.MS-831: Jack, Joseph and Morton Mandel Foundation Records, 1980–2008.

Series C: Council for Initiatives in Jewish Education (CIJE). 1988–2003. Subseries 5: Communication, Publications, and Research Papers, 1991–2003.

Box Folder 42 3

Fox, Seymour, and William Novak. Vision at the Heart. Planning and drafts, June 1996-December 1996.

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

Messy

532-2646

1

Friday afternoon from Novak

Dear Nessa,

Believe me, the <u>last</u> thing I want is to make this project more complicated. But given our man's emphasis on Bettelheim, a controversial figure and the subject of a major new biography, he might want to say <u>something</u> about B's alleged darker side. For a fine synopsis of the major issues, see the current (June 20) issue of The New York Review.

Best,

FROM: INTERNET:ANNETTE@vms.huji.ac.il, INTERNET:ANNETTE@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

CC: (unknown), INTERNET:ANNETTE@COMPUSERVE.COM

DATE: 6/29/96 5:22 PM

Re: Re: Ramah piece

Sender: annette@vms.huji.ac.il

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id RAA21494; Sat, 29 Jun 1996 17:20:54 -0400

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Date: Sun, 30 Jun 96 0:17 +0200

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From: <ANNETTE@vms.huji.ac.il>
To: 74671.3370@CompuServe.COM

Cc: annette@compuserve.com

MIME-version: 1.0

Content-type: Text/plain; charset=US-ASCII

Content-Transfer-Encoding: 7BIT

Subject: Re: Ramah piece

Nessa,

I was delighted with your message and dearly look forward to reading the piece. Also to seeing you very soon. Perhaps when you are here we could take some time to talk, about publication and distribution, but not only about those.

Have a safe flight over,

Annette

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

Tuesday

Dear Nessa,

I think it's even better now. But if you want to be EXTRA careful, feel free to read it and suggest extra last-minute corrections.

BUT IF YOU DO, please be aware that Claire will be here most of Wednesday, and that I'll have to get it out by Fedex between 5 and 6 Wed. So that would entail a brief conversation and a fax from you outlining specific changes....

On the other hand, you might just want to tuck this away and not open it until you get to Israel. Why look for problems?

In any case, have a wonderful trip!

Yours

Monday July 1, 1996

Dear Bill:

After writing up and reviewing all my notes against your text over the last five hours, I feel even more vindicated than I did before about my decision to ask you to do this. You have captured virtually everything, in an effortless style that doesn't show the seams. I am very impressed.

These notes are minor details to be added. (And if they distort the meaning or are repetitions I didn't catch, then omit.)

I've also transcribed more detail about the end of the piece, which, as I've indicated, is for your review and judgment.

Looking forward to talking to you tomorrow. We're really there.

Messo

Nessa

memo: 8 pp.

Ramah: Notes from Transcripts (4/30/96-7/1/96)

Introduction: Without vision, how would you know what to do? What would guide your educational practice?

There has been no Jewish movement of reform that wasn't guided by a great vision. If education is not going to affect society, it's very limited. A great Jewish vision contains: vision for the person; for the family; for Jewish society and for larger society (the relationship of Jews in/to the world).

You could see Jewish history through the eyes of the various educational ideals that have been held. What are the shaping forces of that society?

Shopping mall high school: Everyone gets everything in small doses. Everything has the same ranking.

Dewey's vision: Add/adapt a couple of lines from Seymour's writing, since Dewey was a pivotal figure: From Seymour's writing: "For John Dewey...the world we live in is a flux created by the effects of living things constantly attempting to modify themselves and their environment. Every effort at change instigated by a need leadds to changes, and so on ad infinitum. The only way for a person to approach such a world is by rational efforts at perceiving problems and inventing solutions--the method of inquiry, or, in more popular terms, the 'scientific method.' Dewey saw man therefore as primarily an inquiring animal; one who felt needs as do all living things, but also one who sought to anticipate and identify his needs; one who sought to invent and develop an armoury or variety of means for their solution."

Brisk: P. 6, after "to miss a great deal." Add: "As they saw it, the classical texts were a coherent system. If you skipped..."

Change THE FOUNDING OF RAMAH (p. 6) to THE VISION OF RAMAH: Add, before para. beginning "Even the best school..." We wanted to create an educational setting where young people would be able to discover their Judaism and learn how to live it in their daily lives. The result would be Jews deeply committed to their tradition and actively involved in American society.

P. 8: Add, after first para., "potential for excellence": New para.: There was an emphasis on ethics and caring--but also on growth. There was pressure for the individual camper to push him/herself. It was not a laid-back place. The phrase "not living up to his potential" was commonly heard. This caused disequilibrium in the lives of the kids.

Add at the end of second para., after "Jewish values": We really believed we were going to turn the world upside down.

Finkelstein: P. 9: Add, after line 8, after "you do": America is based on a conception of human dignity. In our tradition, we also have a conception of human dignity. It is outlined..."

Add, after line 12, "response": Americans are sensitive to the Bible: Our interpretation of the Bible should enter the discussion.

Lieberman: Add, after first line on him: He believed in critical study of the text in light of the society when the text was created. Then: new para.: "When Ramah first began..."

P. 10, fourth line from the bottom, after "This Melton-sponsored material on Genesis": The book showed that the text has an enormous ethical/religious message--whether or not it's divine in origin.

Heschel: P. 12, middle of the page, after "three-day weekend": Add: Can you imagine changing Rosh Hashanah to coincide with a long weekend?

After "self-improvement": Add: But not in a vacuum. Heschel marched with Martin Luther King out of his religious tradition. He believed that the deepest ideas in Judaism speak to immediate, realistic situations.

P. 13: Add new heading before the last two line: IDEAS INTO ACTION: THE MELTON FACULTY SEMINAR This will need more development, since it's confusing to you and to me! After the words "still in use today," add: There was a living dialogue between these scholars' ideas and their application at Ramah. A professor at the Seminary might teach a great course, and by the next summer, his students were teaching it at Ramah to the staff--and to the kids. Shalom Spiegel's brilliant lectures on Jeremiah turned up at Ramah.

The Melton Faculty Seminar was always asking: What is the relevance of great Jewish ideas to nine-year-olds? Some of the scholars actually taught at Ramah, because it was a place where you could get excited about ideas and integrate them into life. It was taboo to think of them separately.

Mea culpa: Reinstate the title on p. 14 as: IDEAS IN CREATIVE TENSION.

P. 15, after last line of second last para., "all part of the picture." Add: Mitzvah, by the way, was the area of greatest innovation. Ramah was a place where you could play out Jewish practice in a total society, where you could live out a vibrant, alive <u>halakhah</u>.

[Bill: I remain very confused about the distinction between the two that follow, who attended which, how often each met, etc. I think these notes aren't accurate. Schwab and Cremin may have participated in the Faculty Seminar, as well? Instead?]

The Melton Faculty Seminar: Assignment: What are the motifs that you would want a child to internalize at Ramah? Schwab and Tyler were members; it met 4X/year.

The Melton Academic Advisory Board: On p. 16, add: We were determined to have the worlds of general and Jewish education "interpenetrate." These people represented the smartest, most creative minds. We were thinking very big.

[Bill: What happened to these guys?!]

Fritz Redl: The Aggressive Child. Psychoanalyst. Thought Ramah was "the greatest amateur experiment in education."

Goodwin Watson: Social psychologist.

More on: Ralph Tyler: P. 16: Dean of Social Sciences at Chicago. Head of Center for Advanced Study of Behavioral Science in Palo Alto. Great man of curriculum and evaluation.

Lawrence (sp.?) Cremin: Great historian of education. Later president of Teachers College. Close to the Seminary. He believed that people are educated in an ecology, not just in an institution. Society, media: All have an impact. His definition of education: The transmission of culture across generations. Pushed us toward a historical perspective. "Piety": Biblical influence on American education. Got us to ask questions like: How would you derive a theory of education out of Jewish sources to be competitive in Western society? [The idea that we could compete with the Whiteheads, Deweys, Montessoris, etc.]

John Dewey was a great influence on Cremin, Tyler, Schwab.

- P. 16, third para, second sentence: Change to: They were all intrigued by the ambitiousness of the project [not "product"!] and delighted to be part of it. They were also impressed by how serious we were about training.
- P. 16, fourth para. Start a new para. with "What we offered these people, [add:] as we did the scholars of Judaism, was a laboratory..."
- P. 19: After "in view of these principles," in the middle of the page, add: And then you ask them to stretch: If I acquired these new principles, what would my practice be like?

[Bill: then I have this, in response to my question: How did he get them?]

Seymour said to Tyler: Help me recruit the academic board of the Melton Center. Tyler called up everybody.

They brought in:

Kimbell Romney.

Cremin.

Nevitt Sanford: Professions from a psychological standpoint.

Bettelheim.

(Seymour did his Ph.D. under Schwab and Bettelheim.)

I think this material belongs with the second full para. on p. 21: The board met 2 days/month from 1952 to 1966. Its contribution: A discussion of how to move texts into the minds of kids; thinking about the power of texts for educating young people. Rooted in the University of Chicago's emphasis on teaching with original texts, rather than summaries in textbooks.

P. 22: Begin new para, with your sentence in second para.: "Obviously, the leap from the theoretical...is a big one. Add: How do you fill the gap between text and its incorporation into behavior? How do you move from mastering an idea to living it?

[New para.] You can articulate the process in five distinct stages:

The first stage is philosophy. [Add:] What is your conception of Judaism, of Jewish society?

The second stage is philosophy of education: [Add:] What are the ideas about education within this conception?

[Bill: From this point, I have simply culled the best of my notes without checking your text to see if they're in, not, or worth it! Because I think that the lay people issue and the future/ending/lessons learned are very important, I wanted to get down what I had on paper. You can select what, if anything, contributes to the cause: Let's talk about it tomorrow. Some of it, I know, is too blunt for an audience of lay leaders.]

Lay people:

"You're contributing money, but we're contributing our lives!"

On attitude to lay people: "If a kid throws spitballs in class, we call it an educational challenge. But if a lay person says something stupid, we say he's an idiot. Why?" Today the relationship between lay and professional is adversarial, but why should it be that way? The professionals say: Why should the lay people have any input? They can't read chumash and Rashi. And the lay people say: If he was successful, he'd be in my business. He's a shlepper.

In light of lay people's lack of knowledge about educational theory, what would a genuine partnership look like? Answer: Schwab, who asked: How can a democracy avoid the problem of the specialists running it? He said: An enlightened populace. If you could get experts to disclose their basic assumptions and how they move from principles to policy; present competing positions; and then, Schwab believed, the uninformed person is then no less competent than the expert to choose.

The question is: Who are the key lay leaders who, if informed, could change the world? What are the criteria for choosing them?

On the partnership:

Enobling of lay people/rabbis/educators/scholars: What do you need?

- 1. A dialogue with living thinkers: Without a burning, central idea, forget it.
- 2. Unusual leaders: teachers and administrators.
- 3. A concern with what the practice and culture of the institution will be that's different?
- 4. A group of committed lay people who have internalized the vision, who are partners to the idea, who can help navigate through society, the real world.

To the extent that you can get great intellects, exciting educators, and parents involved, you have the dynamic partnership you need.

There should be mutual education going on.

Today: Are there new questions, if you were beginning again today?

Most people think only once in their lifetimes. Everyone has a "substantive structure": Every researcher looks at a problem through his/her own glasses. Most people don't change their substantive structures. And yet the times demand different things:

The questions may be the same (How can you live a rich Jewish life and live in the world?) But the times demand different formulations. The clients are different today: Parents, kids, rabbis, policy makers.

History: Sam Melton was a freak as one person who could move a community. Who did we have? Melton, Lowin, Leyton Rosenthal (key to JESNA). That was a mezuman, not a minyan.

Today, younger people have a lot to say. So do women. They will not accept things by fiat from professionals. Some lay people are very knowledgeable.

Content issues are different. When the Melton Center was created, the key question was for non-fundamentalist Jews (Conservative): Why does the tradition (Bible, Talmud) have a claim on us if we're not sure it's divine?

That's no longer the main question. Today it's: With the world at my reach and Judaism just another "ism," why should I choose it? Why not just marry this lovely person? That's the great challenge. And we have to answer quickly; you get one shot with a teenager, a parent. How are you going to capture their attention in the three minutes everyone has? Then, how do you keep a person in for a year? There have to be staggered rewards: You need a long, mid- and short-term plan. No society can hold out only for the long-term plan, without seeing any rewards from the work. Quick rewards buy more time.

On the other hand, you have major assets today: So many academics see Jewish education as important. Jewish studies at the university level is one of the big success stories in American Jewish education.

Potential today to do something you couldn't do then. Research can be a higher priority; you

could demonstrate that research can make a concrete difference.

You have younger Jews in general education who want to contribute to Jewish education.

Need a way to capture the Jewish mind and heart that is different from the desire to succeed in work and make a lot of money.

You have Jewish leaders publicly declaring that Jewish education is a priority.

On leadership/leadership training: Hutchins, when president of the University of Chicago, said: The administrator has to be a philosopher. He/she has to lead the constituency in a constant search for the purposes of the institution. Then he/she has to be a watchdog to be sure that all parties are making decision toward those ends.

Failures of Ramah: The kids couldn't return to their synagogue service, because, they said, "It's not Jewish."

Hebrew: Add, somewhere: Could have taught in the winter, with a curriculum at home; and in summer, with a curriculum at camp. Sent them to Israel. There should have been a graded program. We quit too early. We should have at least failed seriously.

Add this line about Sylvia: She was a great facilitator and peace maker between warring factions.

Curriculum: Add, somewhere: We didn't build an infrastructure of the national office with the educational staff. Could have gotten the money to do it. We thought it you formalize, you freeze the creativity. But that's a cop-out.

Successes:

SF: "I've been in this business for a couple of days. Never in my life has there been more similarity between what we set out to do and what we launched."

Innovations:

- 1. Full-time directors as profession. No turnover.
- 2. Year-round programs.
- 3. Major translation activity.
- 4. Guided by general education and Jewish studies faculty.
- 5. Different staffs for different goals.

Outcome: Kids may have hated Hebrew school, but they loved Ramah.

Enormous rate of returns to camp. Emphasis and payoff on professional training for staff.

Lifelong friendships, creating a network.

We redid a movement through the children. Look how many campers became rabbis, Jewish studies professors, academics, or became professionals in Jewish life, or educators--in all movements/denominations. Look how many made aliyah.

Ramah made seriousness fun.

Ramah was a movement, not a camp.

New institutions: The new institutions will break down the barriers between formal and informal education. They will see schools as training for Jewish citizenship and involvement. They will want to create the person who gets into Harvard but is a mensch, for whom ethical and spiritual values are as significant as achievement. Such a person will be encouraged to question the status quo. Encourage not obedience but openness; otherwise, how are you going to turn the world upside-down? How do you think about a community high school? What will it look like? Why will it look like that? What will it take to do it? What you'll need, as we've learned from Ramah: First-rate people and first-rate ideas.

Ending: Vision is not a luxury. Theory pays off in what you do in practice. It's a continuum. It's labor-intensive, but it attracts people. The journey is the thing. Lessons learned: A vision approach enobles lay people and professionals.

- 1. Deliberation is worth it.
- 2. Investing in people is worth it.
- 3. Spending hours with lay people is worth it. They stuck up for the educational vision in the face of financial constraints and were conduits to parents.
- 4. Rabbis, scholars and lay people can join forces, discarding their reference groups.
- 5. Vision elicits an enormous generosity of spirit, shows to what extent people would extend themselves to understand the other side.
- 6. Vision gives you courage to think about institutions that don't yet exist.
- 7. An organization which depends on charismatic guys can disappear when they disappear. But with great ideas, you don't rely on charisma alone. With method, you're not dependent on a person.

On politics and education: Educators don't realize the role politics play. Values, too, play an important role. In education, the least researched, least thought-about area is the relationship of education to society and politics. There's almost no literature. Most educators think that politics is dirty and they have to stay out of it. But if you can't join forces with the larger society, your impact is small. You have to understand what it means to navigate an educational vision through reality.

Ouestion: There are those who say: Why does change take so long and cost so much? Why

haven't we finished the job?

Answer: Would you study mortality rates in surgical wards where the instruments weren't sterilized? Well, if teachers are untrained and unmotivated, what do you expect? When you have to conquer a disease, you don't withdraw money when you haven't found a cure; you put in more money until you find a cure.

Question: What might Jewish education give general education?

- 1. Emphasis on education of the spirit.
- 2. Understanding the richness of human experience.
- 3. Deep involvement in the ethical, in realms such as science education, for example.
- 4. Role of lay people; power and role of philanthropy.
- 5. Different conceptions of leadership education.
- 6. Dialectic--influenced by the Talmud--back and forth from principles to practice.

Future: I think this is a great moment. We have a lot of good ideas: You need the best idea. What would it mean? Is it feasible? And you need the best people. We learned from Ramah: Invest in everyone, because you don't know who's got it. Judaism is not a secret; given the tools through education, anyone can join the tradition of commentary, and can offer a <u>chidush</u>--a new interpretation. It's not true that leaders are born, nor made. That's for the birds. Both my experience and theory say so.

My mother taught me that failure is not in the lexcion.

7/23/96	
Seymours Assignments	
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See Mayhen & Edwards The Densy School Arthu Wirth, John Dewey As Educator Dewey, The Child and the Curriculum

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

July 24

Dear Nessa,

Here's one way to go -- an easy way to absorb Ramah history.

Yours,

3



HERB AND BARBARA GREENBERG
TALK WITH
WILLIAM NOVAK

People know that the idea for the Tikvah Program came out of the United Synagogue, but how did that actually happen?

Back in the 1960s, a major study of American Jewry had found that approximately forty thousand Jewish youngsters in North America were in need of special education. When this information was presented at the United Synagogue's Biennial Convention in 1968, that organization agreed that every Jewish child had the right to a Jewish education. After the convention, a commission on special education was organized under the chairmanship of Rabbi Joseph Kelman. One of my [Barbara's] professors was on the committee, and she invited me to join her. We came up with the idea of a summer-camp program, and somebody suggested that it be called Tikvah. When it came time to think about a director, I suddenly had an idea: "Wait a minute! My husband might be the person we're looking for."

And Ramah was receptive to the plan?

No, I wouldn't say that. For some reason the committee first approached Camp Cejwin, which turned us down. Only later was the idea presented to the National Ramah Commission, which was then headed by Seymour Fox. But from the top down, Ramah was resistant.

Before the program started, Tikvah must have seemed like a frightening tdea.

Oh, very much. You have to remember that in the sixties, people were not yet attuned to the idea of educating the handicapped. These kids were not visible. Those who did attend schools went to special institutions outside their own districts.

So as recently as 1970 the idea of mainstreaming was still unknown. Exactly. There was no such word, and the concept didn't exist. During the Kennedy years we had seen the beginnings of a movement toward educating the handicapped, and a few programs had sprung up, but the Jewish community had yet to do much.

Not even the Orthodox?

No. In fact, I still remember the first child we interviewed for the program, who lived in Crown Heights. Like many of the children we've met, his parents were Holocaust survivors.

Is that related to the trauma these people experienced?

There's probably a simpler explanation. After the war, many survivors

remarried and began second families. And because so many of these children were born to older parents, there were more risk factors than usual, and more problems in the next generation. Anyway, before our interview began, the father of this child in Crown Heights took me into the kitchen and said, "Herb, I didn't want this kid, it was *ber* idea."

In other words, Don't blame me!

Right. Many parents felt a tremendous amount of guilt in those days, and the Orthodox community was no exception. After all, a child with these "defects" flew in the face of the family's pride.

Was Ramah any different?

Ramah had its own problems. Among other concerns, the leaders of Ramah felt that a program that introduced children with disabilities into the camp would create anxiety, both among the other campers and among the staff. They also worried that some parents might be afraid to send *their* children to camp if *these* children were there. In addition, they worried about standards: would this mean that all announcements would now have to be made in English, for example?

I was at Ramah all through the 1960s, when the announcements really were in Hebrew.

We didn't know anything about the camp before 1970, but when we came in, campers were still being interviewed to make sure they were suitable for Ramah. It was an elite place.

I remember that fondly. There were even quotas—only so many kids could attend from each congregation.

Yes, and this program seemed to fly directly in the face of that elitism.

Money must have been another problem. It always is.

Sure. First, a program like ours would require extra staff. Second, assuming a full enrollment in the camp, Tikvah would take away places from other campers — especially because we would have only six kids in a bunk, instead of ten or twelve. Third, we'd somehow have to find staff members who were trained in Judaica as well as special education, although we have since learned that this doesn't have to be true in every case. We're now more interested in the character attributes of our staff than in their specific training.

I was at Ramah in Glen Spey in 1970 when the Tikvah Program got started, and it was very dramatic. Donald Adelman was the director, and he was very supportive, as I recall.

He's the key person, no doubt about it. He was the lone dissenter, the only Ramah director who really wanted this program. He took an enormous risk, and he staked his whole career on it. Years later, we learned that Don had insisted that if there were no room at Ramah for Tikvah, then the whole point of the camp would be lost. "This is what Ramah should be," he told his colleagues, "and I insist on having it." The whole situation reminds me of the midrash in which God offers the Torah to all the nations of the world. Each one finds some reason to say no — except the Israelites, who say, "Yes, we'll take it."

A gift was being offered, and nobody wanted to accept it.

Yes, although to be fair, even we didn't realize that at the time. But from the start, Don set a tone that was positive and constructive. He always sought opportunities to include Tikvah, to mention us during announcements, and to make the rest of the camp aware of the program. Tikvah's biggest supporters have generally been the parents, but Don's enthusiasm seemed to come from some other place. And yet, ironically, the two of us almost quit before we ever met him. We drove into Manhattan from Queens to meet with him. We were paying a babysitter, and he kept us waiting for a solid hour. Just before he came out, we said to each other, "Let's give him five more minutes."

At that point you were still unfamiliar with Ramah.

I [Herb] had heard of it, but my own background was Orthodox. I grew up in New York, and was educated at the Yeshiva of Flatbush. Barbara's parents davvened in an Orthodox synagogue. She had heard about Ramah, but she knew very little about it.

What happened when Don Adelman gave you the go-ahead? Our first meeting with him didn't occur until March 1970, just three months before the summer began. At the end of the month, Don said, "We're doing it." Now that we had the approval, all we needed were the campers and the staff.

And only three months to find them! How did you do tt?

The United Synagogue had done a survey of its congregations, so we started making phone calls, asking rabbis if they could put us in touch with families who might be interested. But we soon discovered that

many of these families had no synagogue affiliation. The parents told us later that when they joined synagogues they had been made to feel like outsiders, and that their children had not been encouraged to become b'nai mitzvah. Although we were conducting a Hebrew school class for special-needs students in Long Island, many rabbis told us that there were no such children in their congregations. Often, this was true. Finally we said, "This is ridiculous. We'll call the secular agencies." From our professional contacts in the field, we already knew that Jewish parents were active in these groups. After making hundreds of phone calls, we ended up with a group of eight prospective campers. We've had as many as forty, which was a little too big. This past summer we had thirty-four, which strikes us as about right.

By now there must be other Tikvah programs at other Ramah camps. A second Tikvah program hegan in Wisconsin, followed by one in California. Just a couple of years ago, a fourth program began, this one at Ramah in Canada. Our own program moved to the Palmer camp in Massachusetts when Glen Spey closed after the 1971 season. Shelly Dorph, the national Ramah director, has made a point of bringing all the Tikvah directors together. In December 1993, we met in Israel as part of an international conference in Jewish special education at Tel Aviv University.

Did Tikvah turn out to be much different from the program you had originally envisioned?

Not really, except that the original proposal was a program for campers from eight through twelve. We said, "Wait a minute, that's too young. There's nobody in camp for these kids to interact with." After all, an eight-year-old with an IQ of 75 may act like a six-year old. We decided we'd do better with adolescents. These days we're seeing youngsters who need a little more care and attention. That's because students who used to be moved out of their districts are now mainstreamed. Another change is that, with the drive toward normalization, we're seeing campers who are depressed or who withdraw into fantasy. We're also seeing adolescents who are candidates for psychotherapy — including high-functioning teenagers with Down Syndrome. Just a few years ago this would have been hard to imagine. In other words, these youngsters are acquiring the same problems and neuroses as the rest of society, including, Who am I, and What am I going to do with my life?



Late 1980's (left - right) Jennifer Horn & Peer Tutor



Tikvah Alumni 1994 25th Anniversary Reunion



 I^4

Tikvah Reunion 25th Anniversary (left - right) Jan Schipper and Matt Gerber



Helen Elperina and David Dalnekoff, 1994

Tikvah Israel Trip, December, 1988 Jonathan Horowitz



Havdallah Service, 1990's (left - right) Jennifer Horn, Kim Glassman, Roni Loeb

Earlier, you used the term "handicapped" to refer to these kids, although that's a word we don't hear much these days.

We've been in this field so long that we've seen a whole slew of terms come in and out of fashion. When the Tikvah Program began, the word "handicapped" was perfectly acceptable. At one point these kids were even described as "brain injured," which doesn't sound very pleasant and probably isn't accurate. We prefer the term "developmentally disabled," or "adolescents with development disabilities." That's not an official diagnostic category, although it sounds like one. But we like it because it describes the children without divulging any confidential information, which is one problem with specific labels. In terms of communicating with the camp community, there's no reason to use the diagnostic labels, because they rarely do justice to the individual you're talking about.

So that's another change you've seen.

That's right. In the early years of the program a youngster's functional capability was more likely to be defined by his medical diagnosis. So, for example, there was a lot of talk about "Mongoloid" children, whom everybody saw as severely retarded.

These days, of course, that term is never used. In fact, the Down Syndrome population has benefited enormously in the past twenty years or so as the result of new research, to the point where today even the phrase "Down Syndrome" is limiting and not helpful. Some of these you're talking about. youngsters are profoundly retarded, but

There's no reason to use diagnostic labels at camp, because they rarely do justice to the individual

we've found a huge range of abilities within this group. Some of them are now in regular classrooms, and with proper, early intervention, some can keep up with normal children — to a point. This past summer we had such campers in the program. One boy with Down Syndrome was on the camp swim team, and another pitched for the softball team. Both of them were there because they deserved to be.

Still, I would imagine that you have to be very careful in your use of language — especially these days.

Almost from the start, we took a position that turns out, I think, to have heen a good approach. We said to the camp, "We don't want to use labels. Labels are stereotypes. They're screaming sirens, and they'll

create false expectations about these kids." That's why at Ramah we have never used the common medical terms. Our principle has always been to see these campers as individuals, and to describe them rather than label them. There's a phrase in the Talmud that's helpful here: L'ft dato shel ben aviv melamdo. [According to the child's ability, the parent teaches him.] And ability isn't revealed in a diagnostic assessment.

I was intrigued when you said that so many of these kids were children of Holocaust survivors.

The Holocaust keeps coming to mind in this work, including a connection that's personal for me [Herb]. Back in 1929, my grandmother sailed from America back to Europe to try to rescue her family from what she saw as the inevitable tragedy. It was futile, of course; everybody thought she was crazy, and they ignored her. Later, when all her relatives were killed, she became a religious ascetic, a recluse who lived in Borough Park and went to shul alone. I sometimes feel that this program is my own version of *tikkun olam*, going back to my grandmother who never overcame her grief, or her guilt at being unsuccessful in her mission. This is my response.

