CONFERENCE PAPERS

Annual Conference of the National Association of Jewish Center Workers

June 8-12, 1968

Detroit, Michigan

NATIONAL ASSOCIATION OF JEWISH CENTER WORKERS
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PRESIDENT'S MESSAGE

All of us who had the privilege of taking part in the 1968 NAJCW Conference in Detroit are exceedingly grateful to William Kahn and Rose Movitch, Chairman and Co-Chairman respectively of the Conference Program Committee. They and their co-workers developed a program which was most relevant to the times and, therefore, to the theme of the Conference, "Society in Crisis: The Response of the Jewish Community."

The papers contained in this volume were presented at the plenary meetings and at the institute and workshop sessions. We express our deep appreciation to the writers of the papers, as well as to Herman L. Sainer for guiding the preparation of this volume. A particular word of appreciation is due to Mrs. Ethel Greenwald for her skillful and dedicated service as office secretary for NAJCW. The cooperation of Mrs. Pearl Goldstein, and of the production staff of JWB is also noted with deep appreciation.

The publication of this edition of the Conference Papers perpetuates the idea conceived by Louis Kraft, Honorary President of NAJCW, that it is of great value to the Jewish Community Center field to preserve the product of NAJCW's Annual Conferences through such an annual volume.

HERBERT MILLMAN
President

INTRODUCTION

It was a good feeling once again seeing old and new colleagues and having the opportunity to share experiences of the past year. So much had happened since our 1967 Atlantic City Conference - - the heroic struggle of our Israeli brothers during the six day war and the problem of achieving a genuine peace with the Arab nations. During the year we saw the conditions of the inner city further erupt; we were witness to the Negro people's struggle to be and live as men. During the past year we've seen wanton violence and the murder of two Americans who had vision, leadership and beautiful hopes for the future - the Rev. Dr. Martin Luther King and Sen. Robert F. Kennedy. Our Conference theme, "Society in Crisis - the Response of the Jewish Community," was indeed appropriate as was the setting for our Conference - Detroit - a city which, during the past year, still carried the scars of urban upheaval.

In our Conference planning, we wanted to take a hard look at our Jewish community and its response to the crises in Israel and in the American inner city within the context of Jewish living in the Diaspora. When our Program Committee met in late October, tasks were given out with the hope that our Conference theme would be related as closely as possible to practice. With few exceptions, our speakers, chairmen, subcommittees and all those responsible for the shaping of this year's program, carried out the charge admirably. Eph Goldstein and his hard working committee organized excellent concurrent sessions oriented to practice. Harry Rosen's subcommittee on institutes planned well and innovated advance registration for the Wednesday morning institutes which concluded the conference on a high note. The approach with open NAJCW Committee meetings resulted in seven NAJCW committees enjoying the participation of the majority of Jewish Center workers attending the Conference. It was exciting and thrilling to see rank and file NAJCW members participating in the inner workings of their professional body.

Exciting general NAJCW sessions on such topics as "New Responsibilities and Opportunities for Jewish Community Centers in Light of the Israel Crisis" and "The Jewish Community Center for the Jewish Family in Today's Times and for Tomorrow" were well received. Joint sessions with Community Relations colleagues on riots, with colleagues from the Aging field, and with colleagues from the Family Agencies on early childhood education, further rounded out a varied and professionally stimulating Conference.

The Gridiron, revived and given a fresh injection through the fine efforts of Mark Feder and Bernie Rosen, was enjoyed by all Conference participants. Sessions on research were well planned and executed by those perennials, Joel Carp and Bill Weinstein.

As to next year, there is a file full of recommendations, the result of an almost all-night evaluation session by the Program Committee. Next year's committee will be charged with offering fewer sessions and emphasizing greater depth in discussion.

One final word in summary -- this Conference so clearly illustrated that our Jewish concerns and our deep commitment for a healthy Jewish community are completely in consonance with the challenge facing all of us in better understanding the Negro, helping him to help himself and the struggle and the stake we Jews have in the inner city.

