

Emerging Horizons in Jewish and General Social Work

A NON-DEPRESSIONISTIC VIEW OF THE FUTURE OF SOCIAL WORK

Presidential Address

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First Fool: I think upon what thou sayest.

Second Fool: But I say not all I think.

First Fool: Ergo, I should think as well on what thou sayest not.

Second Fool: Aye, there's good thought in that!

I. Why "Emerging Horizons" Was Chosen.

THE honor of being President of this Conference is not without its burdens and responsibilities as some of you know and some have yet to learn to your cost and perhaps even dismay. One of these and by no means the least, is the President's part on this program. It has become traditional practice in our Conference that each President deliver a presidential address at the opening session of the Conference. As good Jews we adhere to this tradition even though there hardly seems valid justification for its continuance. For this Conference is no scientific society requiring, expecting, or even welcoming an address upon some scientific subject from its President. Nor is it an organization for molding public opinion or charged with responsibility for specific social action for which a presidential address might conceivably supply the tone, keynote, challenge, inspiration or program. Coming as this address does at the beginning of the Conference it cannot even be a summary and interpretation of the deliberations of the Conference.

Moreover, the occasion of this address is not conducive to very serious thought. This is a semi-social session attended usually by an audience of lay and professional people, a most difficult group to address at the same time. The delegates are usually in a gay and holiday-like mood. Acquaintances and friendships are renewed and people are eager to visit and chat with each other rather than listen to a presidential address with the certain expectation of being bored.

In the years I have attended these Conferences I have listened to presidential addresses that varied in tone, quality, subject matter, delivery, and in every other imaginable way. The subjects ranged from the scientific to the popular, from the humorous to the serious, from the very light to the

most ponderous; the speakers were good, bad and indifferent. But no address was universally liked and none was free from the judgment that "it was a waste of time to listen to it." You can therefore easily imagine with what apprehension I looked upon this ordeal and what difficulties I met with in the selection of a subject.

The fact that I had almost a year in which to think upon the matter did not lessen my apprehension. As good psychologists, (and what social worker is a poor psychologist?) you are familiar with the phenomena of auto-suggestion and auto-hypnosis. These processes only added to my difficulties. Being something of a student of the history of Jewish social service, I turned to the published proceedings of these conferences for suggestions, inspiration and light. But alas! None was forthcoming. In desperation I turned to the program committee at one of its meetings for assistance and guidance. But by that time the task of arranging the program for this Conference had soured the milk of human kindness in them and they refused me the help I was seeking. This was no doubt their way of avenging themselves on me for appointing them on this committee. And so I was set adrift, thrown on my own resources, a most uncomfortable position for any social worker to be in.

Conference time was drawing ever nearer and still no address. One had to be prepared for one had to be delivered. It would not do to break with tradition. Nor did I dare disappoint those who were eagerly awaiting the discomfiture of another President. I, therefore, turned to current events for a subject. Here was a rich field indeed. Here one could choose from a variety of subjects: from the gold-standard to reparations; from universal peace to the Sino-Japanese conflict; from Hitler to Soviet Russia; from the League of Nations and the World Court to farm relief and the causes of the depression. Moreover, if one wanted to come closer home one could choose subjects like unemployment, social insurance, federal aid to the unemployed, Herbert Hoover's "Rugged Individualism" and its contributions to prosperity, the tariff, prohibition, and what not. If they are somewhat hackneyed, they are fairly safe; one does not have to do much digging to pose as an

expert and speak on them authoritatively since one can deal in generalities. Besides, they give one the appearance of dealing with broad questions and large issues and not being a narrow stick-in-the-mud.

I confess I gave each of these and many other subjects some consideration, about as much I should say, as most conference papers receive. I decided against them because they seemed to me to require not more talk but action. They have been talked to death. Since no action could be taken here regardless of what were said,* merely adding to what is already a superabundance of more or less meaningless verbiage on these subjects, seemed to be something of a waste of time and I could not bring myself deliberately to waste your time. I, therefore, decided to seek a subject about which little has thus far been said and about which nothing much could be done. After some considerable study I chose as my subject, "Emerging Horizons in Jewish and General Social Work." I believe you will agree with me that this subject meets both requirements. Very little has been said about "horizons" in these or other conferences. In fact they are comparatively unknown among Jewish and non-Jewish social workers. It will be generally agreed also, I think, that whether known or unknown, not much can be done about them.

