

CHANGING THE CRS GOAL POSTS

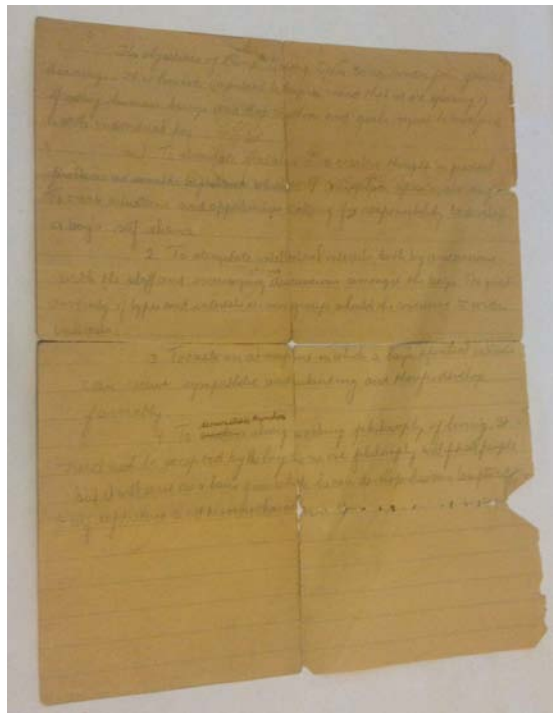
a report by Johnny Reinhard

'79/R, '80/R, '81R, '88R, '93/C, '94/C '96/CR '97/C, '05/R, 06'/C interrupted

Music Counselor and Program Director (1988)
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September 20, 2015



Original Manuscript from c. 1930 of
Camp Rising Sun's Goals by George E. Jonas (Freddy/Freddie)

*Dedicated to Roland Sundown
and all CRS alumni to follow,
and Freddy*

FOREWORD

It is important to state at the very beginning of this effort that I feel genuine affection and respect for the people in this story. I was the music counselor for some of their summers, just as I worked on committees with others. I do not question their sincerity, or their passion. But I think they are wrong about some salient parts of the camp program.

To my female readers who cannot help but be shaken by the constant focus on boys, my apologies. I wanted to keep the original sentiments intact. Please understand that the care Freddy extended in a boy's experience shows no qualitative difference with what would be acceptable and expected for girls. And my seasons working were divided evenly between both camps.

One of the side effects of changing the goals in 1992 was that the obvious need for the striking of the word "boys" also forced some other unintended changes. Since the new goals of 1992 were meant for both genders, the reformers were forced to pull out the "human being" in the equation.

The original goals, which were lost to the fuzz of time, combined each goal with a methodology for achieving it printed directly below its related goal. The new goals of 1992 chucked any pretense of methodology in favor of new demands of campers. This was not an evolution, as this report will make clear. It happened as the result of a panic on the part of LAJF Board Members soon after the beginning of the girls camp in Clinton Corners.

Please, join me on a little trairpse through CRS history, so we can know better our past, and therefore, be better equipped for our future. We need to recover our camper-centered goals, and not saddle campers with responsibilities before they are ready.

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CHAPTER 1 – INTRODUCTION

As alumni of Camp Rising Sun have made herculean efforts to save the viability of their historic camp in 2015, I have pointed my attention to what appears to have gone wrong. Something had changed, and changed deliberately. We inherited a seriously incomplete story due primarily to the insularity of the process taken.

The first thing this report establishes is that founder George E. Jonas was the original author of the 4 original goals used since 1930. The pencil original survives with its single edit in pen in my care.

Secondly, I want to show through documents that the original goals were changed following the interest of two former Program Committee Chairs and a select group drawn from the Louis August Jonas Foundation. A poor perception of the girls camp in 1990 precipitated a new Task Force Committee sequestered to change Camp's written goals, continuously in use since Camp's inception.

And thirdly, I will show that the Program Committee never ever discussed any proposed changes of what I have always considered the profound goals of the camp's founder. And I plan to also show why it is significant that the original goals were changed, and to our detriment.

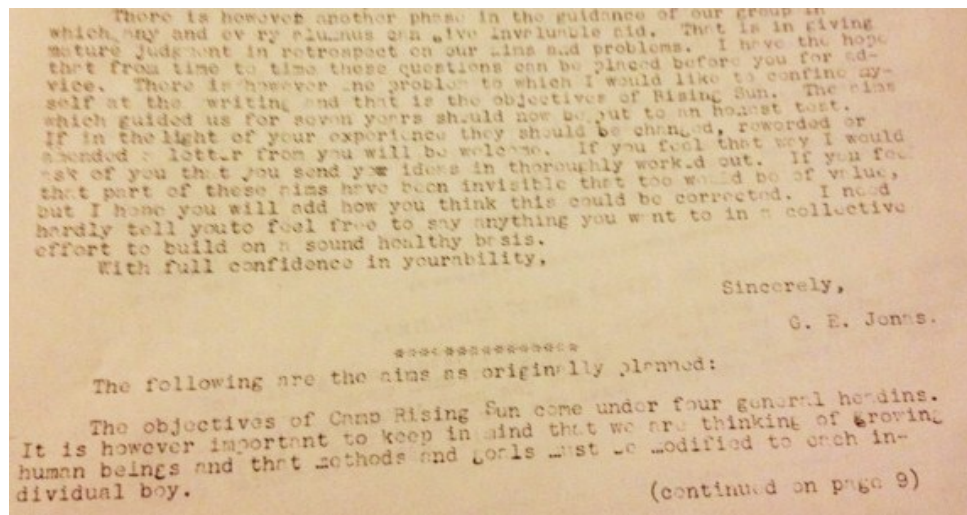
The Program Committee Meeting Minutes of 1991 note the promise of new camp goals, soon to be distributed but yet to be finalized. The secrecy and the misrepresentations I experienced, plus the oftentimes negative consequences of the changes, are reasons enough for my writing this report.

Until this day, September 20, 2015, our camp leaders are unaware of the material that will be explained herein. Two weeks ago, on September 7th, Dr. Patrick "Pat" O'Malley, presently Chairman of the LAJF Board of Directors, was quoted in The New York Times's article: "Shaped by Camp, Alumni Fight to Prevent Its Move" (TNYT, p. A14). Pat, one of my former campers in 1980 when I was his music counselor, was quoted as saying re CRS: "The magic is not in the property but in the program itself." And I truly agree with Pat's statement, only the property happens to be the revered place that produced the program. This appears the optimal opportunity to speak about our cherished CRS program, and its program "magic."

Not aware of the true circumstances of the 1992 goal changes, Pat O'Malley wrote on Facebook on July 15, 2015 a denial of any changes. "They did not change. They evolved, in the very same way they were created, by devoted alumni participating in the valuable work of the Program Committee over the years."

I responded soon after, “Actually, Patrick, while there may have been some ‘evolving’ in the new century, the original goals of camp were effectively changed in 1992. Once the original goals were transmogrified, they were printed with the false imprimatur that they were the original goals of 1930, even though this statement was and remains patently untrue.

Gus Harocopos, Program Committee Chairman, and a former camper of mine, then joined the conversation: “I’ve seen changes in the way the goals have been described over time, but not in the heart of their meaning or in the way they’re implemented at camp. Camp historian Rick Richter confirmed that the goals had indeed been changed. “I discussed changes in camp goals, in the History of Camp that I wrote.”



1935 printing of Freddy’s goals, as explained by G. E. Jonas in Midnite Son, G.E. Jonas: An Open Letter to Alumni

Freddy explained in no uncertain terms in 1935 that his goals were put together rather singularly. He explained that the community could adjust them, but he wanted them to work out any changes in advance and submit them to him. This never happened during his lifetime.

It may perhaps be difficult for some of us to realize that Rising Sun took concrete form seven years ago. The first year 1929, was devoted to a general study of camps a search for the proper camp site\, and a preliminary study of our aims and possibilities. It is perhaps too early to measure whether or not the effort, thought and affection have been of permanent value, and if so to what extent. The fact that over fifty schools and organizations have suggested candidates is very encouraging. The reports from the heads of these organizations at the end of the summer together with reports from parents, campers and alumni are of a similar nature. I am however inclined to reserve judgment until a considerable body of the alumni is at the least twenty-five years old. The tendency of a camper to judge the results by surface reactions ought to credit results influenced by enthusiastic memory of a purely physically happy experience is always present. I do not want to underestimate Rising Sun’s ability to analyze and appraise – so

that they may feel free on this question as on any other to form and by all means express contrary opinions. Personally I would like to see the stamp of approval of both time and experience. It is merely a question of how much and how long.

