



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
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Box
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Folder
259a

Harvard University, Advanced Administrative Institute, Graduate
School of Education, The Youth Revolution, correspondence,
notes, and student papers, 1969.

HARVARD UNIVERSITY

ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER
Director

April 2, 1969

Rabbi Daniel Silver
The Temple
University Circle
Cleveland, Ohio

Dear Dan:

It was a pleasure to talk with you and I apologize for the delay in confirming our conversation concerning your participation as a speaker at the 1969 Advanced Administrative Institute.

The Institute has been well-received in its two decades of service. We annually invite a selected group of educational administrators from the public, private and parochial sectors to meet for two weeks in July in an intensive and hopefully useful in-service program. (Attachment)

This year our focus is on The Youth Revolution and by all standards the topic is timely, important and has already generated substantial enthusiasm in our faculty. Our normal sessions call for a thirty to forty minute commentary by a speaker on a specific aspect of his choosing that relates directly to the general theme. After a few questions, there is a short break and the group re-assembles in an informal atmosphere for another thirty minutes of discussion based on the speaker's presentation.

In attempting to confirm the schedule I would like ^{to} suggest Tuesday evening, July 15 as most appropriate. If this is inconvenient perhaps you would like to suggest a day better suited to your calendar.

I realize I have much to detail, not only as to a particular topic for your attention but more information concerning participants, speakers, facilities, financial arrangements and like items. I promise a quick response on these matters once I can confirm a date for your presence.

I look forward to hearing from you at your earliest convenience. I am delighted that I could impose upon you and have every assurance that your participation will contribute significantly to the success of the Institute.

Cordially,



Robert B. Binswanger

April 30, 1969

Mr. Robert Einswanger
Director
Advanced Administrative Institute
Graduate School of Education
Harvard University
Roy E. Larsen Hall
Appian Way
Cambridge, Massachusetts 02138

Dear Bob:

Tuesday, July 15th is as good a date as any. I gather I will be hearing from you more fully as to my marching orders.

Sincerely,

DJS:mgm

Daniel Jeremy Silver

HARVARD UNIVERSITY

ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER
Director

May 26, 1969

Rabbi Daniel Silver
The Temple
University Circle
Cleveland, Ohio

Dear Dan:

I am delighted that you will be with us in July. The 1969 Advanced Administrative Institute promises to be a stimulating, challenging and worthwhile series of meetings on a most timely topic, THE YOUTH REVOLUTION. This will confirm the date we have discussed of Tuesday, July 15 in the evening. The session will be held in Hilles Library, Radcliffe College.

The Institute focus on student unrest allows a variety of guest lecturers to speak to the broad subject from their particular experience, background or research. Our purpose is to educate the Institute members, all of whom are key educational leaders, concerning the needs, aims and concerns of youth. All too often these key administrators become removed from vital direct relationships with students and fail to fully hear, understand or comprehend the voices of youth. Rather than offer prescriptions for dress codes or moral conduct, strategies to combat underground newspapers, preventive measures for drug use, and the like, we are attempting to offer a wide spectrum of ideas, opinions and thoughts, from you and others, to open up the thinking of these able, enlightened and tested educational administrators.

I have enclosed some preliminary materials that we developed in the past weeks. In a few days we will have printed our list of members expected to attend, the tentative schedule for the total program, and other like items. These will be sent to you immediately. At the same time we will send specific information on travel, reimbursement forms, honorarium and arrangements for housing accommodations if you plan to stay overnight.

For our immediate needs I would appreciate it if you could forward both your photograph (which we will return) and a recent biographical statement.

I will be in contact with you shortly. Again, we look forward to having you visit with us in July.

Cordially,



Robert B. Binswanger

June 4, 1969

Dr. Robert B. Binswanger
Roy E. Larsen Hall
Appian Way
Cambridge, Massachusetts 02138

Dear Bob:

In response to your letter of May 26th I am including a photograph and biography. You speak of some enclosed preliminary materials mailed. None arrived. I look forward to being with you on Tuesday, July 15th and to spending some informal time together outside the Conference framework.

Sincerely,

DANIEL JEREMY SILVER

DJS:rxf

HARVARD UNIVERSITY

ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER
Director

June 25, 1969

Rabbi Daniel Silver
The Temple
University Circle at Silver Park
Cleveland, Ohio 44106

Dear Dan:

We are delighted that you will be participating in the 1969 Advanced Administrative Institute and look forward to greeting you in July. I have taken the liberty to enclose some materials that may be helpful to you in planning for your visit.

First, I have enclosed a Summary Program that serves as an interim reminder until the printed copy is available. I have outlined your presentation in red. There are two changes: Thomas Hoving is unable to attend and will be replaced by Dr. William Cornog from Chicago and Professor Herold Hunt will speak rather than George Goethals.

Second, I have enclosed a list of membership in this year's Institute and we are pleased with the diversity, experience and competency of the educational leaders planning to attend. They have expressed great interest and concern with the topic and should be active contributors.

Third, I have enclosed a list of student participants. This representative cross-section of American youth will be "in residence" as full-time Institute members for the first week of the AAI. We are looking forward to their presence and feel their participation will be tremendously valuable.

Fourth, we are enclosing the readings we have prepared as background materials for the participants for your general information. For what it is worth our experience indicates that the members do prepare for the Institute.

Fifth, is there anything we can do to facilitate your travel plans and/or accommodations? We have always encouraged our guests to come early and stay late realizing most are so busy that the crowded nature of personal schedules prevents a lengthy visit. We sincerely urge your presence at any and all sessions. Do you wish hotel reservations? If there is anything we can do to make your stay more pleasant please do not hesitate to ask.

Silver

-2-

Finally, as noted previously, you are scheduled to speak to the Institute on Tuesday, July 15, at 7:30 in the evening. Although our program will be held in Hilles Library we suggest that we meet you at the Institute office prior to your address.

Our program theme, THE YOUTH REVOLUTION, is carried throughout the entire Institute, and to avoid the problem of titles for your appearance we have simply repeated the topical theme plus a general focus, i.e. THE YOUTH REVOLUTION and Religion.

I am hopeful you will be willing to speak to the general theme in terms of religion, sui generis or localized as you may wish. The specific focus is one selected by students as a problem area that intrigues, irritates, and concerns them. The title met a printer's demand and is to be taken no more seriously. Your remarks can be as informal as you wish and the overall theme is offered for your interpretation.

We look forward to your presence and participation. We are anxious to be of service in any way possible. It appears that the program will be one of the most challenging we have offered and are happy you will be sharing your thought and ideas with our members.



Cordially,

Robert B. Binswanger

Love to Adele - her column
rivals Lerner & Reston -
move over Walter Lippman!!!

July 17, 1969

Dr. Robert B. Binswanger
Harvard University
Roy E. Larsen Hall
Appian Way
Cambridge, Massachusetts 02138

Dear Bob:

Adele and I had a wonderful day yesterday at Gloucester. The ocean was cold and the sun was hot and we made our 6:30 flight. I enjoyed very much my evening at the A. A. I. It is an interesting group. I particularly enjoyed the chance to see you and Penny again. The addresses which we talked about are these:

- (1) Rabbi Art Green
Havurah Shalom Community Seminary
598 Franklin Street
Cambridge, Massachusetts 02139
Telephone numbers 617-876-6145
617-354-7122
- (2) Mr. William Finks
John W. Raper School
1601 E. 85th Street
Cleveland, Ohio 44106
Telephone number 216-421-1922

Robert E. Binswanger

-2-

My expenses were \$95. 00. I look forward to seeing
you in Cleveland soon.

Sincerely,

DANIEL JEREMY SILVER

DJS:rvf



HARVARD UNIVERSITY

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
ADMINISTRATIVE CAREER PROGRAM
ROY E. LARSEN HALL, APPIAN WAY
CAMBRIDGE, MASSACHUSETTS 02138

ADVANCED ADMINISTRATIVE INSTITUTE / GRADUATE SCHOOL OF EDUCATION

ROBERT B. BINSWANGER
Director

July 28, 1969

Rabbi Daniel Silver
The Temple
University Circle
Cleveland, Ohio

Dear Dan:

On behalf of the members of the 1969 Advanced Administrative Institute a brief but sincere note of appreciation for your contribution to our endeavors. Your presence has elicited comment and conversation and your words have provoked the challenges that reveal the vital issues of the youth revolution.

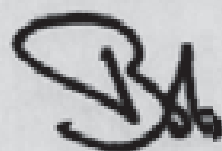
Upon reflection, I know few if any persons in the religious calling who could have done the superlative job and in such a strong manner. By the consensus of the membership you were the most impressive guest and I know you will be interested in the student reaction as they gave you the highest praise as the one guest who answered the questions as he thought they should be answered. This intrigues me for they quickly forgot the opening riposte and saw things in a general more comprehensive manner. At any rate, I am biased, as a life-time fan and you are stuck with my non-objectivity.

A personal thank you is in order as I fully realize the proportions of the imposition on your time and activities. It was essential for this group to meet with you and hear what you had to say. Your comments provided both an appropriate summation for the Institute and a challenging springboard for reflection on the part of all the Institute members.

We will do our best to work up an erudite summation (and then I may even try one of my own that I will understand) which we will share with you as well as any other papers.

My thanks again for your most important contribution.

Cordially,



Robert B. Binswanger

RBB/job

Love to Adele - it was great to visit, even so briefly!

August 28, 1969

Dr. Robert B. Binswanger
Harvard University
Graduate School of Education
Administrative Career Program
Roy E. Larsen Hall, Appian Way
Cambridge, Massachusetts 02138

Dear Bob:

Thank you for your kind note of late July which greeted me on my return to the city. Both of us enjoyed very much our visit in Boston. It is now time to begin thinking of returning the visit. What month of the year would be convenient for you and Penny to visit? I will find and make the right occasion once you indicate the best time of the year for you.

