SOCIAL GROUP WORK IMPACT UPON THE JEWISH IDENTIFICATION OF HIGH SCHOOL AGE YOUTH; A REPORT ON A PROGRAM DEMONSTRATION *

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Introduction

WHILE the purpose of this presentation is to report on a program demonstration conducted as part of the efforts of the National Jewish Welfare Board "Task Force on the Future Directions of the Jewish Community Center in Light of New Needs," a brief statement of position seems to be called for.

It seems to me that there are several ways of stating the rationale behind these efforts. One such way is the frame of reference recently stated by Marion Sanders in a provocative K. thoughtful piece which describes the wide variety of forces influencing the American Jew and his community. She observes that much of the "... institutional logic dovetails neatly with the persistent fear of many Jews that their children will marry Gentiles. And the classic way to prevent this is to make sure they don't meet any, particularly in their mating years." There will be little disagreement with the statement that many parents, in fact, see the Center or "Y" as a place where inter-faith

contact will be minimal or "safe." Thus, the following perception of our agencies emerges (which I believe to be a fairly accurate one regardless of the fact that some may disagree with a word here or there):

The extensive youth activities in . . . (Jewish) community centers are an attempt to create a total social life for the young and to implant in them such a solid "Jewish consciousness" that they will be impervious to interfaith dating when they go off to college.2

This is one way of saying, and rather clearly, that we are concerned about the lack of Jewishness in our teens' lives because we may lose them as active participants in the life of the Jewish group. But, we are also concerned because there is real possibility of a final cutting of ties to Jewish life altogether through intermarriage.

Another frame of reference was recently posed by that eloquent Jewish scholar, Abraham J. Heschel. I have to admit that while I am concerned about the outright loss of Jewish youth through intermarriage, I am not comfortable with the "prevention" position. To me, the way in which one most effectively prevents is through enhancement and restoration of the individual's or group's ability to function in society.

^{*}Presented at the Annual Meeting of the National Conference of Jewish Communal Service, Washington, D.C., May 15, 1966.

¹ Marion K. Sanders, "The Several Worlds of American Jews," Harper's (April, 1966), p. 61.

² Ibid., p. 61.

I opt the approach of A. J. Heschel because I feel he cogently states both what we are concerned about as well as the problems centers or Y's and workers face in dealing with these concerns.

Our young people are bewildered, perplexed about the meaning of being human, about the meaning of being a Jew. There is a waiting for meaning, but meaning is kept a well-guarded secret. We have a wonderful generation of young people. They are alert, sensitive, eager for understanding, capable of appreciation. It is we who fail them. Instead of conveying the intellectual splendor and the deep humanity of our heritage, we offer them infantile conceptions, stereotypes, cliches.³

It was out of this kind of concern for the current situation, and out of a desire to be part of the search for ways of effectively coping with it, that the East Flatbush-Rugby YM-YWHA consented to serve as one of the demonstration centers.

The Demonstration Design

The demonstration design, as initially developed by the Center, stated:

The agency is planning to sponsor one agency-wide Chanukkah program which will cut across the entire gamut of membership. This program will be planned and executed through a central committee consisting of representatives from the various age divisions.

The Senior High Council, the teenage group involved in this program demonstration, has decided to send two representatives to the committee. These representatives do not have the authority to commit the Council and must report back to it for approval of plans.

The worker informed the Council that the staff had decided that there was going to be an agency-wide Chanukkah program. He asked if they would like to send two representatives to a central committee to explore the possibilities of the program. Council agreed.

The Focus

The focus of the demonstration is to look at the impact of a trained social group worker on the Senior High Council as he tries to consciously involve them in a Jewish program of agency-wide scope related to Chanukkah.

Methodology & Approach

The Director of Youth Services, who works directly with the Senior High Council on a once-a-week basis (and in addition, with its sub-committees throughout the week), will attempt to involve the teens in the program. He will, however, leave open every opportunity for the teens to reject the idea and in such an event, explore with them their reasons for doing so. An attempt will be made to explore with the teens why they will be involved if this is the case, and what meaning their involvement has for them.

