



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

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Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003.

Subseries 5: Communication, Publications, and Research Papers, 1991–2003.

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Fox, Seymour, and William Novak. Vision at the Heart. Planning and drafts, July 1995-January 1996.

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

Thursday morning 7/27/95

Dear Seymour:

As a graduate of the SFPPTP--the Seymour Fox Pre-planning Training Program, 1970--I am writing to tell you that it's ATTA--A Time to Act--about a meeting with you on August 21. Is the morning a good time for you? If it isn't, we would rearrange our meeting so that you and I could meet in the afternoon. But tachlis: Tell me how to operationalize this! I can also report on an initial talk with Bill Novak.

(How am I doing as an alum?)

Nessa



Bibliogr dach a'f Heb in Ramoth

Shuly

Shelley

A dzy in Ramoth



Rom. w/ Sym 8/25/15

± Settings of J ed.

Merge sev. purposes

1. Success story in J. ed. Enorm. expensive, not just in \$ - Very unusual coalition of by 2 prof, scholars;
 ↳ lot of alliances.

People - Lev Weiner, Bert Wurst; Abe Benbowen - and R better than professionals

2. Elements that went into it

What it took to do something as 'spirituality' in educ. seriously.

Greenberg's idea of a Schechter school = Camp Ramoth in + winter.

Here's an example of taking continuity seriously.

↳ splits of camp.

Specialists

Wasn't over what music is;

Teachers

Part of the holistic environment

Pettolich's Orthodox School - needed a residential ctr. to change what had been destroyed in + time.

What does it mean to create a sub-cult for so not '110', involve a play part in that society as active Jews.

Here were some people who did something; if we take continuity seriously, we're going to come up w/ a diff thing.

Invest in R 2D. Not replicable.

11 Wolzer - by people not in + field

1st 2nd

Very bright people who don't think it can go on by

Rep of JAC

2

Why

Her Maschal / Schuch / Wolfe

What they contribute?

DoE, Tefilah, teaching of Heder.

DoE

Swimming - Competition

Integrate w/ J topics

Whole

1951-1968

Dir of MJC - 51-⁵⁴66

defect not Rom Dir - training program of dir, divs, kids

Melton Faculty Seminar - goals of Camp Ramoth.

TI - owned Rom legally.

descriptively

≠ Hutcheon - What America was; what it was.

An educ exp. planned & carried out, at wh. first context is imp.

challenge - how does educ. w/ wh. people have not been brought up w/ in + beliefs?

Strategy?

Control - A lot of people think it's respect to be said

Then people in their Heder - artists - were not likely to be into why Judaism?

Be rich, be scholars, be doctors.

This topic didn't involve people.

How do you create a J educ. to prod. its actively inv. in being Jewish?

Close rdy of texts led to categories of approx. life & problems - diff, achil, coming - ^{from these} put forward ~~from~~ in general culture.

The philosophers were + Achil & Camp Rameh.

Today, what guides you (~~of education~~)? Not a combn. of Herodot and Schwal.

? of What is the nature of knowledge, community? & how? in order to decide how to run a J. school?

Why? That's what + Jeron was. Finkelst - Judaea ed complete.

McKeon on Aristotle vs Herodot

Scholarship Manner

Jacques Marthe Koblen

Finkelstein on McCarthy.



My trial is in competition w/ you. I'll enter + ~~stay~~ ^{stay} and stop you.

I / Herodot said, Finkelst means time is space, we tried to work it.

Vision

Tefila

Study

Sports

Drama / Music

Competition

Training (Full-time) for 2 months

3 groups - day, scholars, sailors, educ.

Ref in residence

failure Idea of Rameh was not a summer camp. - Search of a yr's experience (unstruget camps)

LTF - old name for Rameh all yr.

Respectable failure - Ray Arget in G. Maye Nogilov.

3

Horus - w/ Schwab, Tyler,

Architecture of what a brand should be like - Gettelman

Everything unpacked before. Kid came into a home. Lack of food.

2 things I did - menus. hand, hand free

- enough helpings. - felt dignified

divers program - I had rights. No time

The

What was the vision?

Scholarships, rallies, educ, ^{comm} people. clients: parents, child

Concepts of clients.

What was the strategy to achieve this vision? (Why a summer camp?)

What was the method of the this vision and how to be in trust.

How was this camp a reflection of this vision?

1. Brand story

2. Design of the camp

3. Selection of enough areas to show the vision

How were the people who did it? Staff

Deborah's couldn't get into them cause they didn't know Hebrew?

help. in residence was then teacher. Everything had to happen. A heavy community

Why 3 steps?

Failures: Hebrew - didn't have to be

life read program

Evaluation - not in fashion; does is to show

Stripped a lot of elements - resources + groups - Caedmon.

Figures w/t RA.

Seem to find a solution to pluralism.

Lead Fisher, Hirschel, Kyrle

Deary - Ryan.

Deary's crying out ag. insensitivity to ^{poor unions} poor, union, Reds.

Kannah - old age home; y couldn't leave + poor.

teach the non p36 / d - central.

Inseparable - Jews; social problem.

Corruption what was: How d y teach to let to play Basketball on a Jew?

I can't win at any price. (Krypke)

Lukinsky teaches Caswell. But him in yst jud.

What y doing in + many y have to act out in + aft.

Distinct of formal ed, informal ed. - methods, not settings.

Diff bet story of family, school in school. - rigor, "let's check + back."

If y never finished + 1st sentence, that was legal. Courage method.

Depth until y were satisfied

Remot was to begin

Selection instances

Systemic problems/successes

Critical ^{readers} ~~not~~

Products - success

Let + has, psych argum ab guidel G a J version a was th + 10y on
+ ab to give it a (C). A pen was not a ^{in a machine} speche; a person was
someone they taken seriously.

For. had to deal w/ failure

No one except, just him w/ just I by involved.

3-day mty - 4 hrs a day.

There is a way to send somebody home

Tentative

You want almost to have a full-session of work. What is an ideal person?

analyzing strengths & weaknesses — let become a negotiator.

Pos/ & Wilhi.

Sentences
need not

Possible framework for approaching the subject of Ramah as a vision-guided institution, and the inputs necessary for it to come into being, sustain itself, and grow/learn.

<u>What</u>	<u>Knowledge/Expertise</u>	<u>Who</u>	<u>Process</u>	<u>Problem-solving</u>
1. <u>Vision</u> of meaningful life at its best; <u>Ed Jew</u>	What expertise, bodies of knowl were drawn on?	Who formulated, articul.	"I understand..."	In dealing w/ key problems in X, how did you address them?
2. <u>Institutional Vision</u> Vision of a comp <u>Ed Jew</u> in social dimensions	psych, theories ab human growth			
3. <u>Translation</u> What was inv. in moving from 2-4?				
4. <u>Implementation</u>				
5. <u>Evaluation</u>				
6. <u>Revision</u> How did it change?				
1. What was the vision? the dream? What did the ideal look like? What kind of people were meant to come out of Ramah? <i>Schwartz & Tylor's presentation of Dewey</i>				<i>Bibliogr</i>
1. What were the great ideas infusing the vision? Who were the people/personalities who contributed? About the faculty seminar: How did the people come to get involved? What was the relationship of great minds to the success of the results?				<i>Debate - teaching of HEB in Ramah</i>
1. "Destabilization" as intrinsic.				
1. The role of theory in making a difference.				
1. Inputs of philosophy of Judaism, education, and the relationship between the two.				
1., 2. Theory of the role of individuals in making a difference. What was the theory of <u>people's</u> contribution and centrality?				
1., 2. Theory of the role of great ideas in making a difference.				
1., 2., 4. Centrality of texts and reading. <i>/Theory of J rdg.</i>				
3. Incorporating issues of "From theory to practice"--and the ongoing dialogue between them.				
3. From research to practice.				
4. Personnel training.				
5. Unanticipated successful outcomes. <i>friendship, shlich.</i>				
5. How were participants in the faculty seminar from gen. ed. influenced in <u>their</u> thinking and work?				

Specific issues: Contrasting the experience of tefilah and of study; role of home family; halachah.

Bibliography for what we deliberately don't cover (history of Ramah, for example; writings by those who were in the seminar; influential texts; models).

Editorial questions:

What we cover: Origins; one camp vs. many; ongoing nature of the experiment past your direct involvement.

Audience?

Format: Case study? Journalistic/descriptive essay?

Models?

Schedule:

Writer: Person; process (one month of initial work)

Cost: Writer's travel, hotel and time; NR's travel and hotel; transcription fees; phone calls between NR-writer; transportation for further NR-SF meetings

Timing: Draft: Dec. 1995

Publication: Dec. 1996

November-

Oct 23-29 Time
Ramah
23 - Nov 15
5 days w/

August 28, 1995

Dear Seymour:

It's 9:30 pm at the office, and I'm dashing off this quick note to you before heading home. Bill Novak and I just completed a fascinating preliminary conversation about the Ramah piece. He raised many interesting considerations, which we agreed we would discuss further next week, when I'm back. (He would have liked to meet with you, had you still been here; I'd say he's hooked.)

Next steps: He needs to assess the time/money side of this, which is complicated by our not knowing precisely the scope/length of the piece at this initial stage. Are we talking about a month of his time, with editorial follow-up once you and I have read a first draft and assessed it with him? Are we talking more time than that? Much more? Keep in mind that only when you've read a draft will you realize all that you should have said that you didn't!

I happened to have caught him between big books; even if he lands one, the week of October 23 is early enough not to interfere. Please keep that week open for this project. Bill, as you may know, is this country's most successful and esteemed writer of memoirs with prominent people. Iacocca was his first big success, but he's had many bestsellers since then. He has made a very lucrative career of it. He is also passionate about contemporary Jewish life and letters. From our point of view, he was the music director of Camp Ramah in Canada, attended Associated in Toronto and Brandeis, was a member of the original Boston Havurah, edited Response magazine in its most influential days: Who could ask for more?

After Labor Day, I'll write up my notes of our meeting and send them to you--and to him. He, meanwhile, will be writing his thoughts, based on our conversation today. (I told him that I thought we would be writing "paradigm anecdotes" on which we would base discussions of: Tefilah, study, sports, drama or music; and perhaps two settings: the dining room and the bunk. Of course, Seymour, I'm already asking myself how we can leave out Shabbat and Hebrew, but your assignment is to write down on your little pad what THE emblematic areas/anecdotes are that will allow you the richest delineation of our framework--from theory to practice back to theory, etc. This assignment is in lieu of "call the minister.")

Do you expect to be in the U.S. before October 23? Do let me know. Bill says he has no problem coming to New York, although since he lives in Boston, it seems particularly convenient, in accord with your plans. I could not remember what the parameters were of your stay in Boston. Please fax me again what possible time span you have in Boston in Oct.-Nov. What's important is that Bill be able to meet with you every day for a sequence of days; since the week of Oct. 23 is the only one I have completely clear, I'd prefer that we focus on that one. But you and he could meet at other times as well.