Last words of appreciation to Irwin Shaw, our Detroit colleague, whose many-faceted hospitality created a warm feeling towards Detroit; to Herb Millman, our President, who was always supportive and available for guidance, and to our wonderful NAJCW secretary, Mrs. Ethel Greenwald, who is not only a fine secretary but is also dedicated to the NAJCW. We do appreciate Hy Sainer's work in compiling these Conference papers.

WILLIAM KAHN
Chairman
Program Committee

ROSE MOVITCH
Co-Chairman
Program Committee

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The Center of the Center:
The Participatory Community

Howard W. Polsky
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Social System Analysis and Social Service

The classic story of the Synagogue-Community Center hybrid is about the two little girls sitting on its front steps and the veteran asking the newcomer, "Do you pray, or swim?" That's the end of the story, but I have an updated version. The newcomer responds instead: "Neither, I demonstrate."

Events are moving so fast within and outside of the Jewish Community that professionals are finding it difficult to accurately describe what is happening. I'm reminded of the story about the plane in a terrible storm and the passengers becoming very uneasy. The captain suddenly appears to allay their anxiety. He tells them that he has bad and good news and will tell them the bad news first. Very gravely, he announces that the plane is lost. The passengers hush and become even more uneasy. Then brightening, the captain says, "now for the good news. We are proceeding full speed ahead."

I feel a little like that captain, or perhaps better, like an out-of-town agitator. Fortunately, my task is not to offer solutions to the dilemmas that American Jews and our major institutions like the Center are in, nor define precisely what that dilemma is. You have among your ranks many more knowledgeable experts in theory and practice, who can perform this exceedingly complex operation, if they put their minds to it on a sustained basis. I may be able to suggest a framework to think more fruitfully about our current organizational situation. Now, if an idea, as

Kurt Lewin was fond of saying, is the most practical thing in the world, a network of connected ideas can be an even more potent tool for understanding and influencing our human lot.

I think it takes considerable chutzpah to place in a social system theoretical framework the tremendous diversity and complexity of Jewish life in American society. A saving grace is that we will be taking a modest slice of the total scene in an attempt to conceptualize several subsystems in one of its central institutions, the Jewish Community Center.

Here lies both the enchantment and disenchantment of the social system model. One obvious basis for truth and objectivity about any social phenomenon is to be able to see it whole, to tell the "whole story." Throughout all the literature that I have been reading about the Jewish Center Movement, I find this persistent need to put the fragments together and to construct a cogent picture that transcends the multiplicity of shifting needs, problems and conflicts. This attempt to see it whole does not allay, but indeed may even increase the anxiety of those who would be quick to react: "Seeing it whole from whose point of view?" I think you will have to answer for yourselves whether the social system orientation leads to a vision of a larger "public" whose interests and needs transcend those of component contending factions among the Center membership as well as within the Jewish community.

And now for the easy part of this discourse. I think that I can briefly spell out the major elements of a social system analysis; gingerly, however, I will attempt to apply it concretely to the Center scene. Since the Jewish Center is a social system, it will follow that they too exhibit structures and functions that are related inherently to the fact of constituting a social system. My hope is that the system frame of reference can help put some order to its major conflicts and issues.

I would hazard a guess that among you in the audience are individuals of a Talmudic bent of mind that are asking "What is system?" "Define it." I will do this not because I think it will do much good, but to facilitate getting on with our analysis.

Floyd Allport defined a system as follows:

> "Any recognizably delimited aggregate of dynamic elements that are in some way interconnected and interdependent and that continue to operate together according to certain laws and in such a way to produce some characteristic total effect."[1]

Anything that we observe and identify in the world, a Jewish Star or Mezuzzah, a Jewish Community Center or the abbreviation JWB - all produce a total effect, and so in a general sense constitute a system. When we turn to human social systems, however, we highlight the interaction or the relationships of people on one hand, and a set of norms or values underpinning human exchange, on the other. Hence, Storer defines - "A social system as a stable set of patterns of interaction, organized about the exchange of a qualitatively unique commodity and guided by a shared set of norms that facilitate the continuing circulation of that commodity."[2] What the unique commodity of the Jewish Center is or should be is a problem that will be occupying us later in this discussion.