II. Some Guiding Principles for Horizon Gazing.

Having determined upon my subject, I next concerned myself with the manner of treatment. I do not know how many of you or if any of you believe in the transmigration of the soul. Sometimes I think that this belief is about as good an explanation of the vagaries of human behavior as are some of the more widely current and more respectable faiths, such as say the "newer psychology." But be that as it may, it is very probable that in a previous incarnation I had the misfortune of receiving a scientific training. As some of you know this is a great handicap. It has clung to me in my subsequent transmigrations and I have not been able to free myself from the scientific habit of thought and work even though some of my friends and others have importuned me to abandon it and I myself have realized that I would be much happier without it. And so I set about to approach my task scientifically, a very difficult approach for any task especially a conference paper. For were I philosophically minded, I should merely define "emerging" and "horizons" to suit my own convenience and proceed to a logical discussion of my subject—a fairly simple and direct procedure. Instead, I found myself impelled to do some experimental work to determine how one studies emerging horizons or any other horizons.

This, like every other type of scientific work, is more

* A notable departure from the traditional practice of the Conference was the policy adopted at the last Conference where farsighted and forward-looking action was taken. See Resolutions to President Hoover and Congress. The J. S. S. Q., Vol. VIII, Sept., 1931, pp. 1, 30.

easily talked about than done. How is one to experiment with horizons in New York City, hemmed in as one is on all sides by monstrous structures, of dizzy heights, and almost canon-like ravines? These may constitute an interesting skyline to the outsider. But a skyline to the outsider is no horizon to the insider. Hence it is not surprising that horizons are almost a forgotten phenomenon there. Few know that they are and fewer would recognize them. To make matters worse, no one seems to miss them. Indeed the very notion of horizons is foreign to the New Yorker and anyone thinking of them or seeking them is likely to be considered a day-dreamer or at best, a provincial.

These things I gradually learnt. There seemed to be no use in inquiring of New Yorkers about horizons. Even those who come from other environments soon forget the term and its meaning. I decided, therefore, to resort to experimentation. Fortunately, this was not difficult because New York offers vast resources and opportunities for experimentation even with "horizons."

My decision to base my discussion on experiment, imposed some restrictions and responsibilities on me. It is standard practice among experimenters, amounting almost to unwritten law, that in relating the results of any experiment, the experiment itself and the conditions under which it was performed must be carefully detailed. This in order that anyone interested in performing it or in checking the findings be able to do so. Although this is not yet the custom in social work, I should, nevertheless, like to tell you what I have discovered about studying horizons so that you may experiment with them yourselves and check my observations if you have a mind to. I think I can best summarize the results of my observations about studying horizons in the form of four preliminary propositions.

I observed, first of all, that except in rare instances and in the case of few persons, it is necessary for the observer to rise clear above his usual and customary situation or habitat before he can discern horizons. One of the essential characteristics of horizons is that *they are where one is not*. Accordingly, if they are to be seen at all they must be looked for beyond one's immediate environment. Hence, my first proposition: *Unless one can free his vision so that it will not be confined to the immediate, he will see no horizons.*

Of like importance is clarity of vision. Fog or smoke of any kind, within or without the observer, is certain to obscure horizons. It depends on the density of the fog whether the horizon is completely or only partially obscured. My second conclusion is therefore: *Unless one is free from fog and smoke, objective or subjective, physical or psychological, it is useless to seek horizons.*

Another essential requirement for horizon hunting is freedom from obstructions. Horizons are elusive and partake of the nature of illusions. These, as you know, are easily dispelled. They must be approached with the right attitude and in the right state of mind. Nothing must be permitted to come between the observer and his horizons. This brings me to my third conclusion: *Any object, even though it be a very small coin, especially when held close to the observer's eye, will serve to prevent him from seeing horizons.*

Proper perspective is also necessary for seeing horizons. This is especially important where we aim to see what others have seen or would make us see. It is well known among those who deal with perspective that it is necessary for the observer to place himself in a given position with respect to the object to be observed, for it to be seen in true perspective. Suitable distance, height, angle of vision, light, mood, proper atunement, are all essential if two observers are to see the same aspects and values in any pictorial representation. My fourth conclusion, therefore, is: *Flexibility and perspective must be cultivated before horizons can be seen in their real beauty and meaning.*

If, then, you should find it difficult to see what I shall try to present to you, be not quick to call me a false seer. Nor should you proceed to blame yourself. The failure may perhaps be due to the absence of one or more of the requirements I mentioned, or some that I have failed to mention because my study of them is as yet inconclusive, as for instance a normal, healthy retina and absence of astigmatism. Try to determine rather where the fault lies. You may have to change your situation, remove some object that obstructs your vision, wait until the fog lifts, assume a suitable position for proper perspective, correct for astigmatism, cultivate the needed receptivity, or develop the necessary apperceptive mass for the happiest results.