Meanwhile, let's see what the time/money estimates are. Talk to you soon.

Nessa

Nessa

(I'll send a copy of this note to Alan as well.)

FOR NESSA

532 2646

First thing Monday morning

Dear nessa,

Just back from a great Cape Cod vacation -- so good I barely even read a book. (Okay, I did read, for the 3rd time, Paul Fussell's Class, a little gem that you, especially, would enjoy.)

Meanwhile, things are starting to happen, two articles and two interviews in the works (one for Kerem with Blu Greenberg, almost finished), maybe even a new book project. I'm trying to catch up: can we delay our conversation by a day or so?

Regarding SF: I have a couple of thoughts I'd like to jot down and send to you, especially if you have a fax machine at home, or some other way I can write to you privately. Or, if you don't mind talking turkey over this fax line, let me know.

My own fax number is 964-1038. I won't insult you by providing the area code, although I notice that people insist on doing this. Why?

Yours,

A handwritten signature, possibly 'B.', in dark ink.

Mandel Institute**מכון מנדל**

Tel: 972-2-662832
Fax: 972-2-619951

FACSIMILE TRANSMISSION**To:** Nessa Rapoport**Date:** August 30, 1995**From:** Seymour Fox**No. of Pages:****Fax Number:**

Dear Nessa,

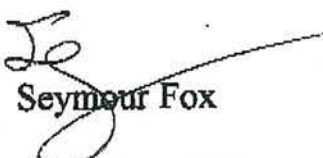
It was good meeting with you. I was pleased to learn about your meeting with Bill Novak and I am looking forward to our meetings in Boston.

Would it be possible for the meeting to begin the week of October 29th or as close to it as possible e.g. 25th?

I hope you have a good vacation. I look forward to hearing from you and to getting this launched.

Sincerely,

Offered & sold next wk.


Seymour Fox
c.c. Alan Hoffmann

532-2646

Monday evening, Labor Day

Dear Nessa,

Around the time you went to Toronto, I started conversations with several agents and publishers about Harry Wu, the Chinese dissident and ex-prisoner. On Wednesday I'm meeting him in Washington to discuss a possible book.

It's far from definite, and we don't even know whether a major publisher will put up enough money for this project. But it has taken all my energy during the past few days, and I haven't done a thing on the project we discussed.

I am, however, still interested. And even if this book does happen, that wouldn't necessarily rule it out. I'll know a lot more next week.

I'll be away all day Wednesday and Thursday. If we try to sell the book, I'll probably be in New York at the beginning of next week.

Yours,

B.-

Wed. Sept. 6, 1995

Dear Seymour:

Thanks for the alacrity of your fax. Here is the situation. I spoke to Bill at length yesterday. He had intended to send me his own thoughts about the piece, provoked by our previous conversation, but he is meeting today with the Chinese dissident Harry Wu to explore a book possibility and that has taken up much of his time. Bill remains interested and believes that even if the Wu book, or another, materializes soon, he can also work with us, as long as he's not given a very stringent deadline by his publisher.

I suggested that it was now important for him to assess the financial side of this--and proposed that he give me a minimalist and maximalist view of the time/money quotient. That is, what would it cost for him to prepare a literate draft and do X number of revisions. (As I said in my last note, it does take time and work to arrive at a final version that meets all the standards and criteria we hold for this piece.) I know from 20 years of experience that a top professional will cut the project time in half, and that the result will be polished, readable and, above all, finished. Even with Bill's draft/s, however, I will need to do editorial work in clarifying, challenging, and reminding us of the large framework that needs to shine through the individual components.

The reasons I think this is worth the investment on all our parts are: a) the staff told me so; and b) it's clear that we need a "dugma" document in our Widener Library of Vision/Goals, and it doesn't sound from what anyone has said that such a document in Jewish education (for N. American Jewishness) exists in a usable format.

As for the timing in October: As Bill said, he's either free until the end of the century or he's not free at all. But he is proceeding on the assumption that he's going to go ahead with us, in which case he is happy to move the starting date to Oct. 25. I would prefer not to begin as late as the 30th because that our staff meeting is on the 31st, and the steering committee and board meeting follow on Nov. 1st and 2nd. I feel strongly that I should be in the room for the first day or two of this process--and am fully confident that I won't be needed after that until there's something on paper. (At this point I know a lot more than the average intelligent reader about Jewish education, and although I do pride myself on being able to edit and publish books on subjects I know nothing about, in the case of the Ramah piece and its relationship to Goals, my knowledge base can only be an advantage. Bill's immersion in Ramah is also a substantial bonus.)

So that's where we stand. I await Bill's financial estimate and will check in with him no later than next Monday to see where we are.

Nessa

Copy, as usual, to Alan

532-2646

Friday morning

Dear Nessa,

Just back from Washington, where I met Harry Wu and finally saw the Holocaust Museum (excellent!) I expect to be in NY next week to try to sell the book, and will probably know more about that later today.

To answer your question: I no longer use tapes, because everybody is in too much of a hurry these days. I bring a laptop computer and I type as we talk. Later, of course, I turn it into complete sentences. So the only expenses associated with me are my time and possible travel.

Speaking of tapes: as you may recall, part of the Iacocca deal was that Bantam would pay a transcription service, which I thought was a great boon. But after I missed the mark on the first draft (and at your suggestion) I started transcribing my own tapes, which was a big help.

Yours,

B.

Monday Sept. 11, 1995

Dear Bill: Thanks for the update. I have already faxed Seymour with last week's update. So the communication is flying--and we have some tachlis to consider. I made a note to call/write to you today re scoping out some financial picture for this project--minimalist to maximalist. (Perhaps maximalist will end up being a book, but I'm not ready for that yet. However, the Commission on Jewish Education in North America, funded by Mort and organized by Seymour, did publish a report of 96 pages, so there's precedent for that length.)

What are your thoughts on the time/money axis? I know you don't yet know about Wu, but I can't imagine that if you get the project, you'll have more time on your hands to contemplate this question, so how about taking a crack at it?

Nessa



532-2646

Nessa
I mentioned ± \$10,000
to ST and he didn't
faint.
A.

Thursday afternoon from Novak

Dear Nessa,

Just back from New York, where Harry Wu and I met with a dozen publishers. Steve Axelrod plans to auction the book next week, and one editor has already made an offer -- below our expected "floor," but perhaps acceptable. Now that I've met Harry Wu and have pretty much exhausted all the laundry and restaurant jokes, I'm genuinely excited by this project, which is morally right, historically important, and -- I hope -- sufficiently commercial.

If the book is sold, and assuming that the publisher hopes to issue it in the fall, I may not have time for much else, unless it's pretty short. But at least one publisher has said he'd prefer to publish it after the elections, which means we wouldn't necessarily be in such a rush.

In any case, I've delayed you long enough with regard to money. I've given it some thought, and realized I've already established a "non-profit" rate of a thousand dollars a day. An interview (two or three hours) would constitute half a day, and for every such conversation I'll need a day and a half to write and rewrite. So one way to figure it is along the lines of five interviews for ten thousand. Since none of us knows how long a project we're talking about, such a formulation may be the best way of discussing it. But given the impending auction, the issue may be moot.

Before Harry Wu came along, I had been thinking of ten interviews in all -- seven with Seymour Fox, plus one each with Louis Newman, Sylvia Ettenberg, and Burt Cohen, all of whom, I gather, were involved with Ramah in significant ways before Dr. Fox joined the team, and whose own responses and recollections would give some depth and context to the Fox interviews. Assuming the Wu book does happen, it might still be possible for us to do something on a smaller scale -- say, three to five interviews with Fox alone.

Yours,

B. -

Thursday Sept. 28, 1995

Dear Seymour:

With October 1 quickly approaching, we need to finalize the logistics of the Ramah work in Boston. Specifically, I need your sign-off that:

- a. You have reserved Wed. Oct. 25 and Thurs. Oct. 26 to work with me and Bill in Boston. Bill is also holding Friday morning Oct. 27 for you. I've asked him to try to hold onto the following Monday and Tuesday--or some time within that week--so that the 5 days of interviews can be sequential. He will do his best, although his plans are not entirely up to him.
- b. You can sign-off on the finances as I described them, so that I can tell Bill we're free to go ahead.

I need to be able to tell Bill right after Yom Kippur that we're on and that he should hold those dates firmly for us.

Please let me know by fax before Yom Kippur that all systems are go. I can then write up our notes and do the necessary advance work.

G'mar Tov, and hope to see you soon.

Nessa

CC: Alan

**Council for Initiatives
in
Jewish Education**

Fax Cover Sheet

Date sent: 9/21/95

Time sent:

No. of Pages (incl. cover): 2

To: Seymour Fox

From: Nessa Report

Organization:

Phone Number:

Phone Number: 212-532-2360

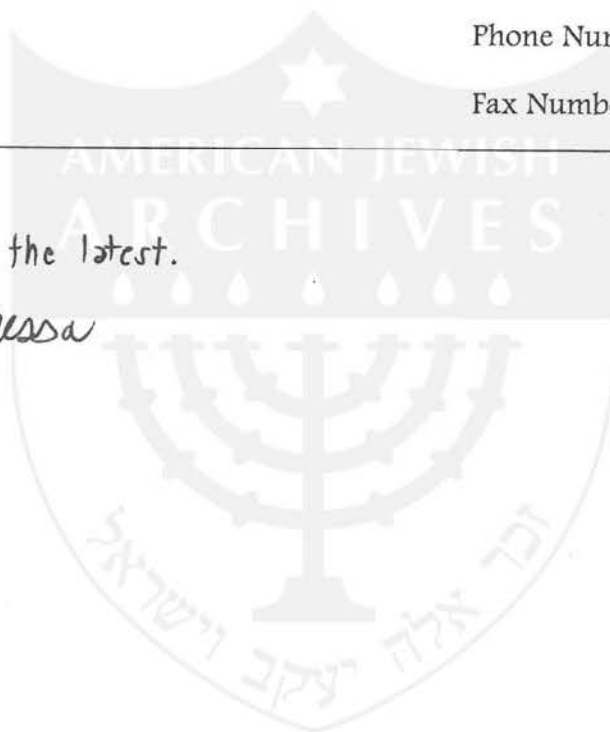
Fax Number:

Fax Number: 212-532-2646

COMMENTS:

Seymour, here's the latest.

Nessa



Sept. 19, 1995

Dear Seymour:

I thought I'd send you an interim update. Bill is in heavy negotiations over the Harry Wu book; the auction among prospective publishers is tomorrow. I am twisting his arm to keep him in the project, even if the Wu book is on a tight deadline, because I think he's the right person for the job.