In many respects social system theory is not a theory at all for it does not specify sequences of cause and effect, namely, hypotheses and tests of hypotheses, the basic elements of a theory. System theory is a framework, a meta-theory, a model in the broadest sense of that over-abused term. It is a model applicable to any dynamic, recurring process of events. It seeks to overcome the vagueness of social context in the interpersonal perspective by emphasizing the impact of environment upon individuals via social systems in which they are actors.

The modern notion of system includes the flow of energy from the environment to the system back into the environment in a never-ending cycle until it "runs down." It is not

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[1]Floyd H. Allport, Theories of Perception and the Concept of Structure, John Wiley, New York, 1955, p. 469.

[2]Norman W. Storer, The Social System of Science, Holt, Rinehart and Winston, New York, 1966, p. 75.

simply the flow of energy, but its transformation in different systems that will occupy us here today. It is very important to be able to demarcate the boundaries of a system for the cyclical energic processes can only be identified as they flow over the boundaries, so to speak, to and from environment and system under analysis. The selective reception of input is governed foremost by the underlying values of the members composing the social system, which insures a stability of their interaction in interdependent events, the basic stuff of human systems. The structure of a social organization invested with a value system --- the symbolic image of its purpose that its members carry around in their heads --- consists of roles shaped by members' interrelated functions. It is dangerous to assume explicitly or implicitly a closed system in which the inputs are regarded as constant.

It has been useful in system theory to dichotomize production and maintenance inputs. The former subsystem enables the people comprising the system to get its work done, the latter refers to holding the people in the system and persuading them to carry out their activities as system members. The social system as a structure of roles in the most general sense carries out its function by the creation of two inter-related universal system roles, the instrumental and expressive, performed chiefly by the task and socio-emotional leaders.

The ultimate hold, however, upon the members are the system norms, the justification and idealization of its functions, and a common acceptance of the rules to get the job done. These norms emerge out of the social experience and culture of the larger society into which members are born and socialized, foremost by parents and their surrogates.

People exchange things with others on a stable basis because of trust so that even when an exchange does not come through as it should, the members explain or rationalize this possibility. What principles underlie the expectations of the ways in which people should function in major social systems?

Work and family systems can be discussed in their contrasting accent in the major cycles of instrumental and expressive activities. The negative impact of the work

system upon its members centers about increasing fragmentation of work, depersonalization, repressive authority, lack of decision-making and control over production, impersonality, and its growing totality over man from the cradle to the casket and beyond. In the family, recent literature has pointed up the engulfment of individual members by the system; often a parent over a child, wherein the distinctiveness of the individual seems to be submerged in favor of some kind of family pseudo-solidarity and the induction of the less powerful into a hardened role and cycle of behavior that reinforces the more powerful members' pathology.

The over-riding system function in work and family often submerges and exploits individual members. The pre-eminent goal in work is to turn out objects or services to make a profit; the pre-eminent goal in the family is to stay together no matter what. We know that the "boss" or the "parent" cannot repair human disability or malfunctioning because the former has his authority role and system function of making profits; the parent on the other hand, is too close, has his own needs and unwittingly (if not deliberately) manipulates family members in order to keep the family intact. One is too instrumental and the other, too "expressive" (or in psychoanalytic terms - each family member develops his counter transference). Neither boss or parent has the major role alone of remolding impaired individuals.

Social service as a system finds its main goal and functioning somewhere midway between the attributes of work and family systems. On one hand, we talk about accepting the client where he is, building relationships, nurturing and giving support; on the other hand, we find increasing talk about reality-orientation - the member's problems in the real world - and his functional relationship to the agency structure, goals and philosophy, etc. The new impetus in social service is the growing realization that clients must participate much more fully in shaping the policy, program and structure of <u>their</u> service organizations. Clients also need much more substantial help in coping collectively with societal institutions.