This will be done through the weekly Council meeting as well as with smaller groups of Council members, and with any sub-committees that might develop as a result of a decision to be involved in the program.

Attempts will be made, in addition to process recording by the worker, to gather all available materials on the program as it develops, be these publicity, minutes of committee or staff meetings, etc. Additionally, the staff member assigned to the central committee will be asked for his observations on the participation of the teenage representatives (similarly with any other staff members who have any contact with the teens around this program). A final report on the program will also be written and will include an attempt to evaluate the impact, if any, of the worker and the program on the teenagers.

Background Material on the Senior High Council

The Senior High Council consists of 25 teenagers (12 boys and 13 girls). This group has within it a core of about ten or twelve teens who have served on the Council for two years. Some of the members of this core group also have had experience as members of a Junior

³ Abraham J. Heschel, Existence and Celebration (The Herbert R. Abeles Memorial Address), delivered at the 34th General Assembly, Council of Jewish Federations and Welfare Funds, Montreal, Canada, November 13, 1965, p. 15. Printed and bound.

High Council to which they belonged three years before.

The Council meets weekly with the director of Youth Services in the conference room of the "Y." This particular room is reserved for use only by the "status" planning and policy-making groups such as the Board of Trustees, the Senior Citizens, Men's Club, and Women's Club Executive Committees. This is also the room, for example, where the local Community Planning Board meets.

Attendance at meetings averages between 15 and 20. The Council meets on Sunday afternoons between 5:00 and 6:00 P.M. This time was selected by the Council several years ago, but is renegotiated each year. Sunday is the most convenient time for the teens, and makes it possible for various committees to meet earlier in the day.

The Council elects officers once each year (President, Vice-President, Recording and Corresponding Secretaries) shortly after the beginning of the season. Membership on the Council is voluntary except for those teens who are officially elected representatives of social clubs. Teens may join the Council, insofar as space permits, after an interview with the Director of Youth Services. At the interview such things as reasons for wishing to join, the possible contribution the teen can make, preparedness to make a commitment regarding time required for Council participation, and other related factors are discussed. Recently, the Council set a limit of 25 to 30 as the maximum number of Council members.

They did agree, however, that additional teens could participate in the work of the Council through membership on the variety of standing committees. This, incidentally, is not a particularly "new" approach as this has been the case traditionally. The difference is that throughout the eight years of the existence of a Council the number of

members was not limited (this was never a pressing problem before). Involving non-Council members in the work of committees has always been seen as a way of broadening the base of teen participation as well as a training ground for future Council leadership. This perception has often been expressed by Council members.

The committees which exist, and through which the work of the Council is carried out, are:

- 1. Social Committee
- 2. Trip Committee
- 3. Steel Drum Band Committee
- 4. Lounge Committee
- 5. Newspaper Committee 4
- 6. Social Action Committee 4
- 7. Youth Employment Service
- 8. Federation Campaign Committee
- 9. Coffee House Program Committee
- 10. College Catalogues & Guidance Committee
- 11. Publicity Committee
- 12. Various temporary committees such as a committee to plan a week-end program or a special event not covered by the other committees.

From time to time additional temporary committees are established to deal with particular problems or issues not necessarily related to program per se. Council committee chairmen are appointed by the president or, in some instances, serve as a result of official election or their having volunteered to serve. The pattern is a flexible one designed to make it possible to deal with all kinds of situations. Chairmen may remain in

⁴These two committees function through "purpose oriented groups" which meet weekly and have either part-time paid staff members assigned to work with them or graduate social work students who are placed at the agency for field instruction. This decision was made in relation to the continuous nature of their assignments and the quality required of their "program,"

office for two years or more, but no one has ever served more than two terms to date.