Money:

Bill has an already established "non-profit" rate of a thousand dollars a day. An interview (two or three hours) would constitute half a day; for every such conversation, he'll need a day and a half to write and rewrite. The minimum, in his mind, is five interviews = \$10,000. (In my mind, this would require very disciplined work between you and me, to create a framework; and solid briefing of Bill by me before the October meetings.) I, however, know that we'll also need two follow-up interviews + revisions of the draft (= \$4000), to enable us to rewrite, augment, add nuances. Whatever is still outstanding after that, you and I can do together.

Time:

By Friday, Bill will have a better sense of who bid for the book, and what Wu's October's speaking/working schedule might be. Even if Wu's tenure in Boston coincides with our proposed dates, I have encouraged Bill to consider maintaining the interview schedule with you and writing up the material afterward, if he can't fit the write-ups into that week. Bill has also said he has no problem coming to New York, should that be necessary.

Bill and I agreed to speak on Friday, after which I can tell you more.

Have you given further thought to the framework/content questions we began to address together in our meeting and my fax? How do these logistics sound to you? Is your calendar still clear for half-days with Bill (and me), beginning Oct. 25/6?

Content:

After Rosh Hashanah, when I have a clearer sense of our schedule, I'll write up my notes for you and--I hope--Bill. In brief, I've told Bill that the mandate is not to cover the entire history of Camp Ramah, with input from all involved, but to look specifically at the constant "dialogue" between great ideas and their translation into a living camp organism. You and I agreed we would use selected content areas and settings (as well as paradigmatic anecdotes) to illuminate the "inputs" in a way that will be useful for Goals participants, professional and lay--and beyond.

The more thinking/editorial planning you and I do before those meetings, the stronger and more comprehensive the piece will be.

As this project is now formally entered into my 1995 CIJE publications/Goals work plan, only implementation remains!

naama nessa

Mandel Institute

מכון מנדל

Tel: 9722-662832

Fax: 9722-662837

FACSIMILE TRANSMISSION

To:	Nessa - CIJE	Date:	October 1, 1995
From:	Suzannah - M. Inst.		
Fax No:		# Pages:	

Dear Nessa,

Many thanks for your fax to Prof. Fox.

He is out of the country until late Monday evening and will be in touch with you after Yom Kippur.

G'mar Hatima Tova.


Suzannah

FOR NESSA

532-2646

050-508853

FRIDAY MORNING

63-22-51

5:15

Dear Nessa,

This probably comes too late to be useful, but I've become accustomed to reporting the latest developments.

Joni called last night to say that this whole business isn't moving at the speed we had expected, and that she's still meeting resistance from the client. She'll go out to California for a long meeting with M. on Tuesday, and perhaps I'll go out the following week. Also, the client will come to NY on or around November 1 to meet with publishers.

This means that I am quite free next week, and could easily do interviews on Wed, Thurs. and Friday mornings.

Now I certainly realize that you've probably canceled those dates, and that it's probably too late in the game to bring SF to Boston that early. If my assumption is correct, there's no need to call me.

Yours,

B —

P.S. My interview with Blu Greenberg has just come out in Kerem.

Wednesday Oct. 11, 1995

Alan: I wanted to update you on the Ramah piece. Today's fax from Bill Novak indicates that he is likely to be taking on a huge, urgent project, which will begin immediately. He thinks it will preclude our working together this year, but will know more by Friday.

I would like to convince him to save three morning slots on Oct. 25-27 to do the interviews with Seymour and then write them up at a later date, but I can't even make the case to Bill until I have back from Seymour:

1. Commitment to those days;
2. Sign-off on the budget figures I sent him.

I received a fax from Suzannah that Seymour was out of the country but that I'd hear from him post-Yom Kippur. If you could get a response to the above before I talk to Bill on Friday, I can raise this option with him.

Nessa



532-2646

Wednesday

Dear Nessa,

Here's the latest. I thought I'd know everything by now, but I don't. Here are the facts.

The mystery person is Marcia Clark, and of course I said yes. I flew out to meet her last week, and to my great disappointment, we had only 20 minutes alone together. I had hoped that this deal would be concluded in a day or two, but for reasons I'm not aware of, it's still unsettled. I've been told that I'm the leading candidate to write the book, and I gather that I'm still the only candidate. Joni is eager to wrap up our agreement so she can sell the book -- and there seems to be significant interest -- but I gather that she's running into problems, or at least delays, from Wm. Morris headquarters in L.A.

Last night Joni called to say that we're still on track, that she'll be talking to Marcia Thursday evening, and that she and I might fly to L.A. a second time in the next week or two.

In good conscience, all I can do is to recommend that you cancel -- or at least postpone, because I don't want to be in the position of canceling interviews a day or two before we're scheduled to start. That's not fair to you or to our visitor.

Should you want to gamble, I'm almost certain to be in Boston all day Thursday of next week, and Friday morning. But wouldn't it be frustrating and inexcusably rude to do a couple of initial interviews and then have me cancel? Or is some work better than none?

I'd love to say that I'll know a lot more on Friday, but this one is not going as quickly or as smoothly as I had expected. Needless to say, I'm very agitated, and I probably won't be home much today.

Yours,



Tuesday Oct. 24, 1995

Dear Seymour/Suzannah:

After speaking to Alan, I am holding Wednesday November 8 until 4 in Boston as a day when I will fly to Boston in the morning to meet with Seymour and Bill Novak. I have asked Bill to hold that time; unless he is summoned by an urgent book project, I will assume we will meet on that day--and I look forward to it!

Please let me know by fax where I can reach Seymour in Boston so that we can set a time and place as the day approaches.

Nessa



PLEASE GIVE TO SEYMOUR IMMEDIATELY. THANKS.

Friday, 9:30 AM

Dear Seymour: I came into the office this morning to find a fax from Bill indicating that he won't be going to LA until the week after this one, and could save this coming Wed., Thurs., and Friday morning for you.

I know how busy you are. (I know how busy I am!) And yet I think this is a rare "window" that we can take advantage of. We could do a substantial amount of the interviewing in these days--and the rest of the work could be done at a schedule that suits all of us.

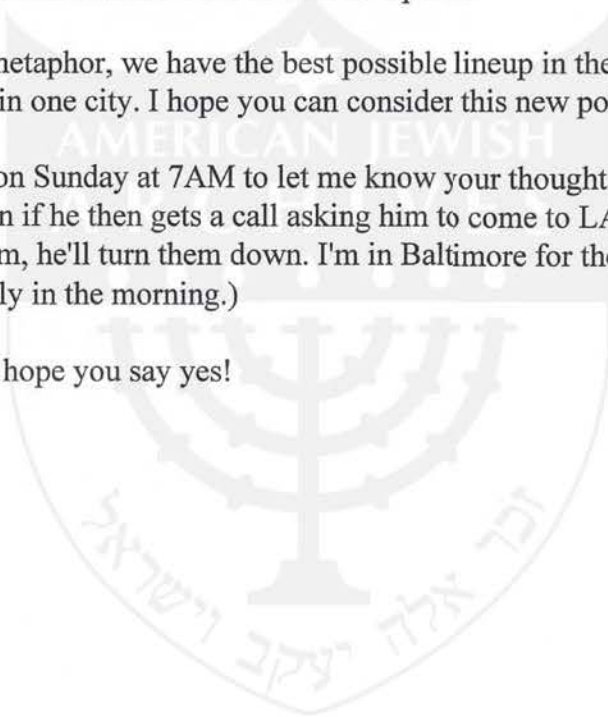
It is never easy to find a block of time. But after speaking to John Ruskay about an essay he just wrote on "inspired communities," including Ramah in the 60s, I understand even more than I did before that we could make a real contribution with this piece.

To use a World Series metaphor, we have the best possible lineup in the 3 participants--and we can have them together in one city. I hope you can consider this new possibility seriously.

Please call me at home on Sunday at 7AM to let me know your thoughts, so that I can let Bill know. (He says that even if he then gets a call asking him to come to LA next week, if you've booked the time with him, he'll turn them down. I'm in Baltimore for the rest of Sunday, so I would need to know early in the morning.)

Hope you're better--and hope you say yes!

Nessa



TO: Danny, INTERNET:PEKARSKY@mail.soemadison.wisc.edu

Re: Ramah

I now have my first meeting with Seymour--Friday afternoon after the Steering Committee meeting. I've been soliciting ideas from the staff about the best way to approach this piece, and all agreed I should ask you whether you have in your mind a template from general ed. of a "theory into practice" piece or a vision-suffused portrait/inputs piece--or any other ideas you might have of something I can look at on the page to give me an idea of how to organize this essay. (You might think about your Goals/Jerusalem experience and its written materials.)

What should this look like, Danny, to be of optimal use to the Goals process--and to the future of Jewish life, if we and others want to learn from it? I'm not looking for a treatise (not that you have time to write one these days), but for five or six usable categories of organization.

For example, one of my ideas has been to organize it around: philosophy, philosophy of ed., translation, implementation, evaluation, and bibliography--per our two Goals consultations.

Does anything else come to mind? If you think of a written document, and I don't have it, would you bring it on Thursday so I can see it pre-Friday?

Looking forward very much to our ongoing work!

Nessa



Ramah: As a vision-guided (vision-suffused) institution and the inputs necessary for it to come into being.

Editorial questions:

Audience?

Format: Case study? Journalistic/descriptive essay?

Models?

Framework:

1. Philosophy

Any dispute, controversy?

2. Philosophy of Education

3. Translation

4. Implementation

5. Evaluation

Background/Further reading/Bibliography for 1.: For what we deliberately don't cover (history of Ramah, for example; writings by those who were in the symposium; influential texts, models)

Schedule:

Writer: Person; process (one month of initial work)

Cost: Writer's travel, hotel and time; NR's travel and hotel; transcription fees; phone calls between NR-writer; transportation for further NR-SF meetings

Timing: Draft: Dec. 1995

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in
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To: Seymour Fox

From: Nessa Ropoport

Organization: Mayflower Hotel

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Fax Number: 212-532-2646

COMMENTS:

Seymour:

Copy to you in advance of our meeting.

!pisc תגב

Nessa

(home: 873-8385. I'm in Washington Mon. AM until Tues. before we meet.)

Friday Nov. 3, 1995

Dear Bill:

In addition to sending you these articles, I want to set down the salient points of my meeting with Seymour to give you some background in advance of Tuesday's meeting.

Purpose: The purpose of this piece is to show what it took for Ramah to be the "vision-guided" institution it is--what "inputs" were necessary for it to take the form it did, sustain itself, and learn.

This is not meant to be a historical piece about the birth and growth of Ramah, but rather a piece about the ongoing interchange between philosophy and practice that ideally runs both ways (vision being translated into practice, and vision being reformulated from what is learned through practice).

Issues: Here is what I would like the piece to answer:

⑤ **I. What was the vision behind Ramah?** What was the dream? What did the ideal look like? What kind of Jews were meant to come out of Ramah? Where was America at then and where were the Jews? What was the historical context within which Ramah came to be? (Judaism not seen as "respectable" for artists, doctors, etc. Finkelstein believing that "Judaism could compete"; that Aristotle, the Scholastics, Jacques Maritain could speak to Maimonides, the Kotzker, Heschel. Example of Finkelstein on McCarthy. Finkelstein said: "My tradition is in competition with yours. I'll enter the fray and beat you.") Conception of "clients"--parent, child.