Another way of contrasting the helping system from family and work, is that in the former the aim of the system is to do away with its original structure so that client and therapist evolve a new relationship. The main difference from work and family is the perpetuation of existing relationships wherein transference is exploited by the vested interests of the systems' authorities. The tremendous dependency of

the child upon the parent can become obviously abnormal so that the parent unwittingly uses transference to induct the child into a pathological counter role to his own insecurities and defenses. In work, the superordinate manipulates the worker's dependency to stabilize production.

In contrast, in helping and social service systems, it is precisely the transference which is dealt with in the context of the whole system's original structure dissolving so that worker and members undergo successive stages of role evolution from the dependent position of members upon workers, to one, for example, in which the member becomes more of a student guided by a teacher, or a position is reached where the client becomes maximally independent and can fend for himself without the special support or guidance of professional worker.

We are very sensitive about inserting our own values and imposing our philosophy upon clients, individually and collectively. We emphasize that there is no single way or kind of health; health is a way, a process, how we engage a client to help him find his own way.

There is a constant struggle between individual needs and the tendency for the system to persist with its existing organizational framework. Making judgments about the functioning of the system and the human needs that are being served by it, I well realize, presupposes a whole catalogue of assumptions; this judgment of function and dysfunction of the system as a whole and the way it answers changing individual needs is a diagnosis of its normality and pathology. This kind of functional evaluation is difficult because who is to say what man needs or must have (and when?) in any system?

I assume that men need to develop and expand themselves, to become more autonomous under as many varied circumstances and different social systems as possible. I am sure there are many other kinds of needs that any one of us could catalogue. It seems to me that the helpers' perspective must constantly evaluate systems according to how they fulfill societal and client needs. The helping system stands between society and clients and we realize that society has its own need to shape helping systems which are often far from maximally helpful to members. Our answer to this

dilemma is to create temporary programs and structures and maximally involve clients in a change process by joining them in overhauling systems that we have created and excluded them initially from major decision-making. We must begin to radically change our systems lest we fix members in a dependent and passive client role.

The rest of this Paper focuses on (1) the Center membership as a whole and (2) a system analysis of the activity group.

The Center Membership

Turning to the Center membership, we are immediately confronted with a number of analytical problems. Most Center work is based on the self expression and self determination of members' leisure time interests. The not so hidden purpose is to encourage the internalization of its cultural values.

Center members' internalization of basic Jewish values comes about through identification with fellow group members and this models their actions and aspirations in terms of group norms.

However, three additional factors contribute importantly to internalization of an institution's objectives: participation in important decisions, significant contributions to organizational performance and sharing in the rewards of the institution's accomplishments. When these conditions are met, individuals and sub-groups see the institution as theirs, for in fact they have shaped it. The most important mechanism for releasing inter-member energy that the Center uses is the peer group. The biggest disadvantage is Center fragmentation among groups.

From the point of view of system theory everything depends on the system perspective, that is, what sub-system will be pushed into the center for our focal attention? Now, I will be taking a life in my hands right now by adopting the standpoint of the total membership. I do this because my reading and discussions (very limited to be sure) with various Center professionals lead to a mounting conviction about a certain malaise in the Center movement.

I remember a story about a patient who was telling his therapist about a dream. He was pushing and pushing all night long against a door with a sign on it. He was not able to budge it at all. The therapist naturally inquired what the sign on the door read. The patient replied, "Pull."

What I hear is a membership largely manipulated by the professional and Jewish power elites, represented by board members on the Center and other communal agencies, the Federation, of course, being the most crucial. Over the years the issues and dilemmas confronting the American Jew have been stated and re-stated ad nauseum.

In a very recent "Report to the JWB Committee," by Manheim S. Shapiro, (June, 1967), the "concerns" were succinctly spelled out: the Center's role in promoting Jewish identity and survival; Jewish education, formal and informal, for child and adult; the permeation of all Center activity with Jewish values; the quality of the Jewish community; fragmentation; communal social planning; relationships with other agencies; service to other groups in and outside of the Center, in and outside of the Jewish community; disintegrating Jewish family life; increasing social and personal disorganization; reevaluating priorities in purpose and policy; social action; Jewish component in cultural programs; general versus special interests; participant versus audience-participation.