Sincerely,

DANIEL JEREMY SILVER

My principal task evening is simple ruled 2-30 minutes
or less depends on religious situation of 20 or so million Americans
between ages of 17 and 28. The importance of the task points up, I believe,
a larger unexplored in all such seminar within. I do not fully
know myself; yet we all proceed to generalize religiously or religiously
about ourselves of some human beings. 1968 was the year in which
congressmen ^{is to be criticized critically} ~~and out of style~~ in the market place - I remember
plead for their regulation in academic. They gave a false sense of
understanding. But we sound a still more joyful of statistics -
some data - especially of some statistics are drawn up in
some neatly turned under ground. Once mentioned ^{such tags} ~~from~~ ^{to}
absorbed you, ^{drop out} ~~also~~ path generation and become less
of understanding - giving an special concept of interpersonal -
first primary in the house operation not to make long proposals -
- all the while showing our eyes to the public under range of
responses relationships under assess as for considering. I
keep reminding ourselves of the interrelated panel discussion on
the strange behavior of young men after all the generalizations
and theories had been open by age participation and some -
professional young men - one written for all just my and
don't just write: "NO LABELS, I'M MB"
This unconscious is a kind in point: The Young Revolution

At. carolinensis

a) ~~that~~ ~~there~~ is a relatively constant ^{simple} ~~constant~~ ~~movement~~
towards change taking place ^{chemically} in distributed regions of
the population

the population
d) total sample size 19 and 23 (18 and 21 years old)
ment) are "young" - a ^{positive} trend which shows a significant
level of non-adulthood & independence

noted much during all investigation and
form of person & words ~~was~~ ~~seen~~.

~~all of these corporations may, as far as I know - need to use
anyway ~~corporate~~ but I can not hold them to be responsible.
- [and I am sure all can be free knowledge of corporate
but my words - no general includes none
generalization]~~

[illegible]

Parent children and each of peers over and under some
 age child rates can use principles in some way; some are
 about the follow-up and some are the peer symbol
 and lower children become the symbol of a teacher.

There are many leaves, The disintegration of individuals
has always produced the disintegration of the connected individual &
connected individuals. Whereas there are no religions; it
is not an act of religions various - but the general, and less few

much as mentioned up and down, and regular translations would be
cut out down, and concentrated around camp, which, actually,
concludes and ends lead to the next C.F.S. Chapter. A

WRHS AMERICAN BIBLE ARCHIVES

absolute
 and as such lead to the removal of
 for the removal of the
 the same as the
 the same as the
 the same as the

~~procl test~~

SAS as a religion. Over membership boundaries. A common belief system.

John St. James
has written

last night
7:00 PM

36000 Savanah with country
road as 10 miles from
L. side 6

L side border shows possible remains where -

of area is an
understandable
preconception to
quit

side border under plate
~~side border~~ → ridge on ^{side} that under (under plate)
 ridge on ^{side} that under (under plate)

of ~~the~~ ^{an} ~~is~~ ^{no}
understand
parameters at
in fact

\longrightarrow

religion

uniform to ground

of epistemic

a new splendor was.

that! What's?

~~Result from seen self / Rayner has become a man of means & now lives in London.~~

infinitely continues la chaîne religieuse

in Cal - but that definition is possible
of which would be sufficient to give rise to
concepts of N. Dulles. Def. Commission as a religious. Proposed out

young as they become a man, listen to the music and will hear, as
 little of the world. This magical scene is not limited to the
 whole of the days, anyone who has helped to organize some of the
 demonstration camp knows that the group moves with a
 toward young young, prolonged relax, social under the sun of the
 the day - the technical technique of my technical studies
 Science, ^{the end} the relax concentrated yearly to it - as much as
 that some use unfamiliar methods and decisions and beauty to
 black and unfamiliar new, and as the newest generation is
 history - modern TV television - street new - some beauty -
 organized class - class new decisions - beauty - A 3rd year
 one let us know the new decisions and beauty to it as much as the newest generation is
 in class - decisions of the newest generation is as much as the newest generation is
 day - without the newest generation is as much as the newest generation is
 science, and the newest generation is as much as the newest generation is
 an unfamiliar new.

Religious variety

Religious unity

and religious unity are almost the same thing
 rel. year new. We are the newest generation is as much as the newest generation is
 religions have tried to answer that the religious newest generation is as much as the newest generation is
 must speak us newest generation is as much as the newest generation is
 be the case. Religion is the newest generation is as much as the newest generation is

ON AGAIN

To answer the question posed in a coherent manner may prove to be extremely difficult as I am entirely involved in developing a life style based upon Jewish tradition. ~~I will attempt to describe my views without becoming too muddled in my thoughts.~~

Judaism is an ever evolving phenomenon which has been described as a "cristalized remnant, a civilization, a religion, a culture and a heritage. In modern history it has been the scapegoat and whipping-boy of all peoples. Twenty-five years ago six million of its adherents were executed for following the faith. Three years later a nation dedicated as the homeland of the remnants was created under the most adverse conditions which have continued to threaten the nation even to this hour. Howdoes this history of pers@cuti@n effect me as a Jewish youth attempting to gainan understanding of the heritage of my forefathers?

In a three thousand year period the Israelite tribes developed a religious sytem of beliefs based upon the evolution of polytheism to ethical monotheism, the basic form which it maintains today. In this period, the Torah was evolved and canonized(c.440 be.). This developement lead to the evolution of a legal system which has been unequalled. This system called Talmud maintained Judaism for ever thousand years until the mid eighteen hundreds when the split

between the reform and orthodox factions occurred. Men dedicated themselves to poring over the worn texts making commentary upon and expounding the essence of the Law. This fervent study of the books shielded them from the hostile world surrounding them. They sought conversion to Islam or Christianity in order that they might find the path to salvation with the Messiah. By study and practice they hoped to speed the day when all men would follow the word of the Lord and all men would live in peace.

The age of enlightenment brought about a new challenge to the Jew. This was the secularly educated individual who attacked Jewish doctrine from a logical view point ~~in~~ modern philosophy. With this occurrence there soon sprang up the reformers of Judaism who felt the need to change the theology such that it became more acceptable to the non-Jewish world. They soon found that this was not possible, for the Christian world would not accept them even if they converted and were loyal Christians for several generations as was witnessed in Hitlerite Germany when anyone who had a Jewish grandmother was taken to the death camps.

What the reformers were trying to do was set up a religious system in which they could eliminate those laws which made it difficult to operate in the world outside the Ghetto. They wished to keep the philosophy behind the laws without keeping the law. The problem that they ran into was that broad concepts such as freedom, justice, love, etc. do not have meaning unless defined in a specific case. This was

the genius of Talmud. Talmud is the case histories of the decisions reached by the rabbis and scholars of the ancient era. What the reformers did which was an error was not to redefine the ancient laws in light of the modern developments of civilization. The error is serious and must be rectified if possible or else Judaism may truly become a cristalized remnant. The answer may lie in Israel ,but I am not sure. Ahsolution to this dilema wouldlease my uncertainty towards the future of the religion. I hope that in the dedication of men of knowledge to the religion an answer may be found.



Presses Pressing

Viseman's remarkable new
HIGH SCHOOL, is such a
aged comment on U.S. youth
ation that NEWSWEEK assigned
MOVIES editor and the EDUCA
itor to review the film.

THE FREE PRESS
conditioning you
There must be some
like joy.
Marriage should
It destroys

THE YOUTH REVOLUTION

... have a solution to the race
It is guaranteed to be 100%
effective, even though it will be
to sell. Simply prohibit the birth
children to any but parents of
ferent races. In three years

The Movement" is diverse
Doesn't bother its members
Window breakers grab th
Thousands are working
The most developed groups
young people." Militant
most visible element. P
ing away from th
ment leaders ar

... rioters, which
... the silent
... reading the word.

March 12, 1969 Grade 9

If I were a scientist

If I were a scientist I'd invent
a school so that you could
be in school so that you could
pay it every time you want. And
people would not get hurt
knocking it down

SUMMERHILL CAMP AND SCHOOL
Freedom with responsibility learning be-
cause it's exciting, not compulsory. Sum-
mer program: Reading, art, math, nature,
swim, riding, camping, Box 5H, Claverack,
Community School, (150 miles from Boston) Staff also
needed.

1967 COUGAR
16,000 miles. Quiet revo
after Stude
an amusing memo

THE YOUTH REVOLUTION



Advanced Administrative Institute

July 13-25, 1969

Harvard Graduate School of Education

Institute Staff

Theodore R.Sizer
Dean
Harvard Graduate School of Education

Herold C. Hunt
Eliot Professor of Education
Harvard Graduate School of Education

Dana M. Cotton
Secretary
Harvard Graduate School of Education



Robert B. Binswanger
Director
Advanced Administrative Institute

Barbara E. Rose
Administrative Assistant
Advanced Administrative Institute



Janice C. O'Brien
Secretary
Advanced Administrative Institute

The myriad voice of American youth clamors to be heard. Adult society, constantly and continually made aware of the plea for 'a piece of the action,' rarely understands or comprehends the message. Generation gap, communication block, or reactionary postures are labels of frustration. The society, particularly parents and educators, are faced with the handling and resolution of a critical issue that defies simple definition. We have brought together educational leaders, practitioners and philosophers, ready to work together and willing to share in exploring the concerns of youth — serious and sincere queries concerning drugs, race, parents, religion, sex, politics and education. Knowledge, empathy, perception and understanding are necessary precedents to seeking the solutions. Thus, our goal is one of description rather than prescription.