⑥
⑧
⑨ **II. Who were the great minds behind this vision?** Which people contributed? What role did the faculty seminar play and how did that seminar come about? What was the relationship of the great minds to the ultimate success of the result? (Schwab's and Tyler's presentation of Dewey; Bettelheim's school: What does it mean to create a sub-culture that is not haredi, involved and taking part in society as active Jews? The challenge: How does education work with people who have not been brought up within the basics?; Heschel: "If Heschel said Shabbat means time vs. space, we tried to understand that in terms of Ramah."; Wolfe Kelman; others.)

To elaborate on I. and II.:

Theory/philosophy/great ideas:

a. The role of theory/philosophy/ideas in making a difference to outcome.

(Psychology; theories of human growth; Jewish ideas; taking spirituality in education seriously. What is the nature of knowledge? of community? These questions remain key--for example, in deciding how to run a Jewish school. "Ben adam l'havero" central: A person is not a spoke in a machine; a person is someone taken seriously. From Dewey: inseparability of Jews and social problems. Obviously, we cannot discuss b., below (the great minds) without also elaborating their great ideas, but I want to make the distinction

between the ideas (some of which came from people not alive) and the living personalities.

Intro. or
Conclusion

b. The role of thinkers in making a concrete difference--and the "cost" in both time, money, and patience. Seymour: "The philosophers were the leadership of Camp Ramah."

(6) (9)

c. What were the **specific inputs of the philosophers, Jewish scholars, and educational philosophers**--and the interrelationship of the three disciplines. (What were the other disciplines represented?) And what was the process of working with them? How did the "it" we're portraying actually come to be? ("I convened...I demanded...I cajoled..." Who were the others alongside Seymour?)

Important

d. Centrality of Jewish texts and Jewish reading, not only in theory but also at camp. Seymour has said that a close reading of texts "led to categories of approaching life and problems--texts as difficult, useful, enriching."

Important

e. What Seymour calls "**destabilization**" as intrinsic to the theory of Ramah.

(7)

f. Role of Jewish law and its interpretation in an American camp setting.

Introduction

g. Essential role of R&D in educational success.

h. Blurring the distinction between formal and informal education: Methods, not settings.

III. From philosophy of education to translation into practice and implementation: Strategy to achieve the vision ("Why a summer camp?") What was involved in moving from vision to vision of an institution to the actual camp? Seymour and I decided we would like to walk readers through several concrete domains in Ramah and show what it took to get them to be the way we took for granted they were when we were campers at Ramah! Through such examples we will be able to talk about the educational issues involved in "from theory to practice" and "from research to practice." We should examine not only successes but also those dreams that were not fulfilled. As I told you, we selected these subject areas and settings:

Subject area possibilities:

a. Tefila

b. Study: "Why does the waiter need to go to kitot?") "Dishwashers couldn't get into Ramah because they didn't know enough Hebrew." A learning community. "What you study in the morning you have to act out in the afternoon." Difference between study at Ramah and study in school: If you never finished the first pasuk, that was legitimate. "Coverage" didn't matter. Depth until you were satisfied. Etc.)

c. **Sports:** "How do you teach a kid to play basketball as a Jew?" (includes issues of competition and others; Kripke and "you can't win at any price"; Lukinsky teaching basketball: "put him in right field")

d. **Music** (or drama)

I also added, because I had to enter them into the debate:

e. **Hebrew**

f. **Shabbat**

Settings possibilities:

a. **The bunk** (architecture of what a bunk should look like, from Bettelheim. Therefore, everything unpacked before, as if the kid were coming into his/her home. Bedtime.)

b. **The dining room** (enough helpings)

I would like to approach these through what I call the "**paradigmatic anecdote.**" Seymour has countless wonderful stories that illustrate far better than abstract theory what exactly Ramah looked like and felt like. Within an anecdote about not allowing "bull sessions" in girls' bunks is an entire philosophy of education, Judaism, etc. Mishnah on "what is an ideal person?" What's missing from previous writings about Ramah (except fiction, of course!) is the texture, feel, personal story that brings all that ideology to life.

IV III. Personnel, both professional and lay, in Ramah's accomplishments:

(12) a. **Training** (for all roles in camp, and over time throughout the year). The radical idea of three separate staffs at camp: counselors, specialists (the wars over "what music is"), and teachers (as part of a wholistic environment; what did it mean to have a "professor in residence" as part of a camp?). The larger subject of Ramah's commitment to people and their leadership (investment in Mador, etc.) Example: The director had to deal with failures; no one disciplined or sent home without director being involved; Seymour's story of the girl who wanted to go home and his meeting with her over 3 days, for 4 hours a day: = "There is a Ramah way to send somebody home!".

(13) b. **Lay people/partnerships:** As Seymour has said, this "success story" in Jewish education was enormously expensive, and not just in dollars. It took a very unusual coalition of lay and professionals, scholars, rabbis--a lot of alliances against opposition. Seymour has said that some lay people (Lou W., Burt W., Abe B.--he'll give you their whole names!) understood Ramah more deeply than some professionals.

Editorial Questions:

1. What will we cover?

What will we not? What will we do about the issue of there being many camps, so that one cannot speak of "Ramah" as if they were all clones? What about the ongoing nature of this experiment past Seymour's direct involvement? Do we all think you should talk to other people?

2. Who is the audience?

3. What format and structure do we imagine? (Case study; journalistic/descriptive essay? interview with Seymour?)

4. What is our schedule?

What is a realistic plan for getting to a complete first draft? Let's calendar this on Tuesday. What is a realistic deadline for all parties?



12/95

Why is it important for an institution to have a distinct vision?

Are there models of Jewish educational institutions guided by a vision?

What can we learn from Camp Ramah that can illuminate contemporary efforts to transform Jewish life in N. America?

What was the vision?

What were the great educational and Jewish ideas infusing Ramah's vision?

How were these ideas explored in their application to the concrete settings of a summer camp?

How did that vision get "translated" into the activities of the camp?

One of the most critical components of a successful educational institution is the staff. How was the vision of Ramah translated into decisions about staff?

What about the translation of Jewish ideas into the overtly Jewish content areas of camp? (The tension between halachah and education)

What role did lay people play in formulating the implementing the vision of Ramah?

What was the relationship between vision and budget/business?

What problems resulted from the success of Ramah?

2/96

We were talking last time about the need for vision in the establishment of new educational institutions.

Is a vision different from a goal?

Let's talk about some specific visions in education.

Can you give us an example? (vision into practice)

Can you help us identify two or three significant educational visions in recent Jewish history.

How about some visions that deal directly with Jewish education?

The five Jewish influences on Ramah

1. Louis Finkelstein's emphasis on the ethics of the Talmud
2. Saul Lieberman's emphasis on the study of texts
3. Mordecai Kaplan's view of Judaism as a civilization
4. Heschel's religious vision
5. Hillel Bavli, a professor of Hebrew and a poet

The delicate balance within Judaism

What Ramah was really about

The Melton faculty seminar

The Melton academic board

What motivated these various high-profile professors from well outside the Jewish world to give so much time and energy to Ramah?

The importance of Schwab

The significance of Bettelheim

These are pretty lofty ideas for a summer camp.

During its formative years, Ramah must have been unabashedly elitist in a way that might not be possible today.

If I were building a high school today...

Why did Ramah campers have no choice but to attend services?

Although morning services were compulsory at Ramah, wasn't there a little more flexibility when it came to observing Shabbat?

What about the question of Minchah? Traditional Jews view it as compulsory, but Ramah said otherwise. Why?

Did you give much thought to how the campers would reenter their normal lives when the summer was over?

Lay people and Jewish education

Good ideas are not enough

Thoughts on fundraising

The three biggest mistakes in fundraising.

Moving from theory to practice

Applying these five stages to t'fillah

Applying these five stages to sports

Four major failures at Ramah

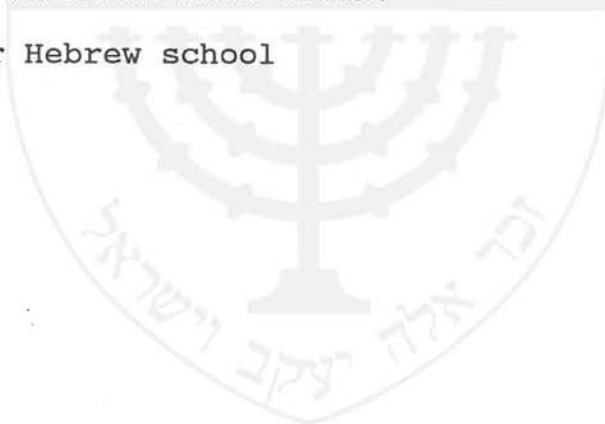
1. The failure to institute evaluations
2. The failure of Hebrew
3. The failure to establish a year-round program
4. The failure to establish a curriculum

Unanticipated successes

Sylvia Ettenberg is the great hero of Ramah.

What can we learn from Ramah?

The super Hebrew school



Ramah: As a vision-guided (vision-suffused) institution and the inputs necessary for it to come into being.

Editorial questions:

Audience?

Format: Case study? Journalistic/descriptive essay?

Models?

Content questions:

What was the vision? the dream? What did the ideal look like? What kind of people were meant to come out of Ramah? What was the theory of people's contribution and centrality?

What were the great ideas infusing the vision? Who were the people/personalities who contributed? About the faculty seminar. What was the relationship of great minds to the success of the results?

How did they get involved in Ramah? What did those in gen. ed. learn from their involvement?

Inputs in philosophy of Judaism; education; relationship between the two.

Theory into practice: Place of reading.

Possible framework:

1. Philosophy
2. Philosophy of Education
3. Translation
4. Implementation
5. Evaluation

Background/Further reading/Bibliography for 1.: For what we deliberately don't cover (history of Ramah, for example; writings by those who were in the symposium; influential texts, models)

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Friday Nov. 3, 1995

Alan: FYI

hwsa

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d. Music (or drama)

I also added, because I had to enter them into the debate:

e. Hebrew

f. Shabbat

Settings possibilities:

a. The bunk (architecture of what a bunk should look like, from Bettelheim. Therefore, everything unpacked before, as if the kid were coming into his/her home. Bedtime.)

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IV. Evaluation:

Successes: What worked, and how did you know? How did the camp evolve its ideas when it saw from summer to summer how they played out? (It would be interesting to choose a specific domain through which to look at this question. Perhaps one of the above.)