These issues cut across different strata in the Jewish community in different ways. They affect teenagers and college youths differently than the elderly, or the young marrieds, or older families.

These are protean issues. Are only Jewish professionals and community lay leaders vitally concerned with these problems? If the answer to this is yes, that is the membership is relatively indifferent, or does not see the Center as helping resolve them, then the Center has failed miserably in socializing its clientele. If, on the other hand, the membership is vitally concerned with these issues, then Center leadership, professional and lay, are playing

an autocratic and highhanded game of deciding or deciding "not to decide" how these issues should be resolved. In the latter case there is something fundamentally wrong with the Center movement in not maximizing the members' decision-making powers on these issues, both on philosophical and theoretical planes, as well as in their practical programmatic consequences.

The entire community, leaders and members, is poorer by the lack of vital debate about issues that significantly affect everyone. I think we must realize that activity not only embodies and carries out purposes, but evolves purpose as well. There is a hidden anomaly in looking at the Jewish community, or the Jewish center which in many respects is a microcosm of the Jewish community, from the standpoint of its rank and file. The anomaly is that to a very significant degree, the members see themselves from the standpoint of their leadership. And if the leaders are terribly confused about these vexing problems, the membership is even more so, that is, of course, that Jewish membership, which is reached by communal institutions, those that have drifted away, have also probably done so largely on an unexamined basis of their links to the Jewish community and culture.

Perhaps this lack of vitalizing debate and exploration about Jewish identity is related to the age-long Jewish tradition of permitting the Jewish leadership, the Rabbis, and the rich, the sheyne leute, settle important community issues. Now this worked when there was unanimity on the centrality of religious norms. But the religious center no longer binds; significant elements in and outside the community are not exploding, but seem to be withering away.

Probably one of the most established sociological principles, formulated by W. I. Thomas, is that men's definition of their situation shape their behavior. To understand and predict Center members' behavior, interests, needs and problems, we must see the world as they do. But I don't think it is sufficient to understand members' (or leaders') opinions. Commitment made on the basis of unexamined ideology or philosophy leaves both the professionals and members relatively blind to the problematic situation confronting them both, because the grounds for the commitment have remained unclarified and unprobed. I do not believe that we

professionals and leaders have a feelingful commitment about our Jewishness because of our studious avoidance of sharp engagement with the membership on the significant issues.

The most critical aspects of our social reality tend to be comparatively unknown or publicly neglected because they are dissident with the conceptions of reality held by powerful, respectable Jewish elites in the community. Assuming the standpoint of members as the focal system under analysis accomplishes two major preparatory explorations; first, it can give us more reliable information concerning the social worlds, which our members, including ourselves, know so little about on deeper feeling and intellectual levels; second, such an engagement by its very process may result in the creation of new perspectives on our world that we thought familiar and presumed that we already knew.

The dominant conceptions of the Jewish reality, promoted by the lay leaders and professional managers blot out the varying types of reality that members actually experience. In failing to probe and to bring out into the open the confusions, results in us not realizing that in actuality the members are very much like ourselves.[3] They also suffer from failing coming to grips with their American-Jewish identity.

I think that the Jewish communal leadership's basic attitude, unfortunately, is that of a caretaker of a Jewish-Indian reservation, protected social institutions within which Jewish memberships maintain their cultural identity by physical proximity to one another. This membership has to be managed. And apparently is done so by the bureaucratic apparatus of official Jewish caretakers who separate their own as well as the memberships' basic uneasiness and anxiety by a multi-faceted array of games and fun. Of course, much of this confusion about our identity stems from our rapid integration into American society, but also in part, I think the confusion is derived from the master institutions and leadership of our own Jewish community. I think that

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[3]For a brilliant discussion in another context, of the point of view expressed here and to which these ideas are indebted, see Alvin W. Gouldner, "The Sociologist as Partisan: Sociology and the Welfare State," The American Sociologist, May 1968, Vol. 3, No. 2, pp. 103-116.

professionals play a special role in this vast charade, but theirs is more of a mopping-up job rather than the basic foundation work that is engineered by the elite leadership. Typically, we professionals have accepted a role as passive manipulands rather than more active vocal rebels against outmoded traditions. "What is, is wrong," cried Veblen.