When Rising Sun first took shape, the question arose whether it should be guided by the theories of several people or of one man. As the objectives of most of the camps are physical health and a happy time, it appeared necessary, not only to set new goals, but equally important, to evolve a technique suitable to our plans and boys. It was finally decided to visit as many people as possible capable of giving advice and inquiring on our plans while the camp was still a theory and to be guided in this. As I have always kept in close contact with the camp it was felt that any serious errors could be quickly rectified. In doing this your camp has in my opinion been blessed with having a staff of councilors who have not only supplied valuable ideas but have given unreserved enthusiasm, interest and patience to the campers and the ideals of the camp. In the founding of Rising Sun good arguments can be given for having its guidance and decisions in the hands of one man. To have however passed the incubator stage and the time is rapidly approaching when we must find out if the child can walk alone. No matter how capable any one man might be and no matter how good his theories, how capable any one man might be and no permanence or permanent value if it has not developed understudies and co-administrators. It must be possible to assemble a board of mature men to take over this function. The advantage would be in having experienced opinions and an objective approach. Many alumni have however voiced the fear that the personal interest and human relationship, so vital to our ideas might easily be lost in a machine-like administration. The only other plan would be to eventually grow our own board of administrators who through experience with our problems will guide the camp in future years tempering their decisions with the memory of the understanding and patience which they received as campers. Many alumni have expressed this hope and nothing would please me more than to see this gradually take shape. To a good job it will however be necessary for and through his camping days and to analyze the effects and possibilities of a constructive program. A start would probably be made next spring in having a few alumni in visiting schools and organizations to meet and select the new boys.

There is however another phase in the guidance of our group in which any and every alumnus can give invaluable aid. That is in giving mature judgment in retrospect on our aims and problems. I have the hope that from time to time these questions can be placed before you for advice. There is however one problem to which I would like to confine myself at the writing and that is the objectives of Rising Sun. The aims which guided us for seven years should now be put to an honest test. If in the light of your experience they should be changed, reworded or amended a letter from you will be welcome. If you feel that way I would ask of you that you send your ideas in thoroughly worked out. If you feel that part of these aims have been invisible that too would be of value, but I hope you will add how you think this could be corrected. I need hardly tell you to feel free to say anything you want to in a collective effort to build on a sound healthy basis.

With full confidence in your ability,

Sincerely,
G. E. Jonas

The following are the aims as originally planned:

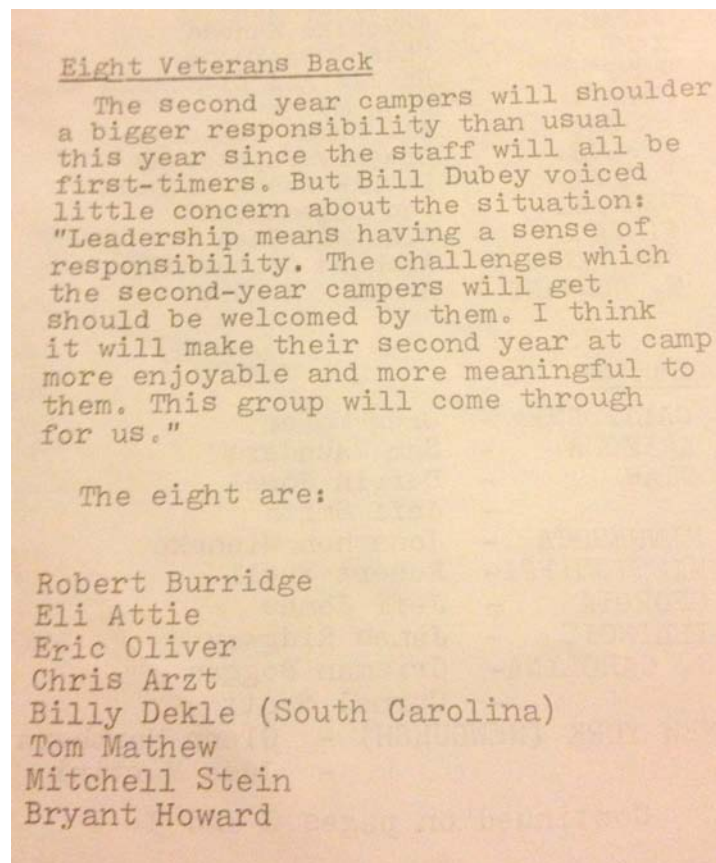
The objectives of Camp Rising Sun” etc. etc.

Freddy kept open the possibility of his goals being changed, making the offer public in 1935, but he wanted the fully thought out ideas regarding any changes to be sent to him directly. This never happened while he was alive.

Before the goals were changed deliberately in 1992, there was a necessary softening in the program to precede it. Contrary to the primary role of staff from 1929-1982, 1983 brought to prominence a new LAJF philosophy to the fore regarding summer paid staff. In effect counselors were to be marginalized.

By the end of the 1982 season, the staff of that season was united in asking the LAJF Board for support in their battle with the camp director over the sending home of a camper, and other perceived unreasonableness. Regardless of the reasons for the schism, a commonly occurring plight during CRS seasons, the entire staff was fired, never to return, a loss of some of the greatest counselors I had ever known.

As a direct result of the firing the 1982 staff, the subsequent 1983 season had all new staff. Camp Director Bill Dubey was ironic in heralding the return of 8 veterans, or what we commonly call "second year campers."



1983 the new Foundation Policy of Staff Hiring in Action
Summer Sun Dial 1983

I had resolved to return in 1983 as a music counselor as it would clearly be a seminal year, but I was rebuffed by Camp Director Bill Dubey in his letter of February 28, 1983:

To be honest with you, Johnny, I need to have a summer without any staff member remotely associated with the '82 staff. While you were not on the staff last year, you were close to many of them from past association and I would rather not have to deal with that.

Steve Mathes, popular ACD from 1982, wrote a letter 10 days earlier (on February 18, 1983) to all campers from his previous seasons of 1981 and 1982:

As many of you already know, the staff of the 1982 season had a major altercation with Bill Dubey during the last week of camp. The dispute involved, in part, a belief on the staff's part that Bill was not in touch with Camp or the individuals in it. The campers were not involved in this issue nor should they be. At any rate none of the 1982 staff will be returning next year because we are committed to our ideals.

Forever after, the LAJF has reached for young staff, perhaps not unlike the reasons modern education reaches out to attract younger teachers. Reading through different staff reports and different camp director reports, and even executive director reports, indicate dissatisfaction with the young age of the staff as an unnecessary impediment. I certainly made my voice known on the subject, regularly.

New Executive Director David Ives's End of the Season Report – Aug. 8, 1991: "Things to Improve for 1992" reflected the tide against more experienced staff:

One of the criticisms that we received from some campers in both camps was the fact that they felt that staff controlled things too much. It was something that I agreed with because I observed that the counselor of the day sometimes made decisions that should have been made by the sachem.

Bill Dubey had 42 sachems appointed in 1979 out of a 60 camper total. David Ives had all campers appointed as sachems in his seasons.

In contradistinction, John Reiner wrote, "Back in My Day": "The Sachems had no real power and the counselors were always in control" (The Rising Sun Vol. 61, July 30, 1990). I recall convincing a Program Committee Meeting to try letting the staff work as the sachems in the first week, rather than the second year campers. I explained it was an older tradition, and it allowed for the modeling by staff that is mentioned in the original goals, and it was roundly agreed. However, when the season began, David Ives explained that he had already promised the second year campers that they would be sachems in the first week, and he could not break his promise. The idea was now dead.

CHAPTER 2 – THE ORIGINAL GOALS OF CAMP RISING SUN

Freddy's original goals printed in The Rising Sun 1982, followed below by a drawing by John Calderon

By 1947, alumni were grappling with the meaning of Camp, and the tent captains of that season prepared a summary of the Minutes of the Columbia Club, held at Tom Reiner's house, John Reiner's cousin. The conclusions reached were written up to serve essentially as a "memory refresher." I like how they have reduced their own personal goals as campers to be friendship, cooperation, giving, and understanding.

Above all, simple. No high talking about spiritual values, intangibles, etc. because these only confuse the new boy and are not at all essential to fulfillment of either aim. If he asks about the purpose of Rising Sun, we have decided to answer as above – don't make it appear at all complicated. Don't give any such maddening answer as "Well, you just can't put Rising Sun into Words." High philosophical talking about the wonderful 'ideals of Camp' to the average has only served in the past to confuse and delay.

We do not want words, but we do want action. It is up to us, the older campers, from the very day to actually put the four principles of friendship, cooperation, giving, and understanding into practice. On how well we can do this will depend the success of '47. They are not ideals to be discussed in lofty tones; they are to be put into practice.