There are other echoes, too. During our second summer, one of the Tikvah fathers suddenly recognized Mark Stern, the camp's business manager. As teenagers, these two men had been together in a concentration camp and were about to be executed when, at the last moment, they were saved by the sound of the approach-

One boy with Down
Syndrome was on
the camp swim
team, and another
pitched for the
softball team.

ing allies. They had since lost touch with each other — until that moment at Ramah. Another parent, a mother whose daughter has Down Syndrome, was in the gas chamber at Auschwitz when it malfunctioned and her life was spared. She eventually went to Israel on the *Exodus*, and when she visited Ramah, she told us that even though she had married a rabbi, this was the first time she had prayed since Auschwitz, and that seeing her daughter in this Jewish setting, it was also the first time since the Holocaust that she had allowed herself to cry.

Neither of you went into this field because your own children had these

problems. For Herb, there's the connection to his grandmother. What about you, Barbara?

It's funny, but sometimes you learn about connections only after the fact. A few years after we started the program, my parents, who are no longer living, went on a cruise. While they were away, my uncle died, and my brother and I had to make arrangements for his burial. My father was a very organized man, and before the trip he left instructions to cover every eventuality, including this one. When my brother went to our parents' house to look through our father's papers, he discovered that our parents had had a third child, unknown to either of us, who had been institutionalized before we were born. When the cruise was over, my parents returned home and realized that my brother must have seen the papers. So they called a family meeting to tell us what had happened. Apparently the entire older generation of our family had kept this secret from my brother and me for all these years! So I entered the field of special education never even suspecting that I had a retarded brother. Had he been born a generation or so later, he might have been henefited from the Tikvah Program.

Have you ever met him?

When we learned about him he was living in a state hospital in Wassaic, New York; ironically, this hospital used to receive volunteer visitors from Ramah in the Berkshires. Of course we went to see him, and Herb spotted him immediately. I brought along pictures from my parents' wedding, to see whether he remembered what they looked like. My parents had lost touch with him over the years, but he remembered our father. This was in the mid-1970s, during the big push to de-institutionalize retarded patients. We asked the hospital whether they would consider allowing him to move to a group home, assuming he was interested — and he was. It was incredible: they took a fifty-year-old man who had been institutionalized for forty years and turned him into a person. A limited person, to be sure, but a person nonetheless. They had to teach him simple things like how to take a shower, how to use a telephone, and even how to make eye contact with other people.

What was his diagnosis — assuming that matters?
We later discovered that he had something known as Fragile X Syndrome, which is a recent diagnosis for a set of familiar symptoms. And

it does matter in this case because Fragile X Syndrome is the leading hereditary cause of mental retardation. As a result of our involvement with my brother, we came to know a geneticist who later addressed the Tikvah parents at one of our conferences, and her presentation led to two of our campers being diagnosed with Fragile X Syndrome.

In the past few years we've seen a kind of media matristreaming in which handicapped individuals have become much more visible on television. I think of Benny on "L.A. Law," or Corky on "Life Goes On." Are these characters helpful to the public's understanding of these issues? Probably so, althugh they're not necessarily helpful to the population we work with. Especially with the two examples you mentioned, there's a real idealization in the media. Some of our campers see Corky as a role model who's impossible to live up to, in much the same way that a teenage girl might admire a movie star. In "L.A. Law," just about everybody in the law firm wants to help Benny; that's a nice message, but real life isn't that easy. Our graduates have found that the employment world isn't especially tolerant, especially in recent years with so much downsizing.

When you brought the Tikvah Program to Ramah, you must have run into some unusual halachic issues.

Yes, and at Glen Spey we were fortunate that the scholar-in-residence was Professor David Weiss-HaLivni, the renown Talmudist who was then part of the Conservative movement. We had all kinds of questions, halachic and otherwise. Can these campers act as *chazzantm?* Should the boys be putting on *t'filltn* like the other teenage campers? And what about Hebrew? We used to get a lot of resistance from the parents about Hebrew, because English was already so difficult. All the "experts" kept telling us to de-emphasize Hebrew, but we disagreed. We have always believed that whatever was available to other campers at Ramah should also be available to the Tikvah kids — even if it's in a different form.

David HaLivni urged us to treat every case individually. He pointed out that a person should not to be judged only on the basis of his or her cognitive I.Q. People also have a social I.Q. and a spiritual I.Q. With some of these youngsters you can literally see or feel the kavvanab — even if they can't pronounce all the words of a given prayer. We had one boy, who came from a totally non-observant

home, who became enamored of Jewish ritual and insisted on davvening three times a day. He presented some challenging behavioral problems, and eventually we found that the most effective thing we could say to him was, "Steven, if you don't behave at lunch, you're going to miss *mtncha* today." That was the worst threat we could come up with — and it worked. But you just never know how somebody will respond — or when. We had another boy who just didn't work out, and we had to send him home. He later called us from a residential center to ask for a tape of songs from the camp *zimrtyah* — a tape he had been promised, but which he had evidently never received. What's unusual is that he made this phone call *fifteen years after he had been at Ramah*.

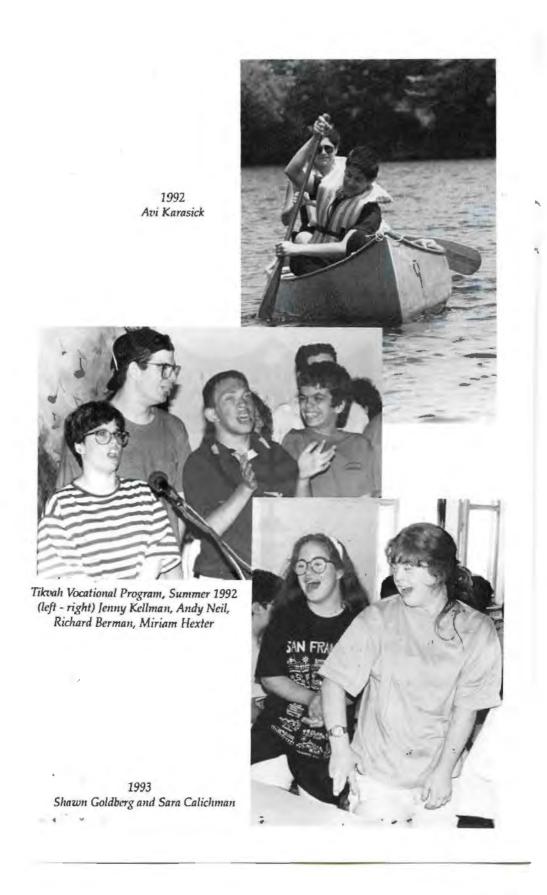
How do you handle bar and bat mitzvahs at camp?

One of our early decisions was that these campers would have bar and bat mitzvah ceremonies on a Monday morning at camp. At first the idea of a mentally retarded person becoming a bar or bat mitzvah was an alien concept, and most congregations wanted no part of it. Over the years, however, things have evolved to the point where many congregations now encourage these teenagers to participate in the service. In this respect, our program served as a guide for the entire Conservative movement. In the early years, especially, rabbis would call us to ask, "What do we do?" Today we no longer celebrate many bar mitzvahs at Ramah because they usually take place in the camper's own synagogue. In recent years, rising expectations have led us into new areas — such as marriage, a subject we didn't even dream of discussing twenty-five years ago.

And what do you tell the kids about marriage?

It's a difficult issue. These days there's more and more interest in marriage as an option for young adults, as opposed to a group home or a supervised apartment. Some of our graduates have been married: some of those marriages have worked well, and some haven't. Our position is that people should not get married unless they can live on their own and support themselves. We hear a wide range of attitudes from the families, ranging from "retarded girls don't get married" to the feeling that these individual should go as far in life as possible. One mother allowed her daughter to get married, but when her married daughter became pregnant the mother insisted on an abortion.

In the case of a young adult with developmental disabilities who may



be ready for marriage, the first thing we emphasize to the families is the need for genetic counseling. Second, the families have to be prepared to serve as a support system for the couple, who won't be totally independent — either financially or otherwise. Third, some outside professional agency or group should be there for the couple, to offer counseling, advice and continuity as the parents get older. Fourth, both partners should be Jewish. With all these ingredients in place, the couple has a decent chance of making their marriage work.

We don't want to present an unrealistic picture of Tikvah, and I assume there are kids who just aren't suitable for the program.

All prospective campers are interviewed, along with their parents. The youngsters have to demonstrate some ability to live within a group and to take care of themselves. And of course they can't be destructive to themselves or to others.

But when you talk about functioning in a group setting, there must be kids who have never had the opportunity to test those skills.

That's true, partly because many of them were ignored by their peers in school. We discovered early on that we were forcing most of the Tikvah campers to work much harder than they were used to doing with their families or in their schools. The families are under tremen-

dous stress, and often, with the best of intentions, they coddle their kids — which doesn't necessarily help them. As a result, some of these youngsters are unaccustomed to hearing anything but soft, gentle words. In that sense we are real taskmasters, because we've always insisted on a certain level of behavior. Sometimes Tikvah

We force the campers to work much barder than they were used to with their families or in their schools.

campers say or do inappropriate things, and they have to learn what is acceptable behavior and what isn't. Some people in camp see the two of us as overly strict, including, at times, our own staff. But if a camper does something unacceptable, he has to realize that there are consequences to his behavior. There's a tremendous fear in camp about hurting people's feelings. That's good in terms of sensitivity, but it can be a problem in terms of reality testing. We have to remind our staff not to be patronizing.

Things happen. This past summer, for example, a youngster punched



1970's Adrea Dinerstein a counselor. We talked to the camper, and then we sent him to his bunk to stay on his bed for a couple of hours. Some people see this response as restrictive, but we think it sends a clear message: that when you do something wrong, there are real consequences. The message in these cases is always — I like you personally, but I'm furious at what you did. But the reverse is also true: when a camper meets a challenge or achieves a goal, we let him know in no uncertain terms that he's done a good job. To a great extent, special education and parenting are nothing more than excellent regular education and parenting.

And yet your staff must be exposed to some pretty unusual behavior. You're not kidding. One camper, who was a talented actor, accidentally broke somebody's radio. To deflect attention from what he did, he promptly faked a heart attack. It was so realistic that even the doctor was fooled.

What did you do?

I [Herb] walked over to the camper and said, "Okay, Jonathan, get up." But it's not always that easy. One girl got us to believe she was pregnant. It turned out that she was just trying to gain attention, but we had to have her tested to be certain. We instruct our staff, "Don't accept behavior from these kids that you wouldn't accept from other kids."

Do you mean that literally? We do, and sometimes new staff members are shocked by this attitude. But we have high People are often amazed that our campers can sit for two bours in a prayer service.

expectations, and usually the campers live up to them. People are often amazed, for example, that these youngsters can sit for two hours in a prayer service, or that they can participate in a play in which they have to learn lines and respond to cues.

What are the t'fillot like?

It's a teaching service; everything is instructional. Our Siddur has large print and an English transliteration. There's a core service, and the Tikvah campers know exactly what comes next. The service is abridged, but because we explain so much, and it includes so much singing, it takes just as long as a regular service. We teach certain

prayers, like Ashrei, one line at a time. We also introduce a word of the day and a concept of the week.

And what if a Tikwah camper wants to learn Hebrew? Then we provide a tutor. But that's in addition to everything that everyone else learns.

Is there a play every summer?

Yes. I [Barbara] write a play, mostly in English, using a script with a simple vocabulary, a lot of visualization, humor, music, and oversize props. There's always a Jewish educational message, not only for our campers to learn, but also to allow them to give something back to the rest of the camp community.

Sometimes we present songs. Recently we taught the rest of the camp a song whose lyrics come from Pirkei Avot: Al tistakel b'kankan, elah b'mah sh'yesh boh. [Don't focus on the container, but on what's inside it.] I don't know whether our Tikvah campers are aware of it, but when they sing that song to a Ramah audience, people have tears in their eyes. To us, that line is about having enough respect for each individual that you can get to know him or her and understand what's going on beneath the surface. Here again, we're telling our campers that being part of a community is a two-way street, that you have an obligation not only to receive, but also to give.

Could you say a little more about how you view the Ramah environment?

We see Ramah as a therapeutic community. People have said to us that unless you're in a Ramah camp with a Tikvah Program, you don't experience the full meaning of what Ramah is all about, because there isn't the same atmosphere, that same sensitivity. The Ramah camps don't tolerate dishonesty or deception. They emphasize cooperative problem-solving and being part of a community with a common goal. When Tikvah arrived on the scene, the program provided a unique way to concretize some of these attitudes.

But given the initial resistance to bringing Tikvah into Ramah, there must have been people in camp— at least in the early years— who were less than supportive.

Often it was the Israelis. During our very first summer, there was one Israeli unit head who did everything he could to discourage any inte-

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opinion?

We don't always agree, but we put up a united front. As you might expect, we talk things over on our days off. Sometimes we disagree about a staff member: I [Barbara] will be in favor of letting somebody go, and Herb will want to give that person another chance.

And what usually happens?
Usually we end up going back to my gut feeling.

Herb, do you see it that way?

It's true. Barbara will be faster to see if something isn't working out, whereas I tend to give people the benefit of the doubt. With campers I usually wait a long time — sometimes too long — before I send anyone home. At home we have an ongoing disagreement: I prefer to leave the phone on during dinner, and Barbara wants it off because we're constantly being interrupted. These Tikvah families are sometimes so frustrated with school issues during the year that I'll monitor the call and, if necessary, I'll pick it up. Barbara feels that if it's important, they'll call back.

You work closely together at camp, but am I correct in assuming that in the city you lead more separate work lives?

We're both in special education, but we work in different schools. In part, that's because if there's a teachers' strike we won't both be out of work at the same time.

Do Tikvah campers come from similar socio-economic and cultural groups as the other Ramab campers?

There's more diversity among our campers. The biggest difference is that we've had a consistent and considerable Orthodox population — about a third of our group, in part because there aren't many programs like ours. We've even had three Hasidic kids over the years — from three different sects. The Orthodox community will not openly acknowledge that the Conservative movement is helpful to them, but they'll say it privately. We find that many Orthodox parents won't hesitate to enroll their child in a fine Catholic institution that serves the handicapped, but they're a lot more skittish about the Conservative movement.

What happens when the family's halachic standards are different from the camp's?

If a camper isn't allowed to swim on Shabbat at home, for example, he can't swim on Shabbat at camp, either. We had one youngster who was dying to go into the water during a heat wave, but this was during the nine days [preceding Tisha B'Av] and his father wouldn't allow it. We spoke to the camper about *ktbud av va'em* [honoring one's parents], and we were able to uphold his father's standard by emphasizing the respect that his father was due. These parents trust the camp, and they rely on us to uphold their standards. We have also attracted Orthodox staff members who would never otherwise be at Ramah. In fact, somebody asked us recently whether the women who worked in the Tikvah Program were required to wear skirts! All our counselors are expected to attend our services, which are egalitarian, but they also have the opportunity to *davven* first in a more traditional minyan.

I was upset this past summer when I learned that you held the first-ever Tikvah reunion, and there wasn't a single representative from any Jewish or other media. It must have been amazing event, and I wish it had been documented.

Fortunately, we have pictures and videos. It was historic: we don't know of any other situation in which you have a group of developmentally-disabled adults who in effect are instructing the next generation. One thirty-four-year-old graduate returned carrying a manila envelope. What was in it? A little "mazal tov" sign that Barbara had made years ago for his bar mitzvah. He had saved it all this time! Another graduate brought along her Haftorah transliteration from 1974. Today she's a married woman with a five-year-old son, and she brought him, too.

I understand that you've also taken several trips to Israel with your campers.

Yes, and one of the wonderful things about those trips is that whenever we're in Israel, staff members always show up and volunteer to help us out for a day or two. Many of our staff is studying in Israel, and others have made aliyah. To date we've conducted seven of these trips, and as you can imagine, the planning is excruciatingly detailed. We work hand-in-glove with a tour guide in Israel who's like a grand-mother to the kids.

Are these trips very different from trips to Israel that other teenagers might take?

They're mostly hands-on. We've visited an army base on the Golan heights, we've crawled through caves, participated in art classes at the Israel Museum, and walked on the walls and rooftops of the Old City of Jerusalem. Once, when we were hiking in Ein Gedi, our "tourists" refused to climb any higher. We took a vote, and the result was 11-3 against continuing, with only the staff members voting yes. But the kids rose to the challenge. We always present a challenge if we're reasonably sure they can make it. We also visit places where there are programs for the disabled. And just like at camp, where some of our campers visit elderly residents in a nursing home, we try to give something back to Israel. So, for example, we might visit a hospital for physically handicapped kids and distribute gifts.

What happens to Tikvah campers after they leave the program? All sorts of things. One went on to become a doctor, and another is an electrical engineer. A third young man served in the Israeli army, and we have two graduates of Harvard.

That sounds hard to believe.

I know. The common denominator that drew them to Tikvah was their total inability to integrate into normal social interaction. These were campers who stood out as "strange," who simply could not function in normal settings.

But surely these aren't typical examples.

No. But of the more than four hundred kids who have passed through our program, most of them are now gainfully employed. Their jobs include clerical workers, kitchen workers, stock clerks, factory workers, fast food services, small animal care, bank clerk, cab driver, postal worker, waitress, office worker, hotel service staff, and so on.

And these days you're focusing more than ever on the vocational aspects of the program.

It's called *Tochnit Avodah*, the Tikvah Vocational Education Program, and we have an on-campus residential training facility. We're planning to huild a guest facility that will house visitors to the camp and provide a training site for members of our vocational program who might want to work in the hotel industry after they graduate high school.

And beyond that?

The field of Jewish special education is still in its infancy. Who would

have thought, a quarter century ago, that these youngsters would be mainstreamed in school, integrated into Camp Ramah, training for and holding down jobs, traveling to Israel, living in supervised apartments, and even, in some cases, getting married? We see each stage not only as the achievement of a goal, but also as the stepping stone to the next, as-yet-unforeseen opportunity. It's impossible to predict the future, of course, but as Ben Azzai teaches in Pirke Avot, "There is no human being who doesn't have his hour, and no subject that doesn't have its place."



532-2646

Sunday night (July 28) from Novak

Dear Nessa,

When you called from Israel, you asked me about a possible meeting in NY on Wed. August 28th. I replied that the Novaks were thinking of being on vacation that week, and that the following week (early September) would be better.

Here is an update:

It turns out that Wed August 28th would indeed be the best time for me to come. Second choice would be the day before or the day after. We'll be on the Cape the previous week, and that will be enough in terms of vacation. During the last week of August we'll probably go to Connecticut to see Linda's father, who is dying of cancer; I would come to NY from there. It turns out that early September is not a great time for me to be away.

I realize that this is the opposite of what I told you a few days ago, but I hope this information arrives early enough so that the original date may still be open. Please let me know.

If that date is good, we can then discuss times. My own preference would be something like 11 to 4, which would allow me to get to and from Stamford easily -- assuming the family is there, and that we drive back home that day.

Of course, if Seymour is planning to be in Boston in early September, then that week would be fine -- at least for me.



SENT BY:Xerox Telecopier 7020 : 7-28-86 : 8:43PM :

Mandel Institute

מכון מנדל

Tel:

9722-662832

Fax:

9722-662837

To:

Nessa Rapoport

Date:

July 30, 1996

From:

Suzannah Cohen

Fax No:

Pages:

Dear Nessa,

Prof. Fox just wanted to check whether you had set-up an appointment with him and if so, when? Could you let me know by return fax.

Many thanks and best wishes.

Ligense

Mandel Institute

מכון מנדל

Tel: 972-2-662832 Fax: 972-2-662837

FACSIMILE TRANSMISSION

TO:Nessa Rappaport

DATE: August 7, 1996

FROM: Ayelet

PAGES:1

FAX NUMBER: 212-532-2646

Dear Nessa,

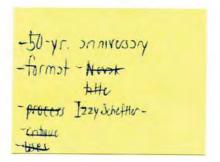
Prof. Fox asked me to let you know that August 28th is fine.

Sincerely,

Ayelet

August 8, 1996

Notes from Meeting of 7/23/96



Dear Seymour:

Here are the materials you agreed to supply for our August 28 meeting:

- 1. An annotated text with your suggestions or corrections, from which we will work on that day.
- X 2. Written footnotes, where you wish to elaborate further than the text allows.
- TN 3. A <u>written</u> short, eclectic bibliography, with one-sentence rationales for each work included. (This is meant for readers who are intrigued by the ideas in this essay and would like to pursue them further.)

 School, Schefflen: In Irone of Cagnibic Employ.
 - 4. A written bio of two paragraphs.

Bill bio

5. Missing information, where indicated in the essay.

Before August 28, you have also agreed to:

- 7. Reread the piece before August 28 with a double lens, as a professional Jewish educator, <u>and</u> as a lay leader committed to Jewish education, to be sure that your text is illuminating for both.

Among the concerns you would like to address are:

- a. What about those who will say: "That ain't Ramah today"? Camp Ramah is now 40 years old. What does that mean about vision over time?
- b. Allusions to others who made contributions. You have said that although this is not meant to be a history, it is not meant to be self-serving either.
- c. You don't want this to read as PR for Camp Ramah, but as "an instance of..."
- d. If we can elaborate briefly within the text on certain exemplifications of ideas, we will do so. (Bettelheim's "the bunk as home")
- √ e. You want to address "practitioners in an American milieu."
- √ f. You are concerned that the idea of vision isn't clear enough.

bt weceso

Bill has suggested that the hours 11-4 work best for him on August 28. We are very much looking forward to completing this fine work!

Nessa

CC: Bill Novak



To: Rabbi Seymour Fox

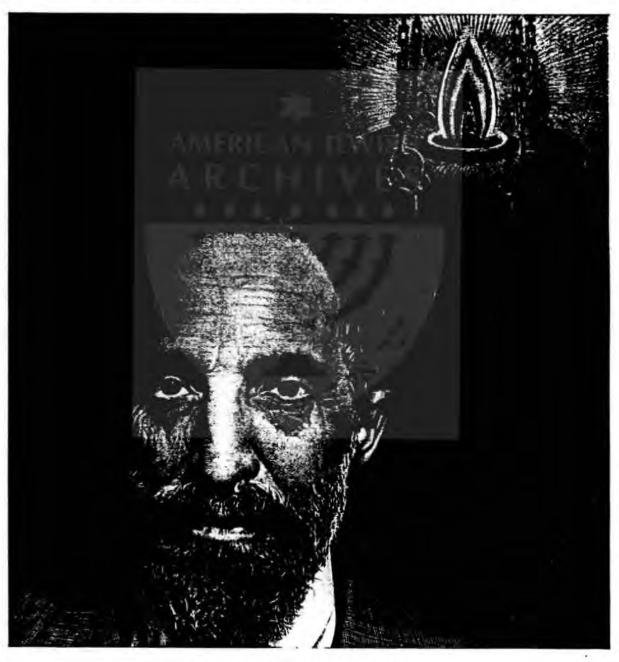
Fr: Rosie Lue 8/29/91

Total pas: 5.

Attached is the Fortune article by Dr. Louis Finkedstein, which David asked me to fax to you.

IMAE

THE WEEKLY NEWSMAGAZINE



RABBI FINKELSTEIN
The Days of Fear are over.

RELIGION

A Trumpet for All Israel

(See Cover)

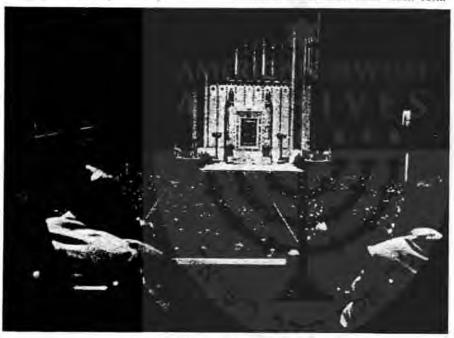
Wrapped in his long-fringed, white prayer shawl, and dressed in a white linen robe, Rabbi Finkelstein stood on the dais; looking to the East, with his back to the congregation, he faced the Ark of the Covenant. On the lectern before him lay the great scrolls of the Torah, the book of the law of Moses. Rabbi Finkelstein's clenched right hand beat upon his breast in the traditional gesture of sorrow. Clear and strong, in the twang and guttural of the Hebrew chant, his voice rose:

"Elohenu velohe abotenu!
Our God and God of our fathers, let our
prayer come before thee;

last time on Yom Kippur, the mood traditionally changes to one of joy and hope. The New Year has indeed begun.

For Rabbi Louis Finkelstein, teacher of future rabbis at Manhattan's Jewish Theological Seminary and leader of perhaps the most influential school of Jewish theology in the U.S. today, the *shofar* will herald the most stirring joy and hope of a lifetime. For he believes—and on abundant evidence—that U.S. Jews are returning to their synagogues and temples as never before.

The old, half-deserted synagogues are filling up again, new congregations are forming, new synagogues are being built. Young married couples are sending their children to religious schools to learn the fundamentals of their faith—then form-



Manhattan's Temple Emanu-El (Reform)
The New Year has indeed begun.

hide not thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before thee, O Lord our God and God of our fathers, we are righteous and have not sinned; but verily, we have sinned."

Thus in Manhattan, and in almost every other corner of the world, one day this week, as they have for thousands of years, Jews prayed to the Gud of their fathers. It was the most dreadful and solemn day of the solemn and dreadful Jewish Year—Yom Kippur, the Day of Atonement. During the ten-day period of penitence beginning with Rosh Hashanah, tradition teaches, each man's deeds are judged in heaven, to be punished or rewarded in the year ahead.

It is for this that Jews call the ten days the Vamin Noraim—the Days of Fear. But when the trumpet call of the ram's-horn shofor has split the air for the ing study groups so that they will know what their children are talking about. The word that such young Americans use, over & over again, when they are asked what they are looking for, is "heritage."

"When I was a seminary student 40 years ago." says Finkelstein. "it seemed so clear to us that our faith could not survive here that we even wondered for what purpose in the Divine Economy the Jews had been brought to the New World." The ghetto and the pogrom had annealed Judaism in the hearts of countless generations of Jews. almost since the great dispersion. But in the freedom and prosperity of the Melting Pot. that branded faith seemed to be fading out. Says Finkelstein:

"Then came a tragedy which none of us had foreseen. The great First Century Rabbi Eliezer once said: 'The Messiah will never come until the Jewish people repent.' When they asked him, 'What if the Jews do not repent?' he answered: The Lord will raise up a king worse than

Haman* to smite them, and then they will repent.' This is just what happened. Hitler was something we never thought possible.

"I remember how stricken we were when 47 Jews were killed in a pogrom in the Ukraine. We had days of mourning and fasting. But six million! That dreadful calamity—and the whole spiritual and material crisis of our time—are bringing American Jews back to the faith of their fathers."

The Low Endures. There is no one spokesman for U.S. Judaism, no central authority, no High Priest. All good Jews, in varying degrees of literalness, believe in the Law, but U.S. Judaism is a spectrum shading off by minute gradations from ultra-orthodoxy to ultra-modernism. In this spectrum, Finkelstein, a traditionalist with one keen, dark eye on the future, stands almost dead center.

Judaism's spectrum can be roughly divided into three parts, roughly equal in number of active followers† and reflecting three traditions in U.S. Judaism:

Orthodox Judaism tries to maintain the letter of the Law, To the outsider it sometimes looks like literalness and nothing else. It is a religion that demands strict. hour-by-hour adherence to sacred custom. Promptly at sundown each Friday night. the Sabbath begins, and Orthodox Jews are required to be indoors (to travel in a vehicle on the Sabbath is counted as a sin). Twenty minutes before sundown, the housewife lights the candles which will burn through the Sabbath's 24 hours; any other lights must be turned on before that time. Synagogue services are entirely in Hebrew, and men & women sit apart, with their heads covered. The Orthodox Jew is expected to study the Torah every day and to observe the dietary laws with such strictness that separate plates and utensils must be used for cooking milk and meat dishes. On Yom Kippur. Orthodox Jews keep an absolute fast for 24 hours, and should spend about 13 hours at the synagogue in five services. Their strictly regulated life sets them apart from the rest of mankind, and is intended to: with a persistence undiminished by centuries, they feel themselves to be the Chosen People.