I am also interested in:

a. Unanticipated successful outcomes, such as the kind of friendships that were forged at Ramah (forever, in my case and in many others'); aliyah; and others I may not know about. Influence of Ramah on those philosophers' and scholars' ideas about education, if any.

b. Unanticipated problems, and how they were or were not solved. (Again, this might be done through one of the particular domains we have chosen.)

c. Influence of Ramah on other institutions.

d. What kind of Jews did come out of Ramah and what role did they go on to play as Jews in American life?

Failures:

a. Year-found program: Seymour has said that the idea of Ramah was not as a summer camp, but as a launch of a year-round experience (winterized camps). LTF should have been all year. "A respectable failure." Also, the role of home family of camper and tensions with home and synagogue after camp (failure to link Ramah to a meaningful year-long educational experience for campers and families).

b. Hebrew: ("It didn't have to fail.")

c. Evaluation: ("Not in fashion; also, camps were run by doers rather than thinkers")

d. Battles: (With the RA and others). Finding a solution to pluralism.

Editorial Questions:

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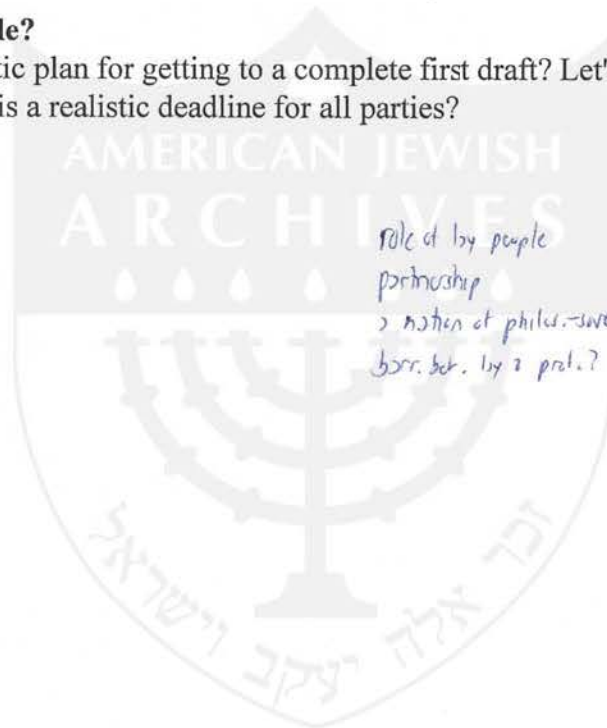
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11/6/95 w/Seymour The Modernist (or) Romach

An educ that's precise - no vision behind it - unit going to work

In gen. world

lots of pieces of legislation; billions of dollars - w/out vision, leader - don't work

Smith; Lightfoot; Cohn - The Shopping Mall High School - everything available, ∴ stands for nothing

In J world, yeshivat of Lithuania, youth movements, pre-state - people are going to turn + world upside down by virtue of dream

Hutchins at Univ of Chic (more Nobel prize winners; Univ. pres.

Uniquely exciting; believing that they were going to solve + world's problems

Is there some v. special things to say ab educ. If we can inform gen educ in grappling w/ these issues, it will enrich everyone.

Re Mende List: You're so optimistic; you really believe it. (Lefkowitz)

Hippocratic oath: = Don't give it up. Heb. Univ. - Maimonides oath

of educator = there is no accepting failure. Th has to be a way to reach into every heart + mind.

then: more easily: what was + vision of Romach?

Not day schools but summer camping.

Issue to be address ed not be handled by what a school is designed to address.

Giora d'yankub. An emotional incubation into J life - and still missing from + lives of Js.

Thesis: If y didn't know it all by nine, forget it. ענין, פ'קצח, ת'מוד.

Newsner (R. Akiva) disprove the theory.

The syndicate: Scholships to Romach - ^{Lee Shulman} ~~syndicate~~

Run by Maxwell Abell + Lee Weiner

Notion that was it was conv. was for the birds.

Js had no time for this; bec Americans J home was either neg. or neutral.

W/out this, a sub-culture, enclave, a new opp to do what + fm had once done + the street.

Is J ed.

5 days / wk + shul (consultative adults).

Rev for ענין / Heb / what I und. + how I participated. (1929)

The Romach challenge: Can we create a setting that devel. values + lived them out.

Modar

Dishwashers - don't pay their way in. Horv., Yole wanted to be there. Forced us to get these best teachers in + place.

(*Upward mobility at Romach) Prof-10-rainbow.

21

We told Oxf & Cambr. was nothing camp to us. Liked the consultants we got.

- Fritz Redel - psychanal. Wayne State. "Greatest amateur oper. I've ever seen in my life."

that it more highly than Bettelheim.

Why did we think it was the center of the world?

The only concept of - "Hamasim et chavere b'rabbin en le chelek b'olam habah."

Kripke - never forget it - the kids stopped - didn't hit him for dropping the ball.

Frankelstein - key role - חנניאל ע'דן - מנכ"ל / פרק 12

What guided us: our distillation of their wisdom? Why is what goes into your mouth more important than what goes out of it?

Academic bid - guests of American - Redel; Bettelheim called for a bridge on synchronism;

3 shifts: purp of upsculot - to get you to stretch yourself as far as you can go.

teacher - to force y to grapple w/ the text; stretch your head

counselor - home haven; in place of parents - help y put it tog.

Bettelheim

August Elchon - disciple of Freud - create a home setting.

Created a new prof.

Ideal, how much of this really happened. But glaring failures - full-time director of summer camp - inst. of LTF.

Roy Arzt came close. One who had studied in camp. w/ suppl sch, day school.

The librarian - he's supp. to sit there but when y come ~~here~~ in, you're the whole world.

Available to continue the conversation ונשאלנו 238

Teacher - continue the argument y began in class. All that counts is y & that word. Libr. continues it w/ y by making y a book.

① Severn - never delegate the mess for the first week, least diff. transition for him to environment.

as many servings as kid wanted. Fear of not having fridge in room. Counselors at least night w/ food & drinks

② - director's schedule - by 3rd day - overwhelmed w/ failures.

We sang & by being in charge of other stuff.

Educ. by people to something like that.

Why librarians, etc, prof. in residence?

The hope - help him become a mensch. i.e. requirement.

Maxwell Abell - son who went into business.

37

37 Rudy Bear (Pacinas)

1 saw results.

2 y couldn't get in - competitive

Principle

1. Nothing more precious to ~~them~~ parents than their kids.
2. If they have to choose bet. blending into gen. society or keeping kosher, they'll swallow it.

Sam Melton story - Trent Center school story

Ten commandments story = his whole home was one big program of char. & education

Dut. bet. Melton Ctr & Romish messengers

MC was born trust of Camp Romish.

1960 - Blueprint - J ideas / educ ideas

What are 1 thing y want + child to internalize in CR? What is + ideal prod. of CR? Melton Faculty Seminar

Semn legally owned Romish

G Cohen, Sh. Lerner, Ruffo, Sarna, Rothschild - once, 2x / mo.

Schwab (Univ. of Chic), Ralph Tyler (Dean of sec sch at Univ of Chic) ~~but~~ Ctr Among + most powerful men in Amer. Educ. ed.D's Demer in EducBruner T. Pres. of EducTyler Basic Princ. of Curric 2 InstrucCR - b'z'er anpin - try attempt to deal w/continuity - to mk a diff in + world

What is + real difference? Gae S's app - one high criteria.

Some to religion, cognitive, music, the family, gd deeds.

Don't sell by limiting it; rel. civiliz.

Net of other people to Jud must be thrown out wide. But what will make it unique

Stinshadt - "Have to deal w/ Post-materialistic man"CR is an experiment that had to do with CR? that y have to offer on all levels - heart, head.Best tech exp in 1970s

How imp are they to adults for their children? How much does that enrich life? A series of assumptions

4/

To limit it to theology. Belief & performance

What up to J: Do I count? Do my feelings count? The fragility of life. Power & time

ד'תש"פ פאם "138 (family)

family, city, people, world

"You asked all yr life to get to where we're starting from"

Did: One big system of pedagogy. Tefila - diff. for other systems.

מזמור: תהי נחלתנו (138) - challenge to emulation

To give it a fair chance

World Jewry is no less an endeavor than est. of Israel (beginning of Comm.)

An inst. of an inst. created in order to respond to a challenge.

The problems of J life require new inst.

How diff. for Interloc., science camps?

Inst. to touch every part of the human psyche - and don't be done merely in a school.

REQUIRED

But in Jid, cognitive phas > very imp role - APPLYING PRINCIPLE TO PRACTICE.

You can't simply listen to truth and follow. Everyone is a pedagogue of the self.

נחלתנו vs. תהי נחלתנו. How do y navigate the tension? Can't run to the rabbis.

Talmud was supp. to teach you - Distillate of principles applied to cases. If y really master the technique, you're free of the rabbis.

Purp: make people humanly & spiritually mature - can make free decisions. Rabbi in extreme cases.

Talked to Bettelheim abt it.

Making bull sessions illegal. He claimed it was weak group dynamics, bullies. Said there are symptoms: Coercive (bullied) inter-group tensions. "Then I knew it like Ashrei." When symptoms bec. abv. enough, dir. had to be called in.

I'd like to participate. We have to impr. each other. Let's study & text ab. how a person ought to behave. Have to offer an alternative.

Pirker Avot - Every night for 4 wks.

Supposed to be a dynamic tradition. Keep its essential values by changing.

A generosity of spirit on all sides.

Shimon

Prof. Rosenthal - ultra-Orthodox Jew, cast a deciding vote that minshva should be open.

Integrity - have to say its optional, not de facto optional

Nessa

532-2646

Monday morning

Dear Nessa,

I was looking over my 1985 interview with Neusner, which I'll bring tomorrow, and two quotes caught my eye:

Here Neusner describes his arrival at JTS in 1954, as a student with virtually no Jewish background:

I went to JTS in September, and arrived in the middle of Succot. On Shabbat I went to services at the Seminary. I sat down next to Seymout Fox, and I asked, "What are they up to?"

"Hallel," he replied.

"Very good," I said. "What's Hallel?" I just didn't know. That was my initiation.

Later, I asked him about his books and articles which led, in part, to the founding of Havurat Shalom:

You know, people don't really grasp that the things they do, practical things, begin in ideas, commitments, concerns, even yearning. That is to say, practical action begins in reflection, and ideas do matter. Everything we do was thought up by someone, whether it's a Jewish state, which was thought up in a book, or living an ethical life, which was also thought up in a book. The idea of the havurot as a renewed form of Judaic social organization began somewhere. And, in fact, it was in my head.

Rings a bell, yes?

Looking forward to tomorrow!

Yours,



To: Seymour Fox
The Charles Hotel
Fax: (617)864-5715

Tuesday Noon

Dear Seymour:

Bill Novak will come to New York for a meeting with you and me at CIJE's offices from 2 pm to 7 pm on Tuesday Nov. 7. I'll have a light dinner for us, on the "ein kemach" principle.