THE YOUTH REVOLUTION is a topic that challenges every educator to confront openly a difficult and complex series of issues. Each of the distinguished participants brings to the discussion a different perspective on a massive subject. Invitations have been extended to a select number of educational administrators — representing the public, private and parochial sectors of education — who by their actions, promise and commitment have expressed qualities of leadership necessary for decision-making today and tomorrow. Too often programs neglect to include the persons most knowledgeable and concerned with the subject being discussed. Through the generous support and encouragement of the Stern Family Fund and the Taconic Foundation we have offered Institute membership to a unique cross-section of American youth. We anticipate that their contribution will be a significant one and welcome their participation.

"There is a unique opportunity before us to bring together our age, experience, money, and organization with the energy, idealism, and social consciousness of the young. . . . Instead of worrying about how to suppress the youth revolution, we of the older generation should be worrying about how to sustain it."

PROGRAM

Sunday, July 13th

REGISTRATION Holmes Hall | 2:00-6:00

Social Hour, Larsen Hall Courtyard | 5:30-6:30

Buffet Dinner, G-01 Lassen | 6:30-7:30

OPENING SESSION Longfellow 100 | 7:30-9:00

The 1969 AAI – Introductions
Robert B. Binswanger

**WELCOME TO THE ADVANCED
ADMINISTRATIVE INSTITUTE**

Herold C. Hunt
Eliot Professor of Education
Harvard Graduate School of Education



THE YOUTH REVOLUTION
An Overview

Theodore R. Sizer
Dean
Harvard Graduate School of Education

Monday, July 14th

MORNING SESSION

Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION
and Politics**

Mary McCarthy
Senior
Radcliffe College

Coffee and Group Discussion, 10:30

Luncheon, Holmes Hall, 12:00-1:00

AFTERNOON SESSION

Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION
and the University**

Reverend Michael P. Walsh, S.J.
President
Fordham University

EVENING SESSION

Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION
and Parents**

Dr. W. Walter Menninger
Menninger Clinic
Topeka, Kansas

Tuesday, July 15th

MORNING SESSION

Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION
and Race**

Charles E. Wilson
Director, New York City
I.S. 201 Complex

Coffee and Group Discussion, 10:30

Luncheon, Holmes Hall, 12:00-1:00

AFTERNOON SESSION

Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION
and Sex**

John M. Shlien
Professor of Education
Harvard University

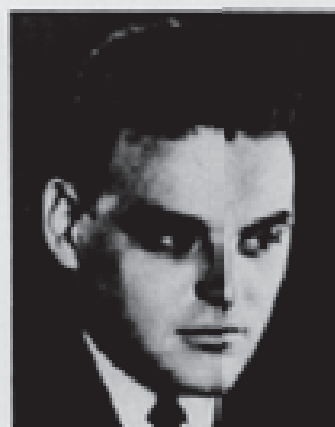
Group Discussion, 3:00

Social Hour, Holmes Hall, 5:00-6:00

Dinner, Holmes Hall, 6:00-7:00

EVENING SESSION

Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION
and Religion**

Rabbi Daniel Jeremy Silver
The Temple
Cleveland, Ohio

Wednesday, July 16th

MORNING SESSION

Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION
and Drugs**

Dr. Paul Allen Walters, Jr.
Psychiatrist,
Harvard University Health Services

AFTERNOON SESSION

Hilles Library, Colloquium | 2:00-4:00

**THE YOUTH REVOLUTION
and Students**

Achilles Generoso
Lee High School
New Haven, Conn.

Sigrid A. Strong
Emma Willard School
Troy, New York

Patsy R. Hill
Job Corps Center
Clinton, Iowa

Carleton Mobley
Harren High School
New York, New York

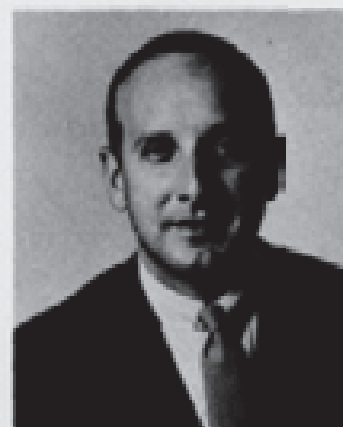
Group Discussion, 3:00

Social Hour, Holmes Hall, 5:00-6:00

Dinner, Holmes Hall, 6:00-7:00

EVENING SESSION

Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION
and Music**

Clive J. Davis
President
CBS Records Division

Thursday, July 17th

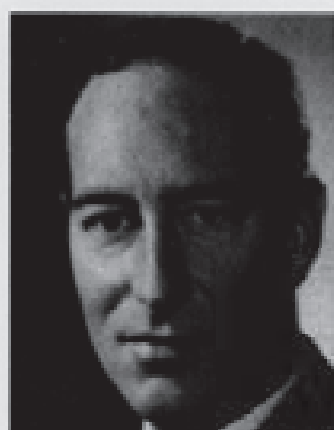
Optional visits to Harvard Summer School Sessions

Luncheon, Holmes Hall, 12:00-1:00

AFTERNOON SESSION

Baker Hall, Harvard Business School | 2:30-5:00

In conjunction with the 41st Annual Harvard Summer School Conference on Educational Administration



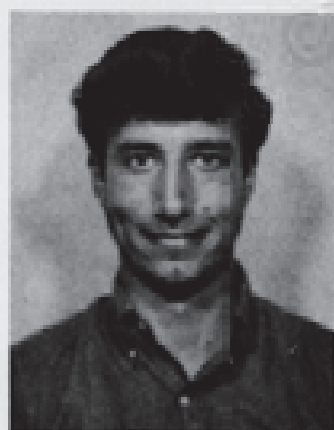
THE YOUTH REVOLUTION

Perspectives — Part One

Thomas P. F. Hoving

Director

Metropolitan Museum of Art



Jerry L. Avorn

Former Editor

The Columbia Spectator



Julius W. Hobson

Member, Board of Education

Washington, D. C.



Social Hour, McCulloch and Mellon

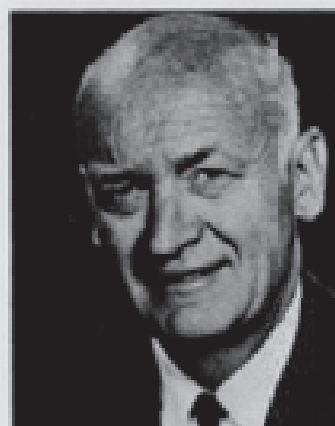
Quadrangle | 5:30-6:15

Dinner, Kresge Hall, 6:30-8:00

THE YOUTH REVOLUTION

Comments

Dana M. Cotton



Neil V. Sullivan

State Commissioner of Education

Commonwealth of Massachusetts

EVENING SESSION

Documentary Film: **THE HIGH SCHOOL**
by Frederick Wiseman

Commentary:

Chris Roberts
Gadsden
Alabama

Lauri Perman
Roseville
Minnesota

Norman Solomon
Silver Spring
Maryland

Michael Benson
Shiprock
New Mexico

Joel Clifford White
Valley Station
Kentucky

Mark Gerchick
Scarsdale
New York

Mary Beth Allison
Bay Village
Ohio

Terrance Duddy
Bangor
Maine

Friday, July 18th

MORNING SESSION

Baker Hall, Harvard Business School | 9:15-1:00



**THE YOUTH REVOLUTION
Perspectives — Part Two**

Richard A. Graham
Director
Teacher Corps

Fred Rogers
Educational Television
Misterogers' Neighborhood



Leon M. Lessinger
Associate Commissioner
U. S. Office of Education

Paul Goodman
Author
Educational Critic



Luncheon, Holmes Hall, 1:30

The Institute will adjourn until Sunday evening with the weekend free for informal activities. No meals will be served on Saturday or Sunday until the *Olde Fashioned Clambake, Sunday evening, Holmes at 7:00 p.m.*

Monday, July 21st

MORNING SESSION Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION
and Public Opinion**

Louis Harris
Louis Harris Associates
New York City

Coffee and Group Discussion, 10:30

Luncheon, Holmes Hall, 12:00-1:00

AFTERNOON SESSION Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION
and the City**

Richard G. Hatcher
Mayor
Gary, Indiana

Gordon L. McAndrew
Superintendent of Schools
Gary, Indiana



Group Discussion, 3:00

Social Hour, Holmes Hall, 5:00-6:00

Dinner, Holmes Hall, 6:00-7:00

EVENING SESSION Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION
and the Church**

Right Reverend Monsignor Edward M. Connors
Superintendent of Schools
Archdiocese of New York

Tuesday, July 22nd

MORNING SESSION Hilles Library, Colloquium | 9:30-11:30

THE YOUTH REVOLUTION

*Small Group Discussions with
Members of the Faculty
of Education*



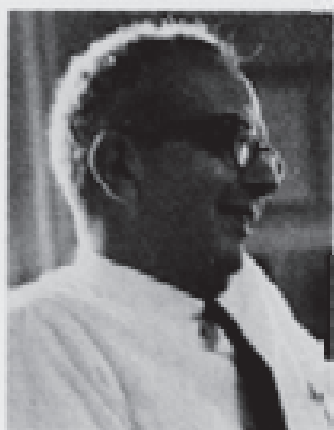
Arthur Powell
Associate Dean

Richard Light
Assistant Professor



Noel McGinn
Lecturer on
Education

AFTERNOON SESSION Hilles Library, Colloquium | 2:00-4:00



Stanley Bolster
Professor of Education



Stephen Kaagan
Director of Admissions



Robert Church
Assistant Professor

There is no evening session Wednesday, July 23, to permit a free choice of informal activities.