Perhaps it is in this context that we best understand John Reiner's one word description of Freddy's goals as "vague" on Facebook in August 2015 make the most sense. Program Committee Chair Charles Passy would appear to have concurred with John Reiner's suggestions of 1990 for he used the same word "vague" for the original goals. As a result, Charles, a former camper of mine, produced CAMP IN CRISIS, which was wholly adopted at the Board of Directors Meeting on January 6, 1991, chaired by Ralph Lopez. Charles wrote that:

All of the four objectives are still relevant, but their language is vague or misleading, making them all the more confusing to prospective campers or staff. If in the fourth objective, when we say 'philosophy of living,' we mean 'the spirit of giving,' why not make that clearer? If the first objective is meant to deal with leadership, why not make that clearer? In the third objective, what is meant by 'spiritual interests'? A special committee should be appointed for the purpose of re-evaluating and rewriting the objectives.

Let us weigh the questions that Charles Passy raised in his concern about "vague or misleading" language. For example, is exchanging "philosophy of living" for "spirit of giving" an advantage? I do not think it is an advantage to the individual, but maybe for the organization. Charles wanted to clarify the first goal so it screams "leadership" but the first goal represents more than leadership, because it is tied into the preamble the required adjustment for each child. Charles also objected to the phrase "spiritual interests" which is actually the kind of vagueness that holds greater truth, because they are sometimes quite different one to the other. Of course, some of this is debatable, only, I never heard anything about it and I was on the Program Committee and I was a counselor at Camp.

My response to the word "vague" is that one of my favorite composers, one with who I have become entwined historically, Charles Ives, once said, "Vagueness is at times an indication of nearness to a perfect truth" (Charles Ives, *Essays Before a Sonata*, p. 22).

These original goals of Freddy were never vague to me, or many of my fellow staff members. And most incredibly, these fine points of program were never discussed by the Program Committee.

These annually printed aims matched an original of the goals written in pencil, which I discovered in 2004 amongst some of the Founder's personal papers that had fallen to the floor from inside the ceiling of E.D. Hall's staff bathroom. I brought it to the attention of camp director Jan Ingemansen, who pinned it on his wall board in his office. After the season, I held on to it as the CD was returning to Denmark.

Below is a transcription of the original goals for easier reading. The bolding is an effort to bring certain phrases to prominence.

The objectives of Camp Rising Sun come under four general headings.

It is **important to keep in mind** that we are thinking of growing human beings and that methods and **goals must be modified to each individual boy**.

1. To stimulate initiative and creative thought on practical problems similar to problems which the boys will face upon maturity.

To create situations and opportunities calling for responsibility, and to develop a boy's self reliance.

Attila Sebok emphasized the lack of this emphasis in his report in 2015 as a volunteer counselor. He lamented that when things went wrong there was no plan B to implement. "Somehow there was no opportunity to adjust our course, recognize problems and fix them." Attila is expert, as an artist, a former camp director and counselor, and as someone who is genuine in his motives. The ill-conceived effort to diagnose a season by infrequent visits by members of a Program Committee who have never before been on staff was covered in his report. Attila's advice for the Program Committee:

The Program Committee should be made up of people who have had experience camp as staff, experienced educators, who know about leadership education in particular. Deciding on the Program without having this perspective can lead to misconceptions about what is important.

2. To stimulate intellectual interests by discussions **with the staff** and by encouraging discussions amongst the boys.

The great diversity of types, environments and ambitions in our group should be conducive to wide interests.

By 1983, the most important factors for hiring staff insured that staff would be younger, only a few years older than campers. Consequently, the younger staff would by definition have less world experience, and fewer achievements. Younger staff is less likely to question superiors, and therefore more malleable. And if this wasn't enough, younger staff members save money because they get paid a paltry amount, which accounts for a huge budget savings.

3. To create an atmosphere in which a boy's spiritual interests can receive sympathetic understanding and, therefore, develop favorably.

Freddy had some poignant remarks regarding this goal. "Very often, the very bright, sensitive boys had as many problems as the sub-normal boys, but they're far more conscious of them." The methodology for running the camp would make up for the fact that the advice that boys got from schools was "often very limited because the number of guidance teachers, the number of students out with a guidance together, is fantastically limited." To best describe how this "serious encouragement and guidance" was to be effected, Freddy responded, "I think so much can be done sitting on a log with a boy and talking."

For the CRS founder, the perfect paradigm for profound learning was an educator at one end of a log and a student at the other end – to talk about life and the problems of existing, and human values. He would offer "time, love, and interest for life" in exchange for a potential future.

Camp equated an individual life with "an exchange for a potential future." Hence, the traditional camp saying, "It is better to light one candle than to curse the darkness" (mentioned in Freddy's Alexander Hamilton Award acceptance speech from Columbia University for Humanitarianism in 1977), and metaphorical for the campers who "got it." However, according to the last council tally of 1950, "Freddie awarded first spirit feathers, awards given to those who understand and have begun to put into practice the ideals of camp," which in fact only went to only four recipients (The Rising Sun, Vol. 21, #9, Fred Stafford, p.5), when Rick Richter was the nature counselor.

Working along the late super counselor Charles "Charlie" Tiernan, it is easy to see the seriousness with which he pursued the earlier principles of "sitting on the log" with campers:

I had intimate conversations with many campers and at each time with each camper I found the essence of what Camp Rising Sun is all about, and I smile to myself at what I imagine the entire puzzle looks like when all the pieces are in place.

Following my first summer working at the girls camp in Clinton Corners, in the summer of 1993 as the music counselor, I was told to continue "sitting on a log" for a year or two, Michael Kelly arranged for a majestic log to remain available in the center of the girls camp, near the road to the tents. Then, after I left, it got chopped up.

Although I was told I could continue sitting on the log with campers, whatever that meant to them, I would most often discouraged by staff. Every time I tried to describe this process to a staffer who'd listen, the reaction was "You have no right to assume that you know what you are doing" (September 3, 1993 post camp internal report, written while I was in Japan). "Freddie talks" became a euphemism coined by Herb Klein, as a substitute for what had been based on the "Sitting on the Log" metaphor.

Staff are encouraged to spend one-on-one time with campers to afford them a better understanding of how they relate to Camp, how Camp relates to them, and how the goals of Camp might relate to their lives.

4. To demonstrate by action a strong working philosophy of living.

It need not be accepted by the boy as **no one philosophy will fit all people**, but it will serve as a basis from which he can develop his own philosophy tempered by experience and his own character.

The 1947 Tent Captains were comfortable enough to respond to this 4th goal, as campers withered under the highfalutin philosophy:

The purpose of Rising Sun is to serve as an example of a decent sort of living – based upon friendship, cooperation, giving, and understanding. It is hoped these will carry over into city life.

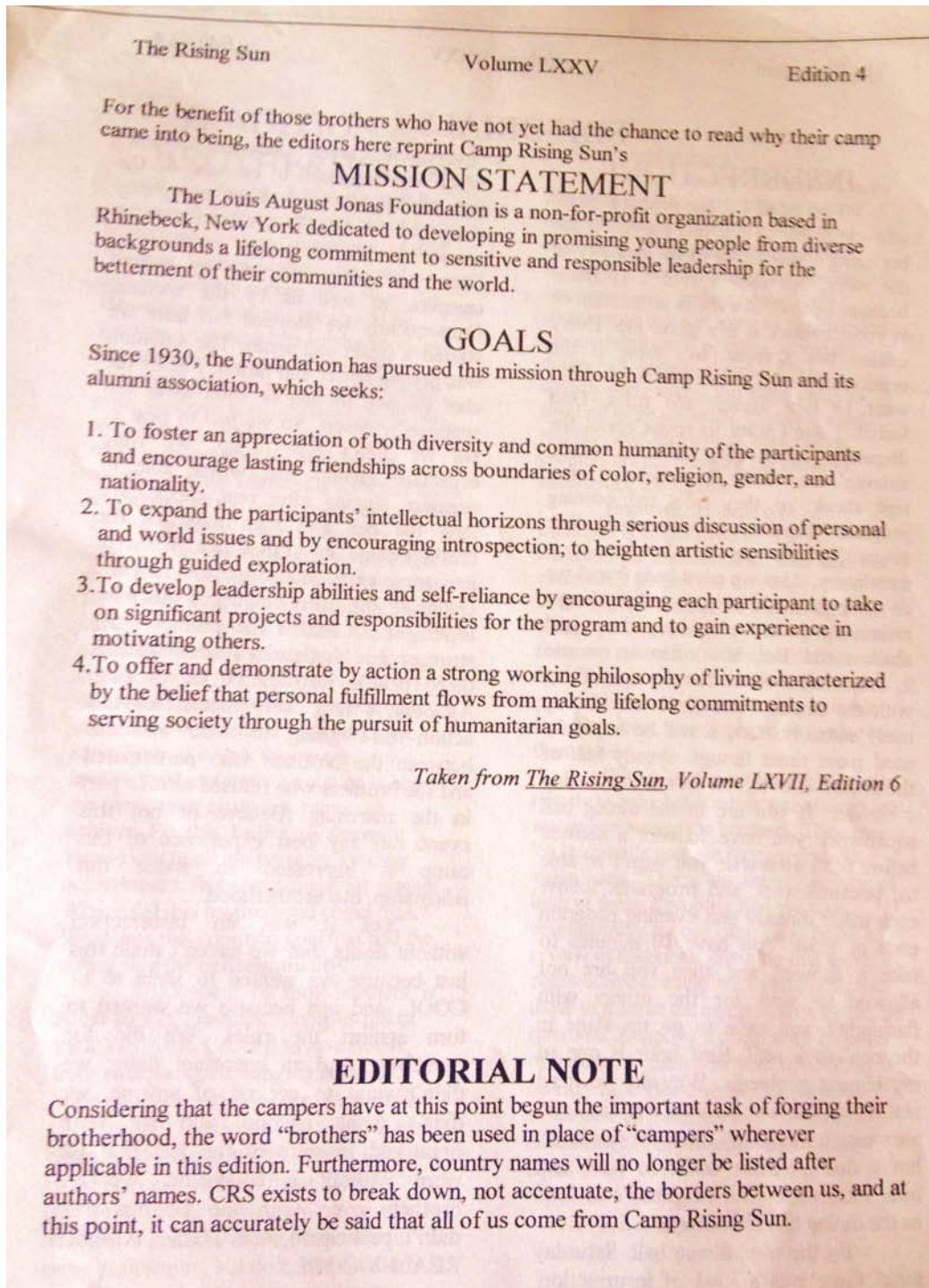
And to help develop a boy's personality and character, through community living, the creation of problems calling for initiative and leadership, individual associations, broadening his outlooks through associations with foreign boys and boys with different interest from his own" (from the tent captains of 1947).