Reform Iudaism in the U.S. is barely 75 years old. It was affected almost equally by 19th Century idealism and 19th Century skepticism. Its first leaders were German rabbis, some of whom carried the new doctrines to Britain. France and the U.S. Reform Jews pay scant attention to dietary laws, hold their services mainly in English, the principal one on Friday evening instead of Saturday (a few hold it on Sunday), and stress the ethical teachings of the prophets more than the ritual laws of Torah and Talmud. With the Reform

* An enemy of the Jews whose story is told in the Book of Esther.

† There is no agreement about the exact number of Orthodox. Reform and Conservative Jews. Best current estimates: about 175,000 "families" enrolled in U.S. Orthodox congregations, 140,000 in Reform congregations, 150,000 in Conservative congregations, But each group claims a large additional number of unenrolled worshippers.



PRESIDENT ADLER



JEWISH THEOLOGICAL SEMINARY
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Jews, the sense of being a chosen people is dim or extinct.

Conservative Judaism is newer still, and born in the U.S. It represents a middle way between Orthodox and Reform Judaism. Its founders considered Orthodoxy too adamantly withdrawn from U.S. life, Reform too spiritually attenuated. They fashioned a synagogue service in which English is used but Hebrew predominates. Men & women sit together, as they do in Reform congregations; the men cover their heads, as among the Orthodox. Conservative Jews are taught that, as Jews, they have been chosen by God for a spiritual purpose-but that those of other faiths, including Christians and Moslems, have also been chosen. Conservative Judaism is the middle ground on which Rabbi Finkelstein has taken his stand.

"Service Is Not Exclusive." The citadel of Conservative Judaism is the Jewish Theological Seminary, and Rabbi Finkelstein has been its president for eleven years. With his flashing eyes, floating hair and black beard heavily streaked with grey, he looks. at 56, like a reasonable modern facsimile of an Old Testament patriarch. Sometimes he talks like one, sometimes like the scholar he is—and sometimes like the successful fund-raiser that he is, too.

His personal life is Orthodox enough to satisfy a Pharisee. Each morning he rises at 5:30 so that he can attend synagogue services before breakfast. Then for an hour or two before the day's work at the seminary, he prays and studies the Torah. Most of his faculty are equally observant of Jewish law and tradition. But Orthodox Jews are scandalized that some of the seminary's 23-man board of directors are members of Reform synagogues.* And even some Conservative Jews are shocked at Finkelstein's habit of inviting Christian theologians (e.g., Reinhold Niebuhr, of Union Theological Seminary, just across the street) to talk to his students. President Finkelstein has an answer to such

* Among them: U.S. Senator Herbert H. Lehman. objectors: "The job of special service to God is not exclusive to the Jews."

The Great Confession. Louis Finkelstein was born in Cincinnati on June 14, 1895. His father, Simon J. Finkelstein, a strong-minded Orthodox rabbi from Slobodka, Lithuania, moved to a congregation in Brooklyn when Louis was seven. It was there, in Brooklyn's heavily Jewish Brownsville district, that Louis grew up.

The everyday routine in an old-school Orthodox home might make a Scotch Presbyterian Sunday seem frivolous. But Louis seemed to have been born with a rabbinical cap on his head. "I can't remember a time," he says, "when anything meant more than the study of the Law."

Like every Orthodox Jewish boy, he first learned the great monotheistic confession of faith which every devout Jew hopes to have the strength to repeat on his

Scroll of the Torah Clear and strong.

deathbed: "Hear, O Israel: the Lord our God, the Lord is One." He learned the complex system of ritual blessings with which the Orthodox Jew sanctifies every important action of the day: the thanks on awakening (for the day, for the power of sight, for the creation of the earth, for the power to walk, for the renewal of his strength, for not being an idolator or a slave or a woman*), the blessings before & after meals, and the special thanks to be offered on such occasions as the sight of trees in springtime, the ocean, a rainbow, or the getting of new possessions.

He learned the 13 points of the creed of the great 12th Century rabbi. Maimonides, the Jewish Aristotle: the belief in God's existence, in His unity, incorporeality, timelessness, and approachability through prayer; the belief in prophecy, in the superiority of Moses to all other prophets, in the revelation of the Law and its immutability, in Divine providence. Divine justice, the eventual coming of the Messiah; the belief in the resurrection and in everlasting life. He memorized the civil and canon law of the Talmud in great early-morning gulps, often leaving home at 5:30 a.m. to study in the synagogue before school. For at least an hour a day. with a rabbinical tutor, he puzzled out the vowelless Hebrew and the interpretations of the sacred text.

Baseball for Rabbis. Louis' closest friend was another young Torah student almost as sobersided as himself, Solomon Goldman descended from a line of eleven rabbis. Now head of Anshe Emet synagogue in Chicago and one of the most respected scholars in U.S. Judaism, he remembers his friend Louis as painfully shy. In Goldman's house he would often lower his head and walk past Goldman's mother and sisters without a word. Goldman attributes this to Finkelstein's piety: to walk with the head held high, Jewish tradition teaches, is bold and immodest.

For all his painful shyness, Louis Finkel-

A Jewish woman, at this point in her morning prayers, humbly thanks God that He has created her according to Hla will.

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stein was never backward when he had a cause. In order to counteract the drift of Brownsville away from the Torah, he and Sol Goldman launched an intense juvenile crusade—buttonholing youngsters, speaking on street corners, organizing study clubs, and lining up pledges to observe the Sabbath.

Finkelstein graduated from high school in three years, then moved on to New York's City College. He was president of the student Zionist organization—and one of the few Jewish students on friendly terms with the boys in the Roman Catholic Newman Club. But he did not really find his element until he entered Jewish

Theological Seminary.

There, his grasp of the Torah soon brought him to the attention of the faculty. White-maned Dr. Solomon Schechter, the seminary's president, took special pains with the shy scholar. Walking with him on the street one day, Dr. Schechter stopped at a newsstand to read the latest World Series scores. "Can you play baseball?" he asked. "No," admitted Finkelstein. "Remember this," said the old man. "Unless you can play baseball, you'll never get to be a rabbi in America."

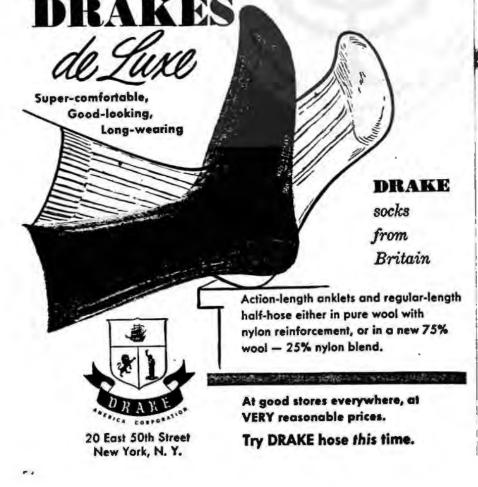
Scholar Finkelstein got the point and never forgot it—though he never played a game of baseball (or went to a dance, or had a date with a girl in his student days). He took enough interest in the outside world to get himself elected president of his class in its final year. In 1922 he married the sister-in-law of a faculty member, handsome Carmel Bentwich. He has three children: Hadassah, 28, now married to a mathematician and living in Connecticut; Ezra, 24, in his second year at Columbia University's School of International Affairs, and Emunah, 19, who is training for social work.

After graduating from the seminary. Finkelstein took a small congregation in The Bronx, where he stayed for twelve years. When he was midway in this work, the seminary's next president, Cyrus Adler, persuaded him to join the faculty "for a year or two." He stayed for 15 years, and when Adler died, 44-year-old Louis

Finkelstein succeeded him.

Shift of Center. The seminary he was called to lead was neither the oldest nor the biggest in the U.S.* It was founded in 1887, with eight students and three teachers, then met in a small Spanish-Portuguese synagogue. When Louis Finkelstein took over in 1940, it had a set of handsome, six-story Georgian buildings on Manhattan's academy-studded Morningside Heights-and perhaps the most distinguished faculty of rabbinical teachers in the English language. By the standards of 1940, it was turning out a fair number of graduates: eight or ten young rabbis a year, an equal number of qualified teachers for Jewish schools.

As he read the news from Europe, Louis Finkelstein saw a double challenge: 1) thanks to Hitler's campaign against Jewish learning, the seminaries of Central and



* Oldest and biggest: Hebrew Union College (Reform) in Cincinnati.



New Synagogue in St. Louis* Even the old ones are filling up.

Gordon Coster-Life

Eastern Europe (e.g., Berlin, Breslau, Vienna) were being wiped out of existence, and 2) the massacre of 6,000,000 European Jews was leaving U.S. Jewry, by simple default, the central Jewish community in the world. Jewish Theological Seminary has grown to meet those challenges as swiftly as possible. It now has 1,000 students enrolled in its four-year courses.

Zion Trouble. In exchanging the life of a teacher for that of an administrator, Finkelstein was true to one of the deepest currents of his faith. For Judaism is a this-worldly rather than an other-worldly religion; its basis is action rather than dogma. Obedience to the Law is far more important than belief. For the Law is truth set forth in terms of action.

As an administrator, a prominent citizen of the Jewish community, Finkelstein was bound to come to grips with Zionism. As a student, he had been attracted by it. But as he grew older, and the political preoccupations of the movement became clearer to him, his zeal for the establishment of a Jewish state began to cool.

The short-lived independence that Judas Maccabaeus ripped from the dying body of the Hellenistic Empire in the 2nd Century B. C. seemed to Finkelstein one of the great failures in Jewish history; so, he felt, would be a modern state established by force. Moreover, if U.S. Jews put as much effort into getting D.P.s admitted to the U.S. as they put into Zionism, he thought, a home could be found in the New World for all the dispossessed Jews of Europe.

By the time the Jews began their actual military struggle for Palestine, Louis Finkelstein was definitely a non-Zionist—a stand which looked to Zionists like anti-Zionism. At least one large contributor to the seminary tore up his usual check. Some of the faculty deeply resented Finkelstein's attitude, and when he refused to let the students sing the Israel national anthem at commencement in 1945, on the ground that a political song has no place at a religious ceremony, the seminary nearly split apart.

Today, now that the issue has simmered down. Finkelstein feels that perhaps he was mistaken, and that the State of Israel may turn out to be a good thing, after all. Relations between the seminary and Israel are now cordial, and Finkelstein will do his best to keep them so.

Isoich's Meaning? This week, the directors of the seminary announced that Dr. Finkelstein will assume a new post as chancellor, and that his presidential duties will be taken over by a three-man team of two vice chancellors and the seminary provost. Louis Finkelstein hopes the arrangement will give him more time for scholarship, for writing and for travel. But most of all, he hopes it means more time to work for a renaissance of spiritual Judaism in U.S. life,

The auguries of such a renaissance are on all sides, he is sure. "It is not just a transient phenomenon. I predict that within 25 years the vast majority of the five million Jews in this country will have returned to their faith and will be keeping the Sabbath.

"I say 25 years, because the change will come mainly through the young people. Many of the fathers I know can't understand what has happened to their children. A friend of mine who if a very successful industrialist is still amazed by the fact that his son is turning into a brilliant theologian; just a short time ago, I talked to

* Temple B'nai Amoona.



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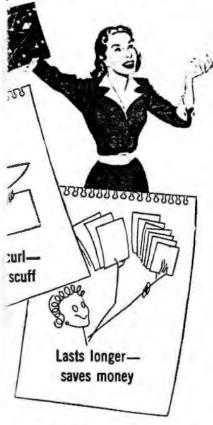
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the 16-year-old boy whose father runs a chain of retail stores. Father wants me to go into his business, he said. I am the only child. But why should I waste my life in business? I want to go to the seminary and become a rabbi.

"[Philosopher] Alfred North Whitehead once said to me: 'What America needs is not a philosopher but a prophet.' What I see and what I hope for the Jewish community in America is that it will give birth to a school of prophets and rise toward its own spiritual potential as a holy people. And this will have a profound effect on America and on the whole world. Even a tiny minority, when they are spiritually dedicated, can have a deep influence on the world around them—like the Essenes among the ancient Hebrews,



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A losting creed.

or the Pharisees, or the early Christians. or the Ouakers.

"To me, the prophetic message is summarized in the idea of the Suffering Servant in Isaiah.* The Christians take this to be the foreshadowing of Jesus Christ, but Jewish tradition sees it as the role of the Jews in the world. And the important part of the concept is the word 'servant.' Suffering, too, if necessary—and it often seems to be necessary. But suffering by itself is not enough."

Impious Question. There must be action and example. One way in which U.S. Jews can serve their country and the world. says Finkelstein, is "by bringing

* E.g., Isaiah 53:3-5: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

people together and helping them understand each other."

Finkelstein himself has done plenty to "bring people together." In 1938, he helped found the Institute for Religious and Social Studies, a "graduate school" of clergymen and lay religious leaders. Christian and Jewish, which holds 13 sessions a year in Manhattan and six in Chicago. This year, for the twelfth time, he was elected president of the Conference on Science, Philosophy and Religion, which meets each year at Columbia University. "When I am at work on those enterprises." He says, "I feel that I am obeying the commandments just as much as when I go to the synagogue for prayer."

As they grow more spiritually minded, he thinks, U.S. Jews will more & more observe the Law's injunction to make "peace between man and his fellow" a part of their religious duties. "When sometimes I am talking about this and someone asks me why we Jews should bear the burden when other groups don't seem interested in doing anything. I consider it an impious question. Jews must see themselves as God intends them to be—His servants and the servants of mankind."

Chollenge & Paradox. For many Jews, this will be a hard teaching. God has chosen them for a special purpose, but seemingly the price of God's election has been a bitter portion. Exile. humiliation and persecution have dogged them through history, from Babylon to Buchenwald. Persecution has driven the Jews in upon themselves; they have sometimes set up barriers against the world simply in order to survive. But of what use is their survival, asks Louis Finkelstein, if their mission is forgotten?

The essence of that mission is a challenging paradox: to be a people set apart—and yet not apart. Louis Finkelstein calls on the withdrawn Jew to serve his old persecutors, his brothers, to join the human race; and calls on the assimilated

Jew to take up his heritage.

In modern times, millions of men & women of Jewish origin have renounced Judaism as their spiritual country. Such men & women think (or say they think) that the word "Jew" should be on a par with "Baptist." "Congregationalist" or "Catholic"—and should apply only to the Jews who have elected to be, or to remain. Jews. Rabbi Finkelstein's Torah teaches him that the covenant God made with Israel is an inescapable covenant. "The choosing by God." says he, "was like Selective Service." It is binding on all Jews, to the last generation on earth.

Yom Kippur in this year 5712 was drawing to a close. In the synagogues of the world the chant went up: Hear. O Israel: the Lord our God, the Lord is One.

Three times Rabbi Finkelstein and the congregation repeated: Blessed be His name, whose glorious Kingdom is for ever and ever. Seven times the shout arose: The Lord, he is God.

And the shofar of joy and hope sang in the ears of Israel its hoarse, triumphant cry.



F O R T U N E

September 1958

The Businessman's Moral Failure

by Louis Finkelstein

The Businessman's Moral Failure

by Louis Finkelstein

A distinguished rabbi argues it is a failure that may destroy our society.

If American businessmen are right in the way most of them now live, then all the wise men of the ages, all the prophets and the saints were fools. If the saints were not fools, the businessmen must be.

Too many businessmen never stop to ponder what they are doing; they reject the need for self-discipline; they are satisfied to be clever, when they need to be wise. They worry about their place on the economic ladder, but are not concerned sufficiently with whether the civilization in which they work is likely to collapse. They can defeat a local competitor, but may well be defeated by the competitor of us all, which is moral decay.

Now the American executive is very often a man of some vision, motivated by a spirit that generates great energy. Underlying the efficiency of our business community there is the principle of teamwork, cooperation, a reasonable degree of pleasure in the success of co-workers, a comparatively broad welcome to taleot, and freedom in human relationships. Granted, these are virtues of no mean order. But the American businessman is losing his insight into the moral sources of American economic strength.

Our country could not have reached its present heights without the blessing of natural resources; but the U.S. would have failed at the outset without a philosophy developed by men more concerned with the betterment of the human spirit than the comforts of the body. These men were inspired by the writings of immortal philosophers and religious thinkers. The modern business leader is more often than not bewildered at the suggestion that the future of the Republic is in some way related to the ideals and ideas of John Locke, not to mention Spinoza, the medieval Scholastics, the Rabbinic sages, and the ancient Greek philosophem.

Ask the U.S. husinessman why he is successful today, and he may explain to you the advantages of capitalism, the profit motive, and the "American system." He may, with due modesty, point out the superiority of his own products and marketing. But he will largely ignore the philosophic foundations of the American system. He tends to

ignore the great ethical laws as they apply immediately to his work. The truth is that he is preoccupied chiefly with gain, coasting on the spiritual momentum of the past, divorced from our sources of inspiration. He is the leading citizen of a largely hedonistic nation propelled by meaningless drives toward materialistic and frequently meaningless goals.

Clearly no institution will survive if it is dedicated only to self-preservation. A business has a goal beyond simple success. It is not a biological organism whose survival is a virtue in itself. Rather, it is a man-created institution, an integral part of our culture, and as such must make a contribution of service to society (as well as a profit for itself) if it hopes to survive. It cannot do this out of a focus on selfgain or pride.

Why do I single out the American businessman for indictment, when he is probably no more materialistic than any of the rest of us? I do so because of the responsibility he bears, because his role in American society is so great. Ours is an industrial society, and the customs and morals and attitudes of businessmen pervade our whole life. Virtually all of us in America have adopted in some degree the pragmatic ethical standards of our business society; and to that degree we have abandoned our ethical and religious traditions.

The American tragedy

Our American tragedy is that we fail to see the signs of our decay. But the signs are apparent in the vulgar ostentation all around us, in the sexual laxity revealed by the Kinsey studies, in the demoralization of American captives in the Korean war, in the widespread defiance of law. The signs are apparent in our general toleration of wrongdoing, which is itself an evil and corrupting force.

Curiously, this breakdown of moral discipline has occurred when institutionalized religion is flourishing as never before. But even religion in America now tends to be superficial. For many laymen it consists of writing an occasional check and sporadic attendance at church or synagogue, rather than in personal commitment. There is a

dearth of sainta, and many ministers themselves are unduly concerned with security in this world. While the percentage of truly dedicated pastors may be no smaller than in previous generations, today they suffer a special disability—a failure to communicate with the members of their flocks.

Human history is studded with the ruins of empires that came to a similar pass. Nations have been wrecked because they lacked an overriding moral goal to which individuals could commit themselves. History shows us that when we become success-dominated, we lose sight of our real reasons for living.

In its youth, America was ideal-dominated. Both individual citizens and the country as a whole had an impelling motive in life that was not limited to industrial, political, or economic growth. The men who gathered in 1787 could muster all their intellectual energies to formulate the national charter, overcome differences of background and interest—all because these men were laboring for a larger goal.

An equally vital role awaiting the American businessman today will be suggested at the end of this article. Time and again in American history the businessman has transcended his industrial role and become the buttress not only of government but of the public welfare. Today's crisis demands of him leadership in still another dimension—one where he has thus far conspicuously failed.

The boy in the ditch

A young executive rapidly moving up the financial ladder unequivocally stated in private conversation with me, "It is impossible to conduct business in the U.S. today without breaking the law."

If the statement is exaggerated, it nevertheless retains distressing validity for one like myself who was educated in New York City and has resided there over half a century. A considerable portion of my time has been spent with men engaged in a great variety of businesses, who keep an equal variety of balance sheets.

The most casual observer is aware of the transgressions that go on daily in the American business community. He hears of tax returns that are outright perjury; he hears of purchasing agents who are taking bribes from suppliers, of businessmen offering bribes for false testimony or for police protection of some dubious enterprise. He reads of industries attempting to suborn state legislators for favorable legislation. He reads of businessmen bestowing favors on government officials to win special privileges. Even in my ivory tower on Morningaide Heights, I have been urged by businessmen to accept a gift for the Theological Seminary in return for admitting a student-and have been threatened by withdrawal of contributions to the school if I failed to do so.

We hear of businessmen using wire taps to obtain information about their competitors, of management acting in collusion with racketeers, of men using prostitution to promote the sale of their goods. We hear of businessmen violating the most elementary requirements of city building codes and profiting from rat-infested tenements. We hear of financiers deliberately lying about their operations and the financial condition of their companies to mislead investors so that insiders can make killings in stock.

There are less overt practices in the business community that may appear to be only on the borderline of unethical behavior: for example, concealing the true price of goods behind time-payment schemes that are actually usurious; employing advertising that is actually a flagrant misrepresentation of a product's worth. These and other clever dodges are accepted by many as normal phases of competition.

I would not deny that competition is the basis of our free enterprise and of our industrial success. Competition surely induces better efforts and greater production. But to compete in ways that are designed to destroy someone else is very different from competing in terms of doing better than your rival. Years ago in Lithuania, Rabbi Israel Salanter found two boys quarreling over which was the taller. One forced the other to stand in a ditch to settle the argument. Seeing this, Rabbi Israel sadly commented, "Isn't this characteristic of the world where to prove his superiority man must prove others inferior? After all, the same purpose could have been achieved by standing on a chair!"

When two companies are each trying to produce superior values, one may well be more successful than the other, and deservedly earn greater profits. But to seek a crippling advantage over another company is hardly fair competition and is certainly miserable ethics.

It seems to me that a management which is worthy of success is very different from a management which just wants success. One management conducts its affairs in the spirit of contribution, the other in the spirit of selfishness. Contributions to the general good have of course been made by men seeking only their own advantage, but selfishness cannot be made a principle of life and in our time might easily be fatal. Management worthy of success remembers that the true justification for profit is an incentive to serve the community. Success is paid to business by the community for the services it renders. In this sense, profits must clearly be an earned increment.

The practical value of ethics

This reasoning can certainly be understood if stated in terms of the individual. We understand the meaning and value to the individual of "a good reputation." Every businessman knows that his reputation for integrity is one of his major assets. Certainly, a man's progress in a corporation depends in large measure on the reputation he earns through his daily behavior. It is immensely difficult to falsify such a reputation over any extended period of time. We are soon known by those around us for who we are rather than what we would like others to think about us. This is a man's "character" in the profoundest sense of the word.

I was interested to hear a major executive point out that the criteria he uses for selecting employees run in this order: character, intelligence, experience. "A really bright executive picks up experience very quickly," he told me. "But the man we need and want most, in important places, is a man with character sufficient to resist many kinds of pressures when the going gets rough. We find, then, that character is the most important ingredient of all, particularly if the man is to be responsible for policy making. An executive can buy brains and can buy experience, but character is something he must supply himself."

And what is a man's character but his personal moral dimension, the goals he sets for himself, his sense of honesty and of responsibility, his relations with others? This does not mean, however, that the value of character derives from its contribution to success.

Unquestionably, ethics have a practical value, inseparable from their ultimate one: the creation of better men and women. Rivalry for goodness should, in the long run, make for pragmatic gain. But it is not enough for the individual or the corporation merely to mean well. Men as individuals and as corporations must make an effort to understand what they are doing, and why they are doing it.

The first step in the ethical life is self-criticism. As the Talmud puts it, "Cleanse yourselves, and then cleanse others." Ethics is a branch of thought starting with self-discipline. Discipline, whether among children or adults, whether self-imposed or external, is not popular in America today. And a welter of codes—in companies, in industries, in combines of industries, in labor—do not meet the situation.

Before anyone can think creatively about the moral life, he must feel in his bones a few principles that are part of any civilized ethic, without which civilization would be meaningless. I wish I could say with hope of being understood that of these the most important is awareness of God and love for Him. But as those words tend to become cliches, I say instead that we have to feel the wonder and significance of life and its unique opportunity for achievement. Each of us has only one life on earth. When that life is used unwisely, the loss is irreparable for oneself and for one's fellows.

A businessman who understands these truths will develop an almost automatic pattern of behavior. Certain ancient rules apply with equal force to Jew and Christian, atheist and agnostic, to all men in all situations. These immutable laws are expressed in various ways. The Pentateuch reveals the Decalogue and the Golden Rule of Leviticus 19:18: "Thou shalt love thy neighbor as thyself." which the Gospels restate in Matthew 7:12: "All things whatsoever ye would that men should do to you, do ye even so to them." Similar commandments are promulgated in the literature of the other great traditions of East and West.

Yet these and other binding commandments are often violated in the American business community. A man fears he may be risking his business if he obeys them, forgetting, however, that if he violates them he risks the world.

Business leaders who generously advised

Dr. Finkelstein

Louis Finkelstein is chancellor and Solomon Schechter Professor of Theology at the Jewish Theological Seminary of America, in New York City. His father was an Orthodox rabbi who moved to Brooklyn from Lithuania. He is a student of the civil and ritual law of the Talmud and was the pastor of a congregation in the Bronx before coming to the seminary. One of the seminary's interests is the Institute on Ethics, in which a number of Protestant and Roman Catholic leaders participate. These include: F. Ernest Johnson, study consultant of the Department of Church and Economic Life of the National Council of Churches of Christ in the U.S.A.; R. M. MacIver, Lieber Professor Emeritus of Political Philosophy and Sociology, Columbia University; and George N. Shuster, president, Hunter College of the City of New York. This article reflects numerous conversations Dr. Finkelstein has had with these men, as well as with a number of business leaders.



advised me in the preparation of this article said, "The majority of the American business community are not evil men, and want to do right. Let us say we admit the indictment and accept our responsibility—what can we do?"

To begin with, a businessman can develop an awareness that every decision of his life involves moral considerations. He can help develop this sensitivity in employees and associates, through example, through discussing with them the moral implications of company actions, through constant reminders that he has values in life above profit or economic security.

There are some corporations which insist that their executives assume responsibility for civic and community improvement. But the businessman can go further. In his training school for management he can introduce students of ethics, as well as management experts and psychologists, to consider the responsibilities of the business executive. He can overcome his anti-intellectualism. He can try to gain knowledge that will clarify the problems of wise decision making.

Without "moralizing"

The businessman must realise that the inculcation of moral sensitivity starts in early childhood and continues throughout life. American society has achieved this kind of indoctrination in other fields. To take two familiar examples: virtually every American child is brought up with a concern for personal hygiene; virtually every female child is indoctrinated with the need to be as physically attractive as possible. Our culture is probably unique in the emphasis it places on these two patterns of education.

The businessman can, without "moralising" (which would be deadening and self-defeating), transform his home into a school for moral responsibility. Avoiding precept, the businessman can make even his conversation at table serve the vital end of character education for himself, his wife, his children, and his guests. The stories he tells, the gestures he makes, the conversation be chooses and avoids, can all show that he has at least some notion of what life. America, and freedom are about. Without being in the slightest degree priggish, and eventually without self-consciousness, he may help his family and friends obtain insight into the ethical life.

The American businessman, then,

should literally place ethics on the agenda—for himself at home and in the office, for his company and trade association:

▶ His calendar should include regular meetings of management to discuss the moral dimensions in his specific business. One firm that instituted such meetings finds it continually gains valuable insights into new relationships with the many other organizations with which it does business.

▶He should seek expert advice on ethics. Existing resources in the field will gladly be made available to him.

► He should put moral health on the same level as mental and physical health, indeed above them. This means he should read literature dealing with ethics; devote time to the study of ethics, alone and with colleagues and scholars; work for the establishment of research in ethics, as he has worked magnificently for the development of research in acience and technology.

