental investigation. I, and twenty-five other young men had the pleasure this past summer to serve in an experimental capacity as what are commonly called guinea pigs. But we also have the unusual and unique opportunity to evaluate the data obtained in this experiment, and to attempt some observations concerning the relative success or failure of our "mission". This report is, despite the rather flip introduction, to be a serious report, and will even attempt that small degree of objectivity which the writer possesses. But the reader must be warned to consider all statements in relation to their author, and to react accordingly.

As it is far easier to discuss places than people or thoughts, let us now return to Marseille, France, late Friday, June the twenty-third. Twenty-six bone weary Americans depart Air Inter flight #633 and begin the 1967. U.J.A. University Study Mission. Perhaps the most significant thing about Marseille was that it was first. Everything was new, everyone still relatively friendly, and Mr. Garcy did an excellent job of acquainting us with the operations in that area of the world. Despite some unnecessary

repetition, the lectures tended to be informative, and perhaps ^{most} were significantly, very exciting and inspiring. Mr. Garcy and the other speakers brought the refugee problem to life, injected a sense of urgency into it; then gave us physical proof of what they had told us. In particular, we were brought to refugee centers and met a ship of new arrivals from Tunisia; and these experiences, coupled with the information being fed us, served to demonstrate clearly the true nature of the refugee situation. In passing, it should also be noted that we were entrusted with confidential material which if nothing else, made us feel part of what was happening. On the less serious side, the Jewish community of Marseille gave us a warm reception replete with contemporary females (notably lacking at later such receptions) and made us feel quite at home. For four days our leisure time was constantly full, and through discussion or banter, the gap between the American and French Jew was bridged and crossed several times. You can't find out about a country merely by looking at it; one has to feel it and probe its people to really understand. For us, the Jewish community of Marseille provided an important link to France and European Judaism. But, they were friends, a most precious commodity for anyone in our position. Thus, Marseille began the mission in an excellent fashion. There were technical problems, mistakes, tension, and tiredness. Nevertheless, this was far outweighed by the urgency of the situation, the program presented by

Mr. Garcy, and the wonderful reception, provided by Marseille jewry.

A short stay in Geneva preceded our entrance into Germany. The Cite' Universite notwithstanding, Geneva might well be a lovely place, but we saw little of it. Unlike Marseille, little contact was made with local people on an informal basis until the last night. Moreover, while the JDC-Jewish Agency briefing was quite adequate, the United Hias Service merely wasted our time. The ORT School also provided a significant touch of information, but no more. In the final analysis, there was nothing of significance about the stay in Geneva that could not have been presented anywhere else, and without tiresome traveling and haphazard accommodations.

We come now to Germany, and a very difficult problem. For Germany is a country of contradictions, and without a background knowledge of this country, one merely becomes confused. Unfortunately, our short experience in Germany dealt with the two extremes, and then only cursorally. Munich represented unreconstructed Germany and gave a clear picture of the Nazi era, sometimes eloquently, sometimes powerfully, and sometimes ironically. And while the stay there might well have been shortened, the general effect was as to have been desired. However, Berlin was a contradictory experience, especially when one includes the Wall. It is impossible not to feel sympathetic towards the courage of the

West Berliners, and I doubt that the experiences of Munich and Berlin were ever fully molded into a comprehensive ^{view} few of post-war Germany by any member of the group. One additional point should be made about Germany, as it affected the rest of the trip. The combination of the strains of being in Germany, attempting to grasp an emotional subject, and most of all, being virtually isolated from the people and society around us created much tension, within the group which I doubt was ever alleviated.

The Vienna experience can be dealt with briefly and the Greek not at all. The only significant parts of Vienna were those trips made outside the City. Otherwise, it was a wet, boring few days. Vienna should be done as a tourist, and with a lot of money. Otherwise it is merely frustrating.

So we come to Israel, the focal point of the trip. Haifa was pleasant and a nice introduction. Of particular usefulness was the evening spent with the students at our hotel. Personally, I spent a day with friends in Haifa, (which I repeated just before we left for Paris) and found that this gave me a much better picture of Israel than the other four weeks. From Haifa we traveled through the Galille (notable for an all too short briefing in Safad) to Kfar Blum. This for many was an unpleasant and unfortunate stop, for we felt quite alienated and somewhat disliked. Perhaps this was understandable or explainable, but at the time it merely served to anger many of us, and present a less pleasant side

of the Israeli character. In fairness to Kfar Blum, far too many tourists have passed through it and they may very well be sick of it. It is suggested that UJA explore the possibility of visiting a kibbutz which is more anxious for interested visitors. Before proceeding to the desert, let us deal with all three ventures into occupied territories. Personally, I found the Sinai trip most interesting, though access into refugee camps would have been very useful. The Golan trip started well, but deteriorated into a picnic. And the West Bank trip was very interesting, but horridly rushed. I might add, (and this is not meant as an insult to anyone), that the extra people who came with us were distracting and somewhat overpowering. Most were fascinating and stimulating as individuals, but as a group they tended to detract from the work which was supposed to be done.

The Negev and Judean deserts were tiring but fascinating. In particular, the Matsada climb was memorable, as was the evening at Mitpe Ramon. On the other hand, Beersheba and Tel Aviv could well have been left out. Jerusalem was a very useful experience, but far too long a stay, and not well enough organized. The Bar-On lecture was the best of the trip and the Kidan lecture not far behind. Unfortunately, these two lectures were all that were given which really tackled the serious problems of Israel and far more should have been.

Generally speaking, the mission was well planned. It tended

to drastically deteriorate from a mission to a sight-seeing tour as we progressed, but I'm not sure that this can be alleviated, as intellectual fatigue seems to be an inbred flaw of such a trip. On the other hand, as a student who has spent many years at both a boy's school and various coeducational institutions, I feel that females on the trip would have done much to reduce tension and actually would have made many far more serious in their endeavor to learn and absorb. I base this not merely on my limited knowledge of psychology; but more so on previous empirical information and on my observations this summer. But perhaps the major problem of the trip was that of the "glass-box" effect. As a whole, there was far too little association with our contemporaries everywhere except in Marseille. This both shut off a very important part of the country to us, and created more tension within the group. To know another country one has to know its people, and this we were unable to do.

What has been said about the mission in general is doubly apt for Israel. I repeat that the best view that I had of Israel was the few times that we met with contemporaries. Particularly, there should have been much intercourse with the army, as most of our contemporaries were at the time in it. Finally, the two men who took us through Israel, Shmuel and Shlomo, were perhaps the best part of the Israel experience. It is unfortunate that most of us had neither the stamina, the intellectual process, nor the

inquisitive nature to make reasonable use of those fantastic individuals. To be blunt, they were wasted on us and must have been quite frustrated by the entire experience.

I shall now attempt a very dangerous topic: to analyze some of the group interaction and leadership of the mission. Obviously, objectivity will be attempted but probably is no more than a utopian ~~dream~~ dream. Nevertheless, this is a topic which must be dealt with.

Certain things are clear about the group as a whole. Being of diverse backgrounds may appear to be an asset while plans remain on paper, but it really creates much tension. When attitudes clash, personalities are soon to, and on a mission of this nature there was no escape. Moreover, the varied intellectual prowess and interest of the group eventually split the group up into the intellectual snobs and the anti-intellectual snobs. Which began the cycle is unknown, but as a member of the intellectual faction, I felt stifled by the ridicule of some co-members of the mission. Undoubtedly, they will have complaints about me and my co-faction members as well; but the tragedy is that this clash made things somewhat unpleasant and sharply reduced the efficiency of the entire group as a study body. Finally, that fact that almost all of us were "leadership potential" with no one to lead created frustration and more animosity within the group. Given these conditions, it is commendable that the group remained even as compatible as it was. (However, the "solution" of Messers. Adelman, Brody and

Thaler is totally useless and inexcusable.)

Concerning the leadership, I shall first deal with Rabbi Friedman. He is a particularly dynamic personality who is excellent at transmitting emotion and meaning to a place, situation, or idea. At times somewhat overpowering or overdramatic, he did an effective job of putting across what he wanted us to understand. And though some found his approach lacking "cool", or his ^{personality} approach grating and egotistical, I found this not very prevalent and the Rabbi always ready to discuss as well as expound. Rabbi Chinitz was a less exuberant personality, though perhaps a little more relaxed as well. Throughout Europe he did a very good job, listening to criticism, resolving crises and trying to be father, teacher, guide and referee for all of us. Occasionally, he became upset or tense, but this is more than excusable considering the nature of his job. To a certain extent, these qualities somewhat deteriorated in Israel. The Rabbi took less interest in the group as a whole, became unreceptive to criticism or took it personally, and began to greet intellectual curiosity with annoyance or cynicism. Perhaps this was due to the distracting presence of his wife and friends; perhaps to fatigue finally catching up with him, perhaps the group or certain individuals (myself included) took undue advantage of what had been offered as a sounding board for complaints; or perhaps the Rabbi just got sick of us. I think it was a combination of all of these problems. But this deterioration

of relations between the Rabbi and segments of the group, as well as his seeming waning interest in the mission was unfortunate. Despite all of this, Rabbi Chinitz dealt with an impossible task as well as might be expected and almost as well as might have been desired.

To conclude, let us first deal with certain basic problems and then more pleasant matters. There seemed to be a few major conflicts in the trip, three of which I particularly noticed. First, there was constant tension along the line between propaganda and education. Rabbi Freedman, in particular, had trouble not straying from the latter to the former. Secondly, the trip seemed to deteriorate from a study mission to a trip, and we became prisoners of our own association. Finally, a major conflict between the attitude of "gung-ho-ism" and intellectualism was constantly in evidence and very distracting. On the whole, though, (and considering that this was an experiment), the mission was reasonably successful. I learned a great deal, created some ^{international} intellectual friendships, and despite innate cynicism, got a reasonably clear view of what was being presented for consumption. The program has many flaws, but is substantially sound and should be continued in years to come. (The report ends here, but I feel I owe an apology for the tardiness of its completion. I have been giving a few lectures on Israel and have written an article for the school paper as well. In the final analysis, I believed that you

would give priority to the preparation of these activities, and acted accordingly. Hopefully, you have not been too inconvenienced by this delay.)



REPORT - UJA STUDENT STUDY MISSION

by Herbert S. Ascherman, Jr.

Twenty-six members of the first United Jewish Appeal Student Study Mission crowded into the small upstairs apartment that served as the Jewish community center for the city of Marseilles. We sat between our French contemporaries, young men and women who shared an interest in the problems concerning the Jews of their city as well as the Jews of Europe, Africa and America. Mr. Sylvio Benviste, president of the United Jewish Fund and Welfare Agency of Marseilles, spoke to us concerning the situation he confronted daily: that of the dedication, time, money and effort needed constantly to sustain the operations involving Jewish immigrants in the city of Marseilles. As we listened to his explanation of the "Jewish Emergency" that has beset Marseilles since the end of the Second World War, I could not help but think that within this phrase, the "Jewish Emergency", lay the context of our mission.