With the foregoing cautions as guides or guides as cautions, I shall proceed to describe the emerging horizons in Jewish social work as they appear to me. It will be obvious that to see Jewish social work in any sort of true perspective it is necessary to view it against the background of general social work. The latter must be viewed in turn against the background of society as a whole. It will be toward these two then, as they appear in horizon, that we shall first turn.

III. Horizon-Society.

As I scan the horizon, society appears to me as two distant ranges: one on the horizon, and one beyond, the latter can be seen, if at all, only when conditions are most favorable. This range, sometimes called Utopia, is at such great distance from us that its outlines are dim and in-

definite and it takes on various shapes and forms depending almost entirely upon what the observer wishes to see and describe. It is quite useless for me to attempt to deal with it here in any detail for it is almost always enveloped in a haze and its peaks are altogether lost in the clouds.

The range on the horizon is much clearer. As we concentrate our gaze on it, it gradually assumes form and outline and its high points emerge into view. A society appears which is much more intelligently ordered, with much greater care and attention to the lives, destinies, and happiness of its members than the society of which we ourselves are a part. The educational and the social structures conform much more nearly to the needs and changes of the time and are much less static than our own. Childhood and youth are better cared for physically, educationally, recreationally, emotionally, and vocationally. Greater attention is given to the intellectual, emotional, and vocational potentialities than is the case in our society. Young men and women are provided with opportunity for selecting careers within their capacities and resources, on the basis of accurate information as to what they are best suited for and what is best suited for them.

The needs of the adult are also much better cared for. Industrial organizations, now under state control, are less individualistic and more truly social in their aims and procedures. Industry has accepted the responsibility for its workers while at work, while ill, while unemployed. Unemployment has been reduced to a very great extent. Although still in existence, it no longer is the ogre that it is in our time. Various types of unemployment insurance, health and accident insurance, old age insurance, etc., are maintained by the state. It is universally recognized that these services are social in nature and should not be subject to the vicissitudes of individual initiative and profit.

In like manner has the state recognized its responsibility not only for the complete academic and professional education of its young and the planful distribution and direction of its working population, the creators of its wealth, but also for the care of the sick and destitute. Large schemes have been organized for the care of the physically, mentally, and nervously ill and for their complete rehabilitation wherever possible. Adequate pensions for widows and other dependents have been devised. A vast network of social and mental hygiene agencies under state supervision and control are ministering to the needs of the maladjusted and are endeavoring to prevent maladjustment. Life for the average and for the less than average citizen has greater security, greater ease, much greater happiness than we know today. Men and women are healthier, happier, safer than we dare think possible. Is there a place for social work in this well ordered society?

IV. Public and Private Social Work in Horizon-Society.

Were I speaking to others than social workers I should feel myself obliged to explain that all of the social services to be found in Horizon-Society, which I have mentioned, can be effective only in the degree that they are carried on by a professionally trained personnel. Almost everyone of the various advances enumerated requires skill and trained service for social effectiveness. It has ever been the rule that as society organized itself for the greater and more effective care of its citizens, it became not simpler but more complex. And so in this Horizon-society life is more complex though its tempo seems easier than in our society. Here is where social work, though no longer known as such, and infinitely more effective than our own kind, comes in. Its greater effectiveness is due to three factors: More accurate knowledge, greater skill, and adequate resources. Horizon-society looks upon our society where, as is not infrequently the case, unskilled, untrained, and uninformed people attempt to minister to the most complicated, the most delicate, and the most difficult human situations without the requisite knowledge, skill, and resources, even as we look upon the 17th, the 18th, and the 19th centuries, when physicians and would-be physicians dealt with the physically and mentally ill without our present knowledge, inadequate as it may be, of the nature, causes, and treatment of these maladies. And even as we today understand that so few cures and so many fatalities attended the work of the physicians of the past because of their lack of knowledge and preparation, so do those living in Horizon-society understand why our efforts today are attended by comparatively so few successes and so many failures. Hence, Horizon-society has made enormous progress in facilitating the development of knowledge, skill, and resources for its social work.

Is there a place for private social work in a society where public social work is so well organized and so largely a state function?