Wednesday, July 23rd

MORNING SESSION Hilles Library, Colloquium | 9:30-11:30

Schedule to be Announced

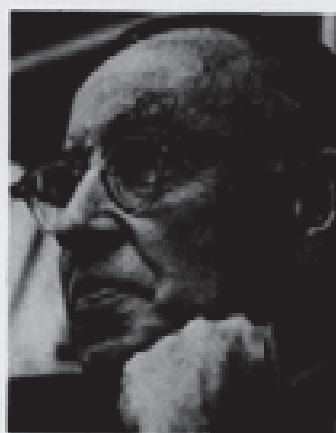
AFTERNOON SESSION Hilles Library, Colloquium | 2:00-4:00



**THE YOUTH REVOLUTION
and the Independent School**

Richard W. Day
Headmaster
Phillips Exeter Academy

EVENING SESSION Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION
and the Generation Gap**

David Riesman
Professor of Sociology
Harvard University

Thursday, July 24th

MORNING SESSION Hilles Library, Colloquium | 9:30-11:30



**THE YOUTH REVOLUTION
and School Administration**

Herold C. Hunt
Eliot Professor of Education
Harvard University

Coffee and Group Discussion, 10:30

Luncheon, Holmes Hall, 12:00-1:00

AFTERNOON SESSION Hilles Library, Colloquium | 2:30-5:00

**THE YOUTH REVOLUTION
and School Administration**

*Small Group Discussions
Under the leadership of
Members and Guests of AAI*

EVENING SESSION Hilles Library, Colloquium | 7:30-9:00



**THE YOUTH REVOLUTION
and Education**

John H. Fischer
President
Teachers College, Columbia University

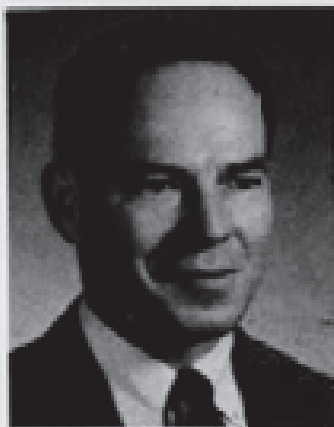
Friday, July 25th

FINAL SESSION Hilles Library, Colloquium | 9:30-11:30

**THE YOUTH REVOLUTION
in Retrospect**

*Comments by Members
of the Institute*

*Remarks by Graduate
Students in Educational
Administration*



**THE YOUTH REVOLUTION
An Issue of the '70's**

Gerald Berlin
Chairman,
Massachusetts Civil Liberties Union

Luncheon, Holmes Hall | 12:00-1:00

The Institute will adjourn after the final luncheon

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General Information for Institute Members

Accommodations for housing are available in Holmes Hall, Radcliffe, 58 Linnaean Street, Cambridge. Dining facilities, also in Holmes, are at the following scheduled hours:

- Breakfast — 8:00 to 9:00 a.m.
- Lunch — 12:00 to 1:00 p.m.
- Dinner — 6:00 to 7:00 p.m.

On Thursday, July 17, cocktails and dinner will be served at Kresge, Harvard Business School campus. On July 19 and July 20 no meals will be served. A clambake will be held on Sunday evening, July 20, on the lawn of Holmes Hall at 7:00 p.m.

All working sessions will be held in Hilles Library, Garden and Shepard Streets, on the Radcliffe Campus. On July 17 and 18 the Institute will be conducted at Baker Hall, Harvard Business School campus.

The office of the AAI, located in the lobby of Holmes, will be open daily from 9:00 a.m. to 9:00 p.m. The telephone exchange is Ext. 500, UNiversity 8-7600.



Holmes Hall

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Longfellow Hall

Larsen Hall

Harvard Square

Mellon-McCulloch Quadrangle

Kresge Hall

Baker Library

Defiant Students Keep the Under

By SETH S. K

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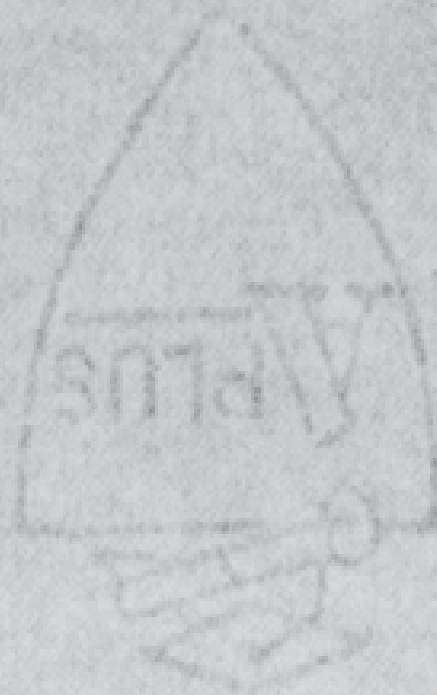
**What began in music has rolled
atre, movies, TV,
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everybody's talk,
play, and thought.**

... represents the album as
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THE ROLE OF JUDAISM
IN MY LIFE



Timothy J. Malik

Religion 306

Final Paper

EBV COVER E 30/10

To grasp the meaning of Judaism, one has to survey the principal stages of its development and its gradual growth through the constant interaction between the religious aspect and the life of the people. This interaction, however, was unknown to the Jews, for Judaism, in spite of its fundamental belief that it is of a divinely revealed character in a more or less complete form, is simultaneously a religion of life and of an essentially practical nature. Its purpose was to guide, shape and mould the life of a group in its various phases. In turn, however, it too was moulded and shaped as well as being expanded, due to the role of that people in history. Thus the distinguishing line between "the religious" and "the national culture" is no longer discernable.

Judaism, therefore, is a cultural, as well as revealed, religion. Also, although it attempts to declare a universality ("These are the laws of all people"), it still retains its mystical particularity of being a "Chosen People." Thus, for these two reasons, I, as an American, Roman Catholic, cannot, in any way, relate to it directly. However, it does affect me indirectly.

Judaism, the religion of the Bible, is the classical paradigm of a God-made religion. It is the assertion, not the philosophical proof, that God exists and that He has spoken to man, giving him clues to the road that he must follow. Its defense against the criticism of revealed religion in the name of

COLLOR COMMER

reason and science is a re-enforcing factor to the base elements of my religion.

Judaism constructs its present out of a memory reaching back to Abraham and looking forward to the Messianic age for humanity as a whole. For this reason it could further relate to me indirectly since it embodies many of my ideals, the hope of Catholicism---spiritual brotherhood and a Second Coming.

Judaism's fortitude and perserverance under the programs of anti-Semitism could be further fortifying to my Christian morals, and thus once again affect me indirectly. Surly one cannot disagree that the morals of these two religions would compliment each other if the doctrinal barriers were overlooked.

Israel, Zionism, the turbulent Mid-East situation, and the role of the United States in it may also have an affect on my life. Only the future holds the answer. However, it would be futile to speculate on the future and such a situation. The present and what I know to be reality is much more important.. What affects me immediatly should be the question. .

I live in a predominantly Catholic, white, suburban section of Cleveland (located near Parma) in which I have few daily aquantances with Jews. Thus, materially, Judaism does not affect me. Religiously, it is contrary to all my beliefs, if to be disbelieving is to be contrary. (I don't feel it would be expedient to expand on the beliefs of Catholicism, since they are well known, but merely to state that doctrinarly and theologically they do not correspond.) Thus the role of Judaism in my life is minute, if at all

discernable. It may relate to me indirectly, but culturally and religiously it will always be alien. This is conversely implied in the old axiom---"Every child of a Jewish mother is a Jew or Jewess."

ERASABLE BOARD
BOTTOM CONTENT



I greatly doubt that Judaism will have any influence on my future. There are only two possible ways that it would affect my life-if I lived in a Jewish community or if I married a Jew.

If I lived in a Jewish community, the influence would be social rather than religious. As in any culture different from mine, I would want to know their customs so that I could honor them. For example, I would not serve beef for a dinner with Hindus nor would I serve pork for a dinner with Jews. I would probably mark some of their religious holidays on the social level. How much the culture would influence me would depend on how "Jewish" the community was, how much I was involved in the community, and how many Jewish friends I had. For the past three years here at school I have lived in what will most likely prove to be the most Jewish community I will ever live in and this was not very "Jewish".

Of course, Judaism would mean a great deal to me if I married a Jew. I would want to know all about the religion of Judaism so that I could teach it to my children. Here again, the degree depends upon the degree of the "Jewishness" of my husband.

Not being a prophet, I cannot really say what will happen. Religion as a religion means nothing to me. Going to a church or to a synagoge makes no difference as I do not think I will go to either. I believe in a God and I believe that that is enough. Anyway, it is enough for me at the present. I really cannot say what I will believe in the future.

Dear Rabbi Silver,

You asked for a final paper answering the question, 'Who am I?' 'What is Judaism historically and existentially?' and how do these questions relate in answering what role Judaism can or might play in my life. ~~You also said that if I wrote a very good paper, I might have an 'A' for a final grade in the course. That's a tall order because I can't answer any of it.~~

In various psych courses we learn that only the young and the psychotic can't answer, 'Who am I?' I don't fit the first category and wonder occasionally if I might qualify for the latter, for I've been wrestling long and hard with these questions. I know I am Ruth Baker, born Ruth Blondes. Primarily I am a wife who loves her husband very deeply. I know I am a mother to my sons who are the most precious part of me. I am a daughter, sister, niece, aunt, cousin, daughter-in-law. I am a Jew with deep pride in Judaism and yet I express my Jewishness rather than Judaism in the way I live. I know I am an American and feel thankfulness that I am, and yet I feel that 'it can happen here'. I am an adult member of our community and feel a responsibility to help inch it along the path toward a better home for all of us, while feeling frustration at the same time that the people in the community move so slowly and more often than not, move backward. I am a registered nurse with goals toward helping those I can toward optimal health while wondering why more don't help themselves. I am a student trying to learn more ways to help with the helping process and I wonder if I am learning or just filling requirements. I am a member of Park Synagogue, impatient with myself for using the Synagogue only as a means for educating my children, while I wonder if the Synagogue is really trying to meaningfully relate to my family. This doesn't really answer 'Who am I?'. It tells to whom and what I relate. Is this what 'Who am I?' means?