I think that the phrase "Jewish Emergency" means many different things to many different people, and the best way to explain what it means to me is to relate it directly to what we did, and did or did not accomplish.

We were told in New York that a mission such as this was meant to prepare a background of experience, as well as to provide motivation for leadership. The hope was that when those of us whose interest may lead to positions of responsibility in the Jewish communities of the United States ascend to those positions, we will have more than just an American Jewish responsibility to motivate us; we will have a responsibility to the Jewish communities of the world, and to Israel. To provide capable young leaders to assume positions of responsibility in the coming generation is as much a part of the "Jewish Emergency" as raising funds for the aftermath of the Six Day War or the saving of Iron Curtain Jews from extinction.

The equation can be set up in realistic terms: Without leaders (and I believe that a living religion such as ours cannot depend solely on the rabbinate for existence) there can be no Judaism, and without Judaism there can be no Jews.

We began this mission knowing only that we were chosen by the UJA for qualities

that would someday (hopefully) contribute to the future of Judaism. We were given a two-month course in experience, dealing first hand with the various operations which the United Jewish Appeal supports - - either financially or through the physical activity of its members.

It was Rabbi Herbert Friedman's personal feeling that we should be shocked into a realization of "what's-it-all-about" concerning the history and workings of the Jewish Agency and its associate agencies, concerning the problems of Jewish migration and its beginnings, and concerning the building and existence of the State of Israel. What better method of teaching is there than the cold confrontation of the facts!

I cannot help but remember the article that appeared in the Jerusalem Post concerning the members of the Young Leadership Mission who called themselves "Herb Friedman's Commandos". I would like to dub our Mission "Herb Friedman's Shocked Troops", because I think a more fitting name could not be found.

It is not possible to convey in words the emotional feelings a young man experiences when confronted with something that has hitherto been only history, and an unrealistic history at that. None of us could have imagined what we would feel like visiting the immigrant camps of Marseilles and Vienna, absorbing the top-level briefings of Geneva, studying the beginnings of the Hitlerian Era in Munich and the results of World War II throughout Europe, and meeting the Egyptian Jews who had recently fled their country for Greece.

Had the Mission stopped here and concerned itself only with these experiences, it would have been enough to make any young Jew a man - - - enough to give him a sense of responsibility in solving the "Jewish Emergency", so that the horrors of yesterday would not be repeated anew tomorrow.

It was, in short, a course in the unreal. To suddenly look beyond one's own surroundings and see a picture of such stark contrast with the one we had left behind was enough to give many a sense of foreboding similar to that of the immigrants themselves. We found that we could never quite escape this shadow that hung above

our heads. Whether on the beach of Bendor, in the discotheques of Berlin or the aged atmosphere of Athens, the historical inevitability of a name, a place or a statistic reminded us of the reality of the countless immigrants, displaced persons and refugees who travelled under the same skies in the past nineteen years.

At this point, the interested person would ask as to the methods by which this feeling of responsibility toward our fellow Jews was instilled. In my opinion, there were three that proved most effective:

1. Briefings
2. Intimacy with the people in places we visited.
3. Exposure to the Nazi Era and its relationship to the present day situation.

Beginning in Marseilles, with an introduction to the workings and importance of Marseilles as an immigrant center, we were briefed throughout Europe on each of the various aspects of the Jewish Agency and its associate agencies. On several occasions we were asked to turn off our tape recorder because the material discussed was of an entirely confidential nature open only to those "in the know" of the UJA. Only when those giving the briefings were not entirely informed as to our purposes were the answers to our intensive questions guarded.

In each of the cities we visited, a complete briefing was given concerning the type, structure, and workings of the operations we would be visiting. Geneva, for example, is the home of the European office of the Jewish Agency. Here we met with officials of the Jewish Agency, World ORT Union, Joint Distribution Committee, and HIAS; and received a "view from the top" of the overall picture.

The most important aspect of the European trip was the personal intimacy we achieved with the people in the places we visited. This was accomplished with dinners, meetings and impromptu gatherings with our contemporaries. It was one thing for us to listen to a prepared discussion on a particular city or operation, and another to talk freely with those who are in a position similar to ours. The

young men and women of the various European Jewish communities that we visited provided a most valuable opportunity for open discussion. These discussions were most helpful in terms of understanding their viewpoint, as well as for providing additional information on the daily lives of European Jews, especially those who have been born, or at least grown up, since the Second World War.

The last of the three methods was the exposure to the Hitlerian Era. At this point of our trip, we were met by Rabbi Friedman who felt that the week we were to spend in Germany was so important to our understanding of the present day "Jewish Emergency" that he joined us there for a week. In those few days we received the better part of the background and foundations of the history of Israel; for the very existence of the State of Israel is a direct result of the problems of the displaced people of this era and of the world consciousness that evolved from it.

Germany became to many of us a very depressing point in the trip. Even the beer halls and night clubs could not quite quell the feelings of uneasiness that we held concerning the country and its past history. After visiting Dachau, the few among us who had previously had little interest in the Mission suddenly did an abrupt about-face and became much more aware of the purpose of the trip.

After we had left the surroundings of Munich for Berlin, even the crowded shops of the day and the glittering avenues of the night could not erase the aura of seriousness which had settled over us; and it became impossible for many of us to walk down a street without studying each elderly person and asking ourselves, "Where were you twenty-five years ago? Why didn't you do anything?"

From this point on we looked forward to Israel much as an immigrant would. We saw the beauty and culture and ghetto of Vienna, the concentration camp Mauthausen of the Burgenland, the immigrant camp of Schonau which processes 'Eastern European' Jews, and visited Athens for a two-day rest stop before entering Israel. The longing we had for a little country few of us had seen, yet had lived with daily, intensified

itself until we finally landed at Lydda Airport and took in the sweet air of Israel at night.

Our bearded Israeli guide once told us that his purpose was to give us "a bit of history and a lot of places". As the phrase coined by one of our members goes, "We saw Israel from Syria to Sinia", and left little unseen along the way.

For most of us this was our first visit to Israel and we were constantly amazed that such a little country could hold so much history, so many different faces and such a contrasting land itself. We marvelled at the Galilee from atop Mt. Carmel, visited the saintly city of Safad, worked on a Kibbutz in the fertile Hula Valley, baked ourselves under the hundred-degree-plus sun of Eilat, scaled the massive Masada, rested at the oasis of Beersheva, welcomed the Westernized Tel Aviv and marvelled at the sights and sounds of the Old City of Jerusalem.

We were glorified tourists, but at the same time we kept in mind that our purpose was to see for ourselves what this country and her miraculous people have brought about in the past twenty years. Our mission in Israel began the day after we arrived, when we met with one of the original leaders of the Alyiah Bet and visited an original ship which is now a museum of that period.

From that day until we left, Israel became a living history book, a physiological abstract, a never ending sociology lesson - - - but most of all it gave the answer to the "why?" that enters many people's minds when they sign a check to the UJA.

During the last few days of our Mission, I was fortunate to meet a British Jew at our Hotel in Jerusalem. And like everyone else, we discussed Israel, Judaism, the War and 'things in general'. Yet this man was of a different sort and introduced me to a concept I had never thought of in the context of our Mission. His theory was that for the first time in the history of Judaism, World Jewry has been unified to an unparalleled extent. But why this time? Why not in 1948? Or in 1956? His reasons were of one sort, mine another. But still the fact (or rather the realization)

remained that I am not just an American, not just an American Jew, but a member of a common heritage that extends from the tribal god of Abraham to the complex rationalization which comprise our religion today. If there is to be a future of not only American, but of World Judaism, there must be experienced leaders ready to step into positions of responsibility when called on to do so. Experience alone, however, is a relatively easy commodity to come by; the UJA could send hundreds of young men such as myself on similar missions. The one necessary ingredient in the entire operation that the UJA cannot automatically include is the motivation and willingness of the individual to use the experience he has gained in a manner beneficial to himself, to the UJA and to World Judaism at large.

So what is this "Jewish Emergency" to which we set out to find a solution? Is it fund-or-people-raising for Israel? Is it unity among World Jewry? Or, is it the individual's willingness to participate without being called? And how do we, the 26 participants, fit in? It is my opinion that those among us who have the willingness and the desire, will become the progenitors for a new Judaism, a World Judaism. We are both a necessary part of the solution and the first step in achieving the goal. For those among us who will be ready, and are willing, there is a place in the future of our people.

PART II - CRITIQUE

From the critical point of view, it is my feeling that for the previously inexperienced Mission-participant, the trip had to be put together much as one would a jig-saw puzzle. Every city presented a new piece, and it was not until after we had received all the various pieces, from all aspects of the European operation, that the picture became clear. I think this problem could be alleviated (at least partially) by giving a full day's briefing, or introduction, in New York a day before the mission would be scheduled to leave.

If this could not be arranged, then I suggest providing extensive material concerning specific areas of the operations of the United Jewish Appeal and the Jewish Agency that would be relevant to the trip.

It is unfortunate that the logistical problems of travel interfered with the chronological method of learning that would have been much more useful in terms of understanding the Jewish Agency and Jewish migration. I think we would have obtained a better grasp of the overall picture had we begun in Munich with the history of the Nazi Era, continued to Berlin and Poland (if it had been available), received the top level briefings of Geneva, and then visited the immigrant centers of Marseilles and Vienna. (However, I realize that although this is preferable, it is much more expensive than to travel the route we did.) I would also like to add that the stop in Athens made an excellent break between the tedious schedule of Europe and our intensive study of Israel.

I must mention one of the most interesting and informative experiences that we were fortunate enough to have. Berlin, as well as providing the leadership for the West German Jewish Community (now approximately 20,800) is also the headquarters for the DIS. Literally translated, DIS is the German Students for Israel Association. It was our pleasure to meet with the president and several other members. In our several hour discussion they expressed a sincere and surprising viewpoint which we thought could never exist in the Germany of today. Many of them had been to Israel for several months. All wanted to go. And every one

expressed the desire not to try and change the thinking of their parents' generation but to work with the present generation and "bring education to democracy".

It is with groups such as this, with groups of Jewish as well as non-Jewish origin, that the major part of the 'learning process' we participated in took place. It is my hearty recommendation that meetings such as these make up a significant part of future missions, because of the invaluable experience they offer. I feel it is extremely important to keep in mind that although the mission is orientated toward Jewish life and Jewish problems, it is necessary to understand the people and factors surrounding European Jewry as well. The more we understand, the more intensive our own particular Jewish mission becomes.