Committee chairmen are elected or appointed only after elections have been held for the Council's officers. The teens do this purposefully recognizing that some candidates who are defeated may still wish to "serve" in some way and/or they may have good leadership qualities the group does not want to lose.

The Council's agenda is drawn up by the president in consultation with other committee chairmen and teens as well as with the director of Youth Services. This is generally mimeographed and distributed at each meeting as are the minutes of the meeting held the week before. These items are then posted on the lounge bulletin board for all teens to read.

Agenda items range from committee reports to discussions of program plans, to actual planning, to decisions about issues such as the behavior of teens in the building, attendance, or recruitment problems. The group deals with just about every conceivable type of problem within the limits of their ability as a group (including how to liquidate deficits incurred at teen programs sponsored by the Council). By and large they are a very sophisticated planning body although there are a few individual exceptions. A good part of this sophistication has grown out of the record of a fine tradition established by themselves and previous Council groups. New Council members are quickly oriented by the others and within a relatively short period of time most become solid members of this "in-group."

Some of the non-Council member teens view this group as a select, status, and sometimes self-serving or "snobbish" group. From time to time, as a result, the Council has had to deal with the gap in communication that has sometimes existed between the membership at large and themselves. The Council teens are pretty sharply attuned to this problem at this point, and are making a real attempt to program and make decisions which reflect the needs and desires of the larger teen membership.

Another aspect of their activity as a group is related to an annual Council Leadership Breakfast held during the Spring. Topics have included: "Leadership and Work With Committees," "The Relationship of the Council to the Membership At Large," "New Directions for the Teen Program," (which included a survey of some dozen agencies and their services to teens. This was conducted by teens shortly after we moved into our new building) and last year one was held on the theme of "Planning for the 1965-1966 Season." Proceedings of these meetings have been published for three out of the four years.

In recognition of the contribution the Council makes to the teenage program at the "Y", the Board of Trustees has annually provided \$150.00 for a special dinner in honor of the Council which is held at the Federation of Jewish Philanthropies building. The Board President, the Executive Director, and the Teen Activities Committee Chairman are always in attendance to do honor to the Council and to present them with a token of the esteem felt for them by the Board. In the past this has been either a certificate or a specially designed key ring or paper weight. This year the Men's Club, which gives an annual Community Service and Leadership Award to two teens in honor of a past departed president, has decided to give these awards to the Council. The form of the award, usually cash, will be the presentation of a very expensive and versatile slide projector sorely needed by the "Y".

What follows is a description of the

processes which developed as a result of the intervention of the worker, and an evaluation of the outcome.⁵

When I use the word intervention it should be understood that I am referring to it in the sense that William E. Gordon described it in a recent article:

Professional intervention . . . becomes the more specific act of practice, guided on the one hand by generalized knowledge about the systems or processes intervened in, and on the other by the intended end (proximal goal) or change sought in the system or process.

In a subsequent document he makes the comment that "Much of the negative connotation of intervention, it seems to me, is removed if we are thinking of intervention in a social process and not in the more concrete sense of intervening in a 'person'."⁷

The Demonstration

As we reflect upon what happened during the course of the demonstration, and what continues to come to the fore even now in our work with teens around Jewish concerns, we take comfort from a knowledge that we seem to be headed in the right direction.

It was interesting to us to compare the attitudes and feelings expressed by teens who attended the National Institute of Jewish Community Center

⁵ For additional information on the development and history of the Council at the "Y" see: Joel M. Carp, "An Experience in Program Building With Teenagers: A Case History of a Teen Council," Jewish Community Center Program Aids, Vol. XXIV, No. 3 (Summer, 1963), pp. 8-11, 13.

⁶ William E. Gordon, "A Critique of the Working Definition," Social Work, Vol. 7, No. 4 (October, 1962), p. 11.