This Friday, I will prepare some notes to send to you and Bill on the context/content as you and I have discussed it. I am also sending Bill a number of essays on Ramah; these will give him some background and also illustrate by example what has not yet been done.

Our goal will be to create a workable plan for all of us--and, in all likelihood, to begin some of the actual work as well. Bill is bringing his computer for notes.

I look forward to seeing you!

Nessa



NESSA

During the early seventies another commentator, William Novak, the founding editor of *Response Magazine*, noted that his publication was the product of a particularly intense Ramah summer, and that the Havurah movement displayed similar origins. It was this very intensity, generated by "a strong and unembarrassed streak of elitism"²⁵ typical of Ramah, that he missed in later years. He was dismayed at the camp's diminished Hebraic content and especially its retreat from the values of "the Jewish movement": smallness, communality, free and open inquiry, experimentation in religious forms, and involvement in American life, which had characterized Ramah during the sixties, but were no longer in evidence. Both Sklare and Novak, despite their disagreement, decried Ramah's goal of institutional aggrandisement, which they saw as having overtaken the preservation of Judaism for its own sake.

Dear Nessa,

I found this in the material you sent me. I had a fine time yesterday, and another fine time this morning when I heard your kind reaction.

I'll submit two bills (one for expenses), but first let me prepare some material from yesterday.

B.

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Balla Round

FROM: Robin Mencher, 74043,423
TO: Nessa Rapoport, 74671,3370
DATE: 11/15/95 4:59 PM

Re: S. Fox

Hi Nessa: Seymour would like you to be in touch with him when he returns to Israel. He will be in his office on Monday morning. Robin



Thursday November 30, 1995

Dear Seymour:

A quick note to fill you in. What Bill sent me was a rough transcript of his notes, which he and I will work on together to prepare for February. Then the three of us can systematically fill in the missing pieces. We will need to focus particularly on the philosophy and ideas that underlay Ramah, which we did not really address in our first meeting. It would be a great gift to "teach" those influential ideas in this medium, particularly to lay people.

I am holding the week of February 6 for time in Boston, but will see you before that in Jerusalem.

Best,

Nessa



**Council for Initiatives
in
Jewish Education**

Fax Cover Sheet

Date sent: 12/18/95

Time sent:

No. of Pages (incl. cover): 6

To: D. Pelorsky

From: N. Rospoport

Organization:

Phone Number:

Phone Number: 212-532-2360

Fax Number: 608-262-9074

Fax Number: 212-532-2646

COMMENTS:

Dan - I wanted you to see this letter sent to Bill and Seymour re Romah.
It's my base for proceeding - and incorporates my early conversation with you.

Nessa

11/3/95 letter
Also to ADH

TO: Danny, INTERNET:PEKARSKY@mail.soemadison.wisc.edu

Re: Input

Good news on February 8. I'm also wondering about your availability on Feb. 6 and 7, as that is the week Seymour offered to hold for us to do Ramah work. I think your role is critical; is there ANY WAY you can be in Boston on those two days and in New York on the 8th? If not two days, one day? (Do I sound like Avraham bargaining?)

Just got your "kitchen" document and cannot wait to read it. More soon.

Nessa



NESSA RAPOPORT 532-2646

Tuesday 2 PM

Dear Nessa,

A quick note before I begin a long telephone interview. I'll also call you later this afternoon.

But several things have changed since we last spoke. First, knowing something of your work habits (at least in the past) I interpreted your long silence to mean that you might have decided it was just as well to let this project slide...at least for now, and perhaps indefinitely. And when I didn't receive a check for the reimbursement of travel expenses, I was pretty sure this was the case. Besides, when you told me that this document wasn't really good enough to share with our friend, I had to agree. And I can only imagine how awkward things must be when the subject and the benefactor are so close. I've been thinking of this as an interesting experiment that didn't quite work out.

Now all the above may be irrelevant, because two weeks ago I suddenly began work on a very engaging book with a woman whose name nobody would recognize, but who has a terrific story to tell, and who actually lives in the area (just down the road from Paley's parents, as it turns out). I'm deeply engaged in this project, and I expect to be at it for a while. I've agreed to write a proposal, which I hope to do by the end of February, and there is (so they say) significant movie interest. And because it never rains, but pours, I've had three calls in the last three days about a prominent recently-widowed public figure who wants to write a book, and whose identity will be obvious to you. It hadn't occurred to me to tell you about these developments, because I figured there was a good reason for the silence at your end. After all (I thought), why bug Nessa? I'm busy, she's busy, and if this project is best abandoned quietly, so be it.

I don't know where this leaves us, but I'll be calling later today. For all I know, you may even be relieved to hear all this.

Yours,

B.

WILLIAM NOVAK
3 Ashton Avenue
Newton Centre, Mass. 02159
(617) 964-0293

Thursday

Dear Nessa,

Here's the revised piece. In addition to the changes I've let you know about, I took care of the constipated mind phrase → P. 13 with a dose of fiber. I also made some changes in the Brisker section after consulting with no less than three authorities. Turns out to be fairly complicated stuff....

I've never been good at saving receipts, especially those tiny fragments that taxi drivers give you. I know you'll forgive me.

Yours,

A handwritten signature in dark ink, appearing to be 'W. Novak', with a stylized 'R' and a dot.

12/20/95

Sharon Minkin
874-5493 (h)
836-1758 (w)

Nexner

Camps:

In consult w/NZ, we're want to y as a fu to this comm. Unlike past, intell'd pleasure,
this one is action. CUE y on org w/expect in the kind of things y heard st to refer
w/land u only to begin, but we want to start a relat to fill in the meaning inst, hear y
w/ear, help y in yr wk; and by talk to discuss that Natz outlined in the talk
bec a reality - an educ-based Jewish life. We will be calling you. In consult w/NZ
we selected a no. of people to start a comm w/20 to 30 to 40 wkend.

A month. In next month I will call you. Interviews; hearing ab them. Keep careful
notes. Connect to people. Took it. Send information.

Joe R sent me an email, bible on his - not one in Jewish.

Info gathering.

N. wants to talk to AJ, doesn't want to do it himself.

Who get things done in a bullying way.

I identify session didn't draw to biggest.

He has given me the 'do it' subjects.

Need more Torah in the conference.

Intro me to the CUE.

Heard CUE met at conf. Now let me tell y what we're trying to do. We may feel, but run.

FIRST DRAFT (12/95)

Guided by Vision: Camp Ramah and the Dream of Jewish Transformation

① Why is it important for an institution to have a distinct vision?

There is no successful "neutral" education. Education that is *pareve*, that is not guided by a vision, is unlikely to work.

If we did not already know this about Jewish institutions, we have learned it from studies of the various attempts to reform American education during the 1980s. Marshall Smith, the current Undersecretary of Education and former Dean of Harvard's School of Education [CHK], wrote a paper analyzing school reform efforts. His conclusion? Despite an enormous amount of legislation [Give figure: 1000 pieces of legislation] and billions of public and private dollars, very little actually improved--except in a few schools and institutions that had a clear, genuine vision.

Stanford

SVZ memo - article
by SF

You can read the same story in Sarah Livingston Lightfoot's [SP] book, The Good High School. The handful of successful schools she describes had an identifiable vision. [Add one elaborating sentence.] Each had a vision. That vision, internalized & attempted to realize it, character. headmaster & staff

② We don't need to confine ourselves to contemporary institutions. The University of Chicago during the [first name?] Hutchins era was such a model. Over the years, Chicago has produced more Nobel Prize winners and university presidents than any other institution. Why? Anyone who was a student there, as I was, knows it was a special place. You couldn't help being affected by its unique excitement: We believed we were going to solve the world's problems. [Give concrete example of how this enthusiasm was embodied in an educational idea.]

Robert Maynard

① { On the other hand, David Cohen's book, *The Shopping Mall High School*, says that contemporary American high schools are the academic equivalent of shopping malls: Virtually everything is available as a course offering. The result is an institution that--in trying to be everything to everyone--stands for nothing.

[Describe the perplexity of so many years of studying education with so little understanding of how to achieve success, either by building something new or by transforming what exists.]

③ Are there models of Jewish educational institutions guided by a vision?

In the Jewish world, we have had many. The great yeshivot of Lithuania... [Elaborate on their vision and the "product" that represented it]. The pre-state Zionist youth movements are a very different example, but they, too,... [Describe their educational philosophy, vision, and outcome.]

"People will turn the world upside down by virtue of a dream."].

(4) Jewish contribution to general education

I believe that the Jews have a very significant contribution to make to education. If, in grappling with the issue of educational vision and practice we can inform general education, that would enrich everyone. [Why do you believe this? What is there intrinsic to Judaism that would make you say this? Name a number of attributes, and end in James Coleman story. For example: "For one thing, Jews really believe in education. We don't just pay lip service to the idea, or even see it as utilitarian to becoming a successful professional..." When the great sociologist of education, James Coleman, visited [The School for Educational Leadership? The Mandel Institute?], he said: "What's amazing about you people [What did he mean by this? Jews? Israelis? Mandel Institute educators?] is your optimism. The other educators I talk to are so depressed, but you really believe in this!"]

When I hear people blame [What? Assimilation? List other factors.] for Jewish children's failure to learn and love Judaism, I think: Just as doctors affirm the Hippocratic Oath that states that we must refuse to accept failure [Isn't it: "First do no harm."?], educators must affirm that there is always a way to reach the hearts and minds of children--and adults. [Story about Hebrew University: Maidmonides oath?]

Intro

What can we learn from Camp Ramah that can illuminate contemporary efforts to transform Jewish life in North America?

Most of us have been part of educational experiences--whether schools, camps, adult education, or others--that have touched our souls, perhaps even changed our lives. And if we haven't, we dream about such institutions for ourselves or our children. But unless you're involved in actually creating or changing such an institution, it is not always possible to know how a vibrant, transforming educational experience comes to be.

Camp Ramah is one model available to us that can be a lens to look at what it takes to create such an experience. This camp did not just happen. There was a big dream, an ideal, of what could be accomplished by a camp. There were big questions: What kind of Jews were meant to come out of Ramah? What profound and exciting philosophical ideas were "translated" into the daily life of the camp? How did the camp attempt to address some of the anxieties and convictions of American Jews?

One of the most pressing questions engaging us forty-five [?] years ago has not gone away: Can you create committed Jews who are part of a serious Jewish sub-culture that is not separatist but rather as involved in the life of America as it is involved in a rich Jewish life? Some of the challenges remain the same: How can a Jewish education (in this case, in the setting of a camp) work for people who were not brought up within the basics of the tradition? How can some of the most important and meaningful Jewish ideas be transmitted to children not in the form of a lecture but in a living, breathing experience and experiment? [Give example: "What would it

hold { mean to have Shabbat at Camp Ramah modeled on Abraham Joshua Heschel's idea of Shabbat--explain time vs. space? [Explain that idea further. What would it mean about what the kids wear, how they pray, whether or not they play sports or swim: Give more precise and interesting examples than these. Now give an alternative possibility and how that idea of Shabbat would have resulted in x, y and z at camp: "Had we decided..... then...]