AMERICAN JEWISH
ARCHIVES

RABBI CHINITZ

Though our conversations were neither particularly numerous or extensive, they were spaced throughout the trip so that most of what is included in the report will be repetitious. I put my observations in written form however, in the hope that some clarification and thus use, may come of them

F.O. Bleschman

Report on the 1967 UJA University Study Mission

From the first briefing session in New York to the Café colloquium in Jerusalem, it was clear that the trip had been very carefully planned, which is to say that nothing had been included without a reason. Looking at the original schedule, the order of travel from Morocco, through France, Switzerland, Germany, Poland, and Austria to Israel seems excellent; even moreso in hindsight than foresight. The singularly exciting circumstances which prevented our group from covering the planned itinerary both improved the trip and made it a weak pioneering effort. The makeshift European schedule was workable, but for future trips, it seems to me that the European segment should be expanded, at least to the envisioned route of this year's trip, if not beyond. An abbreviation of the European section, either to give more time in Israel or shorten and simplify the mechanics of the trip, would not serve to improve the overall impact. I base this on the principle of travelling which is that being there is better than being told. I think the wide variety of reactions within the group to specific activities confirms the value of additional European experience.

Specifically: I thought that the stay at Montolivet (instead of a hotel) was excellent. I threw the group right into the middle of the problems of transmigrants (in this case, really refugees), and impressed the group, immediately, that this was a study mission and not a pleasure tour. The food there was perhaps a little heavy, but the people were willing to talk, which again set the tone for the whole thing. In Marsailles, Castro and Garcy were obviously top-rate. The only problem with the stop was the matter of free time and how to use it. From the start of the trip to the end, this was a persistent and unsettled issue. In Vienna, an excellent listing of sites of general interest was provided, but there was practically no free time during the day when most of the places are open. In Marsailles, there was a good balance of afternoons and evenings free, but the

time spent in finding out what there was to do was lost time. In Marsailles, more than anywhere else, a second use of free time was discussed. There had been many general questions, and the Rabbi said that perhaps it would be worthwhile to have a briefing on the background of the French Jewish Community. I seconded the motion at the time and repeat it now. In that case the Rabbi himself volunteered to provide the lecture...but it seems to me that at each stop, an optional fill-in lecture would be valuable if provided. My feeling is that there would be a quorum, if not strong attendance, and that the increased background in Jewish and even non-Jewish History would enhance anything else seen or done.

Geneva was the study mission at its best and worst. The accommodations bottomed out at Cité Universitaire, the three musketeers hit the road for the first time, and the briefing sessions made up the best couple of days of the trip. Fedor, and Garcy provided the dramatic highlights, but the other programs, especially the session with ORT provided a magnificent blend of information and personal contact. In each case, the information presented was concise, enlightening, and thorough. There were other individual days or briefings which were of equivalent quality, but there was no full program to match Geneva.

The German interlude was basic. The immensity of the Hitler plan of extermination, as well as Hitler's ^{ironic} role in the eventual founding of the state of Israel, were both familiar points but points which were greatly strengthened by the visit. Curiously, the impact of the program was not so much from the activities themselves as from the fringes of them. For example, the ride to Dachau that Sunday morning with the folk-festival going on, and the sunshine and the green fields and the churchbells...all that really had more impact than the seeing of the camp itself. I doubt that the visit to the synagogue on Friday night in Munich was intended to

give me an eerie feeling about this almost pitiful congregation in their large lovely quarters...and yet the feeling of a ghost community was a large part of the impression I carried away from Germany. In this sense, the program worked very well in Germany. Information was provided and the key impressions came on their own. Elsewhere in the trip there were occasional efforts to present both information and impressions, something which can't be formally done. We were in Munich a bit too long perhaps, although every moment reinforced the feeling of oppressive heaviness of Southern Germany, and also, in Munich we were associated with that jewel of a man, Herr Baumgartner.

Berlin was a separate case. It too was a ghost city, but a necessary stop. Again, perhaps the stay could be shortened. The student interchanges were clearly not accidental and yet were spontaneous enough to be palatable, beneficial and even exciting.

The stay in Vienna was frustrating. There was so much to see and little meaningful free time left by the very full program. Bus riding, interspersed with Ascherman's gin victories, spiced the necessarily repetitious lessons on Nazism which capped the European experience. More than at Montolivet, the people at Schonau shook of the trip to Israel as a journey to the promised land. Schonau too was frustrating. We hardly had enough time to talk to the people, and they wouldn't stand in the light to be photographed!

Greece was an improvised rest stop with Egyptians conveniently included. Again the singular circumstances of this time; the effects of THAT WAR were forced into our faces. For the future Greece should either be given more time or excluded. The time provided gave neither time for sightseeing or real resting. The attempt to see everything in one day left everyone more exhausted than before.

And then there was Israel. It is the special case, the exception to the rule, the climax, the culmination, and the compilation of all of the problems we've seen elsewhere. Unlike Europe where the structuring of the trip was clear, In Israel, the issues became mixed, and intertwined. We came at a time when THE WAR was on everybody's minds. We came at a time when new developments and accomplishments overshadowed and almost obscured the long-range picture. The temptation was to do more sight-seeing and less real study. The answer is that both were intended since the purpose of this segment of the trip seems to have been to inform and to create an emotional link between the members of the mission and the state of Israel.

On this trip, the war and its aftermath gripped everyone'd imagination. For the future the trip, it seems to me, should be designed to study two interrelated entities. /¹The Jewish State: Study how the state came to be; explore the emotional attachment to this parcel of land (a phenomena which I, and I think other American Jews have a hard time fully understanding or appreciating); discuss the immigrants and their handling. 2. The Developing Nation: Compare Israel to other developing nations showing how it has many of the same problems--not many resources, under-educated population, hostile neighbors, big-power inter-meddling--and how its peculiar blend of dedication and hard core problem solvers have distinguished this state from others in apparently similar conditions. This fantastic institution with its problem solving mechanics were touched only at Mitspe Ramon and Gaza. Elsewhere we were shown solutions, but only at those two places could we gain insight into how problems are approached. This should be stressed.

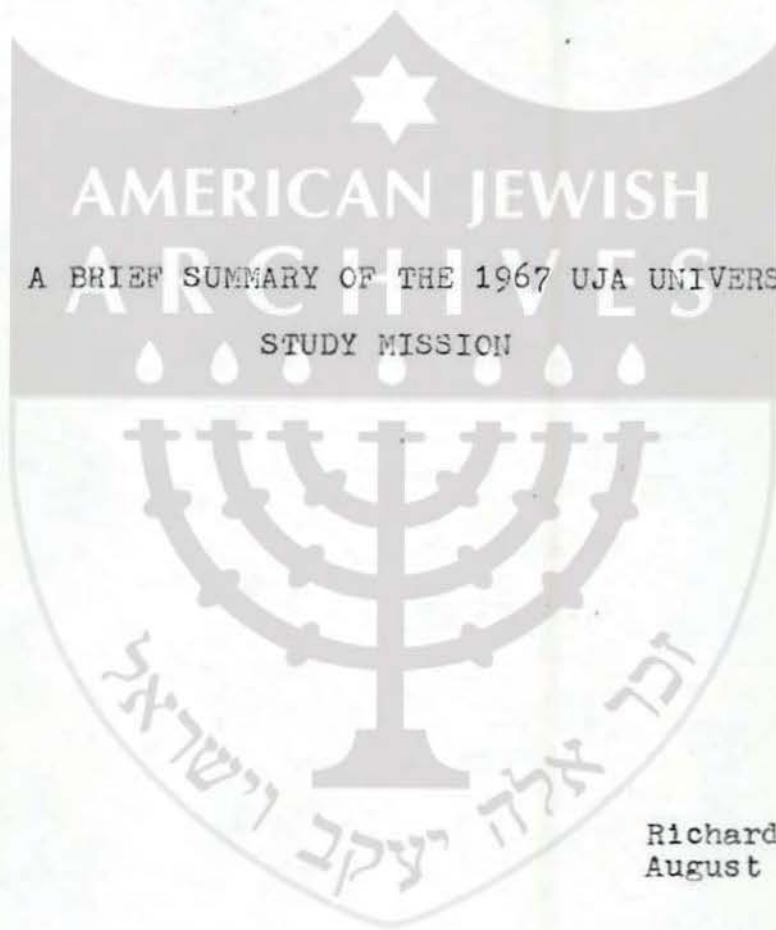
Beyond these generalities, lie the specific comments recorded at the evaluation sessions. Only one other thing...Much reading material was

handed out at various times. The general approach was, "read it all and you'll find it useful." While it is true that it all should have been read, much of it wasn't. Better coordination of specific readings to specific activities would have resulted in greater coverage of material with the obvious benefits.

A few final generalizations: It was fun. It was educational. It provided information but could not change basic opinions. It will take a wizard to produce a comprehensible documentary from the morass of film and tape brought in. (Speaking of documentation: whoever handles the equipment next year should be clearly told what kind of record is expected. To say "Go document" will bring in a wide variety of psychologically useful data, but not necessarily workable material). The trip was well structured ^{but at times} too loosely managed (the Masada debate for example should not be allowed to repeat)

And last of all--these observations have been typed cold, and so are probably not as clear as they should be. If there's anything that you would like clarification on, write me at home or at my new school address: Apt. #70, 2006 Stadium Road, Charlottesville, Virginia, 22903.

Franklin Beshman
Rec'd 3/25/67



A BRIEF SUMMARY OF THE 1967 UJA UNIVERSITY
STUDY MISSION

Richard H. Blum
August 24, 1967

Since detailed criticism of our activities in each city has already been recorded on tape, I would like to deal with several general problems whose solutions might improve the nature of next year's Mission. I would first make one comment concerning the choice and order of European cities visited. The German experience in Berlin and Munich was the only one for which there can be no substitute. Our visits to the other cities were interesting and successful, but were not essential to the purpose of the trip. The Jewish character of certain other European cities may be as interesting if not moreso, than some which we visited, and experimentation may prove beneficial. Our week in Germany was absolutely essential. Few Jews or Gentiles of my generation appreciate the importance of the Nazi period in relation to the present state of the Jewish people. We do not associate the period with our own lives and do not realize that the German attitude which resulted in the Holocaust has diminished but slightly in the last twenty-five years, a relatively short time. These are problems which must not be ignored, and the visit to Germany as a proper solution, should never be excluded from the Mission. In order to make it more meaningful, rather than being first on the itinerary as suggested, it should follow a visit of several days to the "field" where the immigration initiated during the Nazi period can still be witnessed.

There is another instance when association with the European Jewish past was made easy; the visit to Eisenstadt, the ghetto, synagogue, and cemetery, with the old man Gabriel, brought alive centuries of Jewish history difficult to picture by any other means. I suggest that Austria be included with Germany in future itineraries.