In an attempt to connect some of the underlying counselor imperatives, I put together some of the non-written methodology for achieving the original goals, as the Original Camp Rising Sun Staff Goals.

These goals were not written down, but they were inherited from staff of all specialties throughout Freddy's years. They match the primary directive in the preamble to the original goals that staff **MUST** adapt for each individual camper.

1. Be prepared to break the rules for each camper only once during a season at the optimum time.
2. Allow the campers to take control of the running of the camp increasingly as the camp season is ending, to the degree that they are able to succeed. "You own this camp" per Freddy.
3. Be more interested in the adult they will become, giving love in hope he will in turn give out love.
4. Set time to "sit on a log" with someone who feels trust and love emanating from a wiser listener.

CHAPTER 3 – MISSION CHANGE



An example of the new goals from The Rising Sun Vol. 75, Edition 4

Mission Statement

The Louis August Jonas Foundation is a not-for-profit organization based in Rhinebeck, New York dedicated to developing in promising young people from diverse backgrounds a lifelong commitment to sensitive and responsible leadership for the betterment of their communities and the world.

Goals

Since 1930, the Foundation has pursued this mission through Camp Rising Sun and its alumni association which seeks:

1. To foster an appreciation of both diversity and common humanity of the participants and encourage lasting friendships across boundaries of color, religion, gender and nationality.
2. To expand the participant's intellectual horizons through serious discussion of personal and world issues and by encouraging introspection; to heighten artistic sensibilities through guided exploration.
3. To develop leadership abilities and self-reliance by encouraging each participant to take on significant projects and responsibilities for the program and to gain experience in motivating others.
4. To offer and demonstrate by action a strong working philosophy of living characterized by the belief that personal fulfillment flows from making lifelong commitments to serving society through the pursuit of humanitarian goals.

Camp's job is now to uncover teenagers who can be motivated to a form of leadership that the adults who are lecturing the youngsters do not possess. In 1997, the new goals were actually amended to the New York State filing from July 30, 1930. My experience with Camp is that many campers, and staff members, were treated coarsely, and not sensitively at all.

The new goals were the result of an intervention by John Reiner, Esq. The memo written to Charles Passy on November 6, 1990 was copied to four others (Lopez, Ives, Pope, Richter). The subject line sounded innocent enough: "Possible discussion items for the December 9, 1990 Program Committee meeting" is especially powerful stuff regarding John Reiner's points #2 and #3.

2. Was our attempt to instill in the staff and the campers of '90 an understanding of the fourth goal largely a failure? It was the topic of some council talks, and there was some lip service in the final days of the season; however, it was obvious from this visitor's observation of camper/camper and camper/staff interaction that they understood little about the spirit of giving. Example: The sisters spent the last night together in their gymnasium/theater. The mess they left when they departed defies description: knee-high piles of garbage, old clothes, half-eaten food, etc. When I dropped by, I found a forlorn assistant director attempting the Herculean cleanup alone.

Question: Should not the program as to the fourth goal be given priority status? Lectures are apparently insufficient. A program of teaching by example (as well as by carefully written handouts) must be developed and implemented. What about making audio or even video tapes illustrating the fourth goal? Why invent the wheel each season, unless, once again in the future we will be able to afford the luxury of having understanding of this goal evolve from camp activities rather than having it taught rather formally.

Regarding #2, the "spirit of giving," whatever "it" may be, should have its success measured by what those over the age of 25 do, not merely for a dirty gymnasium. John Reiner had given only a single example for the failure of the 1990 girls season's understanding of generosity as expressed by the "spirit of giving," its second season ever, upon recovering from the ugly firing of their initial camp director in the middle of the inaugural season.

I spoke with Charles Passy by telephone on September 15, 2015. He remembered little of his role in changing the goals, as he left the LAJF in 1991, before the new goals were finalized. I messaged Laura Cerone, a camper from 1990, regarding her season and she remembered it as exemplary considering the difficult first season (1989). She had never heard of the filthy gym left behind. Regardless, this served as a legitimate reason to change the guiding principles of Camp Rising Sun.

The single example produced in the 1990 memo needed to force the changes to Freddy's goals, the mess left by the "sisters" in their gymnasium after they left. This circumstance was cited as exclusive evidence that there was no understanding of the spirit of giving in that very first full season of the 60-camper girls camp. But not one single example was offered up to necessitate the changing of the goals for the boys camp. The only change needed was to include girls.

3. Has not Camp become essentially passive: a bonding, feel-good consciousness-raising, personality-enhancing experience among campers of diverse backgrounds, including some leadership training? Freddy's fourth goal involved something more active: he urged us to assert ourselves, to develop our full potential, to take risks, to be fully involved by acting upon each other and upon the group at Camp in the hope what we would become a positive social force in the community at large, armed with a specific positive, activist philosophy and the skills with which to put it into effect. He hoped that his alumni would be more than complaining couch potatoes who contributed only occasionally to the groups in which they found themselves. i.e. that they, with the skills acquired at CRS, would be impelled to be at the decision-making centers and would slowly change the self-destructive course for society. This, to me, is what is meant by "...light a candle..." – a metaphor with activity at its core.

This is not to say that the spirit of giving was to be confined to group activity. Certainly, the fourth goal also impelled us to make a positive effort to give a hand to those who needed it individually, 'one-on-one' aspect of the fourth goal, perhaps because it was possible to do so without developing many of the additional skills needed to meet the challenge of the group aspect of the fourth goal.

We must be honest with the children under our care, and we must make the rules in cases, like this one, when it is inappropriate for children to make the decisions. To this extent we must explain that "...it is not the campers' camp.

cc: Lopes, Ives, Pope, Richter

MEMO TO CHARLES PASSY, Chair, Program Committee

FROM: John Reiner

RE: Possible discussion items for 12/9/90 Program Committee meeting:

1. Should we not strive to reduce number of campers with psychological problems, at least for a couple of years, or until the program begins to function better as to our fourth goal?

2. Was our attempt to instill in the staff and the campers of '90 an understanding of the fourth goal largely a failure? It was the topic of some council talks, and there was some lip service in the final days of the season; however, it was obvious from this visitor's observation of camper/camper and camper/staff interaction that they understood little about the spirit of giving. Example: The sisters spent the last night together in their gymnasium/theater. The mess they left when they departed defies description: knee-high piles of garbage, old clothes, half-eaten food, etc. When I dropped by, I found a forlorn assistant director attempting the Herculean cleanup alone.

Question: Should not the program as to the fourth goal be given priority status? Lectures are apparently insufficient. A program of teaching by example (as well as by carefully written handouts) must be developed and implemented. What about making audio or even video tapes illustrating the fourth goal? Why invent the wheel each season, unless, once again in the future we will be able to afford the luxury of having understanding of this goal evolve from camp activities rather than having it taught rather formally.