Youth,8 and those articulated by the teens at our own agency. Not surprisingly, the comparison confirmed the belief that our general knowledge about teens' lack of relatedness to Jewish life, their feelings of ambivalence about being Jewish, and the myriad of other problems associated with teens' perceptions of Jewish life, would seem to be valid for work with most center or "Y" members. What appeared to be played down in the Institute proceedings were the strengths, and the positive feelings expressed about and toward Jewish life. Interestingly, our work at the East Flatbush-Rugby YM-YWHA tended to emphasize and uncover the positives. We found teens wanting to learn more about Jewish life, and that they were very desirous of exploring the nature of their own Jewishness.

Something else that we discovered recently at a meeting of our Counselor-In-Training applicants was that their perception of the "Y" as a legitimate place for Jewish programming was quite strong and quite clear. As I think about the discussion which took place (wherein the focus was on the Jewish purposes of the agency) they were very comfortable in using the word "religion" to describe agency purposes. They stated clearly that they felt it was important, that the agency was just about the best place for it because we made being Jewish and learning about it enjoyable for children, and they offered examples from the experiences of their younger brothers and sisters which took place as part of their participation in our day camp programs.

Perhaps what has happened as a result of our involvement in the demon-

⁷ William E. Gordon, *The Intervention Notion*, submitted to the Commission on Social Work Practice of the National Association of Social Workers, December 4-5, 1964. Mimeographed document number 7238/1-s.

⁸ Ephraim F. Goldstein, ed., Proceedings of the National Institute of Jewish Community Center Youth (New York: National Jewish Welfare Board, 1966). Mimeographed and bound.

stration is that we have become even more attuned to looking at this entire area as well as the fact that we have become more adept at "tuning in" with our teens. The discussion held with the 50 CIT applicants required little motivation, little probing on our part, and was extremely fruitful. Essentially (and this is why we begin with this experience), we opened the door and we then found that the teens eagerly walked in. This illustration tends to characterize what happened during the course of our demonstration.

The purpose of our demonstration, which began in December of 1965 and which has not actually concluded, was clearly stated by Harry Kosansky when he said that we were seeking to demonstrate that we could

... help ... Jewish teenagers strengthen their Jewish identification by enabling them to express and explore the questions they have about their Jewishness and Jewish life, by encouraging their involvement with issues and experiences appropriate to the Jewish teenage community as well as with the problems facing the wider Jewish community.9

The jumping-off point of the demonstration was the worker's attempt to involve the Senior High Council in an agency-wide Chanukkah program which ultimately took place on a Sunday afternoon during the holiday period.

The staff decided that the best way to involve a maximum number of "Y" members was to begin by creating an agency-wide planning committee to which each division would send representatives. The worker asked the Y's Senior High Council if they were interested in the program and if so, would they be willing to send two representa-

tives to the committee. They agreed with the clear understanding that the representatives were responsible to the Council and were not empowered to make commitments. This last item in and of itself provoked some interesting process when the teen who was able to attend the first meeting reported back to the Council, but this was a by-product.

At the meeting where the teens decided to send representatives to the central committee there was little discussion of the program itself because the worker informed the group, when some teens did ask about the content and structure of the program, that the job of the committee was to make the decisions about the program.

When the representatives came back and proposed certain specific areas of program to the Council these were accepted without any disagreement. problem arose when someone said that other teens would not attend the program. At that point the worker intervened and asked why not? What ensued was several weeks of discussion with the Council, its sub-groups, and individual members. The discussion centered around the teenagers' rejection of Jewishness and/or things Jewish without even partial knowledge of what was involved, or what was being thrown away. We became involved in a whole series of truly exciting sessions on what being Jewish meant or did not mean to them. what they perceived as 'phony' about Jewish life, and for some teens, what they were personally prepared to do about all these things.