Our most serious oversight involved our limited contact with University students throughout Europe and Israel, with the exception of Germany, where our meetings with German and Israeli Jews and the DIS members were stimulating and valuable. The opinions of the young intellectuals are certainly as important to a Mission of college students as are the stories of last generation's leaders. Our failure to maintain constant contact with our contemporaries everywhere, lost for us a rare opportunity to associate with the countries' future leaders and become exposed to their ideas and ways of thinking.

Because the Study Mission provides such a rare and unique opportunity for the participants, more care should be taken in their selection. Those selected should be the most willing to take advantage of all that is offered and the most capable of contributing to the success of the Mission as well as to the situation at home. As has been suggested, more extensive advertising and careful interviewing should be given more consideration in future planning.

The Israel itinerary was excellent. We saw almost the

entire country, missing very little. Schmulig was of immeasurable value. Changes in certain areas can and should be easily arranged. No more than one night should be spent at Matzada; the Judean Dessert trip can originate from Arad where the previous night's accomodations could be more pleasant. I would suggest one major change in scheduling: in addition to free afternoons and evenings given in various cities the itinerary should include several (two) extended periods of free time, of perhaps three days, with room and board allotments given to all who so desire, in order that the group break up for several days, visit parts of the country themselves, and be among Israelis rather than Americans for a short time. I feel this is very important and should be carefully considered for the future Missions.

The men, both military and civilian, with whom we had discussions were generally interesting conversationalists and not merely speech makers. By the end of the trip we were well indoctrinated to the thinking of the present generation of Israeli leaders. I would suggest that an effort be made to present several solid anti-Zionist speakers. Hearing the anti-Zionist points of view would prepare the group more completely to argue in the United States (forewarned is forearmed) and would make more interesting the discussions with the group's other speakers. There is question whether

Judaism will survive more easily in Israel or in the diaspora, and the arguments for both should be heard. I also suggest that the question of what can be done at home and on campus by the Mission participants should be explored at greater length. At our discussion of this problem, many questions were introduced, but since it was our last night, there remained no time to discuss the answers with the whole group.

Chief among the factors contributing to the success of the Mission was the openness, patience, and consideration for the Mission both on an individual and group basis, of Rabbi Chinitz. His principal guide was that of situationism, the only proper rule in conducting a tour of college students. It is my hope that he will accompany future University Study Missions as the only successful veteran of a difficult endeavor.

I It is my opinion that the first UJA University Study Mission was a great success. The impressions of each member were vivid and will be of long-lasting importance in his decisions concerning Jewish life and the Jewish people. Although my personal viewpoint on Jews and Judaism will not crystalize for many years, if ever, the Study Mission was the best means of providing the knowledge and experience on which to base my own future decisions, and through which I might influence similar decisions of my colleagues.

UJA UNIVERSITY STUDY MISSION: REPORT

19 August 1967

By Marv E. Abrams
San Diego State College
San Diego, California

With life back to its normal routine of the eight-hour work-day, the chatter of the family, and the feel of American greenbacks in one's back-pocket, I shall attempt to meaningfully evaluate the journey I have just returned from after two months of no income, no family, and no American money. Although items one and three are related, item two (family) was perhaps the most missed thing while abroad.

This first part shall be devoted to the objective evaluation, taking a step-by-step account of the trip, and giving suggestions.

Marseilles* At the time of the stop-over, I did not mind the meager accommodations at the Mt. Olivet refugee center. Actually, this was a valuable experience. However, the food was poor, and I began to feel as though bread and Coca Cola were to be my only nourishment for two months. I honestly feel as though future missions could chop off a day from that port, as it is not the place for sight-seeing, which we had some of. Actually, two days would easily suffice. However, the dock-side episode was perhaps the highlight of the entire adventure, and Marseilles should remain on the itinerary.

Geneva* If the Hotel Bristol, or similar accommodations could have been secured for the total time we were in Geneva, there would be no complaints. Our food was excellent, and the city was beautiful. We no longer had the French rabbitfood to eat, and we were feeling great. Our briefing with the

Joint Distribution Committee was terrific. United Hias' briefing left something to be desired, like a little trust. In all fairness to them, we were all extremely tired even before walking into their warm, over-stuffed room. The ORI school was also worthy, and for this reason, Geneva is a suitable location to take further missions to. Its luxury should not be held as a reason not to go.

Munich* If it were not for the historical aspect, this is one city I would leave out. It is clean, the people are all right, but there is an atmosphere which is devastating. This is where it all began, the Nazi nightmare, and to one who believes that the atrocities should be forgiven, this city casts deep doubts. However, if future missions are to visit either Mauthausen or Treblinka or Auschwitz, the Dachau massacre is not necessary. I felt deeply unsatisfied with the park-atmosphere there.

Berlin* Whereas this island is not a necessary stop from the mission's point of view, it is definitely a must for all Americans visiting Europe. We had excellent accommodations, and good food. The side-trip to East Berlin is also essential to all future missions.

Vienna* From the standpoint of seeing Eisenstadt and Mauthausen, Vienna should remain on the itinerary. The city itself is not that important. After seeing Marseilles, we did have to visit another refugee center, although the experience was of course valuable. I recommend that another restaurant be found. Although the food was good, the service was too slow. This place should be closer to the Youth Hostel, which served as an adequate residence.

Athens* From virtually every mission standpoint, this quaint little town could easily be left off future itineraries. However, it provides an ideal stopping place before hitting Israel. One day in Athens is sufficient, in this regard I disagree with my co-travelers. But I feel as if we did it just right time-wise. The hotel was ideal, and the food was great. Also, our hostess was pleasing.

Rather than evaluate Israel on a day-by-day basis, I will just sum up by saying that my only complaint was in spending so much time in the Negev. Future missions should be subjected to a weekend in Elath, two days in Beersheba, and then OUF! It is injurious to ask a person to stay in Mezada and Mitzpe Ramon when it is not necessary. Then again, as much as I enjoyed it, the Desert Inn in Beersheba is much too expensive for the UJA. Cheaper accommodations should be found.

PART II

---Critique---

Having just received my slides from the processor, and also having typed my trip notes, I can say with certainty that this summer was the most worthwhile one I have ever spent. It was beyond words. Our primary mission was to study the immigration problems. This we did. However, for me, because I am a political science major, this trip was far more valuable. I am deeply grateful to the UJA for arranging speakers "in the know," including military and civilian experts. I am able now to pursue my studies with much more knowledge and confidence. This, however, means nothing to the UJA, as that is not why it sent me. It may serve, though, to make things easier for me in college, and thus allow me a more favorable chance to someday get a degree, a good job, and spare time to work for the UJA as a volunteer fund-raiser.

If I was a guinea pig, then my cage was the group. It was within the group that I had to confine myself for the most part. I feel that the personalities within the group make a big difference in the overall impressions of the trip itself.

There was such a mixture of personalities that surely one cannot expect everyone to like everyone else. My personal views on each individual are not being sought here, but I will say that the UJA, with all of its electronic equipment, should purchase a "Compatibility" machine, which could match persons for the trip, and have eight trips for eight different personalities.

The question then arises, what about bringing girls along on future missions? At the beginning, I was staunchly against it. Women simply are not leadership material. Then again, neither were 78% of the guys on the trip, possibly myself included. I now feel that girls could be brought along, but quite frankly, not for the same purposes that the men are recruited for! The girls should be informed that their purpose would more or less be a social one. These girls should be fairly intelligent, and reasonably attractive. They should not represent the mother image!

I recommend that in future missions, Hans should be employed as the bus driver in Munich. I was impressed by his friendliness and frankness. On the subject of busses, I recommend only that travel within Israel be held down to no more than what we did.

The leader of the mission should be just that--the leader. He should be sensitive to group feelings, and once he decides, his decision should satisfy him. As a Recreation Leader for the city, I know that my decisions do not make everyone happy, but if they benefit the group, even the majority sometimes disagrees. This is the price of leadership. Many a political science textbook discusses the charisma and qualities of a good leader. Therefore, I will not criticize that which must be an individual entity.

I will not be critical of the trip because in spite of all the complaints one can dig up, the whole thing was fantastic. You can be assured that as ideas come to me, I will forward them to your office. Now, however, I have taken too long already, and wish to delay no longer.

Respectfully submitted,

Maurin E. Abrams

Charles Adashev

U.J.A. University Study Mission Report

I believe that our trip was a valuable one both from the standpoint of meeting Jews all over the world, and from the point of view of seeing and experiencing life in different countries. I found most of the trip to be interesting and stimulating and my general impression of the whole experience was that it was great. It would be possible though that certain aspects of the trip could be improved so that future study missions would find the trip even more exciting. Therefore, along with some of my major impressions I will include some suggestions for improvements.

It was really exciting when we met for the first time in New York, and I, for one, was not sure of what to expect of the trip. I had a vague impression that we would be studying the refugee problem, and in the meantime we would be traveling through Europe and Israel. At this point, rather than receive six or seven books, we should have received a very definite and complete outline of the objectives and reasons for visiting the different places we did. It would not be necessary or possible to go into detail then, but it would have been worthwhile to know in advance what to look for in each city so that we could relate it to a wider goal. I mean to combat the feeling I sometimes had during the mission that any one city was unrelated to any other city along the way. For example, Marseilles and Geneva and Haifa should seem somehow related in Jewish activity.

Marseilles struck me with the immediacy of the refugee problem, and I do not think the itinerary could have been much better. It was very important that we stayed at Montolivet to get the feel of an emigrant center. I would suggest, however, that after the long flight over the ocean it would have been better for our first stop off in Marseilles to be at a hotel. It was a delightful evening with the Jewish youth of Marseilles, and I would suggest that throughout the trip these informal meetings with refugees and students of the different countries were most valuable. In future missions I would whenever possible arrange these meetings because I believe this is how one forms most impressions of a country. Our meeting with the immigrant boat was without a doubt a significant and important part of the trip. It gave me once again the feeling of urgency surrounding the Jewish activities in Marseilles, and I do not believe I will ever forget the expressions I saw on some of the faces that day.

I am not sure that Geneva was a necessary stop on the mission. As far as the briefings were concerned I certainly preferred the morning briefing with J.D.C. to the afternoon one with H.I.A.S. For one thing the morning briefing was in a large pleasant room and the afternoon one in a small hot room. More importantly, the morning briefing was more to the point, and I did not get the feeling as I did at the H.I.A.S. briefing that something was being held back. I would suggest that for the briefings in general we would be better equipped to discuss the problems of the various organizations if we were given a fact sheet the night before giving the essential framework of the organization so that

we could prepare questions in advance. As far as the other aspects of our stay in Geneva, the only thing that comes to mind is Cite Universitaire, and I can only say that fortunately that was the exception and not the rule in accommodations.