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specific positive, activist philosophy and the skills with which to put it into effect. He hoped that his alumni would be more than complaining couch potatoes who contributed only occasionally to the groups in which they found themselves, i.e. that they, with the skills acquired at CRS, would be impelled to be at the decision-making centers and would slowly change the self-destructive course of society. This, to me, is what he meant by "...light a candle...." -- a metaphor with activity at its core.)

This is not to say that the spirit of giving was to be confined to group activity. Certainly, the fourth goal also impelled us to make a positive effort to give a hand to those who needed it individually, one-on-one, if appropriate, physically, intellectually, emotionally, or economically. To some extent, the 1990 program appeared to fulfil the "one-on-one" aspect of the fourth goal, perhaps because it was possible to do so without developing many of the additional skills needed to meet the challenge of the group aspect of the fourth goal.

Where, for instance, were the newspaper discussions (or other discussions) which trained group members in following the leader's agenda, articulating (and accepting) constructive criticism? Weren't meetings rather free-ranging venting sessions? Were campers taught the rudiments of Robert's Rules? How to politely silence a member who is out of order? How to summarize the viewpoints and consensus, if any, of a meeting?

4. Mustn't the question of the extent of interaction of the two camps be faced now? Clearly, on the one hand, total interaction would, aside from the administrative and logistical nightmare, make it even more impossible to implement the group aspect of the fourth goal. Yet virtual segregation of programs appears to cause campers to dwell unduly on wondering about the activities in the other camp. We must be honest with the children under our care, and we must make the rules in cases, like this one, when it is inappropriate for children to make the decisions. To this extent we must explain that " ...it is not the campers' camp." We should explain that whatever decision we take as to interaction (e.g. occasional half days for a meal and a structured discussion which all are expected to attend) is intended to maximize intellectual exchange and to minimize, for

- 2 -

Page 2 of the initiation of the changes

Regarding point #3, I would like to point out that John Reiner's assertion that the 4th goal of the original goals did not indicate that we are "to take risks," and I find the spirit of giving concept rather foreign. Freddy stated in the methodology for this goal essentially that the "spirit of giving" might not be acceptable to some of the campers, because "no single philosophy will fit all people." The 4th goal did not say "To demonstrate by action" but began originally with "To create." Freddy clearly decided it was a valuable amendment, for he marked it in pen on his original pencil manuscript. Regardless, John's passionate insistence that something had to be done somehow triggered Charles Passy into a declaration of crisis.

This communication (above) between LAFJ Board member John Reiner and Program Committee Chair Charles Passy was the catalyst for the changing of Freddy's original goals of camp. (The significance of these changes will be examined in the next chapter.) We in the Program Committee knew nothing of these proposed changes, until the minutes of the May 2, 1991 meeting which included as point number six a done deal. "It was pointed out that the goals of camp were being rewritten. It was hoped that we could have a copy of the re-written goals in time for the camp season."

It was further stipulated with underlining that, “However, any recommendations for changes in policies and procedures or criticism’s should still go through David. David is still the main interpreter of the Holy Grail.”

Charles Passy followed up his communication from John Reiner by authoring the report, CAMP IN CRISIS of six pages. It began:

As camp approaches its 62nd season, it faces a number of serious questions. The idea of camp, as defined by Freddy, no longer seems to be working; ‘the spirit of giving’ is getting harder to convey. Indeed, both camp and the world that surrounds it have changed a great deal over the last six decades. The camp has become a more complex institution, no longer just a ‘camp,’ but two camps. The campers bring with them different ideals and different problems than those of a previous generation. In short, camp is in a philosophical crisis.

To quote one of our own board members: ‘I believe that we have the luxury of only one or two more seasons of failure before we will lose all chance of attracting sufficient non-naïve staff and returning campers to make the program work as to the fourth goal. We will then be continuing to run a feel-good self-awareness and bonding camp (done better by Outward Bound) with an international aspect done by the Scouts) with lip service to altruism (done by religious groups). We will essentially be duplicating services provided more efficiently by other institutions, instead of promoting Freddy’s unique activist philosophy – ‘unique activist’ because it was based not on preaching but on examples from life.’

The anonymous board member being quoted above can be no other than John Reiner, since the language matches so closely with the November 6, 1990 memo to Charles Passy. John clearly had the opportunity to expand upon his earlier contributions in the memo. John added some strong language by saying, “I believe that we have the luxury of only one or two more seasons of failure,” speaking of the first 2 seasons of the girls camp.

In an effort to resolve this crisis, I organized a special ‘task force’ meeting of key members of the program committee and other committees (Eli Attie, Michael Engber, Michael Green, John Litsios, Ralph Lopez, Enid Margolies and Chris Varrone), representing nearly all six decades of camp, as well as the executive director, the two recent camp directors and the assistant to the executive director (David Ives, Debe Deal, Michael Borges, and Victoria Balcomb, respectively). This was supplemented by talks with or reading reports by other alumni. After a general discussion of the crisis itself, the meeting was roughly broken into three parts: a discussion of camp’s objectives and whether or not their applicability still holds; a discussion of the recruitment and composition of both campers and staff and how we can draw on the best applicant pool for both; and a discussion of the program in all its particulars, and how each of these particulars can be improved upon in better realizing camp’s objectives. In some cases, a clear consensus was reached and a recommendation could be made; in others, the discussion only served to show the complexity of the problem, therefore leaving it open to the board and/or the executive director’s own judgment” (undated 1991).

CAMP IN CRISIS

A "TASK FORCE" REPORT

By: Charles Passy, Program Committee Chairman

As camp approaches its 62nd season, it faces a number of serious questions. The idea of camp, as defined by Freddy, no longer seems to be working; "the spirit of giving" is getting harder to convey. Indeed, both camp and the world that surrounds it have changed a great deal over the last six decades. The camp has become a more complex institution, no longer just a "camp", but two camps. The campers bring with them different ideals and different problems than those of a previous generation. In short, camp is in a philosophical crisis.

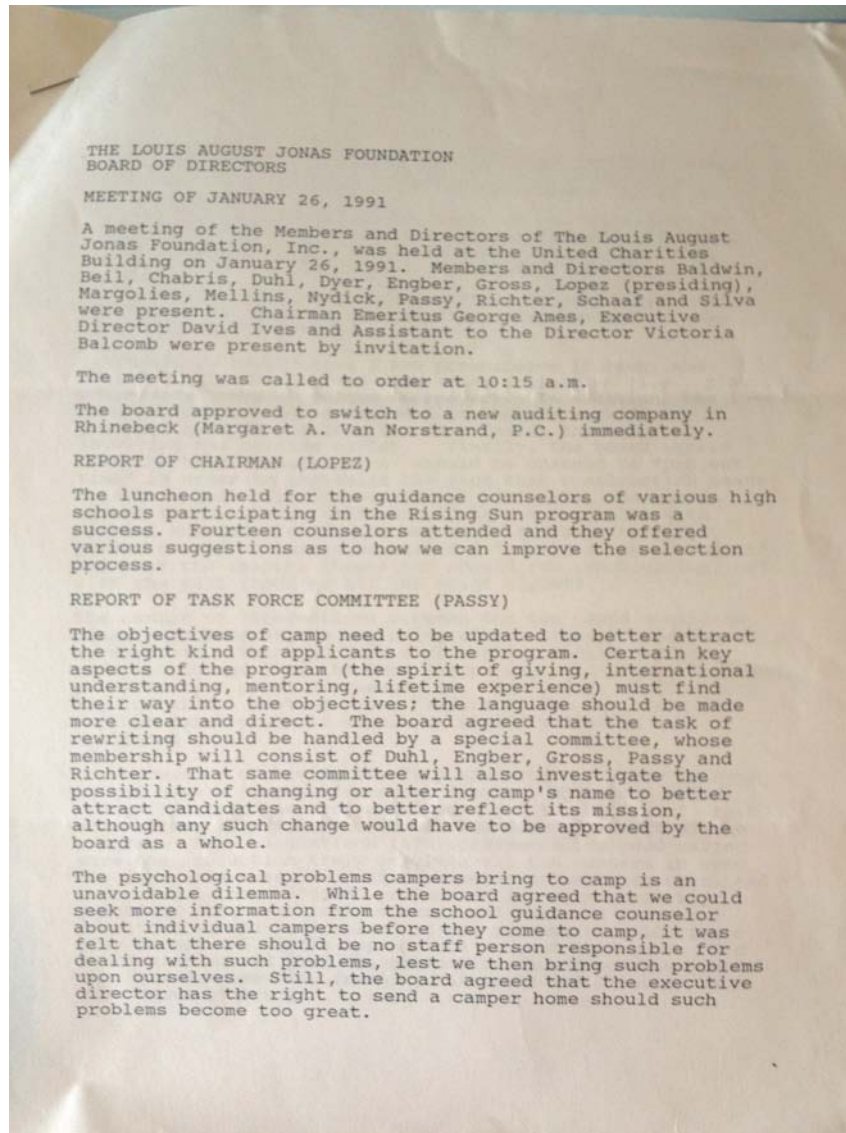
To quote one of our own board members: "I believe that we have the luxury of only one or two more seasons of failure before we will lose all chance of attracting sufficient non-naive staff and returning campers to make the program work as to the forth goal. We will then be continuing to run a feel-good self-awareness and bonding camp (done better by Outward Bound) with an international aspect (done by the Scouts) with lip service to altruism (done by religious groups). We will essentially be duplicating services provided more efficiently by other institutions, instead of promoting Freddy's unique activist philosophy -- "unique activist" because it was based not on preaching but on examples from life.