The beginning of wisdom

Whatever else may or may not be involved in the application of such principles, it will demand direction of effort-not merely doing what one happens to like at a given moment and following the easy path of self-indulgence. Wisdom begins with sacrifice of immediate pleasures for long-range purposes. There is a widespread view that belief in God and personal immortality leads to this discipline. The fact, however, is that the discipline itself is also indispensable to real belief in God and human immortality. That is why the role of the businessman in American ethics is no less crucial than that of the religious leader or scholar.

Today's crisis demands the businessman's leadership in the area of human behavior. The kind of criticism with which enlightened businessmen could confront philosophers and theologians could be a challenge. Then superficiality in religion would cease to be fashionable, and laymen would soon detect its shallowness. Morally sensitive and informed businessmen can compel American philosophy and religion to focus on the basic problems troubling mankind.

We Americans will then no longer warrant William James's description of us as worshippers of "the bitch-goddess, Success." Our best young minds would strive for genuine, rather than apparent, achievement. If we can overcome the tendency to measure intellectual productivity by quantity rather than

quality. America might produce works and insights into the ethical realm comparable to the eternal creations that have emerged from other civilizations. Without such creations, rallying the spiritual energies of all men, America and the Free World will not endure.

One modest step

Civilization needs men and women whose every act and decision will bear the stamp of responsibility. The world cannot long survive, at least in freedom, if decisions are made irresponsibly—that is, without disciplined consideration of individual and general consequences. At the present moment, this may seem almost impossible to achieve. Yet without many dedicated men and women exercising disciplined consideration of each of their actions, none of the great philosophic or religious traditions could have aurvived.

Modest steps to focus different types of experience on the complex issues of our day have been taken in various ways, one of which is the work of a group of scholars who drew together in 1939 in New York. The group includes physical scientista, social scientista, philosophera, and theologians of different faiths. who were stirred by the apparition of Nazism but recognized it as a symptom of a chrooic disease of our time rather than the disease itself. They hoped they could clarify today's moral problems. Once a year. sometimes once in two years, these scholars have met. Some participants are frankly agnostic, some atheistic others devout. For a long time their discussions were at crosspurposes. There were frequent outbursts when varied types of mind and experience confronted one another. Gradually, they arrived at an astoundingly simple conclusion; the problem of their concern may be aummed up in a single word--"responsibility."

This conference of scholars is hopeful of establishing nothing less than a World Academy of Ethics and an Institute for Practical Ethics for Everyday Living, drawing on the wisdom not only of Christianity and Judaism but of Islam, Buddhiam, Confucianism, and other traditions. The scholars need the help and participation of businessmen.

Does all of this sound as though the American businessman had to take on new burdens, and rush even more prematurely to his grave? On the contrary, one of man's primary duties to himself, his family, the community, and to God is preservation of his life on earth, so that he can realize his potentialities for good. The businessman who will take time to contemplate and to ponder the ethical dimension of life will discover new realms in which he can develop his talents, freeing himself from the bondage to private gain that menaces the maturing business executive. Clearly understanding the principles of a meaningful life, he will share them with his family, especially with his wife. He will accept philosophically the occasional defeats and frustrations of his business career. He will carry his burdens serenely and thus preserve his own life, as well as that of the community.

A potential Moses?

Before he decides that the moral discipline required to build a better society is too arduous for him and that he is too busy to master a new dialect of thought, before he flees his responsibility, he might do well to ponder the story of Moses in the third chapter of Exodus.

The father of Prophecy was heavy of tongue. He, too, preferred the ease of Midian and the pleasures of shepherd life to the burdens imposed by the leadership of men. He could not believe that the task presented to him could not be done by another. For a moment he doubted that it could ever be accomplished. But sometimes, because of unique combinations of circumstances surrounding him, an individual is indispensable for a specific role in history. Whether or not he wished it, Moses was one of the great spiritual leaders of mankind. He could neglect his duty, but he could not assign it to anyone else.

To rise to his full stature, the American husioessman—who at his best embodier many of the Prophetic virtues—must also shoulder a unique burden of responsibility. The fate of the world hangs on his decisions, for above all the world needs ethical leadership from those it respects as supremely practical.

The words spoken by Moses to his contemporaries more than three thousand years ago apply literality to us in this latter day: "See, I have set before thee this day life and good, and death and evil." If the American businessman can bring himself to choose life and good, he can save not only our own but future generations. Surely he will heed the ancient Prophet's plea: "Therefore, choose life, that thou mayest live, thou and thy seed."

TEXT OF WHITE HOUSE SERMON

Louis Finkelstein, Chancellor, The Jewish Theological Seminary of America June 29, 1969

Mr. President, Mrs. Nixon, Mr. Chief Justice, Mrs. Burger, Ladies and Gentlemen:

One is frequently asked to define the American way of life, which we struggle so hard to protect and develop. No satisfactory definition describes this way of life to those who have not experienced it. However, there are scenes, distinctive of America, scarcely occurring anywhere else, even in the free world, which may help to make it understood. One is taking place in this room today. Here are gathered leaders of our Nation, among others, to pray together, uniting across differences of background and doctrine, before the throne of the Judge of us all. Here the assembly looks to a faith, long subject to disdain, and even persecution, for light to our severely tried generation.

In the face of crisis which seemed insoluble, my great predecessor, Solomon Schechter, used to say, "You must leave a little bit to God." He did not mean that we are free from responsibility to alleviate human agony. He tried to express in a single aphorism the insight of Rabbi Tarfon, a Sage who flourished in Judea toward the end of the first century, and who taught his disciples: "You are not obliged to complete the task / That is the task of making the world a better dwelling-place/ but neither are you free to desist from it." Or, as he put it on another occasion, "Do not flinch from a task, which by its nature can never be completed."

How little the mightiest of us can hope to accomplish, and how much we have to leave to God! And how secure we may be that, no matter what follies we may commit, He will ultimately save us from the worst results

of our errors! After all, here we are, all sentient human beings, yet all descended from primeval bits of protoplasm, themselves incredibly combined from inanimate bits of protein. Perhaps some three billion years were required for those primeval cells to become thinking men and women; but that is surely a brief span for a bacterium to graduate into manhood.

The primeval cells had no notion of purpose. Neither did the earthworms, who in the course of eons, began the adventuresome roads to mammals, primates, and humans, impelled by a force, which still eludes our understanding. Heirs to all their strengths and weaknesses, we are their direct descendants, thinking, writing, speaking, speculating, planning, and even from time to time communing with God himself.

Having brought us so far, did this Cosmic Force desert us, simply because we are sentient human beings rather than unicellular bacteria and amoebae? Instead, must we not rationally assume that—privileged to think, to have purpose, to work toward goals—the Divine Power that brought us.from such humble origins will continue to guide us, turning our very folly into wisdom?

As men, we alone among animal species, have the power to envisage the future, and to choose. We can act wisely, and we can also act foolishly. The machinery which constantly saves us from our sins of omission and commission, appears most clearly perhaps in the life of society. American history could properly be told in the style of the Book of Judges. Whenever self-induced danger threatened, leaders have been sent to save our country for its intended destiny of service.

Where would we be today, where would be the hope of the free world, where would be the future of civilization, if in the crises at the beginning of the Republic it had lacked the redoubtable figures of Benjamin Franklin, George Washington, Thomas Jefferson, and Alexander

Hamilton, to mention only a few. That great tragedy, the War between the States, arose from many failures of human judgment. But--remarkably--the compassion and wisdom of Abraham Lincoln became available just when they were most essential. Where would the Western World / including our own country/ have been today, if Winston Churchill had not, through what seemed at the time mere chance, become the articulate leader of Britain, standing alone between impending barbarism and civilization, guarding us, until we could protect ourselves and others.

Miracles occur not only in historical crises; they are happening every day, all the time, for each of us. Everyone in this room is alive due to uncounted miracles, as commonplace as the rising and setting of the sun.

A student at our Seminary once asked whether I really believe in the miracle of the ancient Israelites crossing the Red Sea. / Actually, properly interpreted, Scripture says that they crossed not the Red Sea, but a "Sea of Reeds", which may have been a smaller body of water. As related in Exodus, the story is about as remarkable as the American defeat of the Japanese Navy at Midway, a turning point in the Second World War. I might have mentioned this fact. I might also have mentioned the miracle of the American Constitution, a document drawn up by human beings, but which seems to reflect almost Divine wisdom, which has guided us for generations, and become a model for many other peoples. I might have mentioned the miracle of the Second World War, during which, in 1940, the Allies seemed hopelessly defeated, and yet emerged victorious in 1945. As he was himself a refugee from oppression, who had fled to Jerusalem before coming to the United States, I might have come very near his own experience by mentioning the :iracle of the emergence of the State of Israel, an event unique in the annals of mankind.

However, all these answers only occurred to me on my way home from the Seminary. My answer to him was different. I said, "I was not present at the crossing of the Red Sea, so that I cannot add to what is recorded. But I certainly believe in miracles; and one of the miracles in which I most firmly believe is that you and I exist, and that despite the fact that our lives are in dire jeopardy momentarily, and would cease if everything depended on our conscious thought." I recommended that he read a book by Walter B. Cannon, Professor of Physiology at Harvard, called "The Wisdom of the Body." It is learned and wise; though doubtless since its appearance early in the century, others have superseded some of its facts. Professor Cannon shows what miracles go on at every moment within us; what ingenuity beyond the power of the cleverest engineer enables the eye to see, the ear to hear, the hand to touch, and above all the mind to think. How strange it is that no matter how much liquid we drink, our blood never becomes diluted, but is kept in proper balance. How incredible that the single cell from which each of us developed should carry the potential of every quality destined to appear in us, in its proper season; that the cells multiplying from this original one should have separate functions, one becoming a brain cell, another a red blood corpuscle, a third a bone cell--without confusion or error.

Of course somatimes the miraculous is obscured. There is much that is imperfect in man's life, both individual and communal. That is what we should expect. Why should it be otherwise? What needs explanation is how much happens to be right, even though the world in each of its parts is far too complex for the wisest of us to comprehend.

Once more, as Solomon Schechter said, "You must leave a little bit to God." He has been; He is; He will be. He must try to do what we can, and are enjoying a great privilege when we do well and find the path of the right. At such times, we are co-operating with God: in the rabbinic phrase, we become His partners. And he is working through us, and with us. Happy is he, who like Lincoln, is privileged to save his fellows when they are threatened by their own misdeeds, whose life represents an intervention of the Divine into human affairs.

The faith that all will be well enables us to be steadfast in peril, and modest in success; to escape foolish handwringing and paralysis, as well as thoughtless panic and fear.

Once more, as Schechter said, "You must leave a little bit to God."

I hope that it is not presumptuous for me, a guest of the President of the United States, to pray that, looking back at our generation, a future historian may say, as I have said of Lincoln, "In a period of great trials and tribulations, the finger of God pointed to Richard Milhous Nixon, giving him the wisdom and the vision to save the world and civilization, opening the way for our country to realize the good that the twentieth century offered mankind."

#####

TO: Annette, Internet:annette@hujivms.bitnet

Re: Ramah piece

8/29/96

Shalom, Annette. Seymour, Bill and I had a terrific all-day meeting yesterday. Bill found it so stimulating that he left me two messages saying how much he enjoyed it and how he can understand why I'm so hooked on this material.

Tachlis:

- 1. I cannot believe I'm about to say this, but I do in fact believe it is possible to have a December publication date. By what day in that month would you need the essay? I'll do my best.
- 2. Seymour asked me to ask you for the name of the Stanford professor who claimed in a book you quoted to him that vision is even more important than leadership; and that an institution can survive a period of weak leadership if the vision is powerful. Please e-mail to me ASAP.
- 3. We'll need to talk about some technicalities of publication: How we list MI and CIJE, etc. I have a simple idea that may meet everyone's needs, but I want to get sign-off from Alan before I even make a suggestion. Also, reminder to both of us: Seymour suggests that when we have closure on the format of these issues, you should run it by Mort.
- 4. Although I gave this as an assignment to Seymour, I'd like you to think about the following too: I know many audiences for whom this piece will be of interest, but I also believe we should think of settings in which it can be used as "curriculum." It's important that publications be used not just to "seed the culture" with important ideas but in active teaching and learning training programs for the future. Would you give some thought to that in terms of your own educational settings?

Last, I want to reiterate how delighted I am that even in this modest way we have been able to work together on a piece that I truly believe will prove important to many kinds of leaders.

Shanah Tovah--and look forward to hearing from you.

Nessa

FROM: INTERNET:ANNETTE@vms.huji.ac.il, INTERNET:ANNETTE@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

CC: (unknown), INTERNET:ANNETTE@COMPUSERVE.COM

DATE: 8/30/96 12:51 AM

Re: Re: Ramah piece

Sender: annette@vms.huji.ac.il

Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by hil-img-1.compuserve.com

(8.6.10/5.950515)

id AAA20769; Fri, 30 Aug 1996 00:38:05 -0400

Received: by HUJIVMS (HUyMail-V7b); Fri, 30 Aug 96 07:38:06 +0200 Received: by HUJIVMS (HUyMail-V7b); Fn, 30 Aug 96 07:35:30 +0200

Date: Fri, 30 Aug 96 7:35 +0200

Message-id: <30080096073520@HUJIVMS>

From: <ANNETTE@vms.huji.ac.il>
To: 74671.3370@CompuServe.COM

Cc: annette@compuserve.com

MIME-version: 1.0

Content-type: Text/plain; charset=US-ASCII

Content-Transfer-Encoding: 7BIT

Subject: Re: Ramah piece

Hello Nessa,

Bill

BILL

 \parallel

112

Congratulations on what seems to be a completed work. Seymour, relating the day, sounds as pleased as you, with the way and with the content. I wonder if,

at this very early point Bill and you would consider doing another similar type of piece with Seymour on one of several stories that need telling. I believe both of you have been at Ramah? In your view is this a pre-condition for your success with this piece or would you entertain the notion of "conversations with SF on..." as a self-standing notion?

Curriculum -making

Ragarding practicalia:

cooke

J Chriffler for

- * we have a policy of bi-lingual publications (does not have to be simultaneous or under one cover). Any objection to having this translated into Habrew? We have a couple of excellent translators.
- -4 menegraphs
 -twin ownership
- new firmat
- * I can think of couple of reference Seymour may have had in mind. I'll touch base with him and let you know.
- poro. seguinos
- * Our board meets in Mid-December with Mort arriving a few days earlier.
 It would be great to have the publication available at that time.
 - * I have little doubt but that in our universe this will be used extensively, and in multiple modes, in addition to dissemination among the Israeli community of senior educators and the poeple who educate in informal settings.
 - * Anything I can do to facilitate completion, production, etc. I will do.

Thought of you several times in the last couple of weeks: we have gone intensively into brochure production - CAPE, Jerusalem Fellows, MI, special program for South Americans - and into the publication of several monographs of the Mandel Institute (Fox-Scheffler, Scheffler, Nisan, Shulman). I must get things out rapidly to catch up with a harmful 'visibility-lag' but could do with

NR to Annette the thinking, creativity and culture you bring to the communication of our universe's ideas. Wish there were a mode for this. In our virtual times is there any possibility?

Shabbat Shalom,

Annette

8/29/96

Shalom, Annette. Seymour, Bill and I had a terrific all-day meeting yesterday. Bill found it so stimulating that he left me two messages saying how much he enjoyed it and how he can understand why I'm so hooked on this material.

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Last, I want to reiterate how delighted I am that even in this modest way we have been able to work together on a piece that I truly believe will prove important to many kinds of leaders.

Shanah Tovah-and look forward to hearing from you.

Nessa

MESSA 532-2646

Labor Day from Novak

Dear Nessa,

Since our meeting I've been putting in the appropriate changes and improvements. I've taken another look at Seymour's piece in The Ramah Experience, and borrowed a few additional lines. I've also improved the writing in a number of places, and I've added biographical material on Fox and Novak.

Your package has not yet arrived, but I assume it will come on Tuesday.

yes. Should I send you my latest version, or should wait for Seymour's changes?

His written on "vision" was less wonderful than I had hoped, but I was able to use a couple of lines to beef up that section.

In my view, the Five Levels material is the weakest and least interesting part of the piece, and takes up too much space. How about a compromise: leave in the stuff about the levels, and about prayer, and take out the section where we go back and apply M. About hose levels to sports?

Starting tomorrow, I must return to the book I'm writing. Suddenly the end-of-the-year deadline is in sight. I realize, of course, that our project may well require a couple of phone calls and a few adjustments, and I'll take care of it all. But if you can possibly manage it, I'd be grateful if we could restrict those conversations to the afternoons.

8-

+ title: Old Jetter

GK!

237 5040 W

SENT BY: Xerox Telecopier 7020 ; 8- 2-98 ; 9:04PM ;

Messa 532-2646

Labor Day from Novak -- a few hours later

Dear Nessa.

Moshe Waldoks was over here with a group of our friends tonight, and because he knows virtually everything, I asked him about the Briskers and a possible Transylvania connection. No, he said, that's impossible. Then I showed him the BRISZK entry in the E.J, which I have been using.

"No, wrong guy," he said. He then turned to the BREST-LITOVSK entry in the same volume. In parens, after the name, it says "Brisk."

So, just as Seymour suspected, I was using the wrong entry, and I now stand corrected. Please let him know this when next you speak. The correct entry is somewhat confusing, but I see that Soloveichik is a direct descendant of the family

As you may know, there's an E.J. in one of the CIJE conference rooms.

Yours,



TO: Alan, 73321,1220 CC: Karen, 104440,2474

Re: Ramah/Mandel Institute

9/4/96

I called Annette today to discuss joint attribution issues re the Ramah piece.

I proposed: Our logo on bottom left of cover; theirs on bottom right. CIJE descriptive paragraph followed by MI paragraph on inside front cover for English edition; MI paragraph followed by CIJE paragraph for their Hebrew edition. Sarna design for cover and format...

She said: Fine re logos on cover, but she would like to lay out the descriptions of our respective institutions side by side instead. For similar reasons, she doesn't want the same cover style as Sarna, because she wants the format to imply absolute "twin ownership."

I said: I'd look into her "side by side" idea, but that if visually it looks like we're trying too hard, it will be counter-productive. She agreed. I said that I was willing to come up with a design for the cover that mediates her format and mine, but not if it's too labor-intensive, because I want the essays in Israel by mid-December, for her board meeting and for Seymour's presentation at a seminar on Ramah in late December. I also said that I wanted the way we worked together to be a model of future collaborations, and that I wanted to be sensitive to her concerns so that it would be a win-win situation--but that I did feel, given the thickness of my file on this piece, that I and CIJE have been the shepherd and "publisher" of this essay.

So: She'll send me her logo and descriptive paragraph, as well as the layout of one of the monographs they are about to publish. I'll work with the designer to see what we can do. Note: Seymour wants Annette to run this design issue by Mort when it's decided.

Last steps editorially: Bill Novak is mailing me the draft that includes Seymour's changes. I read draft and make final minor fixes. I send to Scheffler at Seymour's request. Seymour reads draft and makes final minor fixes, and supplies bibliography. And then we're in business.

I'll keep you in the picture if anything comes up. But I expect these issues can be resolved quickly and with good will—that certainly exists on all sides.

FROM: Alan, 73321,1220

TO: Nessa Rapoport, 74671,3370 CC: Karen aBarth, 104440,2474

DATE: 9/8/96 11:04 PM

Re: Ramah/Mandel Institute

Nessa;

Great work both on the diplomacy and the product itself.

а

TO: Seymour Fox FROM: Nessa Rapoport

CC: Bill Novak

Dear Seymour:

Here is the list you requested.

Between Rosh Hashanah and Yom Kippur (!), you will fax me:

- 1. An annotated bibliography that will include "In Praise of Cognitive Emotions" and should (I think) also include the appropriate pieces of your own work as listed on the first page of Dan Pekarsky's vision essay. And/or, as you decide, you will fax me the missing page of your biography that lists your publications.
- 2. The accurate reference to the Brisker.
- 3. A sentence or two that explicates "theory of practice" by giving an example.
- 4. An outline of a possible plan to use this publication as curriculum in a range of appropriate projects you identify. This need not be more than a list, but it is important at this stage.

You will also call Israel Scheffler to ask him to read the final draft of this piece.

I will:

- 1. Talk to Annette about publication issues. (And ask her the name of the Stanford professor.)
- 2. Talk to Shelly Dorph about this piece and Ramah's 50th anniversary.
- 3. Mail the draft to Scheffler when appropriate.

I did indeed receive the Fortune article, which I have just mailed to Bill. Bill has left me not one but two messages about how productive he thought the day was. His plan is to get me as many of the changes as possible right after Labor Day, after which we will work together quickly to get at a final draft. I will then send that to you and to Scheffler--and begin to work on production.

Note: Our working title is:

Vision at the Heart: Lessons from Ramah on the Power of Ideas in Shaping Educational Institutions

All of us will continue to think about this. For example, when I look at it in print, I can imagine simplifying the title to:

Vision at the Heart: Lessons from Ramah on the Power of Ideas for Educational Institutions

That seems less cumbersome to me. What do you think?

Shanah Tovah--and thanks again for a very exciting day's work.

Nessa Rapoport

TO: INTERNET:marom@vms.huji.ac.il, INTERNET:marom@vms.huji.ac.il

Re: Shana Tova

luckily for you, now that i've entered my forties, i don't remember these things at all. so you're forgiven.

questions: whatever happened to the mockup of the kitchen bibliography you were going to show me in israel? and what is happening to the agnon case study?

please send me the MI stuff asap. i'm under deadline pressure, annette and i agreed that she would send me:

- 1. the logo, computer/disc format, courtesy of oren or your designer;
- 2. the paragraph describing the way she'd like MI to be described;
- 3. and a mockup of the cover of one of your forthcoming publications (essay) so that i can get a sense of the style.

hope all is very well. my sister tova had a baby 24 hours after i left israel this summer! herzl and achad ha'am never thought about that price...

FROM: INTERNET:marom@vms.huji.ac.il, INTERNET:marom@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

DATE: 9/13/96 10:36 AM

Re: Shana Tova

Sender: marom@vms.huji.ac.il

Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by arl-img-1.compuserve.com

(8.6.10/5.950515)

id KAA09141; Fri, 13 Sep 1996 10:32:08 -0400

From: <marom@vms.huji.ac.il>

Message-Id: <199609131432.KAA09141@arl-img-1.compuserve.com> Received: by HUJIVMS (HUyMail-V7b); Fri, 13 Sep 96 17:32:11 +0200

Received: by HUJIVMS via SMTP(128.139.9.28) (HUyMail-V7b);

Fri, 13 Sep 96 17:26:21 +0200 Date: Fri, 13 Sep 96 17:26 +0200

MIME-Version: 1.0 Content-Type: text/plain

Content-Transfer-Encoding: 7bit

Subject: Shana Tova

To: 74671.3370@compuserve.com

X-Mailer: SPRY Mail Version: 04.00.06.17

Nessalee!

I still don't forget the "avel" I did to you with our meeting time in January and beg your forgiveness for that and whatever else I wrongdone to you. In any case, I wish you and yours a thoroughly Shana Tova.

Danny, Juliet and Marva.

p.s. I'll be faxing you stuff of MI publication series, as instructed by Annette.



Fax Cover Sheet

Date sent: 9/17/96 Time sent: 5 pm

Seymour Fox

No. of Pages (incl. cover): 3

From: Nessa Rapepert

Organization:

Phone Number:

Phone Number: 212-532-2360 X 408

Fax Number:

Fax Number: 212-532-2646

COMMENTS:

SNC DIG.

1.



Chair

Morton Mandel

Vice Chairs
Billie Gold
Ann Kaufman
Matthew Maryles
Maynard Wishner

Sept. 17, 1996

Honorary Chair Max Figher

Board David Arnow Daniel Bader Mandell Berman Charles Bronfman John Colman Maurice Corson Susan Crown Jav Davis Irwin Field Charles Goodman Alfred Gottschalk Neil Greenbaum David Hirschhorn Gershon Kekst Henry Koschitzky Mark Lainer Norman Lamm Marvin Lender Norman Lipoff Seymour Martin Lips Florence Melton Melvin Meriana Lester Pollack Charles Ratner Esther Leah Ritz William Schatten Richard Scheuer Ismar Schorsch David Teutsch

Dear Seymour:

Good to talk to my writer! Here's the New York Times piece I mentioned to you; I think you'll find what I've underlined as interesting as I did. Certainly, Baltzell's views are in accord with my philosophy about American Jewish culture and its possibilities. And never hurts to be validated by a WASP and a sociologist, right?

Inal reminder: The bibliography. You said you would send me, between Rosh Hashanah and Yom Kippur, an annotated bibliography that will include "In Praise of Cognitive Emotions" and should mention appropriate pieces of your own work, as well as other related books and essays for continued reading.

You are also supposed to fax me and Bill the missing page of your bio, listing your publications; and to

Send me a sentence or two explicating "theory of practice" by an example.

Finally, did you call Scheffler about reading the piece? I won't send it to him until you've told me to. And I'm assuming you'll want me to send him the draft you're about to see, with your final corrections included.

To meet our December deadline, I need these materials <u>now</u>. And to be able to distribute them in time for the Ramah 50th anniversary celebrations, I also need them now Please allow your famous punctuality to include a prompt response to your editor. When the story of this publication is documented, I don't want my file of reminder faxes and notes to you to be fatter than our exchanges about substance!

Loyally yours,

nessa

Nessa Rapoport

Executive Director

Isadore Twersky Bennett Yanowitz

E. Digby Baltzell Dies at 80; Studied WASP's

By ERIC PACE

E. Digby Baltzell, a sociologist widely known for his analytical writings about his fellow white Anglo-Saxon Protestants, sometimes known by the acronym WASP's, died on Saturday at Brigham and Wom-en's Hospital in Boston. He was 80 and had homes in Philadelphia and Wellfleet, Mass.

The cause was a heart attack, said Bs wife, Jocelyn Carlson Baltzell.

Dr. Baltzell taught at the University of Pennsylvania from 1947 until Las retirement in 1986. He was called by the author and columnist Michael M. Thomas "the best-known interpreter" of the concept white Anglo-Laxon Protestant, and he used the lerm WASP with delight in its often critical sting.

Repeatedly, Dr. Baltzell has been said to have invented the acronym.
But Mrs. Baltzell said in an interview esterday that he had not originated

known who first used it, but that Dr.
Baltzell "explicated and defined it in
his writings" and made it better
known, particularly in his book "The
Protestant Establishment: Aristocracy and Caste in America" (1964,
"Yale.)

Applauding that work in The New York Times, the critic Charles Poore

*** *

wrote "Mr. Baltzell ranges tirelessly up and down our history, but his special target is the Protestant Establishment, also frequently called the WASP's."

"Mr. Baltzell shows they roil the waters of business, politics, education, and, when they can, of the fine arts," Mr. Poore went on, but "he shows that the main buccaneering days of the establishment are approaching their end."

Dr. Baitzell, who was an Episcopalian and a Democrat, won high praise for his 1979 book "Puritan Boston and Quaker Philadelphia: Two Protestant Ethics and the Spirit of Class Authority and Leadership" (Free Press).

Andrew Hacker, professor of political science at Queens College, wrote in a review, "It is a vast and stunning volume, displaying sociology at its best."

That book was about class, especially the upper social strata of Boston and Philadelphia. In its pages, Dr. Baltzell pondered the question of why upper crust Bostonians massively enriched their city's public life and life of the mind, but top-drawer Philadelphians contributed much less to theirs. And he suggested that the disparity reflected differences between Puritanism and Puritans, on the one hand, and Quakerism and Quakers on the other.

In an interview in 1981, Dr. Baltzell said that "American Protestantism in general" snowed a relative lack of involvement in producing art or pursuing purely intellectual matters. He added that the greatest contributions in intellectual and artistic endeavors in America in recent years had been made by Jews. "People talk about what Episcopalians have accomplished and their power," he went on, "but what Jews have done in the United States since World war II is now the great untold story."