Germany was an essential part of the trip in my opinion. Our briefing with Rabbi Friedman in Munich was one of the best, and I felt that this part of the trip was well planned from the point of view of balancing activities of Jewish interest and general interest. I think being in Germany was necessary to feel closer to this tragic era of Jewish history, and I would not change any part of our itinerary in Germany.

Generally I found Austria to be well worthwhile. Our visits to the concentration camps both in Germany and in Austria were essential, and I would only add that rather than tour these camps as a group, it would be better if we each went our own way and met at a predestined time. For me Eisenstadt was one of the high points of the trip, and it connected Jewish history with modern times. It was a moving experience and one I am sure I will never forget.

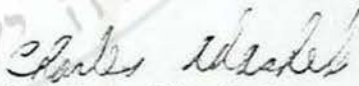
I believe Athens could be eliminated without any loss to the value of the study mission.

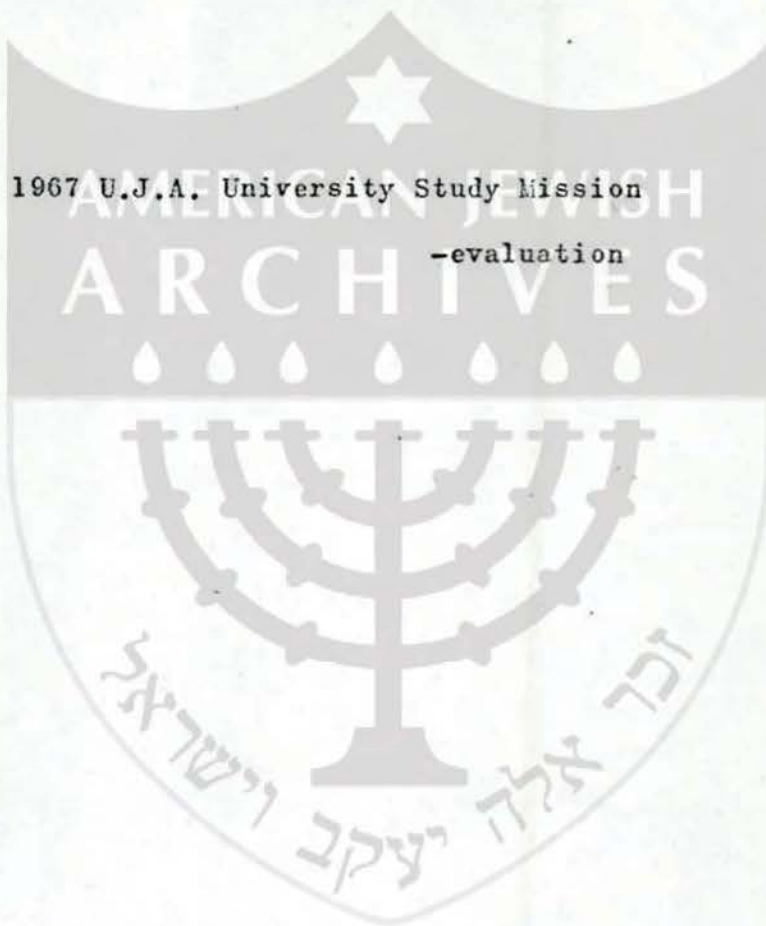
With a month in Israel I suppose I could itemize a thousand different impressions. I would say that we saw as much of Israel in our stay there as was physically possible. Israel is a very vibrant country and I enjoyed hearing its problems first hand. One thing that I would change though is the amount of time that we spent on the kibbutz. I feel that after traveling over Europe for four weeks I would have been most receptive to staying on a kibbutz for

at least ten days. After Europe I was not physically tired but emotionally I was not in the mood to continue to see sights day after day. I believe that staying on a kibbutz for a longer period of time would have not only been a great change of pace, but it would have been a better opportunity to meet the people. Somehow I do not think we had as many good chances to meet the Israelis as we did the Europeans. The first night in Jerusalem when we ate dinner with a family was a very warm and wonderful experience. As many of these contacts with the people in Israel as could be arranged would only add to a future mission. Aside from these changes the itinerary in Israel was excellent.

The last day and a half in Paris was a fun conclusion to the trip and should stay in the itinerary.

In conclusion, I found the mission to be a very fine significant experience and I thank the U.J.A. for making the trip possible and Rabbi Chinitz for putting up with us for two months!


Charles Adashek



Ronald M. Shapiro
University of Minnesota
Minneapolis, Minnesota

October 3, 1967

Before the school year of 1967 begins, I begin pondering the importance of letting my Jewish contemporaries comprehend the importance of a life-giving organization, such as, the United Jewish Appeal.

I shamefully admit that before the summer of 1967 my awareness and my concern of such problems, probed by the U.J.A. was nearly negligible. After eight weeks of being exposed to Jewish contemporary problems I find myself eagerly devoted to tell a story. A story that I hope will shock a Jewish society willingly trapped in a state of marginality into a society of concern and action.

I realize that this hope might be a trifle idealistic, but too a Jewish state in the 19th century was considered idealism; and today we view the realistic fruits and hardships of a land called Israel.

The development of this realistic state of Israel is a chapter in the story of Jewish history, in which now after eight weeks of observation, I find myself most concerned with.

I suppose the beginning of this chapter dates back to the destruction of the second temple, which resulted in a 2,000 year exile. An exile from Canaan; an exile too, which resulted in a unifying force for Jews over a period of 2,000 years. The tenacious desire to return to the promised land far exceeded the persecutions, pogroms, and overt anti-semitism. This fact above all impressed me the most in the eight weeks spent this summer. It leads me into my evaluation.

MARSEILLE

Action to return to the promised land has been helped along by a sympathetic French government. After 1955, many North African Jews

wisely retained their French citizenship which with a little more ease enabled them to escape the Arab anti-semitic regimes. The hope to escape persecution in North Africa was directed toward Israel. 1955 in North Africa was a time in which the 2,000 year old dream became most crucial.

The French Government not only sympathetic to the Zionist cause but also promoting the welfare of French citizens in North Africa allowed an operation of Aliyah Bet exist in France with headquarters in Marseille.

This history I believe was quite beneficial and should be incorporated into the next year's itinerary.

Another beneficial stop in Marseille was the ORT school, which allowed us an understanding of not only its operation, but also let us become aware of how crucial the operation is for the future welfare of the students and the State of Israel.

Two stops in Marseille, I believe were the most important:

1. The Jewish agency meeting which gave us alot of history and contemporary facts. It also impressed me whith the work of the U.J.A. The Jewish Agency, and the J.D.C. I until that time did not realize the importance of the work, the lives these organizations save, or the quality of the men these organizations employ. Mr Garcey is one man that definitely should be asked again to speak next summer.

2. Mount Olivette was I think a very important place to station ourselves. True, the food and accomodations left much to be desired but this oppertunity, to live with the North African refugees was too much to give up.

Then ofcourse at the port in Marseille we were very lucky and I hope the 1968 U.J.A. mission will be as fortunate.

GENEVA

Geneva, I believe is a necessary stop. The briefings at J.D.C. and Jewish Agency installations were not only impressive and informative but necessary for a basic understanding of logistical operations of the organizations.

The complaints I have of Geneva lie in the realm of our accommodations at Site Universitae, which is obvious. Also the attitude of the United Hias was insulting and disabled much information to be learned. I think a tactful hint to Hias as to our status would be in order. If the hint is not heeded I suggest we insult them by dropping them from the itinerary.

I suggest too, that Geneva be the first ^{stop} ~~stop~~ if it is financially possible.

MUNICH

Germany is a tender place to visit. I have already found that out by people who cannot understand our going to Germany.

However, here I found the full impact of the Zionist dream; out of desperation from World War 2 it became necessary to establish a Jewish home.

One cannot understand what happened in this dark epic of history until he visits Germany.

I thought this part of the trip enabled the most contemplation.

I for instance kept wondering how a technologically, intellectually, and artistically advanced people could at the same time prac-

tice inhumane cruelty, such as, the world has never seen, nor comprehended.

Germany is the spot, in which, that dark past hit me like a hammer blow deep down inside. Everything in Germany attributed to this effect because:

1. I am a Jew with a slight awariness of what happened between 1938 and 1945.

2. because of our trip to Dachau which left me speechless, cold and in tears.

3. and because of the excellent history given us by Rabbi Friedman. This history not only was filled with facts, but presented in a manner that was filled with emotion, capable of drawing a response from us. As

Accomodations in Munich cannot be complained about.

BERLIN

Berlin kept the mood of Munich alive but also brought us up to date on contemporary political science.

Accomodations in Berlin could not have been better.

VIENNA

I felt Vienna was an important stop for the same reason Marseille was—a liason stop before going to Israel.

Three points of interest in Vienna were most meaningfull for me:

1. Eisenstadt
2. Mauthausen
3. Refugee camp

Eisenstadt was an experience I never will forget. It was the most moving situation I have ever been placed in.

Maybe it was Moritz Gabriel that moved me so, maybe it was the cemetery we visited there, maybe the thought of it once being a Ghetto I have read about; or maybe it was all of these combined. All I know is that I wanted the opportunity to return. I shall some day, but I think next year the participants should have the option of doing so, while in Vienna.

Mauthausen is another place that should be visited next year. It like Dachau drew an attitude of contemplation from us.

Accommodations were very good in Vienna.

ATHENS

Athens is a nice stop in which I think should be made. It however, should be made as a resting spot before Israel. Free time in Athens is more beneficial than visiting any installations.

The Hotel Omiros was a wonderful place and I hope the mission can again obtain it in 1968.

While in Vienna I was ready to go to Israel. The buildup of the mission had caused me to think that I too possessed the Zionist dream. I felt I wanted to leave a large Jewish cemetery called Europe, and venture into a bright, new, and hopeful land called Israel.

ISRAEL

The choice of Haifa as the first stop to continue on with the story of Aliyah Bet was indeed a wise decision. The "Af-al-pi-chen"

ship seemed to tie many things together; many things we had heard about and now could see.

What I thought interesting in Haifa, that should be repeated was the visit to Technion City. There also should have been more time at Technion City to browse on our own.

Haifa University gave us insight early in our trip into an expanding and progressive country. The accommodations in Haifa were tremendous.

Safad was an interesting stay in which the tour of the Old synagogues were most beneficial.

Accommodations in Safad were pretty good.

KFAR BLUM

I am grateful to have had at least a few days on a kibbutz. The guest house was very nice and welcome after each day's work, but I just wonder whether it hurt the true picture we should have gotten from the kibbutz. I think staying in the volunteers' cabins would have helped. The kibbutz experience was invaluable and should definitely not be left off the itinerary in 1968.