The public agencies whether municipal, state, or federal, whether educational, recreational, or social in purpose, are, of course, maintained by taxation. Here, too, taxation and the services based on it are the result of legislative action; and legislation, though much more intelligently carried on than in our society is a slow process even in Horizon-society. Its very nature demands almost that it be so, and it still follows rather than leads the social intelligence of the group.

With the best of intentions on the part of the legislators and with a much heightened appreciation of the need for study and experiment, the public agencies still follow rather than lead in social experimentation. They still depend in large measure, though to a lesser degree than in our society, upon the experiments carried on in educational and

social institutions maintained through private funds. These funds are still much more flexible, much more easily available for experiment than are public funds. While the state does some experimenting on its own account, it still looks to these agencies to point the way. And so there are to be found private agencies of a very high order leading the way, going from height to height and pioneering in the adventure of treating social ills.

The private agencies released from the tremendous burdens which they carry in our society see themselves in a new role, that of pioneers and advance-guards for the creation of human happiness. To this they bring a wealth of financial, organizational, and personnel resources, which they harness for the achievement of their great task. They are friendly critics and guides of the public agencies which are slower, more secure, more conservative, and less flexible than the private agencies.

The personnel in all social agencies is of the highest quality. The tremendous developments in public welfare make unprecedented demands upon the professional schools which are charged with the responsibility of training a suitable personnel. The students and graduates of these schools, men and women of the finest ideals and ability, with their professional training based on the best possible scientific education, are licensed by the state before being permitted to practice. To be a societal practitioner is to devote one's life to the welfare and happiness of mankind, the highest pursuit and the most respected profession in Horizon-society. Consequently only the most promising young people are admitted to the professional schools. The latest discoveries of the social, biological, and psychological sciences, now become truly scientific, are made available, through the teachers in the schools who are known as social technologists.* Periodic leaves for study and educational rejuvenation are provided by the public and private agencies for their practitioners, making it possible for their personnel to re-equip themselves with the latest knowledge that an infinitely more exact social science and social technology have to offer for the benefit of mankind. Books and scientific treatises on social technology and therapy abound. With the excellent preparation now the rule among social practitioners, the books are really read. To be sure they are difficult reading because of their highly technical nature, but no one seems to mind that. Books on social therapy are looked upon as are the books in other technical and professional fields, to be read for information rather than amusement. The literature, therefore, consists largely of monographic studies which the practitioners and technologists peruse at their leisure. Emphasis is laid upon accuracy and verified fact. Research is encouraged and *content rather than contact is sought and developed.* The

* For details see *The Scientific Basis of Social Work*, by M. J. Karpf, pp. 374-382.

social practitioner in Horizon-society is looked upon as one who by dint of education, professional training, acquired skill, accumulated experience and wisdom is not only entitled to a most respectful position and suitable returns from the society which he serves, but to a respectful hearing in all matters concerning human welfare.

It would appear at first that in a society where conditions of life are as described and where public and private social work are as highly developed as in Horizon-society, there would be neither need nor place for social work with special cultural groups. Such, however, strange as it may seem, is not the case. Please remember that I am not describing the range beyond the horizon, Utopia, where the brotherhood of man reigns supreme, with the complete elimination of differences between man and man, between group and group, and where a common culture, and a common background, are the rule at the same time avoiding stagnation and deterioration by providing for social and cultural differentiation. That is possible only in Utopia. My vision does not yet reach that far. The range which we are examining does not present such complete blending or anything like as complete a unity. Here there are still differences between persons and groups. But there is a greater tolerance, a deeper understanding, a finer appreciation of the importance of differences than we know today. Hence differences are permitted to exist. Nay, they are even encouraged. For it is recognized that harmony does not consist in sameness but in the blending of differences toward one end. Like a great orchestra, made up of different instruments with different tonal quality and range, which is enabled to create heavenly harmonies, rich and vibrant, because of the different instruments of which it is composed, so does Horizon-society cultivate cultural differences for the color, feeling, and depth which they lend to life. And so groups are encouraged to deal kindly and understandingly with their own and to cultivate those values which differentiate them from the other groups but do not interfere with the harmony of the whole. Group life, therefore, is richer, more meaningful, more harmonious and less confining than we know it today.

As a result of this appreciation of the existence, need, and value of cultural differences there is a keen desire for their study and examination on the part of Horizon-society. The cultural groups, freed from the necessity of constantly defending and apologizing for their existence, are enabled to live and function on what are to them their highest levels of life. Energies heretofore used in combating opposition and antagonism are now utilized for the constructive and wholesome development of the best and highest values the groups are capable of.