In your class I have learned that historically Judaism is or can be a religion, with or without supernatural overtones. It has been regarded as a culture, a civilization, a race, a people, a way or life, a means to an end, an end in itself, a

humanism or an essence.

What Judaism is existentially or how it relates to me is another question I have no answer for. I feel I am a Jew but find it impossible to say what makes me feel I am a Jew. I feel a gut level pride in being a Jew and wonder if the pride comes from the great ethical traditions of Judaism, the 'Jewishness' way of life or ~~or~~ pride in the marvel of Israel or in my fellow Jews or maybe in a combination of all of this. I wonder if the hypocrisy I see so plainly in the other 'great religions' is present in mine. It could be like seeing a child as a spoiled brat whose mother sees as practically perfect. I can see so many fallacies, dangerous teachings and inhumane practices in Christianity. Are they present in Judaism and invisible to me? I see some problem areas such as the divorce law in Israel, the vengeance of the Biblical Jew and the aggressive ostentation of the modern suburban Jew. I know there are many other inequities and yet none come close to carrying the unbelievable horror to so many people throughout so many ages as do some of the decrees from the Catholic Church.

Judaism relates to me through the way it relates to my husband and children. My husband, who had ^{de} a traditional education and exposure of a Conservative Jew, thinks of himself as an atheist while insisting on the same type of education for his sons. The children view the synagogue with distaste and boredom and fight against going both to Hebrew school and to services. They have never been threatened as Jews and I'm sure they regard their Judaism or Jewishness with as much ^{a lack of} deepness of feeling as they regard living in any particular city. I feel their education in Jewish history and in the Hebrew language is unimportant now. In courses taken in one or two years of college they could learn as much and learn it better than 7 years of Sunday and Hebrew schools. What they need to learn now is how to feel as Jews, how to pray as Jews, how to be proud as Jews, what a Jew is and what part being a Jew answers their "Who am I?" They have to learn that only the most unusual people in the world are lucky enough to have as much as one truly original thought in their whole lives. The rejection of the old is at best a different mixture of the same ideas.

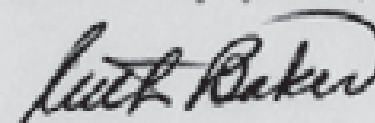
I want them to learn that the best ideas come from our heritage. But how can I expect Park Synagogue Rabbis and teachers to teach them these things when their father and I don't really know them. And then again, maybe they are learning these things now and they will only understand ^{them} ~~it~~ later with maturity.

Judaism has to mean more to us than the endless ulcer producing car pools, the pushing for acceptable grades and decent behavior in Hebrew school. It has to mean more than Synagogue attendance on the High Holy Days, Bar Mitzvahs and Yortsites. It has to mean more than annual contributions to the JNF, the buying of trees in Israel and membership in ORT and B'nai Brith. It must mean more than living in a Jewish suburb, having Jewish friends, telling Jewish jokes and ^{going to} Solomon's on Saturday night. I wonder if the only times my deepest feelings as a Jew are felt are when reading of the holocaust or all of Jewish history for that matter. I wonder too if our only relationship to the state of Israel is ^{its} ~~frevently~~ hoping for/survival and trying to save enough money to visit there as tourists.

The quality and quantity of this kind of Judaism doesn't fill the need I feel is in me but why, when I feel as I do, am I unable to reach out for the so much more I know is there?

I can't answer the questions you asked ~~and with no further attempts to do so~~ 'A' I will say that this course, while adding to the load of confusing questions I already carried around unanswered, did teach me that while the search itself might yield no answers, maybe the search itself ^{is} ~~was~~ the answer.

Sincerely yours,



Ruth Baker

Susan Elaine Brown

At present I feel that my tie with Judaism is based more on emotion than sterile thought and analysis as to exactly why I believe what I believe. Although many would not find my beliefs emotionally satisfying or withstanding the test of their reason, this does not upset me. Each individual is born at a certain moment in time, and into a particular environment which molds his ideas and beliefs. Some will choose to deny what they have been born into, others will choose to question and discard that which they have discovered to have no meaning in their lives, and then there are those who accept all that has neatly been set before them without question or consideration. I would have to place myself in the second category.

I regard myself as a Jew for various reasons - the belief in the oneness of God, the belief in the sanctity of life in the here and now - not projecting and preparing for the afterlife, the beauty and worth which I find in many of the ceremonies, pride in my heritage, the belief in the immortality of the soul, the importance given to learning, sensitivity, and awareness as expressed in the Torah. These things all have deep meaning to me and allow me to consider myself a member of a great culture, religion, and civilization. Even though the ethics, which Judaism preaches can be

achieved without being a Jew, the other attachments which hold me to the faith ~~however~~, would not permit me to abandon it; nor do I have any desire to do so. The belief in heaven and hell was one which always frightened and disturbed me; in the Jewish religion this belief does not exist. Rather, emphasis is placed upon leading a good and virtuous life, which in and of itself is rewarding. To me there is great strength and security in the Jewish religion. The concept that each man is responsible for his own actions, thoughts and salvation is quite sensible to me. In Christianity the doctrine of original sin is a very puzzling guilt ridden one, and does not allow the individual to act and function to his fullest degree. Also the Jews do not regard sex as sinful and lustful, but as part of nature itself, of which God is the creator. My image of God has matured (changed) over the years, and I have come to regard God as a power rather than an entity to which I attribute human characteristics.

My beliefs will undoubtedly be shaped by new experiences. I have not stopped questioning nor do I think I will ever arrive at the point where I am not, but, I believe the realm from which I will be operating within, that being the realm of Judaism, has already been established.

June 5, 1969

Dear Rabbi Silver,

Enclosed is my final paper for Religion 306. I'm sorry for the delay but having seven other papers to write plus two finals did not permit me to hand it in earlier. I hope this will be alright.

I'd just like to tell you how much I feel I profited from the course. At times I must admit I was a bit uncomfortable by some of the things which were presented in class, but I suppose this makes the learning experience more realistic and not so removed from life itself. I regret that we were not able to take notes because I feel I could have benefited a great deal by jotting some things down which I would have later been able to relate and discuss with others.

I hope you have a happy summer!

Thank you,

Sincerely,

Avram E. Brown

Judaism, to me, stands as a discipline to which I have finally relented. The struggle, not one of physical violence, has been one of a more grueling nature...that of bitterness. As a child I was aware and interested in that thing called Judaism, before I was old enough to understand the malignant entities of "anti-semitism", "kike", or minority group. I did not, as a child, have the insight to transfer Bible tales to lessons of life and the meaning of the prayers were lost in the earnest attempt to pronounce the Hebrew words correctly. Remembrances of tepid milk and graham crackers, endless encyclopedia reports concerning people I have since never needed to know about and Rabbi ~~Leibowitz~~^{My}'s fiftieth birthday celebration are the only memories that have lasted. There was, of course, confirmation, something that I considered more auspicious than most of my fellow confirmands. The meaning of even that occasion left me also as I embarked on late adolescence, detesting ~~Florence Shapiro's~~ Dancing School and wanting only the blond hair, blue eyes and sophisticated popularity of the Gentile Prom Queens I envied.

Judaism seemed to me a one-way ordeal. Either you were the "Corky and Lenny Jet Set" or you were Gentile. I recognized no nuance, no dignity of any form of Judaism. I learned the Hail Mary and skulked around church Youth Groups. I was a crummy kid. Yet every night I prayed to a God I was afraid to forsake along with the religion I had so thoughtlessly discarded. I knew, somehow that the two could not be mutually exclusive.

Unfortunately I have not had any great revelation to show me the undying bond between Judaism and God. I still accept only part of both. I have never observed the rituals of Judaism, mostly because, besides Hanukah candles and matzo at Passover, my family observed no rituals. I would feel hypocritical now, beginning to observe ritual which has never been a part of my life. If, when I am married and raising my own family I initiate these rituals, it will be only to instill such observances in my children so that as adults they will not be met with my current dilemma. They will be able to continue or to stop.

But ritual does not make a religion; it merely enhances religion. I am living within a Judaism that I have altered to fit my needs, although I have surely been granted no divine sanction to do so. I have fit myself into a comfortable type of religion that I am neither ashamed nor proud of. The temple plays a minimum role and though I do not outwardly celebrate the holidays, I observe them in a personally quiet manner. I can feel the awe of Passover, the renewal of Succos, the Joy of Rosh Hashonah without crowding myself into the temple sanctuary with the ladies in their designer coat and dress ensembles and the graying but wealthy husbands in tow, sporting Bill Blass suits. My Judaism is private.

~~A noted Rabbi once asked me what I was going to be when I graduated besides a Jewish Mother, and I responded by attending his class thereafter as rarely as I dared, proving nothing but that I was capable of childish revenge.~~ The "Jewish Mother" image is one my private Judaism could do nicely without. If, when I am granted the priv-

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ilege of offspring, I am concerned, worried and constantly aware of the welfare of my children, and if this is a Jewish Mother, I will not be miffed if I am so labeled. I see little chance of developing a Yiddish accent at this late date and I only pray that I will not compell my daughters to seek "messes and messes of young ^{M.} M.D.'S. or even a C.P.A.". I hope only to deviate from the hackneyed stereotype by being understanding and having the power to allow my children the privilege of making their own decisions although "with years of experience" I may foresee ultimate disaster. Of course, talk is easy.