Intro) Again, although the example we're speaking about is a camp, this approach would be true of a synagogue, a JCC, a family education program or an Israel experience program--or even, perhaps, of an entire Jewish community. In each case, you would have be able to answer these questions: What kind of Jew is meant to graduate from this program or to be cultivated by this institution? What is our vision of ourselves as American Jews, and how is that vision represented in everything that goes on in this institution--from activities to layout to the way the support staff might also be agents of the vision?

Intro) My own approach to Jewish ^{life} education is the analogy of a big cafeteria. Some people will be attracted to religion, while others are spiritually tone-deaf. Some will be attracted to the cognitive--for example, studying Maimonides. Others will be touched by Jewish music or by Jewish life within the family. how different from shopping mall?

Intro) Camp Ramah came out of the belief that you have to touch people on all levels--the intellectual, the emotional, the spiritual, and the artistic. I have come to think that Mordechai Kaplan will turn out to be more significant than we realized, because he saw Judaism as a religious civilization. We need to cast a wide net. Michael Steinhardt gave me a good phrase: He said we're going to have to deal with "post-materialist Jews." Some people can be satisfied by their material lives, but others are looking beyond, for meaning. They want to know what our tradition is about. They want somebody to take that tradition and present it in contemporary terms so that it speaks to people.

We need to keep building places where geniuses like Heschel and Kaplan can flourish and enrich our lives.

5) What was the vision of Ramah? (why a camp?)

New institutions are founded to solve problems. Ramah was a response to problems that Jewish education confronted in the 1940s and 1950s--problems we still face. First, most Jewish children are not exposed to meaningful Jewish experiences in their formative years. Second, most Jewish families do not significantly contribute to the Jewish education of their children. And third, most North American Jews live in an environment that does not support the values of Judaism. [This feels harsh for today's reader. Perhaps put in the past tense? The people I know today who send their kids to Ramah are quite committed; otherwise, their kids are in tennis camp, wilderness camp, etc.]

In an era when most Jews were busy trying to become Americans, the Jewish home was either negative or neutral. Our response was to create a subculture, an enclave, a new opportunity to accomplish what the family and the community were no longer doing.

The problems of Jewish life require the establishment of new institutions. The founders of Ramah made a basic decision. Faced with their commitment to [revive contemporary Jewish life? What?], they could invest their energy in day schools or in summer camping. At the beginning, it could have gone either way. But ultimately they chose camping, because the issues that had to be addressed could not be handled by a school--even by a day school.

but should
schools be
thinking in the
direction of
camps?

A school is not designed to address a child's emotional incubation into Jewish life. There's a Talmudic phrase: *girsu di-yankuta rishit* [CHK]--that what really counts is the learning of an infant. There was a thesis that if you didn't know it all by age nine--Chumash, Mifarshim, Talmud--forget it: You're written off. Well, those of us involved in Camp Ramah didn't believe that.

The Ramah challenge was: Could we create a setting where kids and staff could develop Jewish values and live them out? [Aren't Jewish schools these days trying to be "more like camp"? Does the distinction you describe between the two options still hold?]

What we had in those days was Indian camps as one model and Interlochen [SP?] and the science camps as another. We wanted to touch every part of the human psyche, and yet the cognitive plays an important role. [Explain.]

⑥ What were the great educational and Jewish ideas infusing Ramah's vision?

What was radical about Ramah was that the philosophers were the leadership of the Camp Ramah. [Elaborate: Talk about psychology, theories of human growth, spirituality in education. Ask the questions: What is the nature of knowledge? Of community? These questions remain central in deciding how to run a Jewish school, for example. What does a lay person reading this essay need to know about Schwab, Tyler on Dewey, Bettelheim's school, Sheffler, and Cremin [sp.?], as their ideas shaped Ramah? Jewish ideas: Heschel: 'ben adam l'havero'--that a person is not a spoke in a machine, but someone taken seriously. How about the integration of the two spheres? From Dewey: The inseparability of Jews and social problems.]

- pedagogy
- place of experience
in learning
else on ways that
Dewey's ideas influ.
+ Camp's educ. philos.

How were those ideas explored in their application to the concrete setting of a summer camp?

[Talk about the Melton Faculty Seminar, which explored such questions as: What is the ideal product of Camp Ramah? What themes do we want these kids to internalize? Describe the participants in terms of the ideas and points of view they brought to the table: G. Cohen, S.

Leiter, Y. Muffs, N. Sarna, F. Rothschild. And describe the process: The seminar ran for four years, once or twice a month. What years? Was it concurrent with Ramah as an institution already up and running? If yes, how did what you decided get "translated" into a living setting?]

How did that vision get "translated" into the activities of camp?

No area in camp, from the most important to the seemingly trivial, was unaffected by these ideas. I will talk about how prayer and study were shaped by philosophy--which you would expect. But let's begin with an unexpected area: sports.

["Again, we start with a question: 'How do teach a kid to play basketball as a Jew?'" Talk about issues of competition, and "you can't win at any price."]

I once asked Sir Isaiah Berlin to name the greatest young philosopher in the world. He mentioned a name that gave me a shock of pleasure. This man had first studied philosophy as a child at Camp Ramah. Equally important, he learned philosophy in action. This child had no motor coordination, but at Ramah it was a principle that all campers could participate, even a kid who was terrible at sports. And so the counselors taught him how to play baseball. Joe Lukinsky [who was then...ID] would say: "Just put him in right field."

This story took place at the end of a big game. The final batter hit an easy pop to right field, and there was this kid in right field. Of course, he dropped the ball. I was sitting with Joe, who was ready to run on the field to save this boy from his teammates; he was sure they would kill him. I grabbed Joe's hand and said: "We're not going to move." Well, the team ran up to this kid, and they were furious. But in the end they couldn't hit him. [They had internalized the idea that....]

That camper grew up to become the great philosopher, but he never forgot the incident. He still talks about Camp Ramah's importance to him.

Let me give you another example. We had a principle about human relations, about how people should treat each other. [Give proof text.] There was a ritual among adolescent girls called a "bull session." Under the guise of improving your friends, kids sat in a circle, usually at night, for hours. Everybody was supposed to tell the other what was wrong with her, under the rubric of self-improvement. But the session always ended up with scapegoats and tears.

When this practice became a problem at camp, we decided to make it illegal--like eating *treif*. But if we had simply outlawed it, the kids would have kept going after the counselors left the bunk.

I consulted Bruno Bettelheim about [What? Cruelty among children?] Bettelheim told me that these kinds of groups are led by bullies. He said they can be a symptom of other issues: a group disliking its counselor; a counselor not coping; certain intergroup tensions.

And so, when I was a camp director, I established a rule: If bull sessions were going on, I had to be called in. In one instance, I came into a cabin with some very smart operators. "We don't understand what the problem is," these girls told me. "We just want to help each other."

I said: "Okay, but I want to participate." Nervously, they agreed. I started listening to what was going on, and soon I interrupted. "This is fine," I said, "but Ramah is a Jewish place, and one thing you can't do as a Jew is embarrass other people. I buy your goal, but I don't like your method. What if we studied a text together that spoke about how we ought to behave to each other--and then each of you did your evaluation privately? [Did you mean one-on-one, or within oneself?]

Here the healthy girls prevailed over the sadistic ones. We studied the sixth chapter of *Avot*, the mishnah on "What is an ideal person?," and discussed what it meant to be a good friend. We took each item [meaning?] in turn--and met every night for four weeks! That's what I was doing as a camp director.

(11c) At Ramah, everything mattered. One summer, we had a thirteen-year-old boy at camp who used to wet his bed. Every night at 11:45, Joe Lukinsky and Burt Cohen [ID] used to run out of the staff meetings to make sure this kid got to the bathroom. When they were too late, they'd wake him up and change his sheets before the other kids woke up in the morning. Again, the driving force was the religious concept of *ha-malbin et pnei chaveiro b'rabim*--that you don't embarrass a person in front of others.

We took essential Jewish principles and tried to apply them in the daily lives of how kids behaved to each other--and how we behaved toward them. The majority of the mitzvot are those ben adam l'havero? [Translate and check!] X at the Seminary used to say: "Yes, kashrut is important, but what makes you think that what goes into your mouth is any more important than what comes out?"

[Then add one paragraph of nimshal about a school.]

(Fourth stage) (People/personnel)

(12) **One of the most critical components of a successful educational institution is the staff. How was the vision of Ramah translated into decisions about staff?**

In the utter madness of Ramah, we had three full-time staffs: counselors, specialists, and teachers. And we usually did not allow people to cross lines. There were no double roles, because we believed... [What was the underlying principle here?] Today, I'm not sure we were right. [Please elaborate!]

The purpose of the specialist was to get you, the camper, to stretch yourself as far as you could. The best specialist was someone who pushed you--and that sometimes led to serious problems. Whether you're talking about sports, singing, acting, art, or music, competition and striving for

excellence can be a tough business. [Where did you get your ideas underlying this role? Give one specific example: You suggested music.]

Then there was another kind of role, one of creative receptivity. For example, the Ramah librarian was supposed to do: Nothing. That is, the librarian's job was simply to sit there and be available to you, the camper. When you came in, curious about something, he would help you. We got this idea from the kibbutz movement, from a book called *Edah Mechanechet*. That book described the way, ideally, the kibbutz teacher would continue the morning's conversation with you from class into the afternoon [Informally? Where?]

Similarly, the camp teacher [Do you mean librarian?] was supposed to continue the discussion you began in class [When? Where?]

Teachers, too, could be tough, because they would force you to grapple with the text and stretch your mind. Unlike class at school, where the teacher is required to cover a certain amount of material, class at camp provided the luxury of extended exploration and discussion. In camp, the discussion was everything. Coverage didn't matter; if you never finished the first *pasuk*, that was legitimate. Depth, until you were satisfied, is what counted. [State what is obvious to you but may not be to readers: That at Ramah kids went to classes every day and studied serious text. (Was this an innovation? Also: From where did you get your image of the ideal teacher at camp?]

In the midst of all this stress and competition [I'm confused about your use of this term, which I thought had been banished from Ramah. Or do you mean competition with oneself?], the counselor was supposed to create a home haven to help you put it together. [Talk here about Bettelheim and the bunk: its architecture; the idea that everything was unpacked before the kid arrived, as if he were coming into his/her own home; etc.; the role of the counselor in the kid's life; etc.]

[Talk about training, for all roles in camp and over time throughout the year. Discuss Ramah's commitment to personnel and leadership; investment in Mador; etc.]