There is also in Horizon-society a deep appreciation of the need for dealing with human beings in terms of their

group and cultural values. Various cultural groups, encouraged by the tolerance and understanding of the major and minor groups about them, have developed the cultural aspects of their group life to a high degree. In this they aim to supplement the efforts of the public and private agencies thus making their contribution to experimentation for the enhancement of human happiness.

V. Jewish Social Work in Horizon-Society.

The Jewish group is no exception to the rule. It has benefited tremendously from the general attitudes of tolerance and sympathetic understanding which characterize Horizon-society. Its uniqueness is recognized; its history, its suffering, and its contributions of the past are respected. Its potentialities for future contributions are looked upon with hope and expectation. The Jewish group itself has not become unified. However, greater tolerance without has made for greater tolerance within. Although there are differences of approach, outlook, aim, and procedure, there is comparatively little strife and there is unity of objective toward the end that the group make its greatest contribution to the total of society's welfare.

In its internal organization, too, the Jewish group is quite different from what it is in our day. There is less competition and less antagonism among its sub-groups. There is a finer husbanding of resources than we know and a much more economical and efficient use of facilities than is now the case. Leadership falls to those who have prepared themselves for it and on the basis of their own services to human welfare. In general, the Jewish community as a whole is much better integrated than we dare think possible.

The Jewish group, like other groups, has recognized that dealing with the most complicated problems imaginable, intensely human problems, requires the highest and most accurate knowledge, training, and skill obtainable. Hence, its standards for its professional personnel, whether in social practice, or education, or religion, are of the highest. Only the best men and women that the group has to offer are considered suitable for these social, educational, and religious enterprises. In order to make these pursuits desirable and attractive to its youth the Jewish community like other groups has placed a premium upon them. It is not surprising, therefore, to find the Jewish social practitioners of an unusually high type. While no better than the educators and the Rabbis, they think in different terms and approach their tasks from a somewhat different point of view. The quest for dependable knowledge and scientific accuracy in research and practice are their ruling passions. Arm chair philosophizing is strictly prohibited and is reserved for the Presidential Address of the President of the Conference. This is the only occasion

when such writing can be indulged in without complete professional ostracism. Otherwise factual discussions are the order of the day and here, too, like in the non-Jewish group content rather than contact is the primary consideration. One is judged by the amount of substantial work he has done rather than by the number of committees he is a member of, the meetings he attends, or the fluency and vigor of an extemporaneous speech.

As a result of all this, the Jewish social workers have made and are continuing to make basic contributions to the knowledge of human nature and social organization. Their contributions on the role of culture in personality development are particularly important. It is generally recognized that their standards are the very highest and their achievements in the spheres of community organization and treatment are the goal and inspiration of the social workers in the public and private agencies. With the enlightened spirit of tolerance and good will toward cultural minorities the Jewish social workers are eager to make their contributions to human welfare by developing the best potentialities in their groups and communities. As a result they serve themselves, their people and the general community on an unprecedented level. It is considered a great privilege and honor in Horizon-society to be a Jewish social worker and the Jewish social workers are equal to their new status.

With the provisions created by the state for those needs which arise out of the functioning or mal-functioning of certain aspects of a complex society, the burdens on the Jewish community have been greatly lightened. More funds are therefore available for those social activities which the Jewish communities like other cultural groups have retained either because of interest in them or because of dissatisfaction with the standards and practices obtaining in the public agencies. There are still Jewish hospitals, sanatoria, orphans homes and community centers in which the Jewish community takes great pride and through which it feels it is contributing to the health, child welfare and recreational needs not only of its own members but the general community. Jewish schools are flourishing and are maintained on a standard unsurpassed by the best public schools. It is generally assumed that every Jewish child needs a good Jewish education based on the needs of American Jewish life, regardless whether it is to remain within the Jewish group or not. It is recognized that a Jewish education serves as a basis for an intelligent choice whether to remain a Jew or not and is in addition an essential aid to personal adjustment. Moreover, since there is little to be gained from denying one's Jewishness because of the liberal attitude of the non-Jews, and since much may be gained in the way of personal enrichment and social preferment by merging one's lot with his people, parents and

children are eager for a good Jewish education. The Jewish educators, freed from the need of propaganda and defense, are devoting their energies to the upbuilding of the content of their curricula and developing teaching methods. They seem to have accepted the view that Jewish culture includes more than a knowledge of formal history, the Hebrew language and literature, and the traditional religious beliefs, customs, and practices of the Jewish group; that it includes also the forms and types of social organization and practices among which provisions for the care of the sick, the orphan, the widow, the poor, the stranger, etc., have always been considered of prime importance. Hence they insist that the community make ample provision for these needs along with the provisions for Jewish education.