The concept of God in traditional Judaism is not one I can wholly accept. I cannot believe that God is as all-powerful as He is exalted to be, yet I still capitalize his name. I hold Him in reverence and dignity as an intangible element above man, an idea to keep us from being afraid. I am a coward and not at all ready to put full faith in man...thus God to me is a methodic director of fate and overseer of life. I pray not for myself but for the world. God cannot work as a personal God for each man; He must direct major events rather than individual lives. God is a comfort I cannot live without although I have found considerable trouble living with Him. Sometimes it just seems like, "Let God put YOU in the driver's seat." As an individual I must adapt both God and Judaism into my own life, giving, taking and fitting in so that I can be a reasonable compassionate, thoughtful person.

~~Like Yasha Mower~~, my concept of God and Judaism may easily change as I grow older and become more acquainted with the comedy of life. I cannot say that I will become more devout, but I believe that I will

never relinquish that small part of Judaism with which I now involve myself...a life cannot be lived in confidence without the guidelines religion offers to enhance the true dignity of man's human estate.

Joan M. [signature]



RACERASE BOND

Final paper

Allen Schwartz
May 29, 1969

To ask what role Judaism has played in my past is to conjure up many memories of earlier life and, also, to prompt a good deal of soul-searching. Seriously, though, perhaps it is just about time that I took account of myself in many ways; what with the nerve-wracking pace of university life (and pre-med to boot!) it is all too easy to lose sight of much of oneself.

College life does have one important advantage: it allows one to live in close contact with many others of varying backgrounds, and to air and share opinions with a wide selection of other minds, thereby achieving a much broader and possibly more correct perspective on life in general. Through countless debates as to many phases of religious belief, especially the practicality, the usefulness of modern "organized" religion, one feeling in particular has struck me. Although my parents have reared me in a conservative Jewish home, with two sets of dishes and silverware, "mizoozim" on the doorposts, and the Kiddush and Hamotzi on Friday evenings, and although I managed through the full extent of Hebrew school and Confirmation classes, regular attendance at Friday evening services, and the donning of the Talis and Tefillin with my father regularly every Sunday morning that I am home, I still feel something lacking -- an uneasy feeling. I can recall the topic of the sermon delivered, I believe, at my Hebrew school graduation ceremonies, speaking about letting Judaism within oneself, not keeping it closed outside. Perhaps this is the fault; perhaps

all my exposure to Judaism has been lost, due to my failure to involve myself wholeheartedly. Until now it seems Judaism has been a kind of insistent, demanding force, an authoritarian voice with its "Thou shalt's" and "Thou shalt not's," but I have remained outside, aloof. It has been, for all intents and purposes, merely an exercise which one can either assign to a certain time and place, or can avoid altogether. The whole business has become terribly mechanical. To my way of thinking, this is not the essence of what a religion -- least of all Judaism, -- should be. Personally, I believe that Judaism, in its truest, fullest sense, must be felt deeply, must command absolute devotion, must enter the individual and become one and the same with him. Yet within a world that offers so much to compete with the time and effort involved in being a religious Jew, such closeness with the religion is a scarce commodity.

This is my true feeling. Unfortunately, it is not as easy to suggest a remedy for my "aloofness." Many have told me that a medical profession in itself will conflict with my Judaism (the religion versus science argument). Yet I have two close relatives who have long been practicing physicians, while still remaining in intimate contact with the Jewish way of life. Or then again, why would it be the overriding ambition of the Jewish mother, neurotic as she is, to have her son one day don the garb of the medical profession?

Many have said they needed no "organized" religion; they

simply prayed whenever they needed something. If their prayers were answered, they drew a little closer to Judaism; if their prayers went unheard, they just pulled a little farther away. In this same vein are those who spend more time preparing for Bar Mitzvahs and Confirmation celebrations than they do in preparing for their roles in the ceremony itself; to them, religion is nothing more than a commercial enterprise, to be gauged by the amount of returns in the form of gifts from relatives and friends. They are, in truth, putting on a show and expecting a good reward for their efforts. As for myself, I can truthfully say that my Bar Mitzvah and Confirmation were significant and meaningful to me, in marking certain stages of my spiritual and educational life. Perhaps I was in the minority with this feeling.

What role will Judaism play in my future? Obviously, I cannot now say. However, I can say that I am presently very devoted to my education and to the realization of my own medical practice. However, personally, I cannot see a great rift growing between my religious self and my medical self. Perhaps it is significant that I have chosen for myself a career in psychiatry, a medical field which, basically, combines the scientific search for the nature of the universe with the psychology-based nature of man. I fully believe that I shall find no problem in maintaining my Jewish beliefs, even if somewhat on a lesser than full scale. I also believe that, for me, medicine and religion ^{can} complement each other to result in a meaningful and fulfilling life.

(Perhaps this paper does not, as a whole, answer the assigned question in the expected manner. If what was sought was a glowing report of the many times that Judaism has stirred my soul and aroused me to a far better life, then I am afraid the paper would have been, of necessity, much shorter. If what was intended was a resumé of whether I believe in God or not [or other similar theological questions], then again I have missed the idea. My feelings towards Judaism are, as mentioned in the paper, like that of a man watching a mob he has been somewhat involved with in the past; he watches the mob stirring for action, yet remains aloof, not because he does not hold the same views as the mob, but because he must consider other things for which he has worked and to which he is devoted. He takes inactive part in their activities; he may even see the possible rewards of such action, rewards which he too may be seeking, but he remains on the periphery, contemplating whether or not to join wholeheartedly.)

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THE ROLE OF JUDAISM IN MY LIFE

To determine the role of Judaism in my life is indeed a difficult task, one at which I have recently spent a great deal of time and thought. In attempting such a determination I have considered Judaic influences on me, first historically, and then existentially.

Being brought up in a Jewish home and attending a conservative synagogue I can feel my Jewish heritage sharply. My attitudes, ambitions and perhaps many of my subconscious drives can be traced to this heritage. These are traits that all Jews have no matter what the degree of their religious observance is. People, two, and even three generations removed from any religious observance in spite of their protests, still know what it is to be a Jew due to something intangible bred into the family lines. This is not to be mistaken for something genetic for it is inbred after birth. There is also the more tangible heritage which manifests itself in the traditions which I observe. Just as my parents sent me, so too, will I send my children to Hebrew or Sunday school to learn of their history. Thus, they will be able to understand some of the inbred intangibles they inherit as Jews. To insure a proper atmosphere of religious training for my children, Judaism

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will also play a strong role in my selection of a mate.

All of these aspects of history and tradition I do not find hard to accept.

However, scientifically, I find it difficult to accept the existential aspects of Judaism. Aside from my religious training I was primarily educated in the school of natural sciences. From this viewpoint of chemistry and biology, it is hard to comprehend the concept of man as a creature of God without solid proof. I cannot accept this idea on faith alone due to my training. Thus, the role of Judaism becomes subject to question. One can learn the history and even the traditions of a people but he cannot be made to accept the concept of God as a reality. This is the basis of my problem. How can one observe the laws of a religion if he is not even sure of the foundation upon which the religion is built; a belief in God. I can at times be righteous and 'good' and not receive a single benefit, whereas other times I may commit 'bad' acts and be better off. Some may say that it is a sense of having done right that is the reward for being good, but this appears merely as a rationalization. Much of the fault for this may lie in modern materialism. ~~It~~ being brought up in a materialistic period I feel that this is a rationalization.

When asked "what is the role of Judaism in my life"
I can point to the history and some traditions as being
acceptable. On the other hand, the existential aspect is
merely a large area of doubt in my mind, where the religious
explanations of God seem inadequate. I can only say that
I am unsure. Since the existential ^{aspects} are more important to
me than the history the role of the traditions is subsequently
lessened.

One of my purposes for taking this course was to
understand my identity as a Jew. None of my doubts have
been erased and as a matter of fact a few more have been
raised. However, for as long as I consider many of these
questions Judaism ^{will} play a large role in my life.

MARC TUBELIAFT

The twentieth century has witnessed two cataclysmic events which have shaken the foundations of Jewish life and which demand new understanding and response on the part of individual Jews. The destruction of the European Jewish community and the reestablishment of an independent Jewish commonwealth raise again the important issues of Jewish identity and Jewish purpose. Young Jews in the decade of the sixties are forced to relate to these events as well as the myriad of other issues facing world youth today. And the issue of greatest importance is how to do that "relating" with a Jewish perspective.

The Holocaust seems to be the deciding factor in the long-running struggle between the general Jewish optimism unleashed by the Emancipation and the French Revolution and the everpresent undercurrent of pessimism in the Jewish people's relations with Christian western society. After Auschwitz it is hard to be optimistic about Man's "good intentions." Any unilinear understanding of history with its inevitable march to freedom and justice seems impossible to accept after the death of six million. But Professor Fackenheim's "commandment from Auschwitz" that Jews refrain from granting Nazis posthumous victories in the form of unrelieved cynicism also seems impossible to ignore.

What the young Jew is left with is a virtual paradox. Adding to his trouble is the general problem as relating as a Jew within a generation which seems determined to end all "particularism" in favor of universalistic humanism. But it is just at this point that Judaism intervenes to provide a framework of understanding.