Mrs. Baltzell said that her husband, in his last months, had begun research on what was to be a book recording what he called the end of the Protestant establishment. She said he had come to feel that the Protestant establishment's power had substantially decreased in recent decades, and that its place had been taken by a meritocracy based on professional performance.

Dr. Baltzell was born in Philadelphia, the son and namesake of an insurance broker, and went on to attend St. Paul's School in Concord, N.H., and to receive a bachelor's degree in 1939 from the University of Pennsylvania and a doctorate in sociology in 1952 from Columbia. In World War II he was a Navy pilot in the Pacific.

He won a Guggenheim fellowship and fellowships at Harvard and was



AMOCIA

E. Digby Baltzell

a fellow of the American Academy of Arts and Sciences

He married Jane Piper in 1943 and she died in 1991.

In addition to his wife, Jocelyn, whom he married in 1993, he is survived by two daughters, Eve Baltzell of Cambridge, Mass., and Jan Baltzell of Philadelphia; two stepdaughters, Justina Carlson of San Francisco and Julie Carlson Groves of San Diego; a stepgrandson; and a brother, Dr. William Baltzell of Philadelphia.

TO: Annette, Internet:annette@hujivms.bitnet

Re: Daughter sighted

Your daughter was, I believe, sitting right beside my cousin Dahna at Drisha, and very close to me. But she slipped out yesterday before I could introduce myself. (Short dark hair, navy blue suit? Does this sound familiar?) I'll see if we do better on Yom Kippur.

Danny M. wrote to me that he was pulling together the three items you and I spoke about (logo; paragraph description; format example). I look forward to receiving them. I'm now doing the final edit on Bill's most recent version, which incorporates Seymour's changes. I shall be faxing the author to tell him so! Pushing for December.

I have already met with the designer about the essay. Creating a design that somehow merges your format and ours will be an interesting challenge, but I think we can meet it--once I see your format. She thinks that putting the paragraph descriptions side-by-side will look very contrived and be hard to read in such a small space. She also pointed out that in any case, you would still read one before the other. So we may have to go with the English/Hebrew variation.

FROM: INTERNET:ANNETTE@vms.huji.ac.il, INTERNET:ANNETTE@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

CC: (unknown), INTERNET:ANNETTE@COMPUSERVE.COM

DATE: 9/19/96 12:25 AM

Re: better sighted than not...

Sender: annette@vms.huji.ac.il

Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by dub-img-3.compuserve.com

(8.6.10/5.950515)

id AAA14223; Thu, 19 Sep 1996 00:18:04 -0400

Received: by HUJIVMS (HUyMail-V7b); Thu, 19 Sep 96 06:18:05 +0200 Received: by HUJIVMS (HUyMail-V7b); Thu, 19 Sep 96 06:13:23 +0200

Date: Thu, 19 Sep 96 6:13 +0200

Message-id: <19090096061313@HUJIVMS>

From: <ANNETTE@vms.huji.ac.il>
To: 74671.3370@CompuServe.COM

Cc: annette@compuserve.com

MIME-version: 1.0

Content-type: Text/plain; charset=US-ASCII

Content-Transfer-Encoding: 7BIT Subject: better sighted than not...

Hello Nessa,

Sounds indeed like Avital - she liked the Drisha services very much - thanks for the suggestion. Hopefully she is coming home right after Yom Kippur - having extended her stay on account of Manhattan's many good things.

I will urge the procrastinators to move ahead and trust that blurbs, formats and texts will all be comfortably faithful of the collaborative spirit we both want. First and second, second and first will be OK.

Shan Tova,

G'mar Chatima Tova,

Annette



Fax Cover Sheet

Date sent: 10/9/96

Time sent: 6 pm

No. of Pages (incl. cover):

TO: Seymour Fox

From: Nessa Rapoport

Organization:

Phone Number:

Phone Number: 212-532-2360

Fax Number:

Fax Number: 212-532-2646

COMMENTS:

Dear Seymour:

Please get me these outstanding items <u>Immediately</u>. <u>I am out of time</u>. As you can see, I'll be sending you the final manuscript for review next week. (I'll send it to Israel unless you fax me an alternative address.)

6229M



Chair

Morton Mandel

October 9, 1996

Vice Chairs Billie Gold Ann Kaufman Matthew Maryles Maynard Wishner

Dear Bill:

Honorary Chair Max Fisher

Here is the manuscript with my final suggestions.

There are two missing components:

(3)

1. Seymour's acknowledgements (he mentioned Scheffler; you; me; and should add whomever else he wishes); and

2. The bibliography, annotated with a line each, which I have requested from him. (I know that one of the items was Scheffler's "In Praise of Cognitive Emotions.") If you don't mind creating a preliminary list, based on the few instances in the manuscript where I have noted "bib." in the margin and the citations on the attached sheet, I would be grateful. Did Seymour fax you the missing page of his bio, listing his publications?

When you get this back to me, I'll send it overnight to Seymour for his final changes.

Talk to you soon.

tussa

Nessa

CC: Seymour

Board David Arnow Daniel Bader Mandell Berman Charles Brontman John Colman Maurice Corson Susan Crown Jay Davis Irvin Field Charles Goodman Alfred Gottschalk Neil Greenbaum Lee M. Hendler David Hirschhorn Gershon Kekst Henry Koschitzky Mark Lainer Norman Lamm Marvin Lender Norman Lipoff Seymour Martin Lipset Florence Melton Melvin Merians Lester Pollack Charles Ratner Esther Leah Ritz William Schatten Richard Schener Ismar Schorsch David Teursen

Excutive Director Alan Hotfmann

Isadore Ewersky Bennett Yanowitz Melva Lestel Char Estl Wi conception of what the process of education should be fundamentally about, with the result that what happens is not shaped by any coherent set of organizing principles which will give the enterprise a sense of direction. In their own words:

This paper has been influenced by ideas articulated over the last decade by Seymour Fox. Some were presented in his course on Jewish Education at the Jerusalem Fellows' Program, as well as in various talks and papers within the framework of the Mandel Institute's "Educated Jew" project. Others emerged in my deliberations with him and his associate, Daniel Marom. See, for example, Seymour Fox: "The Educated Jew: A Guiding Principle for Jewish Education," (1991); Seymour Fox and Israel Scheffler: "Jewish Education and Jewish Continuity: Prospects and Limitations" (in press); and Daniel Marom: "Developing Visions for Education: Rationale, Content and Comments on Methodology" (1994). These ideas will also appear in a forthcoming Mandel Institute book on alternative conceptions of Jewish education: "Visions of Learning: Variant Conceptions of an Ideal Jewish Education" (forthcoming).

1. 96 (TUE) 13:39 C. 1.3. E

10/15/96 Seymour

Bibling.

Ack. Bill, Schoffly, me

Missing & of Dio

Theory of prochee example

Scheffler? send it t him

bib

xt

dro or 1 43 or xx

to of p 38

Wh. to sond?

Vuice def.

FROM: INTERNET:MANDEL@vms.huji.ac.il, INTERNET:MANDEL@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

DATE: 10/15/96 12:55 PM

Re: TELEPHONE CALL

Sender: mandel@vms.huji.ac.il

Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by hil-img-4.compuserve.com

(8.6.10/5.950515)

id MAA11230; Tue, 15 Oct 1996 12:44:43 -0400

Received: by HUJIVMS (HUyMail-V7b); Tue, 15 Oct 96 18:44:47 +0200 Received: by HUJIVMS (HUyMail-V7b); Tue, 15 Oct 96 17:12:37 +0200

Date: Tue, 15 Oct 96 17:12 +0200

Message-id: <15100096171209@HUJIVMS>

From: <MANDEL@vms.huji.ac.il>

To: 74671.3370@COMPUSERVE.COM

MIME-version: 1.0

Content-type: Text/plain; charset=US-ASCII

Content-Transfer-Encoding: 7BIT Subject: TELEPHONE CALL

Dear Nessa,

There has been a change of schedule for the telephone call. Prof. Fox would like to call you on Wednesday 16th October, between 10 - 11am New York time OR Thursday 17th October, 4-6pm New York time.

Please can you let me know which is best for you?

Many thanks

Nicky

FROM: INTERNET:MANDEL@vms.huji.ac.il, INTERNET:MANDEL@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

DATE: 10/16/96 1:41 PM

Re: TELEPHONE CALL

Sender: mandel@vms.huji.ac.il

Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by arl-img-1.compuserve.com

(8.6.10/5.950515)

id NAA21499; Wed, 16 Oct 1996 13:35:28 -0400

Received: by HUJIVMS (HUyMail-V7b); Wed, 16 Oct 96 19:35:32 +0200 Received: by HUJIVMS (HUyMail-V7b); Wed, 16 Oct 96 15:41:38 +0200

Date: Wed, 16 Oct 96 15:40 +0200

Message-id: <16100096154039@HUJIVMS>

From: <MANDEL@vms.huji.ac.il>
To: 74671.3370@compuserve.com

MIME-version: 1.0

Content-type: Text/plain; charset=US-ASCII

Content-Transfer-Encoding: 7BIT Subject: TELEPHONE CALL

Hello again Nessa,

Prof. Fox will call you between 4:30 - 5:00 p.m. (your time) on Thursday 17th October.

The revised manuscript should be sent to:

Prof. Seymour Fox The Mandel Institute 15 Zvi Graetz Street Jerusalem 93111 Israel

Best regards

Nicky

TO: INTERNET:MANDEL@vms.huji.ac.il, INTERNET:MANDEL@vms.huji.ac.il

Re: TELEPHONE CALL

Tomorrow I am in a meeting all day (Steering Committee meeting). Thursday's board meeting ends in midtown at 3:30. I can speak to Seymour at 4:30 and will return to my office in order to do so.

So: Seymour should call me at 4:30 NY time at (212)532-2360, X408. Meanwhile, please ask him where I should send the revised manuscript by overnight mail and let me know immediately so that I can get it on its way.

Important: Please confirm phone call time on WEDNESDAY so that I can make the appropriate plans.

Message from Dan Pekarsky for Seymour: Dan could be available to talk Wed. Oct. 23 at 7 am to 9:30 am; or 1 pm to 5 pm. Other times: Thurs. Oct. 24 at 7 am to 9 am; or any time on Fri. Oct. 25. Please let him know which time is best.



Chair

Morton Mandel

October 17, 1996

Vice Chairs Billie Gold Ann Kaufman Marthew Maryles Maynard Wishner

Dear Seymour:

Henorary Chair Max Fisher

I'm so pleased to be sending you this essay. I just read it through and find it as interesting as if I didn't know it by heart!

Beard David Arnow Daniel Bader Mandell Berman Please note your corrections, if minor, on the page--in printing, so that I can read them. Or call Bill to have him input them directly, if you want to work on the phone.

Charles Bronfman John Colman Maurice Corson Susan Crown lay Davis Irvin Field Charles Goodman Alfred Gottschalk Neil Greenbaum Lee M. Hendler David Hirschhorn Gershon Kekst Henry Koschitzky Mark Lainer Norman Lamm Marvin Lender Norman Lipoff Seymour Martin Lipset Florence Melton

Please send me the bibliography, with one sentence for each entry on why it is meaningful to this subject; and the acknowledgments.

As for the directors, Bill put in the two names you mentioned as most critical on p. 2 (Newman, Mogilner). If there are others, you can add them there; or you can insert as many as you like on p. 43, where you talk about the profession of directors; or you can add people in your acknowledgments.

(I know you're keeping in mind that the current Ramah will be reading this. When I called Shelly to ask him how many copies he could use for the 50th anniversary celebrations, he asked me to send him a copy of the text so that he could know how many and how to distribute it for his constitutency. I'll wait until I have the final draft with all your additional materials to do that.)

Final editorial reminders: If you want to augment the "theory of practice" definition (which I personally think is the hardest to understand), now is the time. And decide whether you'll put your own publications in your bio or in the bibliography.

In the meantime, I will send a copy to Prof. Scheffler, asking, on your behalf, that he contact you directly if he has any comments.

Executive Director Alan Hoffmann

Melvin Merians

Esther Leah Ritz

William Schatten Richard Scheuer Ismar Schorsch

David Teursch

Isadore Twersky

Bennett Yanowitz

Lester Pollack Charles Ratner

> Today is October 17. I will need this back from you no later than Thursday Oct. 31 in order to meet our deadline. There is a tremendous amount of technical work to do--disc conversion; design; Annette's sign-off; printing; and shipping--for me to get this to you in time. And I'm taking the time frame seriously. So please get the notes back to Bill or the copy back to me by that date.

Also, please tell me how many you would like to distribute at the session you're doing for Ramah in late December; I'll be in touch with Annette about numbers for the Board Meeting.

All the best, and congratulations. This is a very fine piece of work.

Last obsessive note: Please be sure in this round to address each item I have raised in **bold type**. Even if you choose to overlook one, just jot down all decisions in a fax or by e-mail so that I know we've left nothing to chance.

Yours,

nessa

Nessa Rapoport



Fax Cover Sheet

Date sent: 10/22/96

Time sent:

No. of Pages (incl. cover): 2

To: Seymour Fox

From: Nessa Rapoport

Organization:

Phone Number:

Phone Number: 212-532-2360 X 408

Fax Number:

Fax Number: 212-532-2646

COMMENTS:

Dear Seymour: Here is the final editorial piece en route to your revisions. Prof. Scheftler will receive it by Fedex tomorrow.

Looking forward to hearing from you by Oct. 31.



Chair

Morton Mandel

October 22, 1996

Vice Chairs Billie Gold Ann Kaufman Matthew Maryles Maynard Wishner

Prof. Israel Scheffler 3 Woodside Road Newton, MA 02160

Honorary Chair Max Fisher

Board

Dear Prof. Scheffler:

David Arnow Daniel Bader

Mandell Berman Charles Bronfman John Colman Maurice Corson

Susan Crown Jav Davis Irwin Field Charles Goodman

Alfred Gottschalk Neil Greenbaum Lee M. Hendler David Hirschhorn Gershon Kekst Henry Koschitzky

Mark Lainer Norman Lamm Marvin Lender Norman Lipoff Seymour Martin Lipset

Florence Melton Melvin Merians Lester Pollack Charles Ratner Esther Leah Ritz William Schatten Richard Scheuer Ismar Schorsch

Executive Director Alan Hoffmann

David Teutsch Isadore Twersky Bennett Yanowitz At Seymour's request, I am sending you a copy of the text of the forthcoming publication, Vision at the Heart.

Seymour is now at the stage of final revisions--we will go to press within the next weeks--and would be grateful to receive any comments you may have.

Here at CIJE the work on Goals continues. (We frequently invoke the insights of our consultation with you.)

This publication articulates Seymour's pioneering work by means of a living educational example. Its audience will be both communal leaders and Jewish educators.

With best wishes,

TUSSON

Nessa Rapoport

HARVARD UNIVERSITY

PHILOSOPHY OF EDUCATION RESEARCH CENTER

October 24, 1996

Ms. Nessa Rapoport c/o Council for Initiatives in Jewish Education 15 East 26th Street New York, NY 10010-1579

Dear Nessa:

Thank you for sending a copy of Seymour's Vision at the Heart, which I have read with interest and appreciation. As you suggested, I am sending him some comments on the manuscript.

With best wishes, and regards to everyone at C.I.J.E.

Sincerely,

Israel Schoffen (9.5.) Israel Scheffler

IS:jas

Meser

532-2646

Thursday from Novak

Dear Nessa,

As you probably noticed in today's paper, Peter Osnos is leaving Random House next week to start a new imprint at the 20th century fund. I'll miss him, to put it mildly.

And while I'm not in a particular hurry, in case you have sent me the Fox changes I wanted to let you know that I haven't yet received them.

Yours,

TO: INTERNET:sfox@vms.huji.ac.il, INTERNET:sfox@vms.huji.ac.il

Re: Seymour Fox

Thanks for the message. Please transmit the following to Seymour as soon as you can:

The easiest time for him to reach me is between 6:30 and 7 am, at 212-873-8385 at home.

If he wants to input revisions, he can make a phone appointment directly with Bill Novak, at 617-964-0293.

Otherwise, here are the times I'll be in the office on Tues. and Wed.

Tues.: 2:30 to 3:30. Wed.: 11:30 to 12:30.

2:30 to 3:00.

Thanks so much,

TO: Annette Hochstein, INTERNET:annetteh@umich.edu

Re: Re: Ramah piece

Thanks for your reply. It's important to realize that if I and--more important--Bill Novak do not get the revisions this week, the piece will not be in Israel for your board meeting. (I'm in Seattle at the GA next week, etc.) I am trying to be Zen about this!

In answer to your questions: Yes, it always take far longer than people realize, because the technical process of writing, editing, revising, design, approval, and final changes is simply time-consuming, unless all parties devote themselves to accomplishing all tasks immediately. Since most conceptualizers, editors, designers and printers are juggling several jobs, this is not usually the case.

The more important reason it takes time, however, is that the demand of a printed document forces people to be explicit, concrete, and decisive about vision, purpose, and stance toward possible audiences. Like goals in education, it is often more congenial to be vague, ambiguous and hedging about key issues like aims, funding strategy, and posture re the audience/community.

Those of us who find the process of public print exhilarating rather than frightening also know that:

- a. You can hedge in print quite successfully and even with integrity. And:
- b. Until human nature changes, or unless you're an artist like my husband, language is one of the primary modes of communication in this world (ok, scent, seeing, and touch are also pretty critical. In our culture, seeing may be paramount, but in our kind of workplace, words still reign). I am advocating that all of us rise to the challenge of language and write in a way that makes our extraordinary efforts sing so that we can:
- a. Touch hearts and minds. And:
- b. Get what we want and need!

I've sent Suzannah times when Seymour can reach me this week, as he indicated he wants to. So we shall see.



Chair

Morton Mandel

November 7, 1996

Dcc: Alan (FYI)

41.

Vice Chairs Billie Gold Ann Kaufman Matthew Maryles Maynard Wishner

Honorary Chair Max Fisher

Board David Arnow Daniel Bader Mandell Berman Charles Brontman John Coiman Maurice Corson Susan Crown Jay Davis Invin Field Charles Goodman Alfred Gottschalk Neil Greenbaum Lee M. Hendler David Hirschhorn Gershon Kekst Henry Koschitzky Mark Lamer Norman Lamm Marvin Lender Norman Lipoff Seymour Martin Lipset Florence Melton Melvin Merians Lester Pollack Charles Ratner Esrher Leah Ritz William Schatten Richard Scheuer Ismar Schorsch David Feursch

Executive Director Alan Hotfmann

Isadore ľwersky Bennett Yanowitz Dear Seymour:

An update: I have now met three times with the designer and hope to have the final cover design for both the jacket and the inside pages on Monday, at which point I will fax it to Annette for her approval.

As you know, we cannot any longer make the deadline for the Mandel Institute Board Meeting. If you were to get Bill your final revisions within the next few days, we may still be able to make the Ramah meeting at which you are speaking toward the end of December.

The Ramah 50th anniversary celebrations are being launched then, I believe. When I can give Shelly the final copy of this manuscript with all your changes, we can take advantage of both the celebration and the system to disseminate this work. I am naturally very concerned about each missed opportunity after so much labor has gone into this project on all sides. It would be embarrassing to bring this out <u>after</u> the anniversary.

The other factor is that we cannot predict the point at which Bill will be too busy completing the book he has on deadline to input these final changes and do the last work you may need. He has asked me to wrap this up now and is expecting to hear from us.

I've sent you several messages about this. In our last call, you said to me: "I promise it won't happen again," and I know you're a man of your word! Please leave me a concrete message by phone (212-532-2360, X 408) or fax (212-532-2646) telling me your precise timetable for signing off on this work. This publication is in my 1996 workplan and budget and I want the editorial work complete before Dec. 31.

I'll be in Seattle from Tuesday night to Friday morning, and will call in for messages. Looking forward to hearing from you then.

All best.

hussa

TO: Alan, 73321,1220

Re: Ramah

By next week I should be able to send Annette the final design. (I'll let her know this by separate e-mail.) Then

I'll create a new version of our CIJE paragraph for your approval. And then we should be ready to go.

I asked Seymour to get me back his changes by tomorrow. And I left him a message today asking where

things stand. (I also sent, at his request, a copy of Scheffler; he wrote me back a lovely note saying he had

given Seymour his comments.)

What can you do at that end to help make sure Seymour "closes the deal"? I have spent hours with Liz

Sheehan consolidating our two design formats and a year on this project! I live in fear that Seymour will find a

way to "block" at this final revision stage, when the grandeur of his ideas so badly needs this sort of

explication. (You know my legacy view of publications. Come to think of it, maybe you're the worst person to appeal to!)

Annette wanted the published piece in time for the Dec. board meeting; if Seymour doesn't get me those

changes by early next week, I won't make that deadline; nor the deadline for the big speech he's giving on

Ramah in later December. I think this piece will augment his impact--and I want to do that for him!

Let me know what you think is happening.

TO: Annette, Internet:annette@hujivms.bitnet

Re: Ramah piece

I met with Liz, the designer, for an hour yesterday. She has come up with a preliminary design that takes the

best of both our styles. (It uses your typeface; your "justified" right-hand margins; our sub-head style; and

some new elements too.) My plan is to fax you a copy of the cover and inside pages next week.

Everything now depends on Seymour's meeting my deadline of tomorrow for his last revisions. In order for me

to get you finished copies for your board meeting, and for the talk Seymour will be giving on Ramah later in

December, he has to "close the deal"!

I left him a message today asking him where things stand. My own "goals project" has been to augment the

impact of his remarkable ideas through this publication. Anything you can do now to move this forward would

be much appreciated.

FROM: Annette Hochstein, INTERNET:annetteh@umich.edu

TO: Nessa Rapoport, 74671,3370

DATE: 11/10/96 1:23 PM

Re: Re: Ramah piece

Sender: annetteh@umich.edu

Received: from qix.rs.itd.umich.edu (qix.rs.itd.umich.edu [141.211.63.87]) by

hil-img-6.compuserve.com (8.6.10/5.950515)

id NAA16338; Sun, 10 Nov 1996 13:20:49 -0500 Received: from localhost by gix.rs.itd.umich.edu (8.7.5/2.3)

with SMTP id NAA19818; Sun, 10 Nov 1996 13:20:49 -0500 (EST)

Date: Sun, 10 Nov 1996 13:20:48 -0500 (EST) From: Annette Hochstein <annetteh@umich.edu>

X-Sender: annetteh@qix.rs.itd.umich.edu

To: Nessa Rapoport <74671.3370@CompuServe.COM>

Subject: Re: Ramah piece

In-Reply-To: <961104230518_74671.3370_BHW51-2@CompuServe.COM>

Message-ID: <Pine.SOL.3.95.961110131842.17943F-100000@qix.rs.itd.umich.edu>

MIME-Version: 1.0

Content-Type: TEXT/PLAIN; charset=US-ASCII

Nessa.

just to say that I did not forget, rather that I did all I can to advance matters. We are starting our planning week with Mort tomorrow, so I doubt things will be done before the end of this week.

We'll keep at it - in the end it will be and will be very good. Read the new text: it is very very nice indeed.

shavua tov,

annette

annette hochstein 313-332-0777 e-mail:annette@vms.huji.ac.il

Seymour Fox
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Fax Cover Sheet

Date sent: 11/27/96

Time sent:

No. of Pages (incl. cover): 1

To: Seymour Fox

From: Nessa Rapoport

Organization:

Phone Number:

Phone Number: 212-532-2360

Fax Number:

Fax Number: 212-532-2646

COMMENTS:

Dear Seymour:

Please be sure to get all your corrections to Bill within the next 10 days.

I must get the essay into production by the end of December - and Bill has just been given a huge amount of work with deadlines.

We're now at the non-negatiable point. Bill will input your changes and send me the final, corrected version so that I can get to work.

Seymour, I can't wait any more. You've said that the changes are ready. Please can Bill to set up the phone date - and let me know when it is.

Hope of is well . (I con't wait to stop sending these foxes.)

TO: Seymour, INTERNET:sfox@vms.huji.ac.il

Re: Ramah

Dear Seymour:

Please fax Bill Novak your footnotes in time for Monday's meeting: He needs to input them into the final disc, so there's no point sending them separately to me--as I understand you told him you would.

I'll speak to Bill after your conversation; he'll send me your final changes on manuscript, including the footnotes; I'll style edit the changesw; he'll re-input what I've done; and then you are finished until you see page proofs.

Thanks for sending the Scheffler letter. What a thoughtful, and careful, reader. Good friend, too.

Nessa

Be sure Bill gets the footnotes immediately; it's a design consideration, so I can't get to work without them. Also, please e-mail your winter calendar if you're planning to come to the U.S.

FROM: INTERNET:sfox@vms.huji.ac.il, INTERNET:sfox@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

DATE: 12/1/96 5:01 AM

Re: Ramah

Sender: sfox@vms.huji.ac.il

Received: from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by arl-img-5.compuserve.com

(8.6.10/5.950515)

id EAA28873; Sun, 1 Dec 1996 04:59:33 -0500

From: <sfox@vms.huji.ac.il>

Message-Id: <199612010959.EAA28873@arl-img-5.compuserve.com> Received: by HUJIVMS (HUyMail-V7b); Sun, 01 Dec 96 11:59:53 +0200

Received: by HUJIVMS via SMTP(128.139.9.26) (HUyMail-V7b);

Sun, 01 Dec 96 11:13:20 +0200 Date: Sun, 1 Dec 96 11:13 +0200

MIME-Version: 1.0 Content-Type: text/plain

Content-Transfer-Encoding: 7bit

Subject: Ramah

To: <74671.3370@compuserve.com> X-Mailer: SPRY Mail Version: 04.00.06.17

Dear Nessa,

I have finished the Ramah piece and I would like to advise with you as to how I should convey the corrections and comments to Bill. Could you e-mail me as to when we can speak on Monday, Tuesday, Wednesday or Thursday.

Best regards.

Seymour

FROM: INTERNET:sfox@vms.huji.ac.il, INTERNET:sfox@vms.huji.ac.il

TO: Nessa Rapoport, 74671,3370

DATE: 12/10/96 2:37 AM

Re: Re: Ramah

Sender: sfox@vms.huji.ac.il

Received; from VMS.HUJI.AC.IL (vms.huji.ac.il [128.139.4.12]) by dub-img-2.compuserve.com

(8.6.10/5.950515)

id CAA10854; Tue, 10 Dec 1996 02:32:57 -0500

From: <sfox@vms.huji.ac.il>

Message-Id: <199612100732.CAA10854@dub-img-2.compuserve.com> Received: by HUJIVMS (HUyMail-V7b); Tue, 10 Dec 96 09:33:06 +0200

Received: by HUJIVMS via SMTP(128.139.9.60) (HUyMail-V7b);

Tue, 10 Dec 96 09:19:43 +0200 Date: Tue, 10 Dec 96 9:19 +0200

MIME-Version: 1.0 Content-Type: text/plain

Content-Transfer-Encoding: 7bit

Subject: Re: Ramah

To: Nessa Rapoport <74671.3370@CompuServe.COM>

In-Reply-To: <961209220644_74671.3370_BHW75-7@CompuServe.COM>

X-Mailer: SPRY Mail Version: 04.00.06.17

Dear Nessa,

Would you be kind enough to send me Bill's fax number by e-mail.

Many thanks.

Seymour

TO: INTERNET:sfox@vms.huji.ac.il, INTERNET:sfox@vms.huji.ac.il

Re: Re: Ramah

Thank you for contributing to my 1996 mental health. I got your e-mail, and then a note from Bill today saying that your call was scheduled; I am delighted.