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CAMP IN CRISIS by Charles Passy 1991 (though undated)

Inexplicably, there was no mention of any purported new goals in David Ives's extensive Executive Director End of the Year Report of 1991. By January 26, 1991, the LAJF Board of Directors Meeting Minutes, written by Secretary Charles Passy, included his REPORT OF TASK FORCE COMMITTEE recommendations:

The objectives of camp need to be updated to better attract the right kind of applicants to the program. Certain key aspects of the program (the spirit of giving, international understanding, mentoring, and lifetime experience) must find their way into the objectives; the language should be made more clear and direct. The board agreed that the task of rewriting should be handled by a special committee, whose membership will consist of Duhl, Engber, Gross, Passy and Richter. That same committee will also investigate the possibility of changing or altering camp's name to better attract candidates and to better reflect its mission, although any such change would have to be approved by the board as a whole.



Task Force Report in Board Minutes on January 26, 1991

On the personal level, I was on the Program Committee and never heard anything about there being a special committee to change the original goals of Camp. The one obvious needed change to the original goals was to account for both girls and boys. But this easy modification appears to have opened Pandora's box to changing so much more. So much of this manufactured CRISIS was deemed to do with selection, but the Selection Committee remained insulated as well.

I first became alert to the fact that Camp Rising Sun was when John Reiner indicated on the Internet on the new CRS Forum that Chris Varrone, former Chairman of the LAJF Board, had worked hard on changing the goals.

As Chris Varrone will attest, it took significant groundwork in the community and a two day retreat for the Board to come together, years ago, on a wording for the Foundation's present Mission Statement and Camp Goals.

Chris Varrone, a former camper of mine, told me recently he sought to modernize the goals for the purpose of putting them on a new website on the Internet, the latest trend. Chris had been in communication with the Finnish camper of 1980, Program Committee member Jyrki Kallio, about the goal changing. Jyrki, a former camper of mine, was in disagreement with the changes, and resigned his post as a consequence.

I was exchanging letters with Chris in 1992 when the process was going on. According to a note I found, there was an ad hoc group (under the Long Term Planning Committee?) which included at least Chris, Mike Engber and Rick Richter. I also have a copy of a letter of mine to David Ives, in July 1992, where I complained about the language used in the new Camp Brochure being too far removed from the original. I also proposed (as I have since done to every Exec Director) that the alumni should be involved in major changes like that. But as to the 'why,' it seems that in 1992 there was a general desire to 'modernize' both the brochure and the objectives, and stress 'leadership, service, and world peace.' I have since objected to those, and further similar changes, in the Program Committee and elsewhere, but with no effect. That is why I left the Program Committee.

The Program Criteria Document produced by David Rochkind and Herb Klein on May 2, 2005 (Version 8.3) expected a new found emphasis for staff to interpret the new goals with extreme diligence.

This document describes the Program for Camp Rising Sun. It is designed to be applicable equally to CRS/C and CRS/R.

An important role of staff at Camp is to help campers to understand the goals of Camp, how the goals of Camp relate to them, and how the various elements of the Camp program relate to these goals.

There must be a consistent understanding among staff of all four of the goals of Camp and of the underlying elements of CRS philosophy of nurturing humane, ethical leadership and personal growth.

CHAPTER 4 – COMPARISON OF THE 2 SETS OF GOALS

To provide an appraisal of the distinctions between Freddy's original goals, and the newly instituted goals established by 1994, I did a careful analysis between each of the 4 goals in comparison. There has long been a belief among alumni that the goals of camp evolved, but this has proved incorrect upon critical analysis. Goals were replaced and exchanged, as opposed to the usual path of natural growth.

Rick Richter wrote in "The Idea of Camp Rising Sun 1929-2001" of "Shifting Emphases" concerning the change of goals:

In the early 1990s, long after Freddie's death in 1978, we developed a new Mission Statement and an associated statement of Goals for Camp:" (p. 12).

In comparing Freddie's statement of objectives with today's Mission Statement, we may note certain differences. The new Mission Statement refers to 'participants' rather than to 'boys,' a reflection of the fact that we now have two campsites, the old Red Hook campsite for boys which had been functioning since 1930, and a much newer Clinton Corners campsite for girls, which first opened in 1989. The new Mission Statement, in contrast to Freddie's earlier statement, says nothing directly about encouraging a camper to be exposed to a certain philosophy which 'need not be accepted' by him, as he will 'develop his own philosophy.' And there is another difference between Freddie's statement and the new Mission Statement that I wish to comment upon in more detail.

The new statement includes a commitment 'to encourage lasting friendships across boundaries of color, religion, gender and nationality.' Although Freddie did actually, eventually, bring together groups of campers who were racially, religiously, and ethnically diversified, and who came from different parts of the world, he did not include a commitment to this in his statement of objectives, and this statement also said nothing at all about friendships between anyone and anyone else; it referred instead to 'discussions amongst the boys' which were intended to 'stimulate intellectual interests (Richter, p. 14).

This sounds like a general agreement of a lack of vagueness. Each goal comparison, including a comparison of their preambles, has some bolded text, which I added for emphasis. The original goals by Freddy are listed first with the letter "A," and the new goals since 1992 are labeled with the letter "B."

A

Preamble

The objectives of Camp Rising Sun come under four general headings.

It is **important to keep in mind** that we are thinking of growing human beings and that methods and **goals must be modified to each individual boy**.

B

Mission Statement

The Louis August Jonas Foundation is a not-for-profit organization based in Rhinebeck, New York dedicated to **developing in promising young people from diverse backgrounds a lifelong commitment to sensitive and responsible leadership** for the betterment of their communities and the world.

Goals

Since 1930, the Foundation has pursued this mission through Camp Rising Sun and its alumni association which seeks:

Freddy established his objectives from the very beginnings of camp, divided into 4 goals and the methods suggested to achieve each of the goals, but to be modified for each individual. It is a deprivation that campers since 1992 have lost the perspective that Freddy sought to emphasize.

By 1994, 4 rewritten goals became LAJF policy. There was no knowledge of this to me until rediscovering the original pencil composed artifact of the original objectives in 2004. All future printings of the new goals included the misrepresentation of implying that they were indeed enacted "Since 1930," still included on the 2015 LAJF website, and includes Rick Richter's History of Camp Rising Sun. But repeating it, over and over again, does not make it true. Camp was lulled into believing any changes enacted in the '90s were an "evolution" rather than an actual alteration. It is the "Since 1930" inclusion that constitutes the actual preamble to the new 4 goals, and a mistruth. And the goals certainly were not changed by the Alumni Association. As mentioned, the Program Committee was uninvolved in the process, and knew nothing about the done deal.

Instead of the individualist approach, both sensitive and idiosyncratic, the original preamble instruction, the new Mission Statement is introduced demanding a political commitment to what would later be known as "servant leadership," necessarily sensitive and responsible. The new mission strikes that differentiation for each individual camper in favor of a inducing a unified commitment to future world leaders.

Goal I

A

To stimulate initiative and creative thought on practical problems similar to problems which the boys will face upon maturity.

To create situations and opportunities calling for responsibility, and to develop a boy's self reliance.

B

To foster an appreciation of both diversity and common humanity of the participants and encourage lasting friendships across boundaries of color, religion, gender and nationality.

Comparison by similarly numbered goals is merely a convenience for analysis. The need for scrutiny is born out of a paucity of genuine knowledge regarding the consequences of changes in camp goals, leading to the present. The appreciation of self-reliance was severely hindered at the girls camp in 1993 and 1994, when girls were forbidden to be physically alone anywhere in the camp.

Thankfully, as a result of speaking with the camp director Mary Jo Boone after the 1994 production, and to her credit, it became possible for campers to finally be alone in camp. It had been explained to me that this was not a trust issue, but an intruder issue. With safety issues resolved, campers were given permission to be alone in camp, as befits leaders. Thankfully, there were no intruders that summer at camp (JR: General Comments About Camp, rev. 8/26/1994).