What about the translation of Jewish ideas into the overtly Jewish content areas of camp? (The tension between *halachah* and education)

[Treat here: Decisions about tefila (*birkat hamazon*: "Should *minchah* be optional?" "Ramah was characterized by a generosity of spirit on all sides." (S. Rosenthal--*tinok shenishba*: Rambam; Y. Muffs.) And about study. (A learning community. "What you study in the morning you have to act out in the afternoon." "Dishwashers were Harvard kids who couldn't get into Ramah because they didn't know enough Hebrew.") Two others we thought were important: Shabbat (spirit=white clothes; *halachah*=electricity--an educational decision is not a compromise; it's a different entity). And Hebrew.]

In contrast to systems where an authority dictates and you follow, in the Jewish system of law you can't survive day to day without applying principles to practice. And sometimes you have conflicting principles--such as the conflict between *hocheach tochiach* and *hamalbin*. These are principles in genuine tension, and you aren't meant to be running to a rabbi except for extreme situations. Rather, in Judaism you have to learn how to sort through principles and apply them--and that's a very different cognitive assignment from what schools customarily do.

20.10.17, sch vs
Camp

A Talmudic education is supposed to be a dialectic of applying principles to cases. The student is meant to learn the technique in order to become spiritually mature. [Bring this back to the *nimshal* of Ramah.]

⑬ **What role did lay people play in formulating [if any?] and implementing the vision of Ramah?**

[We have some notes on this but need more. You have said: "This success story was enormously expensive, and not just in dollars. It took a very unusual coalition of lay and professionals, scholars and rabbis--a lot of alliances against opposition. And some lay leaders led the educational charge and understood Ramah more deeply than some professionals."]]

⑮ **What was the relationship between vision and budget/business?**

It was critical that the leader of the camp was an educator, rather than a businessman. Although the camps were handling fairly large sums of money, the leadership had to be educationally based. The leader could hire a business manager, but the decisions had to be made on the level of educational principle. The rest of the world was run the opposite way, but the Seminary stood firm. There was no way that our principles were going to be bent to economic viability. Of course, we were able to succeed because of the remarkable vision and commitment of the lay board, etc.

⑮ B **What problems resulted from the success of Ramah?**

[Talk here about both successes and failures. From my editorial letter:

Successes: What worked, and how did you know? How did the camp evolve its ideas as it saw them played out from summer to summer? I am also interested in: a. Unanticipated successful outcomes, such as the kind of friendships that were forged at Ramah; aliyah, and others I may not know about. Influence of Ramah on those philosophers' and scholars' ideas about education and Judaism. b. Unanticipated problems, and how they were or were not solved. c. Influence of Ramah on other institutions. d. What kind of Jews *did* come out of Ramah--and what role did they go on to play as Jews in American life?

12.11.17

Failures: a. Year-round program: You said that the idea of Ramah was not as a summer camp, but as a launch of a year-round experience (winterized camps). LTF should have been all year. Also, the role of home family of camper and tensions with home and synagogue after camp (failure to link Ramah to a meaningful year-long educational experience for campers and families). b. Hebrew: ("It didn't have to fail.") c. Evaluation: ("Not in fashion; also, camps were run by doers, rather than by thinkers." d. Battles: (How to resolve inevitable conflicts (with the RA and others). Finding a solution to pluralism.)

- In what ways has R been successful - and how do we know?
- ie what are the bases for believing that R has succeeded?
- what kinds of eval. processes were built into camp life?
- What stud. of gods, w/ what results?

- Ideal relat. bet camp/syn/home?
- how did y hope/expect camp to affect families, syn, Am-J life?
- given the harsh assess. of the commun, wh. wd approp. stff be recruited?



- role of lay people
- partnership: lay/prof
- barriers bet?
- 2 notion of phil-sovereignty?

Bibliography

5. points for M. Paley; M. Steinhilber

**Council for Initiatives
in
Jewish Education**

Fax Cover Sheet

Date sent: 1/11/96

Time sent: 1:45

No. of Pages (incl. cover): two

To: Seymour Fox

From: Nessa Rapoport

Organization:

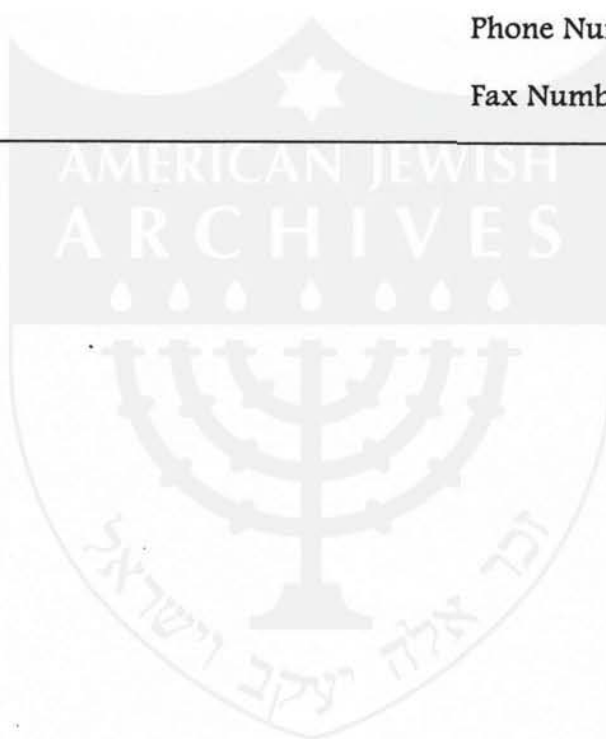
Phone Number:

Phone Number: 212-532-2360

Fax Number:

Fax Number: 212-532-2646

COMMENTS:



Jan. 11, 1996

Dear Seymour:

This is to confirm that Bill Novak will be available to work with us on Feb. 6 and Feb. 7 at the Charles. We have agreed that we should work full days, with a mid-day break, to make real progress on the piece.

"Pre-planning" steps:

You need to talk to me by Friday Jan. 19 in order to give me your notes. Please schedule the call; if you're going to call me at 6:30 am my time, for example, I'll need to bring home my file the previous day, etc.

Then, I need to revise this "planning draft" a second time, in time for Bill and you to read and annotate in advance of Feb. 6.

Bill's work life has heated up considerably since our meeting. For us to get the best from him at the least expense, we must do this preparatory work--with a minimum of logistical agita for the sake of Nessa Rapoport's mental health.

Please fax or call me re the phone call. I am available at 6:30 am any morning within the next week.

Yours in vision,

Nessa

Nessa

TO: Barry, 73321,1221
Danny, INTERNET:PEKARSKY@mail.soemadison.wisc.edu

Re: Ramah

Please get me your points about the Ramah piece by next Monday. I have to revise the document in time for my Feb. 6 meeting with Bill and Seymour. (I've asked Seymour for his own notes but I'm not optimistic. All the more important to get yours.)

Nessa



FOR: Seymour Fox
FROM: Nessa Rapoport



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for
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Jan. 24, 1996

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I now need final confirmation that we will be working together on the Ramah piece in Boston from the morning of Feb. 6 through that day; and from the morning of Feb. 7 through that day. Please fax me immediately upon receipt of this fax so that I can ask Bill Novak to hold that time, and so that I can keep my own schedule clear. (Remember, too, that you kindly volunteered that your office would reserve the Charles for me on the night of the 6th.)

Thanks.

Nessa

Nessa



Executive Director
Alan Hoffmann

FROM: INTERNET:sfox@vms.huji.ac.il, INTERNET:sfox@vms.huji.ac.il
TO: Nessa Rapoport, 74671,3370
DATE: 1/25/96 4:42 AM

Re: Call to Seymour Fox

Sender: sfox@vms.huji.ac.il
Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by dub-img-5.compuserve.com (8.6.10/5.950515)
id EAA18189; Thu, 25 Jan 1996 04:33:41 -0500
From: <sfox@vms.huji.ac.il>
Message-Id: <199601250933.EAA18189@dub-img-5.compuserve.com>
Received: by HUJIVMS (HUyMail-V7b); Thu, 25 Jan 96 11:33:54 +0200
Received: by HUJIVMS via SMTP(128.139.9.90) (HUyMail-V7b);
Thu, 25 Jan 96 11:18:33 +0200
Date: Thu, 25 Jan 96 11:18 +0200
MIME-Version: 1.0
Content-Type: text/plain
Content-Transfer-Encoding: 7bit
Subject: Call to Seymour Fox
To: <74671.3370@compuserve.com>
X-Mailer: SPRY Mail Version: 04.00.06.17

Dear Nessa,

Hope you are keeping well.

Could you please let me know when it would be convenient for Prof. Fox to call you on Sunday.

By the way, this is your reservation number at the Charles Hotel for the night of the 6th - #9285. Charles Hotel address: Harvard Square, 1 Bennet Street, Cambridge, Tel: 617-864-1200 - Fax: 617-864-5715.

Best regards.

Suzannah

532-2646 Nessa Rapoport

Tuesday afternoon

Dear Nessa,

I received your message that we're still on, and I'm holding next Tuesday and Wednesday for our meetings. I assume that you don't yet know the exact schedule, so until I hear further I'll keep both days and evenings open. And you'll let me know the place, and so on.

I haven't yet read the book you sent, but I'll do that before our meeting.

Lately I've been very busy trying to become employed, and I finally succeeded. Last Friday the heart-lady book project went to auction, and no less than three different publishers came up with terrific offers. We decided to go with Little, Brown, where my old friend Bill Phillips will be the editor. And we're hoping for a movie sale in the next 48 hours.

7 1/2 yrs; 2 lungs
heart transplant
personality of the donor

I met Mrs. Rabin on Thursday, and had been honest all along with her agent about my possible unavailability -- depending on how the auction turned out. Fortunately, I had the luxury of saying no to her project.

On another matter: There's been an unhappy development that some folks in your office may want to know about. Naomi Fein, Leonard Fein's 30-year-old daughter, died suddenly yesterday of heart failure. She was a member of our minyan, and although she had lived with a pacemaker, this is terribly unexpected, and extremely sad. Her husband, David Chodiker(?) is from London, Ontario, and they have a baby girl.

Yours,

134 Beach St.
Boston 02111

R. —

in Israel w/ Seymour 1/96 - Rosh Hashana

Probability of the ideas that drove

J-G & how they spoke to each other

I came to the seminar of Hutchins, who introd me to Finkel

(Great Ideas of 1 W; of Judaism)

long - person

ideas

in the track

what does he do? - doesn't sing

type / transcription

didn't sound as good as I want it to sound

Charles -

Ch Seymour ~~At~~ Sun. night after 8:30



Bill N. 7/24/95 W/ Bill Nawak.

Bill said: I wd enjoy going & interview him exhaustively
every day - wd have to include a personal dimension
less int. in writing it up

Assuming

if he wants a personal memoir w/ a serious intellect component

Serious academic schule for his resume, v.

A month at work

A grant?

Structure - What's missing for TRE?

Seymour
265-0060

scope
structure

aug.

date in yr.

writer/voice

AMERICAN JEWISH
ARCHIVES
2 hrs.

install journal
by times