The most exciting part of the Galilee to me was going up the Golan Heights. We were quite fortunate and I hope for the security and welfare of Israel, the 1968 mission will be fortunate enough to see the Golan Heights, also.

I must admit I am not a desert traveler, but what we saw in the Negav was such a worthwhile and exciting experience that the flies, sun, heat and sand sometimes became unnoticeable.

How wonderful it was to hear the story of Massada and than be able to climb the mountain. How fascination it was to walk through the fortress of the Romans (and the Jews) 2,000 years old. The history to be learned in the Negav is in such abundance that this wonderful opportunity last summer makes me want to learn more. Massada, King Solomons Mines, the Gulf of Eilat, the Jordan frontier- how often do we get to see and walk in such places- What a summer!

Before I leave the Negav I just had to mention two things that I will always remember.

1. The briefing by the mayor of Eilat. This gentleman was both interesting and fascinating. If he needs any campaign help, I'll be happy to oblige. The mission next year must hear him also.

2. Ein Geddi; this place I will always remember for aesthetic pleasure. It must have been the Garden of Eden.

TEL AVIV

Tel Aviv is interesting and I think it is important that we have the few days there free. The accommodations in Tel Aviv this summer however must be rectified.

The Malben and Weitzman Institute installations must again be visited.

JERUSALEM

Jerusalem was the highlight of the Israeli stay. (especially with the old city)

The greatest personal value of the trip was the shabbot dinner at people's homes. It was a wonderful way to see how Israelis live



Myron W. Singal
October 25, 1967

2

The United Jewish Appeal study mission made a tremendous impression on me and it influenced my feelings towards the Jewish people. I should mention something about my background. I come from an orthodox family and I was given a good ~~ed~~ religious training. In the last few years I was quite apathetic towards Judaism but my feelings and pride of being a Jewish has been changed by what I saw in Europe and Israel this past summer. I came to a conclusion of the necessity to identify as a Jew for the cultural, ^{istic} humaneness, and ethnic qualities. My renewed strength in Judaism results from viewing the suffering, the pain, and ^{the} determination of Jews in the past and in the present.

The Jewish spirit that I saw attracted my attention. The ~~my the~~ organizations such as the Joint, Hias, or CRT were established to solve the problems of the Jews. Social welfare institutions ~~that~~ were founded that helped Jews get out of troubled areas, resettle the people and retrain them in order that they might start a new life. All the social welfare programs ~~appealed~~ ^{are} and aimed at the individual level to keep the family unit together and ^{to e} give these people pride as individuals. The Jews I met ^{make me feel} so close to ~~as~~ ^{as} if I have ties and bonds to the Jews of other nationalities. The Jews ~~as~~ Oriental ⁺ European ^{Jews} both had very similar praying habits that have not been influenced by ^{geographical} national separation.

The trip to Israel made ~~a good point of~~ ^{brought} out the significant problems facing that country. For example, I talked to the people I came in contact with about the conflict between the European Jew and the Oriental Jew, ~~and~~ ~~Mostly~~, ~~ever-~~ ~~one~~ feels the problem is only an educational gap that will disappear in a generation. The problem of water shortage was impressed upon me ~~as~~ how the State has spent so much of its resources to develop a national pipeline going from the North to the South. In the Negev, the way towards economic development is only when new water sources are discovered. The way the places in the Negev require water to survive and only when new water sources are found can economic growth take place in the South.

Because of the Six Day War, I got a fairly good background into the internal and external conflict between the Israelis and the Arabs. The group had a discussion with a military officer who gave a good understanding of the scope of this problem and the causes of the past conflicts. This discussion allowed me to see the present policies and goals of the Israeli government in determining a solution to the Arab-Israeli conflicts.

In Israel, I could see the great determination, drive, and spirit ~~of~~ the people ^{have} in order for them to settle the land. This spirit was in the kibutzim and ~~now~~ ^{with} the people in the north-

ern settlements along the Golan Heights, ^{who} continued to live under the continuous daily bombardment from the Syrians. Also, I was impressed by the people living in the Negev kibutzim under the difficult climatic conditions. The people on the Nachal posts showed, ^{me} how my contemporaries, ^{have to} live and what they are required to do to defend their country.

The atmosphere in the development towns showed me the pioneer spirit, ^{required} to reclaim the desert areas and critical points in the country. As an economics major, I ^{can} see the value of developing small rural areas scattered through out the country. The country is making a balance between concentrated cities and diverse rural communities. The friendliness of the people was demonstrated when I hitchhiked into the country and everyone stopped ^{me} to offer transportation.

I like to make a comment on the close contact the group had with the people of Marseilles and Berlin. I got to see how these people live and what they think. I went with Mark Mann among some of the DIS students that we had for dinner to the student quarter of the city and other places in Berlin, to enliven my feelings towards the city.

I think that the European countries that we visited were ^{effective} ~~appropriate~~ ^{in showing} to show us the Jewish European life of the past and of the present. I think my experience this summer was enlivened by the group's stay in a refugee center. This stay

gave me a close and enjoyable contact with the center's members. The stay in Geneva allowed a visit to the main headquarters of the Joint which gave me an impression ~~of the im-~~
~~pression~~ of the importance of the scope and complications of the organization's operations.

I think the trip to Germany was important for it emphasized the extent and the hardship that entangled the German Jew before World War II. The trip to Dachau and Mauthausen showed me the horror, pain, and suffering that befell all the victims of the Nazis. The stay in Berlin was important because I feel there is a parallel situation between Berlin and Israel, for both places are surrounded by enemies.

Some of the good points of the trip.

1. The discussions and evaluations of the program as the group completed a visit to a city. This allowed the itinerary to appeal to the tastes of the group.
2. The trip was well planned and coordinated, ^{such} as the group had someone to meet us in the different cities when we arrived.
3. The group generally had good personal contact with the people, ~~and~~ this point ^{should} ~~show~~ be emphasized to get students to take the study mission.
4. The people we met with for discussions were very interesting and gave me a very good insight into the situations and operations of their fields of activity.

Some points of criticism of the trip.

1. There was not enough contact with the people on the kibutzim. The program can be improved by the members of the group living or being adopted by a family while on the kibutz.
2. There was no break in the trip between the Galilee and the Negav. A stop over in Tel Aviv would have been appropriate for free days, ^{to} give the members rest and relaxation.
3. More information before the trip about logistics, ^{such} as the schedules and operations. Also, the information that was received in New York on June 22, should have been to the members' homes.
4. If possible, move the trip towards the beginning of the summer to give the members a chance to get a job when returning home.



Jack Scapa

Introduction

I have had the pleasure this summer of travelling to parts of Europe and to all of Israel⁴ in the ever ending search for knowledge about my people -- The Jewish People. Neither before the mission nor now do I feel that I am well versed¹ in the subject of Judaism, but I feel that I have become aware of and have realized the importance of the Jewish survival through the centuries of man. I never considered this subject before this expedition.

I hope very briefly in the next few words to give you a critique on a few highlights that interest me. I do not wish to repeat what many of the evaluation sessions contain or what I think others will write. My report is not very comprehensive because I don't think a real critique can be written so soon after the experience. Thus, if I have the time in the future I will write my memoirs and send you a copy.

SMK SCAPA

New York

Much has been said about before arriving to New York and the briefing. This, I feel, is a very important stage if this two months is going to be a study mission. I feel the student when he arrives in New York should be well informed on what he is going to expect on his two months abroad. I want to compliment you on the well chosen literature given out before -hand, and I think this should continue. I also think at the briefing is a good time to tour and understand the U.J.A. operations in N.Y.

AMERICAN JEWISH
ARCHIVES
The Group

I would like to compliment you on a well chosen group from all parts of the nation. I feel that this is very important for the objectives of the U.J.A. and is impressive to those that meet us abroad.

Itinerary in Europe

I consider the itinerary in Europe and the sequence we followed excellent. The itinerary made an ordinary European tour a United Jewish Appeal University Study Mission. I don't need to evaluate the leaders of the J.D.C. that we were so fortunate to encounter because they did a job above and beyond the call of duty. They really knocked themselves out to please us. I think the time was well allotted and a possible day here or there would not make that much difference. I would like to shorten Marseilles for more time in Nice.

On the average I enjoyed the food and lodging in Europe. There were times of inconveniences and there were times of royal treatment too. Each stop was an unforgettable experience.

The lectures we encountered were tremendous and I wish that all Jews of the world could ^{have} had the opportunity to ^{have} learned so much and experience what we were so fortunate to obtain.

Marséille as our first stop had many highlights as the evaluation sessions proved. But the city is a very important introduction to Europe and gives one a feeling of the Old World. It also gives the traveller a sence that part of the trip you will have to rough it as far as room and board go.

Vienna was well planned with a great store of knowledge for us. The trips to Eisenskat, Mauthausen, Hungarian border, and the refugee home was well worthwhile.

Students

I think a great difference between our mission and a regular tour to Europe is that we met the people and especially students our own age. We were very fortunate to ^{have} had their acquaintance and receive their views on our many fields of interest.

Switzerland and Greece

After hearing ^{of} the cancellation of Morocco and Poland I became very unhappy until the news of the addition of Switzerland and Greece. Two countries I think very important with a visit to Europe and the Mission. The international city of Geneva with the home of many world organizations is very important to the

Mission. Also I am very glad we went to Geneva after seeing the operations and the reality of the mission of "survival of Jews" in operation at Marseille.

I cannot agree with many of my fellow students and call Greece a rest stop on the way to Israel. I enjoyed Athens very much during the day and most of the night. I only wished we would ^{Miss} had more time for an island cruise. Besides Athens holding the history of modern man. It has a tremendous amount of Jewish History well worth learning about. Minimum stay should be three days plus time for an island cruise.

I would also hope that future missions include Morocco and Poland if possible. Two countries where Jews suffer and have suffered. The Mysticism of Morocco and the Red shadow of Poland (including Aushwitz) would greatly add to the Individual's knowledge. I would not like to hear of old Jerusalem as a substitute for Morocco because it would be a poor one. Poland is ofcourse important for the Nazi holocaust and the present Russian stronghold. A study mission must see these places.

Germany

I think Germany is a very important and extremely interesting country for young Jews to see. This great nation contains a tremendous account of modern Jewish history however tragic it may be. Munich has the mark of being the start of the holocaust.

Dachau contained the reality of the holocaust. Berlin is today's reality of a world communist oppressor on the free world.

I think it is important in visiting the concentration camps. One is not enough. I think the more we see wakes us up to face the fact of Jewish survival in the world we live in. We must not forget what happened to our people in this tragic period. I am glad we went to Mauthausen which was totally different in its own way from Dachau.