The first goal was designed advance the ability of campers to transition to adults, to more successfully navigate the crises that life promises. This is the essence of the original first goal. The self-reliance distinction is actually quite independent of general leadership methodology.

The change in goals is really a bad trade-off in my estimation. "Fostering" and "encouraging" take one step back from a responsibility to a methodology for the development of an individual's thoughts and creative impulses to lead themselves, foremost, before fit to lead others.

As John Reiner confided on the new CRS Forum on the Internet, we learn of his personal objection to present practices:

Isn't our goal to encourage young leaders to grow away from normal adolescent self-centeredness and, focusing outward, to begin to assess the needs of others and respond to those needs in a significant way?

As far as community building is concerned, I may blaspheme, but I see formation of a community not as a goal in itself but merely a natural byproduct of our having moved a critical mass of campers a few steps along the imaginary continuum that runs from perfect selfishness to perfect altruism.

This sounds like a repeat of John Reiner's 1990 memo to Charles Passy's "Camp in Crisis" (1991), which stampeded the changing of the Freddy's goals. This was no evolution, but a salve told to ease objections. John Reiner saw the self-reliance focus as selfishness and excess. They preferred a nice palliative that would be normal for any kid in any camp. This is why Freddy argued not to declare goals of having fun and becoming physically healthy, because it was true for all camps.

This change is a clear net loss for campers. It proposes making the kids what they already are, great kids. But at this critical time in their life, when they are trying to figure out who they are, LAJF moved the goalposts.

Incidentally, I often consider the "lovefest" at camp to be a default condition of successful selection and a natural environment. Freddy believed this as well, as reported in the Summer Sun Dial:

Freddie used to say that the character of the camp season was determined by May 15th. By then, the campers and staff had been chosen. The rest was 'automatic' (Summer Sun Dial 1983, p. 5).

It certainly didn't need to be emphasized in the new goals that "friendship" was a goal at camp since that would be true for any summer camp. Also, I would quibble with the use of the word "boundaries" when they more rightly should be regarded as "artificial boundaries." There are no actual boundaries, other than prejudice. The actual wordsmith for the new goals has yet to be identified (as of this writing).

Goal II

A

To stimulate intellectual interests by discussions **with the staff** and by encouraging discussions amongst the boys.

The great diversity of types, environments and ambitions in our group should be conducive to wide interests.

B

To expand the participant's intellectual horizons through serious discussion of personal and world issues and by encouraging introspection; to heighten artistic sensibilities through guided exploration.

In some ways I commend the amplification in new goal 2 "to heighten artistic sensibilities through guided exploration," that is until I realized that no one on the LAJF Board knows how this is actually accomplished. As music counselor I did this, but LAJF rarely has anyone that can, who is wealthy enough to be on the Board. Simple.

The big take here is the removal of the requirement of staff to be involved directly. They are to take a secondary role to 2nd years, sachems, and other campers, in that order. Counselors who are demonstrably younger, and therefore less world accomplished, lacking requisite areas of specialization, and often markedly less confident as a result.

Perhaps we have here another example of a default in the Camp program; put a bunch of fascinating adolescents together in tents in the woods, and they will discuss. Well, it does work even better when staff are involved. But they are not necessary in the new estimation of the changes forced in the '90s. Campers can set artist sensibilities. Counselors are relegated to both nannies and onlookers. 1983 changed the reality on the ground, and for the future, with no returning staff, by intent.

As more an example of devolution, staff/camper difficulties would blow up repeatedly in many seasons (and staff/CD, too). Appointed by Ed Cap in 1988 to be Program Director, I wrote in my Report, regarding staff:

In fact, there is an undercurrent of disrespect for the staff among campers and encouraged to subtle ways by the CD. While counselors sneak behind campers to help them achieve (as Sachems, as respected campers, in construction projects, etc.), they disappear into the shadows so as to encourage the camper to 'take charge' of themselves and the camp itself. This cloak of invisibility lead to much criticism. I do not think it wise to repeatedly tell 2nd year campers that 'they are more important than Staff,' for they can interpret this negatively regarding the staff.

Partly for reasons of disrespect of the staff, Charles Passy determined the time had come for another major change.

The board agreed that the phrase ‘this is your camp’ should be changed to ‘this is our camp’ in order to reflect the realities of the program.

Charles Passy had explained more fully in his Task Force Report of 1991: This is Your Camp -

The time has come to abolish this phrase. Although its use was intended to promote camper initiative, it has become a battle cry for campers that is used against staff and that encourages irresponsible behavior. Campers can’t be permitted to demand that they run the camp. Guidelines of areas of control need to be established and communicated.

LAJF CEO Herb Klein reflected a further marginalization of the staff in 2005, sharpening the reversed roles:

It is the staff’s duty to see that time is well used and that campers are continuously challenged to excel. Challenging should be done unobtrusively and in a constructive, non-competitive, good humored manner – ‘with a twinkle in the eye.’ The Camp experience happens principally through interactions among campers, sometimes catalyzed by staff, usually within the secluded and secure Camp environment.

Goal III

A

To create an atmosphere in which a boy's **spiritual interests** can receive sympathetic understanding and, therefore, develop favorably.

B

To develop leadership abilities and self-reliance by encouraging each participant to take on significant projects and responsibilities for the program and to gain experience in motivating others.

This change of goals actually quashes the original, totally erasing it. The term “spiritual” is easily misunderstood as religion, and hence based on one’s particular inheritance, or its denial, or an alternative. More likely, support was given to greater alternatives. Irreligious views, for example, gradually became sympathetically received with understanding. I had introduced in the ‘90s an instruction for both camps on the proclivities of the irreligious; it was always well attended and received. Unlike standardized religion, the irreligious have no obvious shepherds. Freddy would understand this well. He spoke, perhaps in allegory, of loneliness as a common condition:

I believe that all men are inherently lonely; through experience I have noticed my own inability to communicate fully my thoughts and emotions to other individuals. Persons seem in fact to be encased in a shell of aloneness, which they are constantly trying to transcend. To communicate fully with another individual would in a sense be equivalent to breaking out of his shell of isolation. The requisite for this type of communication is a sincere and profound friendship. Hence it appears that the basis of a sincere and profound friendship. Hence it appears that the basis of a sincere and profound friendship. Hence it appears that the basis of a sincere and profound friendship. Hence it appears that the basis of communication could also be the basis of friendship.

The new goal 3 is actually a rendition of the original goal 1. The primacy of leadership, listed third in the new goals, is hereby declared, and described as entwined with a type of motivating skill. “Servant leadership” was, and remains, the preferred form of leadership, which I think likely, led to a pervasive conformity of thinking.

It is an awful loss to remove Freddy’s promise to bring a young sentient into higher realms of sensitivity to our purpose on earth, for the order to marshal our forces and achieve, like high school children are trained to do in school with ever recurring math problems.

Current camp director Franki McClure’s TED talk highlighted the CRS program for a full 16’ 49” however it is at precisely 14 minutes that she initiates a discussion of a particular concern, the only criticism she raised to her glowing report on Camp Rising

Sun. But rather than offer a suggestion to solve it, she changed the subject in order to end on something positive. This is the transcript of her concerns, recorded on YouTube before the 2015 season began:

The other thing that I think is very interesting is that perhaps as the result of the way in which these young people are selected. They're selected not only for their leadership potential, but for being receptive, perhaps, to the Rising Sun ideas. I think there is a risk that, almost the 'norming,' the 'norming' part of the community works too well.

Outside observers often say, after three or four weeks, 'They're all behaving the same. They're all doing the same things.' And that's okay, the norming part, it's a great part of community. But is there a risk perhaps that we move beyond all acting and to interacting in a seminal way to thinking all in the same way. And maybe that is a risk that... (https://www.youtube.com/watch?v=jl7ZJRJfy_w#t=970) (February 1, 2013).

Basically, there's no problem with evolving, but this new third goal was not such a case. It was at best a revised emphasis. Since spirit is not measureable, which apparently led to its demise as an objective of camp, it was an expendable focus. It was just too vague to the reformer's way of thinking. To wit, there were trips to weekend prayer services as was taken for granted in the past, but now discontinued. Responsibility was added, and there is an implication that we are to develop skills to manipulate others by pandering to their motivation catalysts.

Goal IV

A

To demonstrate by action a strong working philosophy of living.

It need not be accepted by the boy as **no one philosophy will fit all people**, but it will serve as a basis from which he can develop his own philosophy tempered by experience and his own character.

B

To offer and demonstrate by action a strong working philosophy of living characterized by the belief that personal fulfillment flows from making lifelong commitments to serving society through the pursuit of humanitarian goals.