The significance of the demonstration was not that the teens were involved in a program. For these kids the program per se was "old hat." The crucial and most meaningful part of the experience was their involvement in discussion of their feelings about being Jewish, their beginning recognition that their lack of knowledge and lack of commitment was

⁹ Harry Kosansky, Jewish Identification of High School Age Youth—A Guide for Jewish Community Centers for Social Group Work Intervention (New York: National Jewish Welfare Board, 1965), p. 3. Mimeographed and bound.

indeed a serious problem for them, and the fact that out of all of this the "Jewish Discussion Group" was formed. In the process of the discussion the staff discovered that teens had many conflicting feelings about being involved with adults in joint programs because, for example, they felt that they could not be "top dog." Thus, work on some of the teens' more general life tasks was stimulated as a direct result of involvement in Jewish concerns.

After several meetings of the Council had taken place the worker asked if there were some teens who would be interested in meeting with him to discuss the possibilities of setting up a "Jewish Discussion Group." Eight teens volunteered. We met and after some discussion developed a statement of purpose and outlined a program:

Summary of Decisions Made at the Exploratory Meeting of the Jewish Discussion Group, December 22, 1965

Present: 8 teens (7 girls, 1 boy) and the worker.

1. Purpose of the Group

- A. To discuss how teenagers feel about being Jewish (what it means to them, what kinds of difficulties does being Jewish present, what teens do about being Jewish).
- B. To learn about Jewish holidays, beliefs, practices, and history.
- C. To discuss other issues which affect Jews and the Jewish community.
- D. To provide a place for teens at the "Y" to experience Jewish activities (this refers to suggestions to the effect that this group might plan Jewish activities for other interested teens).

2. Suggested Topics

- A. What's a Jew?
- B. Why people hide the fact that they are Jewish?
- C. What's in it for me (being Jewish)?
- D. Why are there two different Bibles (Old and New Testaments)?
- E. Synagogue practices: Why do people have to pay for the High Holidays?

- F. The Jews and Christmas.
- G. Prejudice against the Jews.

3. Other Decisions

- A. Group will meet every other week on Sundays at 2:00 P.M.
- B. If people feel they want to meet more often this may be changed.

The group meets twice a month with the teen worker. The focus is on their feelings. As a means of getting at their feelings and in order to help them look at what it is they may have turned aside, teens are given or volunteer for assignments. They read some books, they read newspaper and magazine articles, and they prepare their own statements about what it is they are concerned about and/or feel. Several examples follow:

Statements Prepared for the January 16, 1966 Meeting of the Jewish Discussion Group

Topic: "What Being Jewish Means to Me."

Statement #1-Girl, age 15

Being a Jew means being a member of a minority group. It means living up to standards higher than most other groups because we still have to prove that the Jews have a right to their place in society. Being Jewish means having a culture set apart from others.

Statement #2-Boy, age 17

Being Jewish is being part of a religion which is only one among many others in a world consisting of many groups. It is a minority group which is related to other minorities throughout the world. Being Jewish is living in a community with others, and taking part in the interests of others for the good of the community as well as for yourself.

Statement #3-Boy, age 18

Being a Jew is more than being a member of a special ethnic group. It is a feeling, a state of mind, and a way of life. Allow me to explain this in this way. You're a stranger in a strange town. You've lived in a Jewish community all your life, and instinctively you seek out the Jewish community in this town. You don't do this out of a religious feeling entirely. You do this because you want to be with people whom, although they don't know you and you don't

know them, you can associate as a fellow Jew. And, as will all our people, there is an invisible bond that makes you feel good just to be with them. This feeling of association with people you may not even know is a good feeling, and it is that feeling that makes you a Jew. So, what is a Jew? A Jew is a state of mind that lends security to your life in religious and non-religious ways.