The key to the problem is a proper understanding of that second event-- the recreation of Israel. The philosophical and ideological bases of Zionism and its interpretation of Judaism and Jewish history can provide a conceptual tool in aiding the formation of a "Jewish"

perspective toward life and in assessing the impact of Judaism on the individual Jew.

Zionism sees Jewish history as the cyclic tale of the exile and redemption of the Jewish people from its homeland. Judaism historically developed as a unique national entity in which nationality and religion became so intertwined as to become virtually functions of each other. The history of the exile then can be viewed as an attempt to retain the national identity of the Jewish people while "temporarily" detached from its land.

The Jewish people became people of the Book but always remembered that the torn pillar of the Land was also necessary for a full renaissance of Jewish development. The ideological and technological developments of the late nineteenth century simply provided Judaism with the necessary tools to implement its national purpose.

This reading of Jewish history also makes possible a clearer understanding of the trends of the American Jewish community. American Jewry developed in a country determined to end "national" differences but willing to tolerate variations in religious beliefs. The result has been an attempt on the part of American Jewry to eliminate the national aspects of Judaism and to refashion Judaism as one of "three great religious faiths." What has in reality been done is to change the essential meaning of Judaism and to deny the lessons of Jewish history.

A Zionist interpretation of Jewish history permits the young Jew to relate to the increasing demands of oppressed peoples of the world for national liberation and national development. "Jewish is beautiful!" was an essential part of Jewish history a half-century before the black people discovered a similar meaning in their own destiny.

What remains is an understanding of the individual's role in implementing this view of Judaism. If Jewish history poses the problem of avoiding cynicism in a world after Auschwitz and if modern developments in Jewish history offer the possibility of rebuilding an independent and spiritually "whole" Jewish people in Israel then the tasks remaining to Jewish youth seem clear at least at the outset. Judaism offers the young Jew the chance to put his beliefs into action and to participate in the "national liberation" of his own people as a means toward the development of a socially secure world. Judaism offers ~~one~~ the chance to develop one's own potential and to escape the ever-increasing feeling of individual alienation by acting in unison with other young Jews toward a common goal. Judaism, and in particular the Zionist perspective, allows the young Jew to relate to the increasingly complex world with a particular outlook supported by a tradition of historical perspective and a sense of purpose in life.

Barbara Tell


I am a Jew. This is a fact that I am very conscious of and also very proud of. Because Judaism has always been an important part of my life, it has formed at least a part of my identity.

My parents, although they are far from strictly observant, have shown all of us children the importance that they place in Judaism. There were always some concrete observances in our home that tied us to Judaism, such as lighting the candles on Friday night, having a special Sabbath dinner, observing Passover, and many more. All of these concrete things were always linked to the more abstract principles of Judaism. I have felt that many of the things that go into forming a good person also go into forming a good Jew, but there was also more. Being a Jew separated me from the general population. It is a separation that is partially forced from without but also something that was self imposed. It was a separation [not to be ashamed of but to be proud of because ^{that} it stood for something that was special, good, and to be proud of. Being a Jew, I learned, linked me to a people with a past. This past includes much suffering, but this suffering had to be accepted because they were suffering for something ^{which} ~~that~~ they believed was right, and worth suffering for. Because of this larger identity, the Jewish family, there was an obligation to this larger family. There was an obligation to help the members of our family, such as giving money to the United Jewish Appeal, Israel Emergency Fund, and the Rabbi's fund to help the poor. These were obligations but obligations

that are performed willingly.

I first learned about and experienced Judaism in my home. I then entered into Hebrew school and the synagogue life. At this time I enjoyed services but got relatively little out of Hebrew school. I didn't yet understand or even know of much of Judaism. I progressed quickly through my membership in United Synagogue Youth. By this age I was interested in knowing more of Judaism, in questioning and trying to understand. I was now in High School and was intellectually ready for this. During times when I was acting as a member of this organization I was forced to observe the rules of Judaism more strictly than I had ever done before. But the more I followed these observances the more I saw much of their relevance and "enjoyed" performing them. During this period I happened to date only boys from this youth group, and consequently, only Jewish boys. I began to realize how important this was for me, not simply as a rule imposed by my parents but as something that I wanted to do for myself. As Judaism gained in importance to me I realized that this would be an importance that I wanted to be permanent. As Judaism grew in meaningfulness to me, I knew that it must also have meaningfulness to my husband.

[I find it frustrating when I see so many Jews that know little about their Judaism and consequently feel little or no meaningfulness in it. At this stage in my feeling for Judaism, these observations do not shake my faith. But it upsets me because I wish that more people could see the

beauty and meaningfulness that I see in Judaism. It seems like such a right thing to me that I would like many more people to see it. 

I am now a relatively observant Jew. I observe much but not all of Kashrut and the laws connected with the Sabbath. I have found that these observances can cause inconvenience but they are now meaningful enough and important enough to me that they are worth the inconvenience caused by their observance. I have adapted some of the laws to fit what is important and meaningful to me personally. For instance the laws of Kashrut, when I go to a restaurant I only order dairy, but when I go to someone's home I eat meat that isn't kosher as long as it is not one of the prohibited foods but don't mix milk and meat, I eat the same way in the dorm at school. My reasons for these may seem to be rationalization and I may seem extremely hypocritical but they make sense to me. In another person's home I do not want to go out of my way to make them feel uncomfortable, this together with other reasons makes it more important for me to adjust my rules than to follow the laws strictly. I consider the dorm as my home, and a home where I have no control over the food that is served. In an individual's home, if there is nothing that can be done, I feel that the individual must adapt on small items. On the Sabbath laws I make relatively few changes because this is something that I have complete control over and affects only me. Through these rule changes or adaptations I retain the basic meaningfulness of the laws for me, while

making them practiclly fit into my life.

Judaism to me must be a way of life; it can not be practiced as a one day a week religion. This fact that it is a total way of life is a part of the reason that it has so much meaning for me. Judaism is and shall always be important to me. In part, Judaism forms my way of life.



JUDY PICKSTEIN

The Role of Judaism in My Life

In attempting to describe the role of Judaism in my life, I am struck by the fact that Judaism is one of the most important aspects of my existence. Judaism, however vague and superficial notion I may have of it, is already deeply rooted in my being. Therefore, it is bound to affect my life and color my thinking whether consciously or not. I have not yet been able to determine one unified "role" that Judaism has for me, and perhaps it will not become clear until much later in my life. However, I am aware of many Jewish impressions, ideas, and feelings and will attempt to clarify some of these.

It is precisely the rather "vague" aspects of Judaism that contain the most meaning for me, and thus are most significant, such as childhood associations and sentimental and nostalgic attitudes towards Jewish things. It is difficult to describe clearly or analyze these personal elements of Judaism because they are primarily emotions and akin to such feelings as those evoked by music, powerful but only partially definable. An ancient prayer, a heated discussion between Jews, or a Yem^{le}nite song have all deeply stirred me on occasion. Even seemingly insignificant elements of Judaism, but associated with early memories of my childhood acquire meaning such as bagels, a fairy tale by Milt Gross, or the sight of a Yiddish newspaper which I myself can't read. Similarly, when I visit relatives who have not become thoroughly Americanized, a sense of belonging and "deja Vu" engulfs me. These emotional responses are, then, my strongest tie to Judaism.

The emotional and psychological aspects of Judaism are likewise important because they increase and vitalize my interest in Jewish ideas and history as a whole. Especially, as I seek to establish personal values and ideals the impressions I have

as to Jewish conceptions of human purpose and morality become crucial. If it were possible to discover and identify with one "true" way forming these values would be fairly simple. However, the spectrum of Jewish thought is manifold and multi-colored, constantly changing and molding itself to various events and periods. Thus, even within the limits of Judaism, the individual is confronted with a baffling choice of ideas. However, the study of the Jewish struggle to grasp the meaning of life helps to guide one in developing his own ideas.

The most fundamental basis of Judaism, that is, the assumption of the existence of God, at the present time does not trouble me excessively. Since childhood I have believed that God exists, though I don't remember the origin of that belief. Although the question of the existence of God does not obsess me, I think that I would be shocked if I were to find out that He did not exist. To me, however, the most important aspect of the Jewish conception of God is that it represents a human ideal of perfection. Thus, whether He exists in reality is secondary to the fact that man was able to conceive of a perfect being and strive to imitate Him. Furthermore, God is the "anchoring idea" to which ideas of justice and morality are fastened. The Jewish passion for justice, as exemplified by Moses and the prophets, is its greatest achievement.

Judaism is important in my life from a sociological and historical point of view. The experience of my "group," that is, my fellow Jews, in recent history has had a complex effect on me both as a Jew and a human being. As a Jew it has illustrated the importance of an external label such as Jew which, as an individual and the center of my world, I am not always so aware of. Etched in my mind as the supreme horror I associate other instances of inhumanity such as the Vietnamese

War with it. As I grow older I feel that it has become increasingly incomprehensible and horrible. Finally, it has made me realize the necessity of a brotherhood of man as the supreme value, so that the human race can survive.

Furthermore I am indebted to Judaism for making the world a less lonely place. As a link with a remote and distant past it excites my imagination. Also it has given me a rich cultural heritage with which I can identify. Judaic culture, however small an amount of which I may personally become acquainted with, will hopefully be a life-long source of inspiration.

These then are some of the roles of Judaism in my life. I feel that Judaism, while not in itself providing an answer to the complicated experiences and problems of life, nevertheless, in its emphasis on the value of human life and peace, leads in the right direction.