My intention is to have this published well before your March presentation in Chicago, which requires that I get all corrections before Dec. 31. If everything goes as planned on Thursday, this seems a realistic goal. I'll then make my final edits, get the book laid out in pages, and get those pages to you for final approval.

We'll need to go to press in February, so all last work--editorial and design--needs to be done fairly close to the New Year. If you have plans to be in the States in Jan. or Feb., let me know your schedule.

I won't go so far as to say I'm getting my hopes up, but after Thursday's report I'll declare myself decidedly more optimistic!

Mandel Institute

מכון מנדל

Tel:

9722-566-2832

Fax:

9722-566-2837

To:

Nessa Rapoport

Date:

December 12, 1996

From:

Suzannah

Fax No:

212-532-2646

Pages:

3

Dear Nessa,

Prof. Fox asked me to send you a copy of Prof. Scheffler's letter - please find attached.

Best regards,

HARVARD UNIVERSITY

PHILOSOPHY OF EDUCATION RESEARCH CENTER

October 24, 1996

Dr. Seymour Fox Mandel Institute P.O. Box 4556 Jerusalem, Israel 91044

Fax Number: 972-2-662-837

Dear Seymour:

Nessa just sent me a copy of your ms. Vision at the Heart and suggested I send you whatever comments I might have.

In brief, I much enjoyed the ms. and am delighted it is to be published shortly. It's good that your story of Ramah will be made widely available to an interested and influential audience.

Some comments that occurred to me are the following:

- 1. Your paragraph 2 on page 6 suggests a general point: The fact that a vision is <u>effective</u>, or <u>makes a difference</u>, needs to be supplemented by the judgment that it is a <u>worthwhile</u> vision, an <u>intelligent</u> vision that is appropriate to the circumstances of the context in question. The discussion of Brisk vs. Musar on pages 6-9 underscores the importance of the claims of a vision to meet the problems of the time. Analogously, see the statement on page 9, line 11 from the bottom that Ramah was a response to problems etc. The problem, in short, is to get a worthwhile as well as an effective vision.
- 2. On page 13, the main purpose of text study at Ramah is said to have been to uncover the basic ideas of Judaism. But the real idea was to embrace the risk of exposing these ideas to critique as stated in the previous paragraph, and also in the story about the Saminary avoidance of Biblical text study.
- 3. The discussion of Kaplan on page 15 seems to me to need adjustment. I do not think, as line 1 says, that he believed "that Jewish theology could serve as the basis for the salvation of society." He defined God as "power that makes for salvation", not as the power leading toward that salvation. And he wanted to reconstruct traditional Jewish theological ideas so as to transform them from an otherworldly conception to a personal and social, this-worldly conception of salvation. As he says, on

October 24, 1996 Dr. Seymour Fox Page Two

page 26 of The Meaning of God, we believe that reality--the world of inner and outer being; the world of society and nature--is so constituted as to enable man to achieve salvation." And the main thrust of his method was to rethink Judaism from a scientific and critical rather than authoritative traditional point of view. He did not offer Jewish theology as basis for salvation of society but proposed reforming such theology so as to bring Jewish civilization itself into the modern "universe of discourse".

- 4. P. 23, line 8: "Jacob and Isaac" should be "Jacob and Rebecca".
- 5. F. 24: line 11 from the bottom: Is "orthogenic" an adjective applicable to children, rather than to the School itself?
- 6. P. 25, line 14 from bottom: insert "at" after "look".
- 7. P. 34, line 10: is the Hebrew correct?

Overall, this is a superb ms. and I am totally delighted that it will be published soon! Congratulations!

With warm regards,

Yours.

I snael Schebblen (3.3.)

Israel Scheffler

IS: jag

P.S. Roz and I are feeling better and slowly improving, I am glad to report. Thanks for your phone call and your concern.

\$32-2646

Sunday from Novak

Dear Nessa,

seymour called; we're working by phone on Thursday afternoon.

Mandel Institute

מכרן מנדל

Tel:

9722-566-2832

Fax:

9722-566-2837

To:

Bill Novak

Date:

December 12, 1996

From:

Seymour Fox

Fax No:

617-964-1038

Pages:

45

Dear Bill.

I look forward to our conversation today at 3:00 p.m. Boston time. Possibly the enclosed will help.

On the last line of page 14 and top of page 15 - should read:

GESSOL

Another important influence on Ramah, was Prof. Mordecai Kaplan's view of Judaism as a civilization. He defined God as "power that makes for salvation". He wanted to reconstruct traditional theological ideas so as to transform them from an otherworldly conception to a personal and social this wordly conception of salvation. (continue then with - He

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thest operating in this world.

On page 35 in the paragraph beginning - Today it is different - after the word Agenda:

Mart Mandel, who established the Commission on Jewish Education in North America, launched this movement in a serious way, which led to Jewish education being raised to the very top of the agenda of most Jewish organizations and institutions. Then we continue with Today communal leaders...

duesnith fit here

DAY PACY

Sincerely,

Seymour Fox

Received by MR 12/13/16

X

VISION AT THE HEART:

LESSONS FROM CAMP RAMAN ON THE POWER OF IDEAD

IN SHAPING EDUGATIONAL INSTITUTIONS

By Scymour For with William Nevak

INTRODUCTION

There is nothing as practical as a great idea.

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There is nothing as practical as a great idea.

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Lives been part of an unforgettable educational experience -- a

school, a summer program, or property a single course -- that has

touched our sould or parhaps even changed our lives. We look

moments

hash on such apportunities with gratitude and owe, and with the

hope that everyone -- our friends, our colleagues, and especially

our children -- can be exposed tohexperiences that offer

inspiration and purpose.

Hear Nind of

What does it take to create such an experience? While Camp

Ramah is only one example, it has been a prominent and powerful fairly simon, one since its founding by Dr. Moshe Davis and Sylvia Ettenberg of the Teachers institute at the Jewish Theological Seminary. The idea for Ramah gained wide acceptance in 1946, and the first

(Theological by the T.T.S. should be in fastnote)

Ramah camp opened in Wisconsin in the summer of 1947.

Ramah emerged out of an ambitious dream, a carefully considered ideal of educational possibility. Big questions were asked: What kind of Jews, what kind of people do we want to nurture? What big Jewish ideas will guide this new camp? What happens when compelling but competing philosophies about the meaning and purpose of Jewish life must somehow occasist within one institution? How should Ramah address the various convictions, controversies, and anxieties among North American Jews? Now can Judaism be transmitted to children and to teenagers as vital, engaging — and necessary?

We live in a time when the North American Jawish community is looking for ways to revitalize existing institutions and too build new ones, ranging from community high schools to informal educational settings for adults. What can we learn about the cantrality of vision to the excellence of an educational institution? How can the experience of Samp Ramah illuminate contemporary efforts to transform Jawish life in North America through education?

Seymour Fox, a central figure in Jewish education, was, along with Louis Newman and David Mogilner, Ainstrumental in developing Reman from philosophy to practice.

THE NEED FOR VISION

You've made the claim that every educational initiative should be guided by a clear and well-developed vision. But what may seem evident to you is not necessarily obvious to everyone. What makes you willing to allocate so much time and energy to what some people might view as an introductory or preliminary step in the creation of a new enterprise?

3

If you begin a new project with serious ideas and lofty ideals, some people will criticize you for being grandiose, or for "too much thinking." And it true that in the necessary course of events you will invariably fall short of your carefully thought-out vision. That the way of the world: If you start with cognac, you'll be lucky to and up with grape juice. But that's not a bad result when you consider the alternatives! - For you start with grape juice, you'll probably and up with Kool-Aid!

Det me put it another way. Education that's essentially parva -- that's neutral and doesn't take a strong stand -- has succeeding. In my experience, all effective education has at its foundation a specific and well-considered vision. The proof of that proposition is all around us. A few years ago, Amarshall S. Smith, the current Undersecretary of Education, wrote a paper analyzing the many attempts to reform American schools during the 1980s. He found that despite ever a thousand pieces of legislation and the expenditure of billions of dollars from both public and private sources, very little had actually improved. Among the few exceptions were those schools and institutions with a clear and substantial vision.

Sara Lawrence Lightfoot, a professor at the Harvard Graduate School of Education, elaborated on this idea in her 1983 book,

The Good High School. In an attempt to discover "what works,"
she visited and analyzed six well-regarded American secondary check's schools, of which two were urban, two were suburban, and two were "elite." She found that each of these schools had a distinct vision, and that the attempt to realize that vision was precisely what motivated the headmaster and the staff. In some of the schools, the concerns of teachers, administrators, and students were easy to identify because they were articulated explicitly; in others, the "repetitive refrains" and "persistent themes" were expressed in more subtle and indirect ways. But whether the

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Visions that animated these schools were shouted or Awhispered, Lightfoot reported, they were present in all the schools she visited.

Another book from the mid-1980s, The Shopping Mall High School (by Arthur G. Powell, Eleanor Farrar, and David Cohen), examines the other side of the coin — that is, what happens when maintain you establish a school without a clear vision. In most American high schools, almost everything is available in small doses, and everything tends to have the same weight, the same ranking. The authors contend that by trying to anticipate every possible need and desire that a student or parent might have, these schools have turned into the academic equivalent of shopping malls.

"Both types of institution," they write, "are profoundly consumer-oriented. Both try to hold dustomers by effering something for everyone. Individual stores or departments, and salespeople or headhers, try their best to attract customers by advertisements of various sorts, yet in the end the customer has the final word,"

In other words, if you offer everything you stand for nothing. Or, he the authors conclude in a real understatement, contemporary high schools "take few stands on what is educationally or morally important."

Boes this mean that vision is a tough cell?

Yes, but it's getting easier. Five or ten years ago you had to convince people about the importance of vision, but today the idea is increasingly accepted -- if only because we've all seen what happens in its absence. Thereis a professories Stanford, what argues that in the business world, vision is even more important than leadership. He claims that if a company has a clear vision, and that vision becomes internalized, it can survive periods of weak leadership, or even a move toward/bureaucracy. I believe

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this is true of educational institutions as well.

Anyone can claim that a particular idea constitutes a vision, so let's take a moment to establish what an educational vision is -- and what it isn't. Within what?

A vision is a diving entity. V is a portrait of the ideal human beings shaped by education -- a pertrait right large and exciting enough to guide your future choices. A vision is inspired by your belief about human possibility -- while being influenced by your experience of human fallibility. pality - true gym.

'An educational vision must be able to enswer the question: What kind of people will graduate from this school, camp, was other educational setting? What will they understand and believe? How will they behave? What will they know how to do? In which ways will they be able to institute to the community? And what qualities. Intrinsic to your vision, will enable them to keep growing and learning?

Vision, then, is inherently both dynamic and flexible is not a mission statement or a declaration of purpose -- which waterly and up as frozen, static assertions.

And a vision is more than a goal. Goals are important, but they@ra specific to a particular educational satting, or even a specific class or text. You might have one goal for teaching science and another for the study of Talmud. Out of your vision will flow a perior of goals to educators, parents, community leaders, and students, who will apply or translate that vision into goals for various concrete programs. He Weether the Hal force. Vision For adminitors, vision is like oxygen. A great vision will inspire them to be creative and even to inventioned kinds of Occle centainly matter, but by themselves they're not sufficient, and they con semesimes be so pedantic as to leave no room for vision.

13 worthwhile , that is intelligenty

A vision that is guided by great ideas will survive periods when those ideas are out of favor. In philosophy, for example, trends come and go, but you still find Platonists in every generation.

I would add that it's often easier to inspire people if you're presenting them with a vision that is essentially extremist or fanatic, as that depicts the world in stark, well-defined, black-and-white polarities. The real challenge is to inspire people with a vision that includes a commitment to concepts such as religious tolerance, and democracy.

VISIONS IN GENERAL EDUCATION

Let's look at one or two specific visions in American education.

John Dawey has been on my mind platety because I've been reading Alan Ryan's book, John Dewey and the High Tide of American Liberalism. Although Dewey did most of his significant writing during the 1930s and 1930s, there's a renewed interest in him today, just as I believe that in the Jewish world we say see a similar renewal of interest in the ideas of Mordacai Kaplan, who viewed himself as a student of Dewey.

Devey had a vision of the world as always changing while people continually tried to modify themselves and their environment. He believed that the best way to approach such a world was through rational efforts at perceiving problems and inventing solutions. Deway had an unlimited optimism about what could be achieved by the combined powers of science and the intellect, and his vision lad to a revolution in American education. Today, when his name is Ararely mentioned, it is difficult to appreciate just how significant a place he occupied

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in American culture. In the very first paragraph of his book, Ryan quotes the eminent historian Henry Steele Commager, who observed that "for a generation no issue was clarified until Dewey had spoken."

chiek)

Deway's followers took almost every ideas he wrote about and lated than into practice. The same is true of the followers of the spiritual philosopher Rudolf Steiner, who have established had been of Waldorf schools across the country. They discuss every issue, down to what color to paint the walls in order to achieve a particular result that's part of Steiner's vision.

Whenever you have a vision that excites and involves people, many likely to they continuely ask themselves what it would take to translate that vision into practice.

University of Chicago. Robert Maynard Hutchins led the school during the 1910s and 1940s, but his influence was endured for this day half-contary. His vision had to do with the centrality of great ideas, which is reserved to the Great Books movement. Evolution the years, Chicago has produced more Nobel Prize winners and more university presidents than any other institution of higher learning. It was a uniquely dynamic place that was guided by a vision, and itaremaing a great center of intellectual excitement.

VISIONS IN JEWISH EDUCATION

And in the Jewish world?

Any number of important visions have influenced Jewish education over the years, and mist of them have been directed, either explicitly or implicitly, at the larger Jewish world.

Naimonides wanted to prepare young people for a society that would reflect his concept of Judaism, where the intellect played

gram.

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the a central role. Centuries later, in a very different era, the modern Zionists believed that if you educated a new type of individual, that person would then create a new, vibrant society in the Jewish homeland.

Che of the most important families Ain Jewish education in the late pineteenth and early twentieth centuries was the Brisker descendants included the Brisker descendants included the Brisker descendants included the Brisker Rav established a network of important and influential yeshivot. In some cases they deliberately chose texts that other scholars dismissed as impractical, such as the sections on secrifices or the rules and regulations pertaining to the Temple in Jerusalem. Most yeshivot in those days concentrated on sections of the Talmud that were nors immediately relevant — texts that dealt with seek topics Aas civil damages; marriage and divorce; the rituals of prayer; end cases

Sut the Brisker Ray's followers insisted that to ignore the more neglected sections of the Talmud was to miss a grown dool.

As they saw it, the classical texts constituted a coherent of the first faither and the first faither and the first faither of the first faither of the previous in danger of distorting the tradition: you were also hardesting some great treasures. Who is to say where you'll find the most significant texts? Bon't presume to know where the highest wisdom lies.

Another major nineteenth-century/reform/was the Musar movement, with its emphasis on the mitzvot of ben adam l'chavero (the commandments pertaining to interpersonal relations). The Musarists introduced a serious concentration on moral and spiritual issues into the yeshiva world of Lithuania. In most yeshivot, this area had been considered ber "soft," and unworthy of significant attention. But in the late nineteenth century, the followers of Rabbi Israel Salanter created entire

institutions that emphasized Musar. They believed that the concentration on the traditional emphasis on pilpul (the identification of subtle intellectual differences) in most yeshivot was a distortion of sufficient social and efficient to develop much sensitivity jes.

Tudaism, because the students failed to develop much sensitivity jes.

To social and expiral concerns. The Musarists were reacting to a world that they viewed as both excessively intellectual and insufficiently sensitive to morality and personal responsibility.

Their opponents countered that the Musarists were mathing the power of the text, which already contained within it the power to affect people's behavior. But over time the Musarists became to crevailed and their influence penetrated most of the yeshivot, including the Chassidic, ones.

THE VISION OF RAMAN

Let's jump forward a few decades and take a close look at an imposion to rewish educational institution in which you were intimately involved: Camp Ramah. Busing the Alsdos, the founders of Ramah could have put their energy into any number of projects. Why a summer camp?

Ramah was a response to probleme that Jewish education had to confront in the years following World War II -- problems that we still face today. First, most Jewish children were not being exposed to meaningful Jewish experiences during their early, formative years. Second, most Jewish families did not significantly contribute to the Jewish education of their children. Third, most North American Jews didn't live in an environment that supported the values of Judaism. During an era when the children of immigrants were busy trying to become Americans, the Jewish character of most Jewish homes was declining. The founders of Ramah wanted to go beyond what a

school could achieve by trying to create a special enclave, an the subculture, that suight to community were no longer willing or able to do.

We wanted to create an educational setting where young people would be able to discover their Judaism and learn how to live it in their daily lives. We hoped this would lead to Jews who were deeply committed to their tradition and actively involved in American society.

Why a camp? Because even the best school operates only part actual of the day. We wanted to create a real and total society that would respond to the whole person, twenty-four hours a day, even though we could maintain that society for no more than eight weeks at a stretch. But Within that framework, which would include daily classes for every camper, our issues could be educational in the broadest sense -- not only teaching Mebraw, for example, but grappling with all kinds of social concerns:

How should counselors treat campars? How should the drame coach react when a child misses his one during the trees releases?

Because Ramah was a round-the-clock society, our basic source, often explicitly, was a vibrant, living halakhah.

Take the inevitable conflict between competence and compassion. It's good to improve your baseball skills, and it's wonderful to win the game, but when you're striving for excellence people sometimes get hurt. So you have to draw a line between the need to win, we to excel and a concern for people's feelings. Whether it was sports, or the arts, or speaking feelings. Whether it was sports, or the arts, or speaking feelings, our goal was to lower the potential for hurt without seriously compromising the persontial for excellence.

There was an emphasis on ethics and caring -- but also on growth. Ramah was not a laid-back place. The phrase "not living up to his potential" was commonly heard, which led to a measure of disequilibrium in the lives of the campers.

Steel ?

The founders of Ramah could have invested their energy in a cluster of day schools. But witinately they chose camping, because the issues they believed had to be addressed could not be addressed by a school -- weven a day school. Among other limitations, a school isn't the best place to effect a child's emotioned incubation into Jewish Life. Ultimately, the challenge of Ramah was to educate the entire child -- including, but not his limited to, the child's mind. We wanted to pay equal attention to emotional and spiritual issues, and to the articulation and living out of Jewish values.

THE JEWISH IDEAS BERIND RAMAN

It's generally known that Ramah's Jawish vision was guided by the faculty of the Jewish Theological Seminary. But who were these scholars, and what, exactly, did they contribute?

primary figure in Conservative Judaism during Ramah's early
years. He was president of the Seminary during the 1940s, when

Wes exhibited:
Ramah bogsen, and chancellor during the 1950s and 1960s, when the
camps flourished. He believed the Talmud embodied a great
ethical message, a message that applicat not only to Jaws but to
the larger society as well. In 1951 he was on the cover of Time Hegality
as the leader of a Jewish remaissance in America. In 1953 Dr.

Finkelstein even wrote an article on business ethics for Fortune Magazine's across Henry Luce, the magazine's founder, called him in to
discuss the negative image of Jews and Judaism in the business
world.

Above all, Afinkelatein relished the opportunity to apply Talmudic principles to the issues of modern American title.

During the McCarthy hearings, he actually wanted to be summoned

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you, because you earned question me this way. America is based on an ideal of human dignity. In our tradition, we also have a conception of human dignity. Parts of its outlined in a concept known as driehan wichakirah, which deals with how you aquestion a witness. And you cannot interrogate an individual in this manner."

This was an assantial Finkalsteinian response. Americans are consitive to the Bible, and the Jewish interpretation of the Bible ought to enter into the public elsevesten. Dr. Finkelstein wanted Jews to compete in the American marketplace of ideas from within our own tradition, especially with regard to ethics and social behavior. He once said that the Jews have been living on top of the volcane from the very beginning of our history, and that we therefore had a great deal to offer a world that was beginning to understand that we are all living on top of the volcane.

In postwar America, Finkelstein was viewed as a sage who proceed as such as the second and represent the process of spoke from a long and venerable tradition. A President Elsenhower's inauguration:

Used to consult with him surprisingly often on ethical metters,

and Pinkelstein gave the invocation at Elsenhower's inauguration:

Che of Finkelstein's proudest achievements was the Seminary's

Conference on Science, Philosophy and Religion, wherefundividuals

from a veriety of worlds, and traditions would address a single

theme, such as peace or equality. If I had to identify Louis

Finkelstein's most significant influence on Ramah, it would be

Demish

his passion to create educated Jaws who were active and

responsible citizens in the larger society.

Next, I would cite Professor Saul Lieberman and his emphasis and careful on the closeAstudy of Jewish texts. When the first Ramah camp opened in 1947, people were somewhat incredulous: "You're

starting a summer camp where the daily schedule includes classes?" In those days this was almost unheard of, Young large people went to camp to get away from classes, eithough there were a couple of preminent exceptions, such as the Interiochen camps for students with exceptional musical talent, or later, summer camps devoted to the study of science or computers, were started.

In effect, at Ramah we were running a school within the camp, complete with its own educational director. The classes were mostly text-besed, and it was possible to spend the section summer on the meaning of a single verse. The teachers were considered full-time manders of the Astair and were therefore not given other duties, although that would have made more sense economically. They had plenty of time to prepare for class and were available to any camper, who might seek them out.

At Remah we believed invopen inquiry rather than dogmatically. Thereining. We never sought intellectual obedience, because we didn't want to and I'm with constricted minds. A common question has the Palmud, is: Minch hand mill? Sow do you know? The risk, of course, is that students will ask this same question about the basic assumptions of religious belief. How do you know there's a God? How do you know God wrote the Torah? But you must allow these questions, and all questions even knowing that a tradition that encourages temps questions will every now and then produce a gentus who will operate outside of the system, such as a Spinoza, an Einstein, or a Freud.

then

The main purpose of text study at Ramah was to uncover the basic ideas of Judaism, although that weam't always a simple and compare descent file with Wignest ideas in the hamanities. proposition, In those days, the Seminary didn't allow Biblical texts to be taught in the Rabbinical School because you would have to study them critically as scientifically. The whole topic was so rife with controversy, ever the Yauthorship of the Torse, that the Seminary responded by avoiding at entirely. The

Prophets? Fine. But not the Torah. with the currently with

Meanwhile, we at Ramah were putting out ail of this material on Genesia that was appropried by the Melton Center for Research in Jewish Education. Officially, Both Ramah and Melton belonged to the Teachers Institute of the Seminery, and Ramah was the Resting ground, for the Melton material on Genesia. This material, which pecame Nahum Sarna's important book Understanding Genesia, showed that the text contains profound ethical and religious messages -- whether or not it a divine in origin.

In the early 1960s the volume about Genesis was in galleys, office!

but we still didnot have approved to use it. I went to see

Professor Lieberman -- not because I necessarily had to, but
because it would have been irresponsible, not to check with the
rabbi of the Seminary synagogue, who was officially responsible
for the interpretation of Jewish law at the Seminary. I brought we
shows a report on the social advance program of the Westchester

public schools, where the students were being taught to
distinguish among "science" (meaning The Truth), "philosophy"

(meaning True Ideas), and "religion" -- (meaning, in this
context, myths and legends).

"This is what we're up against," I told Lieberman, "and this is why we're putting out our book on Genesis. Whether or not the reader regards the Toreh as hawing divine origina, we're descring that it has an enormously important ethical and religious message to offer."

At the time, a generation ago, the Seminary's theological south south south south south south south south position was roughly equivalent to what you a find today in services "modern Orthodoxy." Ramah, however, was willing to take corrain.

12231366722222222 risks in order to achieve its educational goals, and the Seminary faculty was generally sympathetic to that needs.

Professor

Another important influence on Ramah was Mordecai Kaplan's

view of Judaism as a civilization. Professor Kaplan believed that Jewish theology dould serve as the basis for the salvation of society. He defined God as the power leading toward that salvation, which is why he was seen as a heretic by some of his seminary colleagues, who regarded his views as a demythologizing of God. Some of Kaplan's colleagues believed that he was essentially a sociologist who had wandered off into theology. As the story goes, Kaplan replied that if the Seminary greats, especially Professors Louis Ginsberg and Saul Lieberman, had dealt fully with theological secures, he would have less them along that it was their failure to address these serves that forced him to attempt to fill the vacuum.

Kaplan empodice the centuries old conversation between Judaism as being in Court and the great philosophers. He saw Judaism as being in Court interrelationship with the world around it, and he brought, elements seek as music, art, and drama into central focus as legitimate religious concerns and expressions.

Total cust

At the other and of the spectrum, Abraham Joshua Heschel's religious vision was a major incluence on Raman. Dr. Heschel beliaved that Jewish rituals and symbols embodied a deep and profound message about the way human beings should live. He viewed Shabbat as a great gift to the world, as a sanctification of time in a society where that sanctity was continually being violated. A Heschel was amazed, for example, when the dates of certain American holidays were shifted for the mass convenience of having them coincide with a three-day weekend. "Can you imagine changing Rosh Hashanah so that it always falls on a weekend?" he asked.

"Dr.

For Heschel, prayer was a way for an individual to get in touch with his deepest self. The whole question of what tifillah [prayer] meant at Ramah was deeply influenced by Heschel and his

students, including the concept of kavannah (devotional intention) and the idea of tifillah as an experiently for concerned about the role of religion in the larger world. He marched in Selma with Martin Luther King out of his own religious tradition. He believed that the deepest ideas in Judaism speak directly to contemporary social and political events.

Professor petant

Finally there was Hillel Bavli, a professor of Hebrew Literature, and a peac. Bevli functioned as a kind of watchdog who made sure we were really using anough Hebrew at Ramah -- which was no easy task. But All of us believed that if you underpland and be a pact of the peace to participate the Dewich history owns the contrates, you had no choice but to manter Hebrew, You that was how you joined the engoing conversation with Rashi, Mainenides, and all the other great commentators and philosophets. Hebrew was also a vital link to the State of Earnel, although it must be acknowledged that Finkelstein wasn't a Bionist at first, and I. wasn't was there in a success.

After all these years/it may be difficult to appreciate what a crazy idea it vacate cuy to run ansummer damplin Hebrew. Camp Massad was elevated doing it, of course, but Hebrew and Zicnism were Massad's religion. In the Conservative movement, which was competing in the struggle to define and live out an authentic Judaism in the twentieth century, to have Hebrew as the official language of Ramah was an powerful yoke around our necks. The importance of Hebrew is far from self-evident, and today Hebrew is on the wane even in some day schools. If you can acquire the same ideas in translation, why go through all the trouble of studying a whole new language?

At Ramah we believed that Jawish education, effectively carried cut, would result in people who are deeply rooted in their tradition through their attachment to Jewish texts, which

they can grapple with because they have already mastered the necessary skills. Once you introduce students into the method, anyone can join the ongoing conversation. In our tradition, there is no way around it: The method must involve Hebrew.

But it's also possible to go too far, to stress Hebrew so much that you distort in the other direction. In some Jewish communities, especially in places like Mexico and Argentina, Hebrew became the main goal of Jewish education -- and content was often secondary. So while Hebrew is assential, it's not sufficient. You need several other components including mitsuot, prayer, and communal consciousness infor one's immediate community, for the bigger Jewish world, and also for American society, and the world at large. At Remah we tried to bring all of these components together.

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L DUIS I regarded these five men --Perforence Finkelstein, Abraham Jashaa Jan Lieberman, Kaplan, AHeschel, and Bayli -- as my teachers, and I diminishing felt that I would be sameshing the contributions of any one of chan if I didnot adaments influence to pary out. I apone house talking with these scholars, and to some extent I saw my mission DCHECK THIS as one of serving as the conduit from the older generation to the vert

IDEAS INTO ACTION: THE MELTON FACULTY SEMINAR

In addition to these five professors, Ramah was also influenced by the Melton Faculty Seminar, which discussed and debated the essential principles that would guide the camp. The Seminar, which ran through the 1950s and 1960s, included some of the younger scholars at the Seminary, such as David Weiss (who is now known as David Weiss Haltoni), Gerson Cohen, Yochanan Muffs, showed Lefter, Alvaham Holtz, (wheelse Chaim Brandwein

Segunce? alphabetical? IN.