AMERICAN JEWISH
Immigrant Studies

Since our study mission has the purpose of doing research on immigration of Jews from usually oppressed lands to Israel, I feel Marseille is an excellent opening chapter. Marseille gives us an introduction to the old world and shows us the reality of the refugee by seeing him at Montolivet and departing his ship at the dock. The lectures we had were tremendous in all of Europe. Vienna had a thrilling chapter of Russian Refugees on their way to Israel. I was disappointed we could not talk to them at their Moshav in Israel. I am glad we saw immigrant housing in Israel.

One thing that I felt important we missed on our mission, that I did not notice till after the trip, was not seeing refugees arriving in Israel and being greeted by the Israelies. I think for future missions it is very important for students to view the operation and procedure of this tremendous event, because these are the people that build Israel.

Itinerary in Israel

I don't call myself an expert on touring and what to see, but I am positive that our itinerary in Israel was the most dynamic ever. We saw and learned a great deal about the country, probably more than any other group that has had the opportunity to see the country. As a group we really had a great time and had many memorable experiences.

I hope that the next U.J.A. study mission has the pleasure of seeing the places we saw and meeting the people we were able to meet.

Last Evaluation Session

A very dramatic part of our journey was the end--the last evaluation session. I thought it left a lot to be desired. The subject seemed to be how we, college students, can best help the goals of the U.J.A. now and as becoming leaders of communities in the future. But the discussion seemed to drag. I think time is the only way that these leaders will be made. After we are in our professions, then we will be able to help. For now, the present, I feel all we can do is talk to our friends and people of our community, individually or in groups, and make the fact aware of saving the Jewish People to the listener. We can do this by very informal talks. For example, when someone asks about your trip and what you learned, then give him the story. I feel time will make the leader. Future thoughts will be different than the present.

Girls

This was a very interesting and unique subject for arguments at times. After thinking it over very carefully I think that the United Jewish Appeal would be making a great mistake in not allowing young ladies to share in the opportunity the knowledge we were so fortunate to obtain. Many good arguments can be voiced as to whether girls are future leaders of Jewish communities, or of their importance in the task of Jewish survival in our world. But the importance of their going is not leadership in the future but to assist their fellow Jewish man in his task and duties.

Of course it might not work out having girls on a study mission of Europe and Israel. Quarrels can develop and other problems as far as restrictions and rules to be obeyed.

I feel since the young people are of age to enjoy and learn from the mission, girls should be allowed to go. It would be more advantageous to try it just one year than to always wonder if it would be proper or worthwhile to have girls on a U.J.A. University Study Mission.

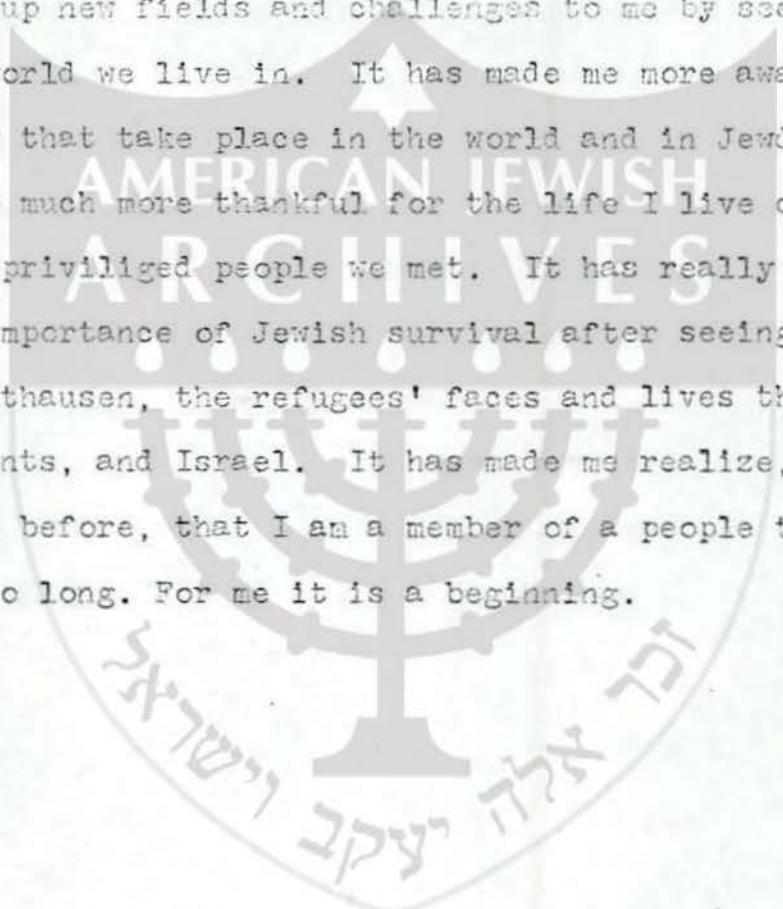
Paris

Unfortunately Paris has a great deal to see, learn, and do. We were limited by time. Thus, I feel it is very important that we spend a minimum of three days to five days to see the city and the surrounding areas before heading home.

Conclusion

I find it hard to write a conclusion for this report.

I feel that it is the beginning of many wonderful things to come. It has opened up new fields and challenges to me by seeing other parts of the world we live in. It has made me more aware of current events that take place in the world and in Judaism. It has made me so much more thankful for the life I live compared to the many underprivileged people we met. It has really made me aware of the importance of Jewish survival after seeing such places as Dachau, Mauthausen, the refugees' faces and lives they lead, the battle fronts, and Israel. It has made me realize, which I never realized before, that I am a member of a people that has suffered for so long. For me it is a beginning.



1967 UJA UNIVERSITY STUDY MISSION REPORT

AMERICAN JEWISH
ARCHIVES
by
Kenneth Rubenstein



When I arrived in New York the day before we departed, I knew little about where we were going, whom we were meeting, or even the general purpose of our mission. By the time I had departed for Kennedy International Airport, all of these doubts were set straight in my mind. The briefing in the UJA office was well-handled and to the point.

Upon our arrival in Marseille, I was impressed with the efficiency with which our large group was handled, although this became common place in every city we visited. Our first night at "Hotel de la Poste" let us see the other side of Marseille. The one advantage to it was that it was centrally located which Mt. Olivet certainly was not.

Mt. Olivet wasn't the cleanest or most convenient of places to stay but it offered us a great opportunity. We had the chance to live with immigrants and to see first hand how they were treated upon arrival from Africa. However, Mt. Olivet wasn't used to its fullest advantage. With the immigrants right in the same quarters, more direct, forced contact should have been provided. For example, there was no reason why we couldn't have eaten all of our meals with the immigrants instead of only one dinner, which, by the way, was a great success.

The weekend in Marseille was spent lounging around on various beaches, As I will say later, I feel we spent too much time in Marseille. After coming from the United States, we didn't need two days of swimming; these two days could easily be cut from Marseille and better spent elsewhere.

In contrast to the weekend, Monday provided me with plenty of excitement. Visiting ORT schools is a fine idea but only if our group is not led on an extensive tour which takes

away from the time that we are able to spend talking to the students there. A guided tour gives a visit like this a very superficial meaning both to us and to the students.

The visit to the children's home made me feel so good that the feeling is still within me. Here was a real chance to be with needy kids, to warm our hearts knowing that here was a chance for us to bring happiness into their lives. It's an opportunity that we rarely got on the entire trip but we stayed only a few hours, most of which was spent eating lunch followed by a briefing. We should have eaten lunch with the kids and been allowed to stay there most of the day. I can't stress this enough; it was a golden opportunity that we passed up.

Our briefing by the Jewish Agency that afternoon was well-handled but completely overshadowed by what I saw later. Seeing an immigrant come off a boat running for his life is a really shocking experience. From this point on, the true purpose of our mission became evident to me. After seeing this, I knew what was expected of me and how badly Jews around the world need not only my support but every Jew's.

Geneva was not a part of our original schedule; it would have been a terrible mistake to have missed out on a visit to the JDC headquarters. We were given briefings by the top men in the organization as well as being treated as insiders. When one can sit motionless for three hours, the quality of the briefing becomes evident.

Completely contrary to this was our briefing that same night by United Hias. It was a complete waste of time. Almost

all the information that Hias gave us was repetitive from the morning's briefings. In addition, some of the information that they termed classified or top secret had been given to us by JDC.

Geneva is a very important stop for a mission of this sort. The two extra days that could be cut out from Marseille could be well used in this city.

A few short complaints. Next year, all the organizations should get together to make sure that information doesn't overlap, or, better still, that one briefing leads into another.

Finally, about our accomadationns. Whenever you put nineteen in a room that is meant for about six or seven, there have to be quite a few problems created. Cité wasn't very pleasant to stay at to say the least. However, if nothing else, I'm sure that both Rabbi Chinitz and I will agree that we got to know each other pretty well in those two days.

Munich is the city that has to be visited on any Jewish study mission. It is here that Nazism got its start and it is hardly necessary to mention how vastly Nazi sm has changed the status of the Jew today.

I'm sure it was to our utmost advantage to have Rabbi Friedman meet up with us in Munich. For me, it was my first contact with him. He impressed ^{me} that very first night at our initial briefing. Since he is a fine speaker who has first hand knowledge concerning the Nazi era, he actually made me feel as though I were there when it all happened.

Dachau really hit me with a bang. You can read all you want about concentration camps but unless you see all the unbelievable horrors in a place like this, you just can't

be visited to see this horrible place where Jews were slaughtered. Dachau is one of many places we visited that will serve as an inspiration for me when it comes my time for helping Jews. When I walked out of there, I felt as though my whole perspective was being turned upside down.

Probably the most relaxing, fun-filled day in Europe was spent at Berchtesgaden, the sight of Hitler's crow's nest. It wasn't the trip up the mountain that was so exciting. Instead it was the trip into the mountain down to the salt mines. The trip was completely ad lib and just a barrel of laughs for everyone-a much needed rest. As a matter of fact, when it came time to go up the mountain, it was an anti-climax to what had come before.

One regret I have about Munich is that our group didn't have enough contact with younger groups. Although we spent an evening with Jewish students, a meeting with a non-Jewish group such as DIS in Berlin would have given us the total picture.

Berlin is also another city that must be visited. Although I felt very uncomfortable during my stay in both Berlin and Munich, it is necessary to sacrifice personal interests to absorb the vast educational advantages.

The briefing in Berlin, again by Rabbi Friedman, was thorough. Following the briefing, we met with Israeli students. Although they were very interesting, this meeting was of no particular advantage to us when it came time to evaluate the German-Jewish community. Instead of meeting with Israelis,

we should have been given the opportunity to talk with young German-Jewish students. I was interested to find out just why some were staying and why so many want to go to Israel. Besides, while we were in Israel, we had ample opportunity to talk to Israeli students.