Before one can begin to discuss any question dealing with Judaism he must define what Judaism means. Is Judaism a religion-or is it something else? I wonder if all the people fighting the Arabs go to services on Friday night or observe the High Holy Days? Judaism is obviously a term which is more encompassing than a religion. Judaism is the sum of its parts, the parts being Jews. But the differences among these individuals are many in their religious action. Some go to temple weekly, others once a year, others rarely in a lifetime. Some observe dietary laws others don't. A person who is willing to call himself a Jew does so because he is proud of the word. No matter what one feels religiously, ethically, or culturally Jews are proud of being Jewish and accept the "labelling" of Jew. Judaism is a broad term which can only be defined as the actions and thoughts of people who call themselves Jews.

What does Judaism mean to me? Judaism will of course be defined as the habits of Jews. Of course I have been in contact with Judaism for almost twenty years and I will consider my direct ~~candidate~~ contact with Judaism and the role it has played in my life.

When I was younger I was fairly concerned with being Jewish. I was brought up in Queens, New York and almost the entire community was Jewish. I went to Hebrew School and was Bar Mitzvahed. I must say between the ages of twelve and fourteen I was in the synagogue quite often. All my friends were being Bar Mitzvahed at this time as well as other members of my family. I didn't realize I was in a minority group at all.

When I was fifteen my family moved to Matawan, New Jersey - population 7,000. I finally realized what it was like to be in a minority - a very small minority. There were two Jewish families in Matawan before my housing development was built. There was little if any blatant prejudice. When the local students found out I was Jewish (they didn't believe it because of my last name) they asked me some ridiculous questions. There ^{were} jokes made which I considered a product of ignorance more than hatred.

Where does this leave me in my discussion of what Judaism means to me. I felt it necessary to show how I have been a Jew as a member of a majority and also as a member of a minority. I am ready to try and answer what Judaism means to me as I finish my third year at Case Western Reserve.

Judaism as a religion means nothing to me. I haven't been to services in two years nor do I observe Yom Kippur or Rosh Hashonah which I had done all my previous years. I do not believe in God and I don't believe in organized religion. But I condemn organized religion where I do not condemn a belief in God. I feel if a person believes in a God he should pray to it anyway he wants to, anytime and anywhere. There is no need to follow written prayers and pray en masse in a designated worship hall. Therefore the religious aspect of Judaism and observing the rules which go along with the religion means nothing to me.

In my relations with other people do I consider Judaism important; more specifically in my relationships with girls. Fortunately my parents believe like I do and there is no conflict between us. We believe that religion should have no bearing on who I date or who I marry. Unfortunately, here is where I run into a mental conflict. If I marry a non-Jew I do not want my children raised in my wife's religion. Though I do not believe in Judaism as a positive role as a religion I believe it to be far superior to Catholicism which is too dogmatic and medieval for me to want my children to follow. I do not know much about the various Protestant sects but I feel if I had to follow any religion it would be Judaism rather than Protestantism, Buddhism or any other. If I marry a Jewish girl who is religious what will I do? Will I allow my children to be raised religiously even though I consider this upbringing a farce? This dilemma has always bothered me and I'm still not sure what I will do. I feel that if a child is in contact with other children who are Jewish, Catholic or any other religion and he is an agnostic or atheist or a non-descript it might harm him mentally. I feel a younger child in our society has to have some affiliation with a religion or it may harm him mentally and cause him unnecessary problems. Therefore I will probably be a tremendous hypocrit and when my kids ask me if they are Jewish I will say yes. If they want to go

to Hebrew School I will allow it. They deserve the chance to find ~~out~~ something in Judaism's religious teachings which I haven't. It appears that even though I do not believe in worshipping and following Judaism as a religion I am a Jew because I am aiding in keeping the religion alive by allowing my children the opportunity to be Jewish.

There are other aspects of Judaism which I would like to discuss also. I feel that Jews are generally, regardless of the strength of their religious convictions, very open minded politically. I hate to label myself as a conservative, liberal, or radical but rather as very open minded and in favor of most any type of change being offered responsibly at the present. I feel that there is much left for America to do to help its people and I feel that American Jews are aware of this and are ever-present in support of "liberal" legislation and in constructive movements. Whether this is a product of the religion or of the European environment of past generations is debatable, but it is a very positive characteristic. Judaism therefore means to me a people (to a large percentage) who are willing to change America and work for a better America.

I feel that respect in a family is extremely important. Not only the respect of a child for his parents but just as important the parents respect for their children. It must definitely be a two-way process for the family to maintain itself as a positive institution. Jews consistently have close families which is a product of this deep mutual respect. Children who are obedient and who want to make ^{their} ~~there~~ parents proud and happy. Parents who have faith in their children and provide them with all the tools and privileges, as well as the invaluable guidance, necessary to lead a meaningful life. I believe love and respect in a family is one of the most important aspects of a person's life and whatever the reason Jews seem to experience this relationship quite consistently.

What about the stigmas attached to Judaism? The characteristics Philip Roth writes so profitably about. I think the "Jewish mother - chicken soup" images are slowly dissolving and becoming less prominent as trademarks for Jews. I realize the presence of certain Jewish tendencies

but every peoples have their characteristic tendencies. This is a very meaningless aspect of Judaism's impact on me.

I have discussed the aspects of Judaism which are meaningful to me and those that are not. Presently I am uncertain about my future and very distressed with my environment. I will forever hate myself if I do not take a meaningful path through life. I want to help people who need help and who can't help themselves. I have been lucky in having the opportunities I have had and hope to provide these opportunities for as many people as I can. I want to be a good parent and bring up my children as well as my parents brought me up. Can Judaism help me to achieve these goals?

I started off by saying I was a very irreligious Jew; a non-believer. But I then stated that I felt Jews were prominent in positive political action and managed to provide beautiful family relationships. It is these very characteristics, positive action and a happy family which I consider supreme in my list of virtues. Though I may sound harsh in my treatment of worship I must admit that Judaism does have meaning to me. Judaism, as I earlier stated, is the product of all who call themselves Jews and in a great majority Jews exhibit traits which are important to me. Judaism means to me a group of people who live life in a meaningful, positive and beautiful manner; the way I hope to live my life.

Michael Bottani

I see myself as an heir to Jewish heritage. Heritage to me is a set of historical traditions which tell me where I came from and where I stand; I also see Jewish heritage as an emphasis on Zionism and social activism. With such an understanding in mind, I can see for example that American Jews should play an "activist" role in contemporary social problems. The Jew must realize that he must ally himself with the black man not as the condescending "white liberal" who dashes off his annual check to the NAACP at Chanukah time. Instead the American Jew of 1969, no matter how well off he may be, must be aware that once upon a time his father or grandfather suffered the same kind of systematized social and economic discrimination as the Negro in the Pale of Poland. (Russia)
By referring to his "religious historical" past, the Jew can understand the black man's plight and feel his suffering.

Jewish history has compelled me to understand the need and importance of the State of Israel. After two thousand years filled with physical and cultural genocide (if one excuses the passionate rhetoric), a Jew from Soviet Russia or from the mellah in Algiers has known little in his lifetime but personal degradation. Zionism is literally the ingathering of the exiles and it provides a place where a Jew can walk with dignity. As a Jew who happens to feel somewhat "secure" in the Diaspora, my political Zion is right here in America. I must confess that I have never known blatant anti-semitism save for the polite lily-white condescension of WASPs who "tolerated" my presence among their children. ^{in the neighborhood} I see Zionism as a necessity for it gives the oppressed Jew a new lease on life.

In seeing how else Judaism plays a meaningful role in my life, I wish to make an unlikely but truly relevant comparison of Judaism with psychoanalysis vis-a-vis their aims. Both Judaism and psychoanalysis hope to have an individual

become "totally 'immersed' in life" because both "faiths" believe that one can find fulfilment in this life. Psychoanalysis affords Man the opportunity of seeing himself as he really is and forces him to eradicate psuedo perceptions of himself. In other words, it provides him with an in depth understanding of his limitations and potential qualities. The analyst and his patient work together in developping those potential qualities which will give the patient enough strength and foresight ^{to} ~~in~~ successfully combatting his trials. Furthermore psychoanalysis is not to be regarded as an apocalyptical adventure where the patient receives a vast reservoir of wisdom. Judaism as well does not hold any pretenses to attempt such endeavors; instead it recognizes Man's limitations and sets direction for him to make use of his potential.

I see the essence of Judaism as a set of directions and precepts of which the Jew can gain some conception of his role in an often chaotic but still promising world. Torah which can be described as both "teaching" and "law" provides the process in which Man can at least search for clear insights into his nature. "... 'You shall teach them the statutes and the decisions and make them know the way in which they must walk and what they must do'..." (Ex.18:20) ~~found on page 7 of Where Judaism Differed.~~ Hopefully, some of the precepts of the Torah and the Halachah tradition as well as the martyrdoms of Hanna Senesch, Andrew Goodman and even the wit of Gertrude Berg can at least offer me a spark of an insight into the noble endeavors and absurdities of life. By its very implication, Judaism does not expect Man to gain the answers to the ultimate mysteries of life or be imbued with all the fruits of human knowledge. But although his not expected to reach these goals, Man's very ["]striving after them" provides him with the best possible means of understanding himself.

However, my greatest problem with my relationship to Judaism is not whether

I feel insecure in my identity as a Jew: I happen to feel quite at ease in accepting my religious heritage. But what I wish to avoid is using Judaism as a drug or sensitivity experience in trying to resolve personality conflicts. All that I would be doing is reducing Judaism to a series of psychological principles. In addition, it is often too easy for me to fall into the trap of using my religion as a podium for expounding upon my prejudices and self-righteousness. How simple it is to castigate the Mark Rudds for hypocrisy! In other words, they are so willing to die for the Biafrans and the Vietnamese but abashedly denounce their Jewish heritage. Such passion on my part is a perversion of my Jewish identity.

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