The group has dealt with such topics as "What's A Jew !," and Purim, and is now involved in looking at the differences between Orthodox, Conservatives, and Reform Judaism. They recently made a decision to meet, in the future, with Rabbis, and other "experts" who have a point of view about Jewish life and to whom they can pose their questions and doubts. In the next program year this group will assume a major piece of responsibility for the administration of the Y's new Judaica Library. In addition, as a result of a discussion which initially took place at a Council meeting and then was continued later at several meetings of the Jewish Discussion Group, the teens are working on a Proceedings of the Jewish Discussion Group 1965-1966. The booklet will include the Minutes of their meetings which were kept for just such a purpose, an introduction written by a teen and dealing with how the group began, its purposes, trends in discussions which took place, background materials used by the group, and statements by seven group members dealing with the conclusions they have come to and what the experience has meant to them. The group itself made the determination as to the contents, and has also decided that this publication is to be distributed to the group, their parents, brothers and sisters, other interested relatives and neighbors, the Y's Board of Trustees, and selected teen members who they feel will be interested in reading the ma-To our delight, we discovered that not only the teens looked forward to receiving the minutes of the meetings,

but as one girl said: "When the mail comes from the Jewish Discussion Group I don't even get a chance to read it. My mother grabs it, and after she's through she gives it to my brother or to our neighbor."

We found that the teens were proud of the fact that they had "their Jews," as it were, who met in a Jewish Discussion Group. Some used this as a device or an escape to avoid looking at themselves. They have learned how to play the game by saying "Look at this program. See, it's Jewish! Here's how we achieve our Jewish purposes. What more do you want?" 10

However, the same youngster who expressed this sentiment suddenly turned to the worker at one of the discussion group meetings and said: "I never thought my being Jewish was a problem before. I was happy, now I'm confused." About a week later, having been stimulated to think, he came into my office with a newspaper clipping which discussed a study of a national sample of Jews, Catholics, and Protestants and their views on birth control. He wanted to know how come Jews were so liberal about birth control, and what was it about their way of life that made them so different. He was also puzzled as he understood that Judaism also placed great value on human life. is obvious that a whole new world has been opened up for this teenager.

Some very interesting things were uncovered and stimulated as a result of the entire process (and these are only a few examples):

A. Two girls asked the worker for his opinion on a problem they had which had to do with recognition given the

¹⁰ Note the similarity between this statement, and our own rationalizations which we quickly dig up when we are confronted by someone who asks: "So, tell me what you are doing about it?" Our members learn well. Obviously, we are good teachers!

Christmas holiday to the exclusion They were encourof Chanukkah. aged to act in person rather than through a letter, and also brought the problem to the Council for their advice. They met with the principal of the High School whom they pegged as a phony because of the nature of his response to their request. As one of the girls put it, "Just think, a Jewish principal talked to us about a 'top'. We weren't talking about any old top. We were talking about a very special one—a 'dreidel'. He probably didn't even know the word." He had tried to tell them that the words "seasons greetings" were intended to cover their holiday as well, but they knew better. While he did not act to correct what had been done one of the two girls did feel that at least they had made their position clear, and that he might think twice before doing it again.

- B. In evaluating a weekend program, involving a visit by a group of teens from the Boston area, which included a Friday evening program within the framework of the Sabbath, one teen commented that: "Only six kids found it necessary to smoke, and they left the building!" The agency had become a place for him where Judaism was lived and not just talked about.
- C. At the same Council meeting several teens requested that the building be opened for more Friday night programs for teens—programs that would be planned within the framework of Jewish law. This request was a reflection of the fact that the teens had learned that programming within the spirit of the Sabbath can be fun not in spite of it, but because of it. The form had created an opportunity for a truly different, Jewish experience.
- D. At the Friday evening program a

boy complained to the worker about the fact that a microphone was being utilized on the Sabbath. Even though the worker explained that it had been turned on prior to the Sabbath, and that it would be left on until afterwards he was not satisfied. "You just don't use these things on the Sabbath," was his answer. Knowing the youngster we feel certain that the atmosphere had been set by the discussions that had taken place earlier, and to which he had been party.