Goal 4 insists that the camper must work. But Freddy's goals declared in the methodology that there was no single way. There are always a myriad of approaches. For example, Pete Seeger found his way independently of his famed musicologist father, Charles Seeger. Pete was a camper in 1935 when Freddy was emphasizing his aims through the 4 goals.

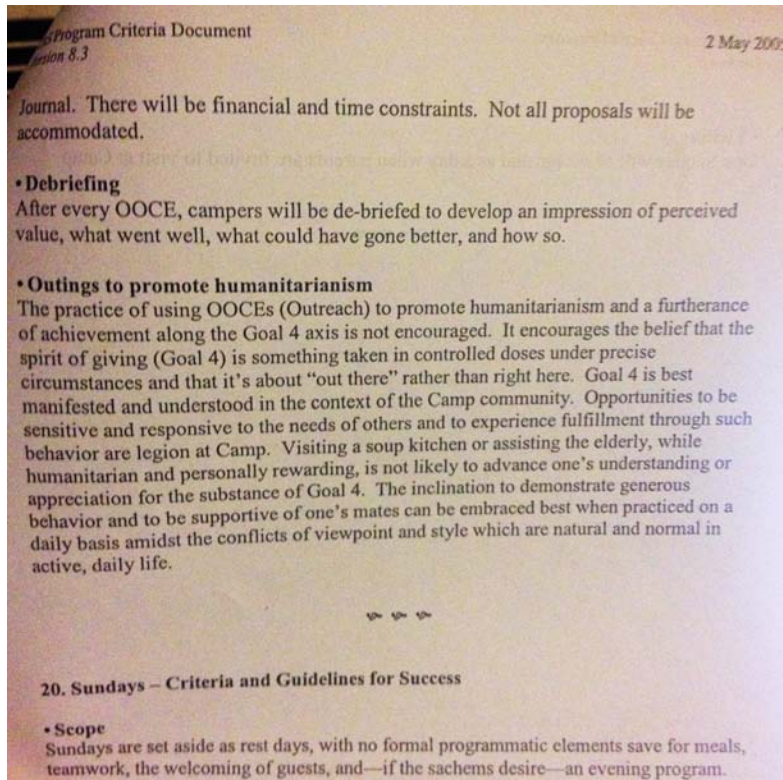
Rick Richter volunteered "a more expansive expression of Goal 4 informed by an interest in broadening its applicability":

To offer and demonstrate by action a strong working philosophy of living characterized by the belief that personal fulfillment flows from making lifelong commitments to being sensitive and responsive to the humanistic needs of others.

Regardless, the working philosophy offered since the '90s was "servant leadership," following the work of Robert K. Greenleaf in 1970, and who is credited with the introduction of the concept. Servant leadership has been championed by Mandy Mascia, David Ives, and Mary Murphy at camp. However, again, amplifying the original preamble, "no one philosophy will fit all people," therefore, **goals must be modified to each individual boy**.

In my Music Counselor Staff Report of 2005 I addressed the paucity of time remaining in the summer program of 8 weeks (later 7, then 4) to honor the goals:

I think program is getting in the way of camp aims. Conversations are hard to maintain. 'Signs Up!' happens way too often, especially during meals. I think there could be a better elision between Project Time and Ecclesiastes. No one looked out for the integrity of Ecclesiastes, which is every bit a major part of the program. As it stood, Ecclesiastes was a free time that was regularly eaten away in a punitive manner and for the betterment of other programs. (A music counselor notices these things.)



LAJF CEO Herb Klein's analysis of the new Goal 4

The net loss is the very specific request for genuineness by staff, to an inarticulate idealism that seems to include what had previously not been mentioned, really preachy and wide open to human fallibility and hypocrisy.

In this expression, we have replaced the commonly used 'serving society through the pursuit of humanitarian goals' with the more broadly applicable 'being sensitive and responsive to the humanistic needs of others.'

A useful model for understanding Goal 4 and what Camp means by achievement with respect to Goal 4, is to recognize that each of us sits somewhere on a behavioral continuum anchored on one pole by 'selfishness' and on the other pole by 'selflessness.' It is Camp's open desire that through the Camp experience each of us will move more toward the pole of 'selflessness.' Goal 4 is frequently and usefully referred to us as 'the spirit of giving.'"

This response by Len Duhl to a letter came to me through John Reiner on September 7, 2000:

The Board is not bound to the past, keeping the 'gospel of George Jonas.' Rather, it took a great idea, and has let it evolve into the 21st century. Len was on the Task Force Committee that changed the goals of Camp Rising Sun in 1991. Len's philosophy is consistent:

Rick Richter, also on the Task Force Committee to change the goals, wrote:

I should add that there is not nearly as much difference between what actually happened at Camp in Freddie's time and what actually happens at Camp today, as the different ways for describing the purpose of Camp then and now might appear to suggest. For example, a visitor to Camp in any recent summer who looked at the bulletin board where 'camper instructions' are listed would see clear evidence that campers are learning plenty from one another, about all sorts of things, even though we do not talk as much about this when we describe what we are trying to do, as Freddie used to do (p. 15).

Michael Engber, on the Task Force Committee, wrote amusingly *How Camp Has Changed*, for the 1997 *Sundial*. Michael is writing solely about the daily program, and as if he had no higher faculties available to him.

We were quieter than you and more restrained. We yelled less. We didn't hug. We almost never cried. We ran to assembly – always. We listened to classical music and folk-only. We read prodigiously...Almost nobody played chess. We almost never phoned home—it was far too expensive. We sincerely believed that when we said good-bye to campers from other countries we would never see them again.

Present Chairman of the Program Director, Gus Haracopus, a former camper of mine has surprised me by lacking the will to critically analyze the program. When I heard him speak at the July 18, 2015 Board Meeting, he was 100% positive about the 2015 4-week program season, with nothing critical to report.

In our discussions with the program committee so far, we've felt that many of these goals/lessons/values are best conveyed by a community of thoughtful, responsible, engaged leaders. Camp is built on the four goals and they are infused into the program – they're highlighted in the program curriculum document, they're discussed during interviews for staff & campers, and they're a major focus of staff training and camper orientation. Once the season starts, these goals are meant to be present every day, and part of leadership's role is to highlight them, to challenge obstacles to them, and to pull the community together to address them (of course, we want every camper & staff person – sachem or not – to feel the investment and the freedom to lead in this way, but we especially want the sachems and the staff to be alert to this responsibility) (July 2015 on Facebook, *We Gotta Talk*).

Freddy was not too positive in 1978, when Brian Toolan, a former camper of mine, and David Von Kaenel interviewed him in "Blast From the Past":

Our first question dealt with his reflection on the first fifty years of camp. Freddy replied, 'I think I've realized more than I expected. I am very pessimistic about human beings. They generally understand things too late. But I think one of the very interesting things about Camp has been that there is so much developed later on in life as you mature (*The Rising Sun*, August 8, 2004, Vol. 75 – Edition 6, p. 14).

There were at least 2 misfires, when LAFJ forced camp directors to use outside methods that were typically not age appropriate. At the boys camp, Michael Peter Borges was forced to adopt the Covey book – "Seven Habits of Highly Effective People" as a

leadership tool for the season. In his End of Season CD Report for 1997, Michael “Mikes” Peter Borges wrote that the Covey Leadership program did not work.

As far as the new leadership programs that we were asked to implement this summer... There has been some discourse about the Seven Habits of Highly Effective People. When I read the book I thought it great for adults, good words, but for 14 and 15 year olds? Should I evaluate campers on whether or not they use, and I quote “holistic, integrated, principle\centered approaches of solving personal and professional problem?”

An immediate objection to Covey on the part of my staff was that camp should not be a personal productivity seminar.”

When it was campers’ strong opinion, and quite early, that the ‘new leadership’ program at the Clinton Campus was not being well received by campers, I realized the great risk we ran at CRS/ introducing ‘7 Habits’ as itself a new leadership plan. Consequently, a few Covey aspects were offered in a low-key manner and ‘new leadership programs’ was not mentioned.

I actually think that the current frequency of the word ‘leadership’ at camp is excessive. It is a good word to place in a question, but a poor word to use as inspiration. Leadership should be earned, not bestowed. Our letterhead rightly refers to us as a scholarship program. It does not say a ‘leadership program,’ and I don’t think it should. I am well aware of how many leaders we have produced/encouraged over the decades without broadcasting the word ‘leader.’

At the girls camp in 1994, I was shocked to find myself in a Harvard-derived leadership program that was clearly age inappropriate, and had alienated the second year campers. Rather than fill me in on the particulars, I was given the responsibility of holding the camera to document a camper who had been manipulated into crying. After 4 weeks, this despised new “leadership program” was pulled.