One good thing did come out of this discussion. At the time, the Israelis offered us a different viewpoint on the current situation. However, the most constructive benefit was one of technique. In short, the roundtable discussion which we used makes it much easier to learn the basic information. Also, in a discussion, it is easier for the observer to discern the inner feelings of the speaker than it is from a number of cold answers to certain questions.

The following night, I'm sure the meeting with the DIS group was made much better than it ever could have been due to this type of discussion. They were very uncomfortable at first, and it would have been much harder for them just to answer questions all night. As it was, the dinner and all that followed was a great success. It's good to know that there is a conscientious effort among the non-Jewish German youth to support Israel. I think that this group should be afforded some sort of strong link with the UJA.

Berlin also has to be visited because of its importance in world current events. After reading so much about all the trouble at the Berlin Wall, it's quite a thing to see a whole city penned up.

The biggest failuze in Berlin was the visit to the different Jewish organizations. It was rushed, badly planned, and a complete waste of time. We had about two hours to see about six places; obviously, we could do none of them justice.

One more brief comment. Our accomadations in Berlin deserve some note; they were by far the best of our entire stay in Europe

Personally, I didn't feel very comfortable in Germany. It's a country that has to be visited for many reasons. ~~It's~~ What I saw in Germany added tremendously to my comprehension of the present Jewish situation in the world.

Vienna was another city which offered me a great deal. Mr. Fink is by far one of the most organized men I've ever run across. He handled our group better than anyone on the entire trip.

Our trip to Matthausen gave me a chance to see a concentration camp that was still in tact. It was not necessary to drive three hours to reach the camp and then be led around by ^{our} the noses for forty minutes. This is the type of place where one should be alone. Every location doesn't have to be explained since almost everything is self explanatory. We should definitely have been allowed to roam about on our own.

Eisenstadt was a different story. Her_e was the chance to actually see a Jewish community dying out right before my very eyes. To think that we gave Gabriel his first minion

in almost twenty five years makes me feel as though I left a little part of me behind. In addition, the fact that this man has gone on by himself for all these years gave me a strong feeling of pride--to carry on the Jewish tradition no matter what the odds.

I do have one strong gr^ope. Many of us wanted to go back the following ^{Friday} to clean Gabriel's cemetery. As in Marseille, here was a chance to help someone materially. Since so many wanted to go back, we should have been afforded the opportunity.

There is very little to say about Athens. It was a beautiful city that should be included on every itinerary. However, it should be visited only as a chance to rest for the trip to Israel. It offers a nice warm change in climate and an excellent chance to recover from the very tiring tour of Europe.

When I arrived in Haifa, I was surprised that all the dirt huts were no longer around and, for the most part, they have been replaced by beautiful houses and buildings.

Our meeting with Jose Hamburger was such a great experience that when I tell people that I met with the captain of the Exodus they get very excited, just as I did. Not only was the information great but the whole experience was heightened by the fact that it took place on the boat, In Spite of Everything.

The day was made complete when we had completed our tour of the harbor. When this was coupled with Rabbi Friedman's briefing that night, our trip in Israel was off to a great start.

During our stay in Haifa, we visited too many excavations. The trip to Megiddo would have enough by itself.

One excellent opportunity we had in Haifa was our informal discussion with Israeli students from the Technion. After talking to one student who had fought in the war, I knew why the Israelis were such a proud people. I wish that this sort of forced meeting had been provided more often; it really doesn't take long to become well acquainted.

On our way from Haifa to Safed, we stopped at Acre. I didn't care for the town too much but it did give me a chance to see the British prison there; it's a good thing to remind a mission such as ours of the brutality that the Palestinians had to face in order to gain their independence.

As far as Safed is concerned, I think that it could be completely cut from our schedule. The night tour of the city was terrible, the briefing could have been good but was rushed and badly handled. Our visit to Tiberias was a good rest and swim but this doesn't keep Safed on the schedule as far as I'm concerned.

Probably the most bungled event in Israel was our trip to Kefar Blum. You've heard the complaints a number of times. We had no forced meeting with the Kibbutzniks. We stayed apart from the Kibbutz proper. We all worked together but very much alone, not seeing an Israeli in the field the entire time that

we were there. When I got to Kefar Blum I was curious to know just why the people could like their lives on a Kibbutz. Well, I'm sorry to say that I left more unsure than when I came. After picking so many pears I just had to know but I never found out

A suggestion for next year. The group is too big to go to one Kibbutz. The group should be split into four groups of seven each. Each group could be sent to a different Kibbutz. Upon arrival at the Kibbutz, each individual should be put in a different Israeli house. The eight should work separately with the Kibbutzniks and should only meet by coincidence. At least after four days of this sort of life, I would have ^{had} some sort of idea as to what keeps the people on the kibbutz.

Finally, when the four days have been completed, all four groups could get together for a debriefing to talk about the different Kibbutzim.

The short stop in Upper Nazareth was terrible. By staying so briefly we insulted the mayor who was obviously prepared for an extensive briefing. We rushed right through one of the settlement areas which is one aspect of the trip with which we were supposed to most concerned. The town, unlike Lower Nazareth was very impressive; I never had any idea the immigrants were given such nice apartments or such benefits by the Jewish Agency. Finally, the time that we wasted in Lower Nazareth could have been better used in Upper Nazareth.

Going from Tel Aviv to Eilat is like travelling to another world. Our discussion with the mayor at the Bungalows

was worthwhile because we took our time to soak information out of him. Nobody was in a rush; I guess this was because in Eilat there is no where to rush to at night.

There is only one more event worth mentioning. The glass-bottomed boat trip was probably one of the biggest waste of times on the trip.

I think that one day and night in Eilat would have been ample. As it was, we had nothing, or very little to do except hang around uselessly.

The biggest surprise of the trip came at Mitzpe Rimon. Rabbi Chinitz expected a town of 1200 to offer us very little. Consequently, he told us to just waste time until dinner. None of us could sit around in that heat and do nothing so we walked around Mitzpe. To our surprise, we found the people warm and hospitable. They had no idea that we were with a group or what we were doing in their town. Many of us were invited into their homes where we stayed for hours. It was an awful good day that was topped off by an informal dinner-discussion with some members of the army base there. Mitzpe Rimon should definitely be included in every mission.

One bad comment about Mitzpe Rimon. The mayor was not honest with us one single bit. He told us that there was very little trouble in the town when a few years before the people had gone on an all out strike. If we are going to be briefed the least we should be able to expect from our speakers is honesty.

By the time we reached Sde Boker, all of us were really dragging. We came off the hot bus to a briefing, very hungry and even more tired. We made a bad mistake in not eating lunch

there. The speaker was a very good one with many interesting things to say. As hard as I tried, I couldn't keep my mind from wandering. If we had eaten lunch and then had a relaxing discussion, we could have gotten much more from this kibbutz.

After one day at Masada, I decided that I had had it with the Negev Desert. Unlike the majority of the mission, I went ahead to Be'ersheva where I relaxed for two days before the remainder of the group arrived. Although I missed climbing the mountain, I did prove something to myself; The mission should spend as little time in the Negev as is necessary. We were getting on each other's nerves at Masada, that being one of the major reasons for my leaving. One night would have been sufficient at Masada which would have been just long enough to climb the mountain. The extra day could have been spent getting a much-needed rest in Be'ersheva.

Needless to say, The Desert Inn offered us the best accomadations of the entire trip. I enjoyed the hotel immensely, both times that I went there.

Tel Aviv has to be visited if for no other reason than 1/4 of Israel lives there. I didn't enjoy it particularly. I thought that it was just another city. We stayed in a real dive that made Masada look only second-worst.

The trip to Malben was one of the better visits in Israel. It was progress right before our eyes. The briefing was excellent, easily on a par with the professional ones we received in Geneva.

Jerusalem is in a class by itself. One just can't say he

was in Israel unless he visits this city. It has a magic about it that I would never be able to express in words. I could go on for pages about how wonderful I felt there.

The dinner with the families was a great success. It was a chance to get intimate with a family, something that all of us were craving for during our entire trip through Israel.

Colonel Bar-On's briefing was the best of the trip both in Europe and Israel. He is one of the best. He was thorough but never to the point where I was bored in the least.

Generally, it was the atmosphere of Jerusalem, the Old City, the University, the people. It's strange; it doesn't really hit you until you're far away. I left for three days to go to Be'ersheva again. As soon as I arrived at the hotel it hit me. The atmosphere was entirely different.

Now that I've returned home and have become readjusted, I think I can analyze the trip coolly. Before going on this mission, Israel was a place where lots of Jews were, something I should I should be proud. But I never knew why. Now I've come to realize how important Israel is to every single Jew in the world. If nothing else, I've developed a pride in the fact that I'm Jewish. No longer will I avoid telling people what religion I am.

Finally, a few general criticisms. There was a lot of talk about having girls next year. This would definitely be a mistake. We've gone into the reasons extensively before so all I'd like to do is cast my vote as "no!"

When it comes time to pick next year's participants, I

think Rabbi Chinitz should be more careful whom he selects. This could probably be done by personally interviewing each candidate. If a person is interested in the cause of the mission, he will make a point of attending the interview. If an interview is too hard to obtain, then an extensive questionnaire should be filled out.

About Shmulig. He was an excellent guide and probably one of the greatest men I've ever met. If Rabbi Chinitz had ever decided to change guides halfway, it would have been a great disappointment to me and everyone else on the mission. He could tell us things and show us places in a way that no one else could possibly have done it. I know that when I go back to Israel, he will be one of the first people that I will go to see.

Accommodations could have been much better. The trip should cost a little more in order to secure better in a few really bad places.

More information should have been given to us before arriving in New York. A suggestion for the amount of cash for someone to bring along—somewhere in the neighborhood of four hundred dollars.

I think Rabbi Chinitz was one of the finest leaders we could have possibly had. Knowing that you'll read this Rabbi, thank you for giving me this opportunity; it was a risk on your part and I greatly appreciate it.

Finally, I know what is expected of me now that it is all over. I'll do all I can to help the cause of the Jews.

I've learned how badly they need my help. I've seen some terrible things that I never could conceive of before this trip. I've developed a pride in my heritage knowing that Israel is the wonderful place it is after thousands of years of persecution. This trip was a fantastic experience. I will never be the same again. I'm so thankful that I was made part of it. I'll do my best to live up to what is expected of me. /



AMERICAN JEWISH
ARCHIVES

I almost forgot to mention our trips into the occupied areas. This sticks with just as much as anything else I saw probably because people are constantly asking about it. We were very fortunate to see all that we did. Seeing Old Jerusalem and the rest of the occupied areas adds a new scope to the picture. I could actually see the roots of the Arab-Israeli conflict.