There is no doubt that the present confusion calls for radical reforms. I think reform will be ineffective as long as the leadership of the community continues its separatism from its members' daily experiences and existential beings. The nature of the reform will become less a matter of debate about basic moral issues or even underlying personal interests, but will tend to be concerned with the long range abstract survival theme of the Jewish community. Reform, in other words, is a kind of engineering job done on people with all of the straight-jackets of the "cost-benefit" or "system-analysis" controls which focus mainly upon the numbers of Jews that can be corraled into our institutions, rather than a probing and comprehensive in-depth assessment of the <u>quality</u> of Jewish life. Reform today of the Jewish community is no longer the avocation of dedicated rank and file members, but increasingly the manipulative job of full-time career Jewish professionals. We must preserve the Jewish community because we must preserve it.

In trying to understand what's happening down below, we force the analysis upward to zero in on the power elites that are responsible for this sad state of affairs. In effect, what I'm saying is that the price for the uncritical accommodation to an unexamined national consensus about our Jewish identity is the total elimination of the membership from really meaningful confrontations and the devil take the consequences. To promote a more penetrating sense of our common lot in society today does not mean transcending our partisan viewpoints, but precisely encouraging and promoting them in a larger framework of humanism whereby we can confront each other rather than burying our most vital concerns. They will not play dead.

Only when we have the standpoint of the members does the standpoint of the professionals become really meaningful. The community is unified at the lowest common denominator when the members, professionals, and lay leaderships' positions fuse indistinguishably into one. Only when we air

real differences does it become possible to do justice to our own as well as others' views because only through this active confrontation can issues seriously be discussed and acted upon.

It is not a question of choosing up sides but rather all of us working our way through to an emergent value commitment and this can only be done by recognizing that the side to which we are attached may be right or wrong. But this judgment can only emerge out of examining fully and explicitly the grounds on which our commitments stand. I'm saying that we don't know what our values are and what we are really committed to except by the fullest exploration of all positions, including those outside of the official Jewish community.

Our task is not to go along uncritically with the values of our clientele, but to publicize and apply those values that we claim are our own, however unpopular they may be, and make the vital connections between the members' and our own personal wishes, hopes, dreams and values toward a decent social world. We all have to acknowledge "hostile information", information that is not in keeping with our hopes and values.

We cannot get out of this bind except by expanding our capacity to know the existing state of affairs and to confront each other with our own desires and values and thereby overcome our own fear of what really is by striving to become more humane. We can only know our values by examining them and coming to understand that much of our knowledge of what we are and want to be is problematic. A meaningful objectivity of our community entails much more open struggle among professionals, lay leaders and members. The unexamined alliance between the Jewish professionals and the elite leaders of the Jewish community can only result in the worst kind of hypocritical manipulation of rank and file Jewish members. There is a mistaken liberal assumption that the policies of the Jewish community leaders democratically embody the diverse interests of the total community. Actually, the leadership is one very powerful vested interest, or contending fraction closely allied to specialized interests, rather than equally distant from all of the diverse groups in the community.

Perhaps what the Center needs operationally is to foster new programs and policies and organizational changes in line with members' changing needs and interests via community self-study and action programs that utilize systematic use of feed back and group discussion.

To make the survey an effective form of feed back for organizational change, Floyd Mann and his colleagues have developed a plan for group discussion of survey results by "appropriate organizational families". This could be staff with members within a department or across departments or divisions, there are all kinds of possibilities.