The synagogues and temples are looked upon as communal agencies. The erection of a synagogue or temple is preceded by a careful study of the needs of the community in this respect, even as such study precedes the building of a hospital, a child-care institution, a community center, or school. They are maintained from the community budget just as any other communal institution. Competition in size and magnificence of buildings does not exist. The Rabbis are looked upon as community servants even as the social workers and teachers. They and their temples are at the service of the entire community. The temples are more than houses of worship. They are community houses, open for various communal purposes such as meetings, lectures, classes, etc. They, the community centers, and the Jewish schools, serve the religious, educational, cultural, and recreational needs of the community.

A word remains to be said about the sources of income. The financial needs of the Jewish community in Horizon-society, for local, national, and international enterprises are met through a Jewish community chest in which the entire Jewish community participates. The income is derived from membership fees ranging in amount in accordance with one's ability to pay. Every member of the community receives the benefits of any and all communal agencies without further charge. All the activities are free to poor and rich alike for they are all maintained from the common chest. The almost universal participation and willing cooperation by the majority of the population make very large contributions from the very rich unnecessary. When, on occasion, additional funds are necessary they are easily obtained through a small tax, proportionate to the membership one holds in the community. This wide distribution of the financial burden is the basis of a democratic organization and control of the community organization which is almost invariably the rule. Appeals for funds when such are necessary are made in a dignified, simple, direct, and effective manner. Giving is considered an ob-

ligation and privilege and no one avoids it first, because the amounts are comparatively small and second, because the social consciousness of the people has been developed to a very high degree.

VI. *The Social Worker and His Horizons.*

Such in brief, though you may differ with me on its brevity, is how Jewish and general social work appear to me in horizon. Tonight I could only describe the high points of the emerging horizons. I wish I had the time and the descriptive powers to make you see them in the beauty and promise they have for me. I am painfully aware of the limitations of my picturization on these two counts. As I have tried to suggest in the beginning of this discussion, horizon-gazing is beset with great difficulties and requires most favorable conditions for good results whether one seeks horizons himself or is endeavoring to see what another describes. At a time like the present, when all of us are enveloped in a thick and heavy fog, when all our energies and faculties are needed for steering our course so as to avoid utter destruction, horizon-gazing is not only difficult but may seem a waste of energy that should be put to more immediate and profitable use.

Indeed it may appear that I have succeeded in my choice of a subject beyond my desires and expectations. For horizons in social work may seem not only a subject about which little can be done, but which had best be left alone at this time when the very existence of what we have built up is threatened. Of what use can horizons be when what is near at hand is so uncertain? Why look out upon the distant future when today and tomorrow cannot be clearly seen? Why waste time and energy in describing a future social order when our present order seems to be tottering and when the social and economic structure seems on the verge of collapse?

And yet it seems to me that these are precisely the reasons and this precisely the time for being horizon-conscious. As I see it, at no time have we had greater need for the encouragement and inspiration that visions and ideals can provide than now. And no one is in greater need of these supports than we social workers, who see, as do few others, the results of our inadequate and poorly organized society. The social worker, if he is to exercise the constructive leadership which should be part of his contribution to the society he serves, must ever see the present in terms of a more satisfying future, and must be able to envisage for himself and others goals and aspirations toward which it is worth striving. These are never near at hand and at times seem to be separated from us by gaping chasms which must be bridged. Before bridges can be built of more enduring substance they must first be constructed of the delicate, threadlike, and filmy stuff of which dreams are made. It was ever thus. The dreamers and seers, the poets and visionaries have been responsible in large measure for our reaching the promised lands they saw even though they had themselves never entered them. They were as truly pioneers as if they had themselves entered upon the actual voyage of discovery. Without them we should have been wandering aimlessly, not knowing what to seek nor where to go. Every element of progress, every discovery, every achievement has come about because some dared dream, because some searched for distant goals and had the courage to urge what they saw and desired to achieve.

As I view it, these are essential parts of the totality of social work. To serve in the dual role of dreamer and doer is the interesting and challenging function of the social worker. To perform this function with satisfaction to himself and society, he must have the balance and perspective which will enable him to see society as it is, as it can be, as it should be, and as it eventually must be.

GENERAL SESSIONS