E. A girl confronted the worker with the fact that the sugar-paks used at the same program had to be torn open, and that this was not appropriate. While there is some question as to whether Jewish law was violated or not, she was correct insofar as it may not have been too helpful in a Shabbat atmosphere.

Now that the teenagers are emotionally set for experiences that are Jewish it is a relatively simple matter for the worker to go to the Council with a proposal for a Jewish experience. When we introduced the matter of a Passover Jewish Youth Protest March for Soviet Jewry, we had to slow them down so that we could spend a little time discussing some of the facts involved in the situation. They grabbed at the opportunity! When it was clear that they knew what was involved we approached them simply on the basis that these were other Jews in trouble, and that if you believed in the value of Jewish communal life (e.g.-that Jews should be permitted to provide Jewish education, that Jews should be allowed to bake Matzah, to have their synagogues open, to train rabbis, etc.) then your presence-was body-your physical We also talked about the called for. fact that the concept of giving witness was not something Martin Luther King

created, but that it was a Jewish value having to do with social justice for all as conceived by the Jewish people centuries ago. We purposely played down the glamour of the march and even called these things "frills" to emphasize the Jewish values involved.

Twenty teenagers from our Senior High Council, the Jewish Discussion Group, and our Teen Leadership Group participated in the march which involved about 6,000 Jewish youth. experience was a valuable one because our teens had an opportunity to be part of klal yisroael, for represented in this march were practically all Jewish youth organizations. We marched next to teens wearing yarmulkas who were Orthodox, Zionist groups, Reform Jewish youth, etc. The fact that most of our teens did not know the Hebrew songs that were being sung as we marched was disturbing to them, but I believe that it pointed up for them the fact to be Jewish one must know-one must be prepared to learn in the traditional. Jewish sense of the word.

I will never forget the remarks of one of our 16-year-old girls who, as we marched together, and saw in front of us thousands of other teens, said, "My There are God, just think about it. only a few thousand Jews here today and look how many we are. To think that Hitler killed 6 million of uswomen, children, and men. It's unbelievable!'' All the discussion in the world could not have given that youngster this feeling. She had made a connection with her Jewish people because she had experienced it. Another youngster, a 17-year-old boy, said to me that he really felt good about being part of this, and he felt that we ought to be more involved in these kinds of things in the future.

Conclusions

We have tried, briefly, to convey some of the highlights that resulted from the demonstration program conducted by the East Flatbush-Rugby YM-YWHA.

I would like to turn now to some of the things we learned about the use of the social group work method and process.

- 1. The worker has to be clear about how he plans to intervene. At points where such clarity is lacking the worker's effectiveness is compromised.
- 2. Perhaps the single most important thing that we learned was that the question of manipulation is a difficult one. We found that there are many normal, natural traps along the way, but that the worker can always step back for a moment with the group to take a fresh and more honest look at what happened.
- 3. We found that at times the teens seemed to reach a saturation point. After several weeks of discussion of Jewish concerns they indicated that they were tired of it. And tired they were, for they had really worked hard. The worker needs to assess the group at various points in time to determine just how much the group can tolerate in this respect.
- 4. Our involvement in the demonstration reaffirmed for us the fact that social group work is an appropriate method and process in relation to the goal of enhancement of Jewish identification of high school age youth.
- 5. When groups such as the "Jewish Discussion Group" develop we need to be clear about the fact that these are social work groups, and not Jewish education classes. Yes, teens learn in the process, but

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the focus in such groups is on feelings, behavior, and attitudes. It would appear that teenagers, in particular, are not prepared to acquire Jewish knowledge until their feelings have been thoroughly explored. I refer to the acquisition of knowledge not in the mechanical sense of memorization of facts, but in terms of a person's internaliza-

- tion and integration of knowledge into his self.
- 6. The requirements of the demonstration design were helpful to the worker in terms of his own growth as a professional social group worker. Regular recording made it possible for the worker to look at his practice in a much more helpful manner.