Fritz Rothschild, and Nahum Sarna. To the best of my knowledge, the Melton Faculty Seminar was the longest ongoing deliberation on Jewish education in the United States, rvtv.

on Jewish education in the United States, ever.

Essentially there were two basic questions. First, what are the motifs, the essential themes that we wanted the camper at Ramah to internalize through the Ramah experience? And second, what is the best way; to realize these goals?

We gradually arrived at a consensus on various points and
formulated concepts that are still in use today. There was a productive
intractive dialogue between them scholars ideas and their
application at Rameh. A professor might teach and rest fourse at
the Seminary, and by next summer his students would be teaching
it at Ramah -- to the staff, or perhaps even the older campers.

The Melton Faculty Seminar was always asking: What is the relevance of this particular Lewish idea, and when and now should it be taught? Some of these scholars also taught at Reach, because it was a place where you could not only get excited about ideas but could integrate them in that left situations was taboo to treat theory and practice as separate embloise.

IDEAS IN CREATIVE TENSION

Two of the Seminary professors you mentioned, Heschel and Waplan, had such different outlooks that they're generally seem as representing two opposites poles of Jawish theology. Did these differences loads to problems in a camp that was searching for a clear religious ideology?

No, because from the start Reman recognized that Judaism is too complex to be guided by a single perspective. Within a philosophical system, an eclectic approach can be problematic because most people feel a natural pull towards consistency. But

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while Ramah was guided by ideas, it was also a practical place where ideas were put into action. In that wase, An eclectic approach can provide an enormously rich source of energy. And schools the fact that both sides of the religious spectrum were represented at Ramah gave us an added degree of theological tension and intellectual excitement.

different and sometimes conflicting ideas. But there was a common history here, and a context, in their these various approaches had already managed to coexist within the framework of the Seminary, parameter, and was often able, to take these inconsistencies to the news level by mulding a sociate that would be guided by a similar multiplicity of visions. Fortunately, the people embodying these various visions were willing to affirm that all of us had far more in common than not.

But even when there is agreement on the fundamental principles of Judaism, there are inevitable differences as to how those fundamentals should be combined. Wochanan Muffs, a journey seminary Bible scholar, once pointed out that the three basic principles of Judaism as set forth in Pirke Avot (Ethics of the Fathers, an accessible and well-known section of the Talmud) -- namely, Worth, evodeh, and d'millut chasedin [study, prayer, and acts of kindness] -- while mutually supportive and reinforcing, are not always in harmony with each other.

Focus exclusively on the study of Torah, and your liver and disembedded intellects, which was exactly what the Musarists were worried about. Focus only on prayer, and you risk becoming excessively inner-directed, which can lead to reclusiveness, removal from the world, and a passivity that is inconsistent with mainstream Judaism. Finally, mitzvah on its own can lead to a simplistic and mechanical pattern of observence. Picty is a beautiful thing if you're living in a simple and inhocent world.

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but that is not our reality. The not energy is to the to a constant integrate these three forces so that they all apart of the same pieture. dialogue with end offer?

THE EDUCATIONAL IDEAS BEHIND RAMAH

We've looked at the major Jewish influences on Ramah, but that's only part of the story. Ramah also made extensive use of experts from the worlds of general education and social beought.

Because what we were trying to create required a widerrange of expertise, we decided to supplement the contribution of the Seminary faculty by inviting some of the leading scholars in the humanities, social sciences, and education to join us. We were determined to have the worlds of general and Jewish education "interpenetrate." The worlds of general and Jewish education "interpenetrate." The most thoughtful, creative minds in the Joseph Schole.

Field, such as Goodwin Watson, the social psychologist, Fritz of the Redl, the psychologist; James Coleman, the distinguished for the field, such as Goodwin Watson, the social sciences at the fact of the field, the psychologist; Ralph Tyler, Dean of scolar Sciences at the fact of the field and Lawrence Cremin, the eminent historian of education who pushed as toward a more distorical perspective.

Two of these men were especially important to Ramah: Joseph Schwab, the prominent philosopher of education and curriculum psychognization theorist, and Bruno Bettelheim, the renowned esychiatrist, who regarded Ramah as a marvelous experiment, of had written my doctoral thesis about Freud and education under the guidance of both Schwab and Bettelheim at the University of Chicago.

All These people were not paid for participating. They were attracted to our Advisory Board by the scope of the project and they were excited to be part of it. They were also impressed by

Can of

how serious we were about training educational leaders. Schwab even came to camp to lead seminars for the staff before the campers arrived;

The recordly, Somebody asked me, recently what motivated these high-profile professors with little or no interest in Judaism (some of them were not aven Dewish) to depate so much of their time and energy to a project like Raman. The answer, I think, has to do with a scholar's concern for immortality, which occurs when people read his books and put his ideas into practice. Schwab not only generated ideas; he lived to see them acted upon at Ramah, and secular scholars What we offered these seeple Judaic scholars to the Faculty Saminar, was allaboratory in which to try out their ideas. Somehow we were able to inspire in them the confidence that the various plans and ideas we discussed around a conference table would actually materialise. What was tuese police in November would often be included in the camp's Scp. programmakt summer. Moreover, we never undertook a project without discussing it with them and paying action to their

Schwab, in particular, viewed Ramah as a place to create disciples. Cartainly he was the most important force in shaping my own ideas about education.

the possibility of making a real impact on a society.

The we were offering scholars a grast opportunity --

Could you say more about him? Schwab seems to have been the key figure in this group, but his name is not well-known today.

Joseph Schuab was born in a small town in Mississippi, where the entire Jewish community consisted of half a dozen families. Although, he grew up knowing little about Judaism, he became fractinated with certain Jawish concepts, such as mitsvah. He devoted a great deal of time to Ramah; between 1952 and 1966 I used to spend at least two days a month with him. He came in to

help us think about issues such as the connection between the cognitive (intellectual) and the affective (emotional) aspects of education, and there was a natural fit between his ideas and our goals. Vision.

I should explain that Ramah was built on the belief that you have to have the spiritual, and the seethetic. Some people are touched by music, while others are tone deaf. Some will respond repectably to prayer, or to shabbat, or to social justice, or to intellectual commentaries or to theology. Ideally, of course, youngsters will respond to several or even all of the many components within Judaism. Our tradition offers a great deal, and the mind is not the only means to access, it.

In an essay entitled "Eros and Education," Schwab argued that the human mind is not only cerebral but also <u>passionate</u>, and that the intellect is hardly an emotion-free area. He also believed there was no emotional areas that didn't include; cognitive elements. And he was convinced that there was no meaningful distinction to be drawn between mind and body, between intellect and emotion.

Schwab wrote in that essay that Fros was all about "the energy of wanting." He believed that the definition of "to know" had to include "to do." The aim of education, he believed, was to produce "actively intelligent people," whom he described as follower that:

They <u>like</u> good pictures, good books, good music, good movies. They <u>find pleasurs</u> in planning their active lives and carrying out the planned action. They hanker to make, to create, whether the object is knowledge mastered, art appreciated, or actions patterned and directed. In short, a curriculum is not complete which does not move the Eros, as

scheming.

well as the mind of the young, from where it is to where it winds better be.

consulted We also werked with Schwab on how best to teach traditional was familiar territory For the Chickens of texts. That made sense to him because at the University Jowish texts. of Chicago we never used textbooks, only primary sources. spent hours with Schwab discussing, for example, how best to teach adolescents the story in Genesis of Jacob, Rebekkah, and As presented in the ti texistendablu-regarded Jacob and Iseac as helecos Skeeming dec evel co-conspirators against Isaac. Jacob is a list than honest, together they decembe poor Isaac. Jacob is a crock, his mother How do you Explain the larger issue here is now you teach adolescents about How do you convey that the world is often a terrible place without killing their natural idealism? was a tremendous challenge, and we discussed it at length. How do you teach that there are often shades of gray when adolescents See only black and whit?

tends to reject that idea? Fraud wrote in <u>Civilization</u> and its Discontants that the way nost educators prepare young people for the world is the intellectual and moral equivalent of sanding explorers on a polar expedition outfitted in summer clothing. How do you tell young people the truth about the world without doing damage to their insate idealism and hope?

schweb was also involved in our work in leadership has evolved education. The first you look at leadership training in recent years, you'll see two main schools of thought. The British school says: Study the greats. Flato, Aristotle, and John Locke will provide you with all the principles you'll need. Alfred North Whitehead claimed that everything he required to live the good life could be found in the Bible and the literature of ancient Greece.

The American model, as you might expect, is more directly pragmatic. The Harvard Business School gays: If we can provide

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enough case studies, which include the principles and situations are likely to succeed you live acounter during your career, you li be able to flourish in the real world.

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Schwab helped us develop a third conception that was really a bland of these other two, and which fit nicely with the goals of Ramah: Teach young people the principles that have guided your tradition, and then give the students exercises in analyzing practice in view of these principles. They must then ask themselves: If I acquired these new principles, what would my practice be like?

First I should say that although Bettelheim's reputation has continued in recent years, that though diminish his important contribution to Ramah. Second, although some members of the Melton Advisory Scard responded to Ramah in terms of their Jewish background, that certainly wasnot the case with Bettelheim, who regarded Judaism, and presentably all religions, as an anachronism. And yet, he clearly appreciated what we were trying to do educationally.

As a graduate student at the University of Chicago I had Orthogenia smithing distributed spent some time at Bettelheim's school for orthogenic children.

Cnoe, with the chutspan of youth, I mentioned to him that the Orthogenic School didn't always measure up to what I had read in his book, Love is Not Enough.

"You're right," he replied. "The book is a description of what the school was supposed to be." He acknowledged that it often fell short of its vision, but that didn't mean it wasn't directed by that vision.

One of the distinguishing marks of Bettelheim's school lay in its creation of a "home haven," a comfortable and safe setting for the children. To make this happen, Bettelheim used every

commentary on our opening?

available rescurce -- from the architecture to the food. It was our belief that the camper's cabin at Raman cught to function in a similar way, as a supportive environment against the inevitable pressures and problems of an intense milieu, and Bettelheim helped us understand how best to bring this about.

helped us understand how best to bring this about.

It was sattelhaim's influence test led me to invist that the camp director; show me the menu for the first few days of the summer. I wanted to be sure that all of our camps were serving familiar foods like hamburgers -- foods that would facilitate the smoothest possible transition from a youngeter's home to this new environment. I also made sure that the camps were prepared to gravide as many helpings as a camper wanted, so that nobody would leave the table, hungry, especially during the first week. We even had the counselors serving extra snacks at night. We were a little extreme when it dame to food, especially with all those front and on pur board.

Another point I learned from Bettelheim was the significance Both hor the school custodian, who, for some students, was a more significant educational figure than the teachers and other the professionals. At Ramah we paid close attention to the character 'nuthous of the people we hired, not only the counselors, specialists, and teachers, but the service staff as well. Some of our dishwashers were thankers and the collection of the service staff as well. Some of our dishwashers were thankers and the collection of the service staff as well to see at the collection of the service staff as well to see at the collection of the service staff as well to see at the collection of the service staff as well to see at the collection of the service staff as well to see at the camp, and we responded by giving them the very best teachers, including, at times, the professor-in-residence.

Bettelheim stressed the distinction between education and therapy -- that while education could be enormously therapeutic, we shouldn't confuse the two. He also taught us that there ought to be a place in camp where campers could be wild and noisy, and another place where a youngster could find peace and quiet. And it was Bettelheim who introduced me to the renowned Harvard

I liked this comment Better to retain: psychologist Erik Erikson. In his biographies of Martin Luther and Gandhi, Erikson had portrayed charismatic individuals as unreconstructed adolescents, who continued to believe that the world could be changed and that history was reversible. That's an idea that educators needed to hear, and before long, Erikson's books were being read and discussed at Ramah.

Finally, one of the most valuable ideas that Bettelheim helped us understand was that we had a tremendous built-in advantage, then we hadnot been fully aware of: Because Ramah was in opposition to basic American suburban values, the camp was inherently counter-cultural in a way that was attractive but and jet still constructive to adolescents in rebollion against their elders.

A PELLOSOPHICAL COMMITMENT TO EXCELIENCE

It strikes he that during its earlier years. Ramah was unapologetically elitist in a way that might not be acceptable these days.

Back then, of course, elitism was a commonly shared assumption, and nobody would have questioned it. It was a necessary consequence of a commitment to excellence. The Seminary sought out great acholars and the best possible students, and to a large degree it succeeded. Raman wasn't open often to everybody. It was sometimes difficult to get in, and there were long weiting lists.

We believed that if you invested in the right people, they could change the world. We believed that with telent and hard work, anyone could make it to the top. But we also believed there is a top.

FROM THEORY TO PRACTICE

We've looked at some of the intellectual background that helped create Ramah. I'd be interested in how some of the ideas and principles that came up in the Melton Faculty Seminar were ultimately expressed in practice.

Obviously, the leap from the theoretical to the practical is a big one. How do you fill the enormous gap between a text, and the obvious of its message, and its.

Lean incorporation into behavior? How do you move from mastering en idea to living it? And how does your practical experience affect your theory and help you ravise it?

Although we didn't articulate it in these terms, we were working with a process that involved five distinct levels.

The first level is philosophy, and it asks theoretical questions. What is your conception of Judaism, of Jawish society, and of the individual? What is your conception of knowledge? Does knowledge consist of a mastery of facts?—Of the your know, will give to get on what you know?

The second level narrows your scope to the philosophy of education. How does your philosophy guide your conception of education? In our case, how do your ideas about Judaian shape vision what shape shall be ?

The third Yavel deals with the theory of practice, and takes the process one step further. How does your philosophy of education shape your conception of educational practice? How does it shape your conception of curriculum, or of teacher education, or of informal education?

The fourth level brings the discuss down to actual practice: redaging thanks ment in-service education, and methods of terching, classroom management.

The fifth level consists of monitoring and evaluation, which

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serves 4s answer a corrective for the entire process.

But these levels are not linear, and you need not progress.

from Level One through Level Five. Some of the most effective

work in education begins with Level Five -- with a careful,

critical look at your engoing program, where you realize that you

ave set out toda

may not the accomplishing what you would like. This will force

you to articriate your philosophy of education, which may in turn

lead you to examine your basic assumptions about Judaism and

knowledge. In other words, you return to Level One.

In our discussions about Raman, we often started from Level

Five and then moved on to Levels One through Four. Moving from
theory to practice, or from practice to theory, is a dynamic
process that forces you to constantly observe, rethink, and -ideally -- improve.

These distinctions are still rather theoretical and thetract. Could we look a specific area, such as <u>prililah</u> [prayer] in light of these five levels? ...

If you're considering now to approach t'fillah in an educational setting, the five levels might apply as follows:

Level One: What is prayer? Why do we praise God, who clearly doesn't need our praises? One answer, which was suggested by Maimonides, is that God is a role model. When we praise God for being merciful, we do so in order to articulate and emulate that particular quality,

If we restricted our discussion to this sort of issue, we'd have a philosophical treatment of prayer.

Level Two might ask: What is the role of prayer in your philosophy of education? That is: What do you want to teach about prayer? What specific ideas about it do you want to convey

to children? Can these ideas also be taught to younger children and if so, how? How do you touch the innere spirituality of a child?

With Level Three we move into ideas that will guide educational practice. You might decide that you really can't accomplish much in this area until you make people sensitive to words, because the whole assumption of prayer is that reading or reciting certain words will set off something inside of you. Or you might ask whether meditation fits into your understanding of Jewish prayer. And if it does, how will you teach it?

Actually, that last question brings us to Level Four, which ceals with decident practice. Now, in the classroom, will receivers of the free that of the free that of students develop a sensitivity to words or to heady? What the stayer sethods will you use so help a child develop a sensitivity to words or as expressintion of melocy? How will teachers be trained assignments

Level Five asks: As you monitor this activity, how will you make the necessary changes as a result of what you observe or learn? How will you make the improvements in both your theory and your practice? Dove the greater support jump theory?

As long as we're talking about prayer, could you explain why, given the general intellectual openness of Ramah, it was mandatory for campers to attend services every morning?

Eccuse In order to reject something you first need to experience it, and at Ramah you could experience religious services under optimal conditions. As Schweb used to say about music, the someta form isn't something you immediately love. It hard taxes, work and experience before you appreciate it. Similarly,

for tifillah to succeed you have to work at it Eventually it becomes meaningful -- or not. Rejection is always an option, as long as it's a thoughtful and considered one.

We believed that most young people who experienced Judaism at Ramah would become deeply involved in it. Of course, all education works on that premise, whether it is science A music, or education for the huminities. If you are introduced to a profound idea by a fine teacher, there's a good chance that you'll accept it. That is the faith assumption of education.

Ramah, afternoon services were not. This was an important symbolic difference between Ramah and the Seminary.

Halakhically, the Minchan service is no less important than Shacharit, but there are limits as to how much the uninitiated camper could be expected to understand and appreciate. After all, the majority of these youngsters had never experienced any daily prayers. Our educational analysis made it clear that if we impact of Shacharit.

In the end, the Saminary faculty voted for an optional basing their decision on Minchan at Ramah, recognizing that this was an educational position rather than a legal or religious one. Ext It was a difficult debate, and ultimately the issue was decided by a single vote.

How did Ramah deal with the fact that even within the Conservative movement, not to mention the rest of Judaism, not everybody observes the Sabbath in exactly the same way?

As we saw it, the camp's public space had to be maintained as a religious preserve. While We didn't legislate against the use of a radio in the privacy of a bunk, we made a distinction between the public domain and one's private space, and we

enabled encouraged campers and staff alike to experience as close to a total shabbat as possible within the public areas of the camp. As with the issue of Minchah, our policy allowing the private use of electricity rather than its public use was not a halakhic position. It was an educational decision.

on the other hand, many other values at Ramah were simply here included non-negotiable including Hebrew, daily classes, morning services, kashrut, the recitation of birket he-mazon (grace after meals) -- and, in another sphere, instructional swim.

Let's return to the five levels that move us from the theoretical realm to the practical and back again. We've already seen how they might apply to prayer. But what about a very different area, take sports?

Lavel One would begin with general philosophical questions: What is the relationship between mind and body? Why do you need a healthy body? How is a healthy body in our tradition different than a healthy body in other traditions?

Then, in Level Two, you might ask: What is the role of sports in your conception of education? You might, as John Dewey did, discuss the importance of rules, fairness, cooperation, and competition.

In Level Three you would think about what role eports might play in your program. Are you prepared to let a camper complete the summer with no significant athletic experiences? What about those campers who simply don't like sports?

In Level Four you might think about how you will teach respect for rules and fairness. How will you teach youngsters to be good losers -- or good winners, for that matter? What are the methods of teaching these principles?

And in Level Five you would take a critical look at your program and measure your accomplishments. Have your students

internalized the values of fairness and good sportsmanship? What changes or improvements need to be introduced in your program?

That sounds fine, but almost every institution with espirations to greatness makes grand claims about its being guided by lofty theoretical principles. How do you ensure that there really is a link from those ideals to the real world?

If you develop your ideals carefully and thoughtfully, and you constantly reinforce the message that they really matter, you can make those principles come alive. We once had a thirteen-year-old camper who used to wat his bad. We used to have latenight staff meetings, and no matter what we were discussing, or how important it was, at 11:45 FM each night two counselors would run to this boy's bunk and wake him up to make sure he went to the bathroom. If they arrived too late, they'd wake him up and the bathroom. If they arrived too late, they'd wake him up and change his sheets before the other campers in his ker when the morning. The driving force here was the principle of harmalbin at place charves be rabbe - that you must avoid any situation where a person might be embarrassed in front of others.

I was the camp director that summer, and when this problem, how do you grew serious, I was tempted to outlaw these sessions. But I knew of put a stop to something when you know that can that is third to do that, the campers went continue holding bull sessions that is out of earshot? It was soon as the counselor left. When the situation grew got out of severe, I came into the bunk to talk to the girls.

"We don't understand what the problem is," they told me.

"We're just trying to help each other." may I "That sounds fine," I said, "but I'd like to sit in." I started listening, and I soon found myself interrupting. "You know," I told them, "I appraciate what you're doing. I accept your gool, but I have a problem with your method. One of the things we don't do in a Jewish community like Raman is to publicly embarrass your fellow human beings. What if we studied a text together that talked about how people should behave towards one gaptley. and then each girl eld her own self-evaluation privately?"

At this point, because an alternative was available, the more senseive qualification session idea was accepted. Insatisfier girls prevailed over the more sadistic ones. He sadistic ones. At Ramah, this sort of thing was part of the director's job definition.

INVESTING IN STAFF

The sinteresting that the camp director would spend so much but what about the rest of the staff?

time with one bunk -- expecially at Remain, where there were so many specialists in camp.

We weren't too concerned sheat conserving ear resources. We had three full-time staffs at Remain which was financially outrageous counselors, specialists in sports and the arts, and teachers. There were no double roles; different people had different functions. This was part of the utter madness of the place: We were trying to do it all.

The best specialist was somebody who pushed you and original stretched you, and sometimes that led to problems for the camper. Mesons which

Whether it sports, music, drama, or any other area, competition and striving for excellence can be difficult. Classes were demanding, too, because the teacher would force you to grapple with the text and stretch your mind. If there were problems, It was up to the counselor to oick up the pieces.

Perhaps the most unusual position at Remain was that of the camp librarian, whose job was to sit in the library and be available to anyone, camper or staff member, who needed his or har help. We learned this idea from the kibbutz movement, which saw itself as an edah mechananet, an educating community, the thoughout me kibbutz teacher would teach a class in the morning and would founting continue to debate issues with you through the day. The same was now true of our teachers -- at least in theory.

I should add that just as some camps have an artist-inresidence, each Ramah camp had a professor-in-residence, (mention with
generally a Seminary faculty member whose function was to
encourage intellectual stimulation. He was there to listen, to
taken, to prod, to criticise, and to help the camp community
respond to the halakhin problems that would invariably arise ever
the summer.

COMMUNAL LEADERS AS PARTNERS

Let's step back from the camp community to consider a constituency that is critical to the success of any educational institution. I'm referring to the communal leaders, who as board members assume ultimate responsibilities for the various camps.

These days, communal leaders are more supportive of good good educational programs, and more active in their support, than in In 1970's the past. But that's a fairly recent development. Until the mid and 1980s, most American Jews of means and status cared mainly about ("o

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Israel, hospitals, and the defense organizations. Jewish education and Jewish culture ranked very low. Why aduated exceptions Veto Sam Melton in Columbus, Philip Lown in Boston, and Leighton Rosenthal in Cleveland. Siz during the interest in recruiting outstanding community leaders to its ranks 1970s you obtain stubably count on one hand the number Hosely Rama hto firm its liception was and 1969s and Maxwell Aball Abe Birenbaym Institutive communal leaders who were really involved in with the aid of these leaders the Ramah experiment that root and flourished supporting Jawish advertion.

Today it's different. More and more, people are coming to realize that Visrael's best asset is a strong Diaspora, and that American Jews should be investing significantly in Jewish education. Fortunetaly, this point of view has recently become fashionable, especially as part of the "continuity" agenda. And today's communal leaders in bist on having a greater voice in the They also) tend to be more Aknowledgeable. projects they support.

Of course, the content issues are alto different today, Back in 1959, when the Melton Center was established, the underlying question was: What claim does Judaism have on me if I don't necessarily believe that its origins are divine? Today, With the antire world at my reach, the question is ditionent: and with Judeism as one choice out of many, why should I commit myself to this particular journey? Why do I need all theme restrictions on what I do and whomI marry?

these concerns address An educational system has to another that question on saveral levels. A What is your vision? What are the ideas that guide you? How do you communicate your message? What is your content? What are your educational methods going to be? These are Doesn't belong questions for today.

We now have some major assets that we didn't have then. There are profes estand well-educated communal leaders all over North America who care about Jewish education and see it as Jewish studies as the colleges level to one of the big success stories in American Jewish life. Families today can draw

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on a wide variety of programs. There are hundreds of day schools in North America and any number of excellent trips to Israel.

There are young Jews in general education who are interested in making a contribution to Jewish education. There are Jewish why leaders and philanthropists publicly stating that Jewish education is a top priority. For all these reasons, I me to optimistic.

This may be the right moment to ask for your thoughts on what, for many would-be institution-builders, is a difficult and intimidating process, although it assential if you're hoping to build or sustain a meaningful project. I'm referring to resources nested and how one does about the account of the does not be formally of account which is an area where you've been especially successful.

This may sound strange, but Infirmly believed that Amoney is not our biggest property That have not as easily everlable; not our biggest property That has have not always been able case, but these days there are resources available to support a wide I variety of fine projects.

of your ideas, your commitment to those ideas, and your enthusiasm. I have never asked anyone to support an institution unless I was willing to donate a similar amount if I had it. In other words, if you see not enthusiastic about the cause, you shouldnot be trying to raise money for it. You have to start with vision and commitment, and you must convey that vision and commitment to the people you're approaching. And you have to mean it. I believe we're all transparent, and that as human beings we're continually judging each other and asking: "Is this person genuine? Is he sincere?"

Another thing: I always start with the assumption that the person I'm meeting with is at least as intalligent as I am. And there's no inherent reason for him to support my project, because

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he has many other valid claims to consider. Therefore, it's my job to convince him -- or better, to educate him. Only if you take the time to educate people about a project will they be able intelligent to make an knowledgeable decision. If you treat potential donors as people who can join you and help you in creating this new enterprise, you may well get somewhere.

Although the situation is far better than it used to be, the relationship between Jewish educators and communal leaders is (str) continues to be adversarial. The professionals (stil) ask: "How can this person make an informed judgment if he can't even read Hebrew?" And the communal leaders (still) think: "This guy is a shlapper. If he were really successful he'd be in my business."

This to unfortunate, but I believe it sporten true.

What are the diggest mistakes you see in fundraising? I see three common mistakes, and they gra Aconnected. first mistake is to treat the donor as if acts naive. The second And the third one is not displosing the mistaka is arrogance. full truth about what you're tolky, including your problems and Your failures but not all our wildest expectations, the Me How Project. This incedent more than anything Hore's my feverise fundrelsing story: San Melton was I could have of

SET OF HONE visiting Ramah in the Podonos, and one morning we passed a ten-, should a year-old boy on his way to class.

"What are you studying?" Sam asked him.

"Chumach," answered the boy, who had no idea who this gentleman was.

"Chumash with what?" Sam asked.

And the boy replied, "Chumash with Melton." At that momentary fundraising mission was accomplished.

How do you respond to those who ask why educational change takes so long and costs so much?

With this analogy: Would it make any sense to study

mortality rates in surgical wards where the instruments weren't texhor sterilized? As long as teachers are untrained on unmotivated ward unmotivated wards what can you expect? When your mission is to conquer a disease, you don't withdraw funding because you haven't found a cure on contrary: You invest additional money until you do.

VISION VS BUDGET

still, there must be times when a well-developed educational vision and a prudent business plan are at odds with each other.

At Ramah that happened often. We couldn't always justify the educational investment on economic grounds, which was hard for some people to accept. Take the Mador program, where we devoted an entire summer to the training of promising high school graduates, who man agreed to serve as counselors for two following educations: summers. From a purely presented standpoint it was foolish to devote so much money to this program. And what about the camp librarian and the professor-in-residence? These people were expensive! And what other summer camp had three separate staffs? But when you give parents reason to believe that you're helping their child evolve into a menson, there's very little you can ask for a great deal.

When Ramah first started, we had to make a critical decision: Who would find each of the camps? Should it be an educator with vision who could then hire a talented business manager, or should it be a talented manager who would then hire a treafive educator? The Seminery, in partnership with an outstanding board of community leaders, decided that Ramah should be led by educators Each of the camps had a capable business manager, of course, and that job was vitally important. But the

camp was always led by educators and some of these people, including Rabbis David Mogilner, Jerry Abrams, Ray Arzt, and Dr. Saw Ashal As their professional mission.
Burton Cohen, sorved as Ramah dissectors for a sustained period of officer time.

WHERE RAMAH FAILED

7

We've talked about some of Ramah's accomplishments, but as you said earlier, even if you start with cognao you'll be lucky to end up with grape juice. Looking back on it, what are some of the areas where Ramah missed the boat?

I can identify five significant failures.

To begin with, we failed to conduct any systematic evaluation of the enterprise. Raiph Tyler once told me that not conducting evaluations was the educational squivalent of not carrying out diagnostic tests until the patient was leaving the hospital. In other words, we had no feedback on what we were doing until it was too late to do anything about it.

If our results were really as promising as they seemed, we should have been documenting the evidence. It's amazing that, as far as I can determine, we never asked our campers to write about their experiences at Ramah! We were so busy building something new that we didn't even stop to evaluate it.

Conducting a serious evaluation of an ongoing project is time-consuming and expensive, and to some people it sounds like a luxury. Even today, when educational institutions embark on a serious self-evaluation, it's often likely to be as fundraising rather as a way to learn how to improve an entrypise technique than an attempt at self-improvement. Exertise should have been something that ought to be done, and we failed to do it.

despite

Ramah's second failure was that, for all our efforts, we

never really became a Hebrew-speaking camp. Hebrew was a clearly articulated goal that was central to the philosophy of Ramah, and while Hebrew was the official language at camp, we simply didn't do well enough in this area. It's true that most of our counselors didn't know enough Hebrew, but that's no excuse. We could have taught them Hebrew in the off-season, perhaps in a series of regional centers. We could have sent them to Israel in Medical we didn't do either.

We had no graduated curriculum for the teaching of Hebrew at Ramah. We had no language labs. We didn't even look to Camp Massad for guidance in this area. We assumed they were successful at it only because Hebrew was their chair chair concern.

I must accept some of the blame for this failure, because a didn't give Tehran enough emphasis. We attitude was: If there's ever a conflict between understanding ideas and learning the language, let's go for understanding. In the Melton Faculty Saminar, Gerson Conen and Meshar Davis fought for more Hebrew and they was right. So did Sylvia Ettenberg, whom I consider the great hero of Rarah, and who represents the only coherent continuation from the founding of the camp until her recent retirement, a span of forty-five years. She was both an anchor for communal leaders and a nurturer of directors. She was also a great facilitator and a peacemaker between warring factions.

On a related issue, I made a similar mistake with regard to Israel, which didn't always receive its rightful place on our agenda. On the other hand, the fact that hundreds of former Ramah campers now live in Israel suggests that we must have been doing something right in this area.

For years I did my best to keep Israelis out of our camps, because the Israelis I had met at that point seemed to come to America only to buy appliances. But eventually I joined those who decided to bring over an Israeli delegation every summer to

serve as teachers and specialists, and I personally choce the first mambers in 1967. This was just efter the Six Day War, as things turned out, so their presence in camp that summer was particularly meaningful.

Our third failure was in not establishing a year-round.

program. One of the reasons for hiring full-time camp directors

was our expectation that they would maintain the camp program

throughout the year by working with the Conservative movement's

(117) The converse Married Rough Program for adolescents. A The

summer months could have served as the climax of the year, or

perhaps the launch of a new year — or both. All the camps could

have been winterized. On this issue we simply quit too early.

The idea didn't get far enough to merit being called a failure.

Our fourth failure was that we didn't establish a curriculum for the camp program as a whole. It's amazing, but we never formalized the various camp programs, although some of them were remarkable. There was some sharing of ideas among the camps, but not nearly enough. Over the years, we failed to document or preserve any number of innovative and creative projects. There was far too much reinventing of the wheel and too much improvising. At least this failure was deliberate: We were afraid of formalizing what we had because it might inhibit creativity. But this was a mistake.

The fifth failure that comes to mind was that we didn't achieve an effective transition between the rarefied atmosphere of Ramah and the camper's home community. We paid a lot of attention to this problem, and I think we were on the right track. For example, we often discussed how to help the camper, newly excited who returns to a non-kosher or otherwise non-observant household.

family.

Because we respected the campers Arelationships, to their families, we did not encourage them to tell their parents what they should or shouldn't eat -- or do -- in their own homes.

But more often than we enticipated, the reentry problems that campers experienced where not with their families, but with their synagogues. After a summer at Ramah, it speld be was eneradusly hard for a camper to require to a service what suddenly sasmed spilted and complacent, and/a rabbi who saemed/dormal even nompeus when contrasted with the informality and intensity of camp. We even had youngsters who refused to attend a synadogue service; efter camp was over because the service no longer felt authentically Dewish to than.

To hadn't occurred to us that in some sense We Were Greating Countymissics. And was We were arrogant enough to think that our campers could turn the Conservative movement around. And they did, to some extent, delinough it took years.

Culture (Rottelheim

CECETODUS CECETOSES

In addition to the successes we worked hard for, we had a few suggestes we hadn't really anticipated. Many Ramah campers went on to become rabbis, professors of Judaica at American and Terrali univarsibles, or prominent community leaders. Today, Remain graduates are extranely well represented in professional Jewish life and in institutions of Jewish culture and aducation -- in all denominations. And a great many Ramah campers have made alivah.

We grew our own cometoes. That is, much of our staff consisted of former campers. We had some terrific directors, and most of them, too, dame up through the ranks. We made sure our directors were decently paid, and we created a new Jewish

profession, these people got tenure, just like university faculty. Being a Ramah director was a difficult job that involved dealing with a variety of groups and issues, including communal leaders, staff, rebbis, educators, campers, parents — not to mention complex topics like religious ideology and finance. Most of our directors had been trained as rabbis, which meant they had a clear and obvious career line — usually in the pulpit but sometimes in formal aducation or Jewish communal life. At Ramah they were really going out on a limb in terms of their formal careers — some of them for years, and others for their antire professional lives.

Despite our failures, Ramah Worked. I've been in the Jewish education business a long time, and nowhere else nave I seem a closer connection between what we set out to do and what we actually accomplished. The Erve vest, of course, is the campers. They may have hared Hebrew school, but they really loved Ramah.

Not incidentally, they also loved and appreciated the <u>people</u> at Ramah. I have no idea now many deep and leating friendships began at Ramah, but there have been a great many. And many marriages, too. All over North American and Israel, you can find young people whose parents -- and increasingly, <u>grandparents</u> -- met each other at Ramah.

LESSONS FOR MEW INSTITUTIONS

What would you identify as the most significant lessons that other institutions might learn from Ramah?

First, Ramah demonstrates how a vision can motivate a staff, and how a staffacan stretch itself. Second, I think there's something to be learned about how to combine sophisticated approach to content and theoretical discussions with the most concrete and

mundane nitty-gritty details.

Ramah was also about investing in talent, and the vital importance of communal supporters. In our case, the communal leaders protected us from attempts to dilute the educational component. They believed in the project because they understood it, and they acted out of real conviction. Ramah made it possible for rabbis, scholars, and lay people to join forces. There was a real generosity of spirit and a genuine attempt to understand the other quyla position. Ramah was more than a camp: It was an educational movement.

The success of Ramah empowered some of us to think about institutions that didn't exist, and that <u>still</u> don't exist. At some point we will probably see the creation of institutions that combine the day school with the community center, and which will break down the conventional walls between formal and informal education. Just as the students of John Dewey hoped to produce an active participant in a democratic society, such an institution, when it finally comes into existence, when it finally comes into existence,

The next challenge, in my view, is to provide for the needs of post-meterialist people. More and more, people are looking for meaning in their lives. They want to know what our tradition is all about, and our job is to take that tradition and present it in contemporary terms so that it speaks to them. Sometimes a genius emerges, a Heschel or a Kaplan, but you can't sit back and wait for such individuals to appear. It's far better, in my view, to build places where potential Heschels and Kaplans will be nurfured, develop and flourish.

NESSA 532-2646

Wed. from Novak

Dear Nessa,

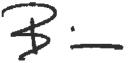
Hope everything is okay. Yesterday, when you were unavailable I went ahead and did the job without you. It took some time, but I made every change I could read, and agreed with most of your reservations. Obviously, I used my judgment all along.

Many of the changes were intelligent and even subtle, but I regret that over time this has turned into much more of an essay than I ever intended. I thought we were having a conversation.

what now? I believe we can -- and should -- finish this <u>without</u> scheduling a conversation with Seymour. The changes are clear and good, and if our only problem is <u>reading</u> them, surely somebody in the land of Israel can help us decipher the ten or so additional ones -- either by phone or by e-mail -- that you and I can't read.

Unfortunately, because I'm way behind on my troubled book, I really have no more time for this. I will, of course, finish this version, especially if you and I can do it together as I have suggested.

But somebody else will have to do the footnotes. If I had my same old schedule, then sure. Or if somebody else prepares them and I just type them in, maybe. (Although I just realized that I don't even know how to do them my word processor.) But I've seen enough of this project to suspect that "footnotes" may well open up a whole new can of worms, and although this hasn't been true in ages, I just don't have the time. But it does feel good to say that!



FAX TRANSMISSION

CIJE

15 East 26th Street New York, NY 10010 (212) 532-2360 Fax: (212) 532-2646

To:

Bill Novak

Date:

December 16, 1996

Fax #:

617-964-1038

Pages:

2, including this cover sheet.

From:

Nessa Rapoport

Subject:

Corrections

COMMENTS:

Bill:

I am trying to review all the changes in time to Federal Express them to you for arrival tomorrow a.m. in advance of our phone meeting.

FAX + BA Novsk

TO: Seymour, INTERNET:sfox@vms.huji.ac.il

Re: Ramah

I spoke to Bill this morning. He has set aside Monday Dec. 23 at 10:30 am Boston time to work with you.

Since I can't be on the call, I will review the pages you sent him and raise any questions I may have that he can then communicate to you. You won't need to review every change: You should just raise with him the changes you question or aren't sure about. He'll raise with you only those we're not sure about--or can't read. This should save you both some valuable time.

Please note: Bill has NOT received the footnotes you told me you'd sent him. Please send him another copy on Tuesday, so that I'll have time to look them over this week, before your phone meeting.

Congratulations on your contract. That is very exciting. Since I have a one-track mind, however, I want to remind you that the Monday time with Bill now has to be non-negotiable, since I can't do my job unless your corrections are in by December--and we're cutting it very close.

When this essay is published and you're holding it in your hand, I'm sure you can raise money from a sympathetic donor to send me to a spa; I'm going to need it!

Nessa

Dear Nessa,

I'm holding tomorrow at 3 pm. But please know that I'm flexible, and that I can have this conversation with you any afternoon, even Sunday if this puts too much pressure on you.

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

12/16/16

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Thursday

Dear Chava,

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At Nessa's request, I'm sending you this document which, I'm told, you will photocopy and send back to me, making sure it arrives here on Monday. Thank you for doing this. May I just point out that the photocopying may be tricky -- the corrections are already hard to read in some cases.

Again, thank you!

Yours,

5:-

532-2646

Dear Nessa,

It's noon, the package is here, and I'll look it over during lunch.

My phones are screwed up, so shortly before 3 I'm going to set up my fax line to receive your call. So please use:

617-964-1038.

In other news, I seem to be a candidate to work with a departing White House aid who's short and cute and Greek. Almost makes me wish I were gay!

B.

12/17/96

Bill said - don't worry,
this is not a problem.
You can call today
until 6 pm or he
has time this weekthis is important.

SENT BY: Xerox Telecopier 7020 ; 3-41-80 ;12:55PM ;

. 0001498119

TO: "Dan Pekarsky", INTERNET:pekarsky@mail.soemadison.wisc.edu

Re: Ramah and my paper

you win the good colleague of the year award. don't you find, lately, that you send off your requests for response and they stay in cyberspace, given everyone's schedules? i had an excellent meeting with seymour on friday, somehow i have managed to communicate to him what i want: i describe it as "an executive seminar for both michael steinhardt AND michael paley"--community leader and professional leader of a new community high school in new york, i said i wanted him to explain the relationship between dewey, schwab, heschel et al and what the camp looks like, and that what was missing were ideas and philosophy, he seems into it, i told him he needs to draw up the "lesson plan" and he said he would, (on the plane? on a napkin at breakfast?) anyway, your own comments were extremely valuable—and validating, your reward will be...

just kidding. i can in fact meet you on friday morning, just after nine, if that's ok with you. tell me what's easiest. i need to be in midtown by 11, but i doubt it will take us two hours. in that case, if you can meet at the office, that would be simplest for me. but let me know. i'll be in cambridge tues. and wed., so you may be letting me know on thurs., as i'm disinclined to take my computer.

it is so cold here it's hard to believe! but you hardy midwesterners wouldn't even blink.

GREAT TO TALK TO YOU, DAN. (i'll send this just to get my brownie points for correspondence.)

Nessa

Mandel Institute

מכון מגדל....

Tel: 972-2-662832 Fax: 972-2-662837

FACSIMILE TRANSMISSION

TO: Nessa Rapoport

DATE: December 22, 1996

FROM: Seymour Fox

PAGES: 13

FAX NUMBER: 212-532-2646

Dear Nessa,

I though you would be interested in the enclosed fax from Bill to me and to my response.

Best regards,

Seymour

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SEYMOUR FOX

Saturday night from Bill Novak

Dear Seymour:

My phone lines are screwed up this week, so when you call on Monday, at 10:30 AM Boston time, please use my fax line: 617-964-1038. I'll be waiting.

Those changes you faxed me seved a lot of time. They were also excellent -- subtle and intelligent. I agreed with 95% of them, and have already made the corrections. I even have a guess about the identity of the editor who helped out....

Meanwhile, we can save even more time if somebody sould type and fax those changes that I couldn't read:

- 1. Page 1, near bottom, something about Ralph Simon
- 2. Page 3 -- don't worry about the amount of money, I'll rephrase it. The number of high schools is correct; I read the book!
- 3. Page 5, middle of page notation is illegible.
- 4. Page 7: Waldorf footnote notation is illegible, but that's your problem! (In this kind of piece, I think they're not necessary, maybe even pretentious.) Final correction illegible.
- On Page 13, near bottom, what follows "humanities"? 6. Page 15, first full paragraph, changes illegible
- 7. Page 18, final comment illegible
- 8. Page 19, line 2; also line 11
- 9. P. 22, middle of page, handwriting on left
- 10. P. 23, line 4
- 11. P. 24, line 9
- 12. P. 25, middle: Nessa and I think you should keep Fraudian quip
- 13. P. 35, top, Can't read additional names. Are they necessary?
- 14. p. 36, line 6
- 15. P. 36, 10th last line;

In any event, I think we can finish this up this project in under an hour. It's time to put this baby to bed!

Yours.

B :-

Dear Bill,

Thank you very much for your fax. I hope I saved you some time because I am now tilting to return to your formulations in some of the cases. In any event, I look forward to discussing them with you at 10:30 a.m. on Monday December 23rd.

In this fax, I will respond to your request and add some additional corrections plus the footnotes.

Page 1

- 1. Leave out reference to Ralph Simon and I also will discuss some minor points on the page.
- 2. Footnote 1: For a history of the Ramah movement see Burton I. Cohen "A Brief History of the Ramah Movement" in The Ramah Experience: Community and Commitment, edited by Sylvia Ettenberg and Geraldine Rosenfeld (New York, The Jewish Theological Seminary of America in cooperation with the National Ramah Commission, 1983).

Page 2

- 1. We can discuss the corrections, however, I believe I am in trouble if I mention any of the Ramah directors in the text. I want to discuss this with Sylvia. If I do not mention them in the text, I would like to put in Footnote 2 instead.
 - Footnote 2: The Ramah movement has been fortunate in recruiting outstanding educators to serve as its directors. Lou Newman, who was a seminal figure and contributed a great deal to the educational theory and practice of the camps. David Mogilner, of blessed memory, served as national Ramah director from --- to --- and his influence is felt to this day. The contributions of Rabbi Jerome Abrams (and then I will list all the other directors) determined that Ramah would have the great impact that it did.

I have only listed the directors that I was privileged to work with, however I must add the name of Dr. Sheldon Dorf, who it was my privilege to watch develop as a member of the staff of Ramah as an outstanding principal of the Community High School in Los Angeles and then as the National Director of the Ramah movement.

Page 4

1. We should discuss what should be put in footnotes in the light of your comment about Waldorf. However, if we do put in those kind of footnotes and if they are not "pretentious" (I really don't know what is appropriate) then the following footnote should appear. Possibly we might put such footnotes either in the bibliography or the acknowledgments.

Footnote 3: Right before the section that begins "Does this mean that vision is a tough sell?". Marshall S. Smith and Jennifer O'Day, "Systematic School Reform" in Politics of Education Association Yearbook, 1990, pp.233-267; Sara Lightfoot, The Good High School-Portraits of Character and Culture (New York, Basic Books, 1983) pp. 316-323; David K. Cohen, Eleanor Farrar and Arthur G. Powell, The Shopping Mall High School: Winners and Losers in the Educational Marketplace (Boston, Houghton Mifflin, 1985) pp. 305-308. See also Fred Newmann "Beyond Common Sense in Educational Restructuring: The Issues of Content and Linkage," in Educational Researcher, Volume 22, Number 2, March 1993, pp. 4-13. In relation to Jewish education in supplementary schools, see Barry Holtz, Best Practices Project: The Supplementary School (New York, Council for Initiatives in Jewish Education 1993), p.6.

Page 5

We will discuss on the telephone.

Page 7

We will discuss corrections on the telephone including the Waldorf footnote. If we include a footnote, it should read:

Footnote 4: For an example of the way that Steiner's followers apply Steiner's philosophy to education, see Rudolph Steiner's Curriculum for Waldorf Schools by E.A. Stockmeyer, the Robinswood Press, Stourbridge, England, 1991.

Page 8

I would like to change the top of the page in the following way:

Centuries later, in a very different era, the modern Zionists believed that to create a new, vibrant, society in the Jewish homeland, you would have to educate a new type of individual.

Page 9

If we decide to footnote the Musarists, then I would include the following footnote:

Footnote 5: See Immanuel Etkes, Rabbi Israel Salanter and the 'Musar' Movement: Seeking the Torah of Truth (Philadelphia, Jewish Publication Society, 1993).

Page 11

Is the McCarthy example clear?

Page 13

I would like to go over all the corrections on that page with you and I have decided to leave out the words after the Humanities, (which were "and the Social Sciences").

Page 14

Should we put a footnote in on the Molton Center? If so it should read as follows:

Footnote 6: The Melton Center for Research in Jewish Education was established in 1959 at the Jewish Theological Seminary of America,

New York, by Samuel M. Melton of Columbus, Ohio. Among its many activities was the program to develop a new curriculum for the teaching of Bible in supplementary schools. This effort produced materials for teachers and students such as Nahum Sama's Understanding Genesis (New York, The Jewish Theological Seminary of America and McGraw Hill, 1966) and Moshe Greenberg's Understanding Exodus: Part 1, (New York, Behrman House, 1969).

Page 15

Beginning on the bottom of page 14, it should read:

Another important influence on Ramah, was Professor Mordecai Kaplan's view of Judaism as a Civilization. He defined God as "power that makes for salvation". He wanted to reconstruct traditional Jewish theological ideas so as to transform them from an otherworldly conception to a personal and social, this-worldly conception of salvation. He was seen as a heretic by some of his seminary colleagues, who regarded his view as a demythologization of God. Some of Kaplan's colleagues believed that he was essentially a sociologist who had wandered off into theology. As the story goes, Kaplan replied that if the seminary greats, especially Professors Louie Ginsberg and Sol Lieberman, had dealt with theological questions, he would have left them alone, and that it was their failure to address these issues that forced him to attempt to fill the vacuum.

Kaplan joined the centuries-old conversation between Judaism and the great philosophies and philosophers. He wanted Judaism to be in constant relationship with the world around it, and he brought the elements of music, art, and drama into central focus as legitimate religious concerns and expressions.

Page 17

At the bottom of the page it should read:

The Seminar, which ran through the late 50's and 60's, included some of the younger scholars at the seminary such as Chaim Brandwein, Gershon Cohen, Avraham Holtz, Shmuel Leiter, Yochanan Muffs, Fritz

Rothschild and Nahum Sarna, David Halivni Weiss. Shall we mention, of blessed memory, those who are no longer living?

Page 18

Bottom of page should read:

Within a philosophical system, an eclectic approach can be problematic because philosophers strive for coherence. But (we are now on page 19) while Ramah was guided by ideas, it was also of necessity a practical place, where ideas were put into action. For the practical, an eclectic approach can provide a rich source of energy. And the fact that both ends of the theological spectrum were represented at Ramah added intellectual tension and excitement.

Bill - If we decide to put in footnotes, then the following should be Footnote 7:

Footnote 7: See Joseph J. Schwab "The Practical: A Language for Curriculum." Washington DC: National Education Association, 1970.

Page 19

Line 11 should read:

Ramah tried, and was often able, to take their different conceptions a step further by building a society that was guided by a similar multiplicity of visions.

Page 22

I will give you the corrections on this page when we talk. Should we put in a footnote on Eros and Education? If so it should be:

Footnote 8: See "Eros and Education", Journal of General Education, 8 (1954, pp. 54-71).

Page 23

Line 4. That was familiar territory for him because at the college of the University of Chicago one never used text books, only primary sources.

Page 24

Line 9. If I acquire, accept and understand these principles, what will my practice be like?

If we decide to put in footnotes, then the next footnote should be Footnote 9, at the top of the page before the paragraph beginning "Schwab helped us ..." The footnote should read:

Footnote 9: These ideas were initially developed at Camp Ramah in the 60's but have been more fully developed through the School for Educational Leadership (founded in 1992), and the Center for Advanced Professional Educators (established in 1996). Both of these institutions were created by the Mandel Institute in Jerusalem. Professor Israel Scheffler of Harvard University, has helped us to understand and articulate our conception of leadership education as we have developed these institutions.

At the end of the first paragraph:

Footnote 10: Prof. Burton Cohen, in his monograph "Practical Logic: Problems of Ethical Decision," Burton Cohen and Joseph J. Schwab, The American Behavioral Scientist, 8 (1965, pp. 23-27), has made an important contribution to our understanding of how principles can be better understood so that they can be acted upon.

Page 25

Lets discuss the Freudian quip.

Page 28

If we put in footnotes then before the first paragraph on page 28, Footnote 11 should appear:

Footnote 11: These ideas are developed in a forthcoming publication, Visions of Learning: Variant Conceptions of Jewish Education, edited by Seymour Fox and Israel Scheffler with the assistance of Daniel Marom.

Page 33

After the word <u>Re'a Ahuv</u> - an intimate friend, someone whom you could confide in, who would be supportive and help you muster the strength needed to change and improve.

Page 35

I believe we need a footnote here that should be discussed with Sylvia. Let's discuss it.

Also I would like to discuss the rest of page 35. I am not sure that the paragraph beginning with "Of course,..." continuing all the way through to the top of page 36, fits in. I also would like to discuss whether we should have a footnote on the Commission of Jewish Education in North America. Let's discuss all of pages 35 and 36 when we talk.

Page 37

We need to reconsider how we handle the Melton story. I don't think it is clear.

Page 38

Before the section titled "Vision versus Budget", and after the sentence "You invest additional money until you do." We have just begun in Jewish Education. It is too early to ask whether the investment is too great, or whether it will take too long.

Footnote 12: See Jewish Education and Jewish Continuity: Prospects and Limitations, Seymour Fox and Israel Scheffler, in "Monographs from the Mandel Institute"; the Mandel Institute, Jerusalem, 1996.

I look forward to our conversation. I hope you are right about the amount of time we will need on the phone.

Best regards,

Seymour.

P.S. I know we have to talk about the acknowledgments and the annotated bibliography. Who was the editor?

FOOTNOTES

Page 1

Footnote 1: For a history of the Ramah movement see Burton I. Cohen "A Brief History of the Ramah Movement" in The Ramah Experience:

Community and Commitment, edited by Sylvia Ettenberg and Geraldine Rosenfeld (New York, The Jewish Theological Seminary of America in cooperation with the National Ramah Commission, 1983).

Page 2

Footnote 2: The Ramah movement has been fortunate in recruiting outstanding educators to serve as its directors. Lou Newman, who was a seminal figure and contributed a great deal to the educational theory and practice of the camps. David Mogilner, of blessed memory, served as national Ramah director from —— to —— and his influence is felt to this day. The contributions of Rabbi Jerome Abrams (and then I will list all the other directors) determined that Ramah would have the great impact that it did.

I have only listed the directors that I was privileged to work with, however I must add the name of Dr. Sheldon Dorf, who it was my privilege to watch develop as a member of the staff of Ramah as an outstanding principal of the Community High School in Los Angeles and then as the National Director of the Ramah movement.

Page 4

Footnote 3: Right before the section that begins "Does this mean that vision is a tough sell?". Marshall S. Smith and Jennifer O'Day, "Systematic School Reform" in Politics of Education Association Yearbook, 1990, pp.233-267; Sara Lightfoot, The Good High School - Portraits of Character and Culture (New York, Basic Books, 1983) pp. 316-323; David K. Cohen, Eleanor Farrar and Arthur G. Powell, The Shopping Mall High School: Winners and Losers in the Educational Marketplace (Boston, Houghton Mifflin, 1985) pp. 305-308. See also Fred Newmann "Beyond Common Sense in Educational Restructuring: The Issues of Content and Linkage," in Educational Researcher, Volume 22, Number 2, March 1993, pp. 4-13. In relation to Jewish education in supplementary schools, see Barry Holtz, Best Practices

Project: The Supplementary School (New York, Council for Initiatives in Jewish Education 1993), p.6.

Page 7

Footnote 4: For an example of the way that Steiner's followers apply Steiner's philosophy to education, see Rudolph Steiner's Curriculum for Waldorf Schools by E.A. Stockmeyer, the Robinswood Press, Stourbridge, England, 1991.

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Nessa 4 PAGES

Sunday from Bill Novak

Dear Seymour:

Your long fax came through perfectly. Thanks for the corrections, and for your very quick response.

I'm sending the footnotes on to Nessa, who will give me her take on them before our conversation tomorrow.

My own objection to footnotes is this: there's a certain informality to our conversation, although over the months the tone has steadily become less conversational and more academic. Footnotes push it even further in the academic direction. But Nessa may feel differently.

I don't think this piece is the place to mention specific Ramah directors. Its real value, in my view, is for readers outside of Ramah, who will already find it incredibly self-referential. But again, Nessa may feel differently.

One reason for keeping the Freudian quip is that it's one of the few humorous moments in this piece. Another is the Chumash-with-Melton story, which I think is very clear. If you were a humorless fellow, I could see cutting it, but again, this piece is intended as a conversation. For the same reason, I have eliminated all mentions of impersonal terms such as "one" and "thus."

Who is the editor? My guess is:

- * A talented woman with two grown children
- * A former resident of New York, specifically, West 101 Street
- * A former editor at the Saminary

But beyond that, it could be anybody.

Finally, the reason I'm confident that we can wrap this up in about an hour is that I'm too busy with other projects. This will have to be our last conversation before we go to press, so I hope you'll pick the issues that most concern you.

An hour ago, my phone was fixed. So if you don't mind, let's go back to 617-332-0917.

Yours,



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