The presentation of survey findings to various groups brings new problems and alternative solutions to light. This activity not only serves a purpose but evolves purpose, especially well run dialogue sessions. The fact that a survey has been taken gives an objective and factual basis to the issues, not only vague reports about perceptions and feelings about Center members. To be sure questions can be raised about the data which lead to deeper analysis of the same information. This kind of survey framework lends a task atmosphere to the work that people are doing in analyzing problems, identifying causes as objectively as possible and suggesting solutions. Needless to say, Center members already know a great deal about themselves and the Center and can dig deeper into the data for answers. Moreover, Center members are the immediate agents for implementing policy changes with respect to problems at their levels.

The main values of this process are the following: New approaches and ideas arise which become more translatable into meaningful activities because they are the suggestions of the members themselves rather than outside experts. The discovery of new ideas in the person's own immediate experience within the group can be exhilarating. Survey results can motivate people toward thinking about their situation more dynamically.

Another advantage of a survey of the entire Center membership, by itself, is precisely its system-wide character. It is difficult to plan and implement change by working only with a sub-part of the system. A change in one

sub-system may generate change in other systems for related modifications, but interdependence also means more sources of resistance are mobilized against any alteration of established policies and programs.

I hope that I have been able to convey my conception of a social system as open, of recurrent cycles of input, transformation and output. To locate a system and specify its functions requires that its cyclical energic process be identified and traced. The organization lives only so long as people identify with it, and they do so because it is responsive to their needs, interests and problems.

The organizational dilemma of our time is the conflict between the democratic expectations of people and their actual share in significant decision-making. Increasingly, the level of expectation has been raised so that members want to feel some relationship to the formulation of policies that guide their activities. As organizations grow in size and complexity, the decision centers become more removed from the rank and file and the information needed to make decisions becomes the exclusive property of the leaders. We find individuals at the top of the hierarchy talking mostly with a small group at their own level and reinforcing each other's views. Leadership often feels that their hands would be tied in a participatory democracy and special interest groups would press for programs that challenge its basic organizational mission. This may be true; but the alternatives are apathy, blank conformity or ferment without form and basic change.

The Activity Group

The Center in many respects is the organizational counterpart of the family and the school. It contributes toward the training of children for adult roles, and, among adults, helps build in patterns of values and norms that underlie the adults' identification with the Jewish Community. It expands members through a variety of leisure-time activities. Since the Center deals primarily with the molding of people than with the transformation of objects, the motivation of the membership presents special problems not in common with, for example, economic organizations. The role of the Center worker would be severely circumscribed if he were concerned solely with

technical aspects of learning and mastering skills. Because deeper motivational processes are involved here, a wider area of discretionary powers are necessary for professional staff in the Center.

The general strategy of involving members in the organization entails obscuring lines of cleavage and power and privilege. Members will not be eager to accept nor implement programs in which they have little voice. Nor will they be higher-motivated to follow narrowly prescribed programs which stifle their interests.

I feel much more comfortable applying the system paradigm to sub-groups in the Center rather than to the membership as a whole. To simplify the analysis, I will speak of two primary roles within this sub-system, the Center worker and group members. I am well aware that further differentiation occurs among the members. I also place the Center worker on the boundary of the sub-system because not only is he the chief representative of the Center administration to the group, but the representative of the group to the administration as well.

I specify four major roles for the worker in helping the group achieve its goals and enjoyment of being with one another in a group. In the adaptation of the group to the larger system, the worker functions as a monitor; in helping the group achieve indigenous goals, he serves as a guide or a teacher. Within the sub-system, he also fulfills two major roles: he is a nurturer for individual members who are not functioning at an adequate minimal level; finally, he helps integrate the group members to meet conflicts, and informally functions on what I call a friend level.

Now all of this is an extremely dynamic process that is going on. I assume that the group does not only adapt to roles or programs initiated by the administration and professional staff, but that out of the interaction of the members emerge new goals. When they do, some kind of negotiation must go on with the administration for the members to formulate and implement indigenous objectives.

Within the group, the special support that the trained worker can give to individuals can enable them to contribute more both to the group's objectives as well as their informal culture.

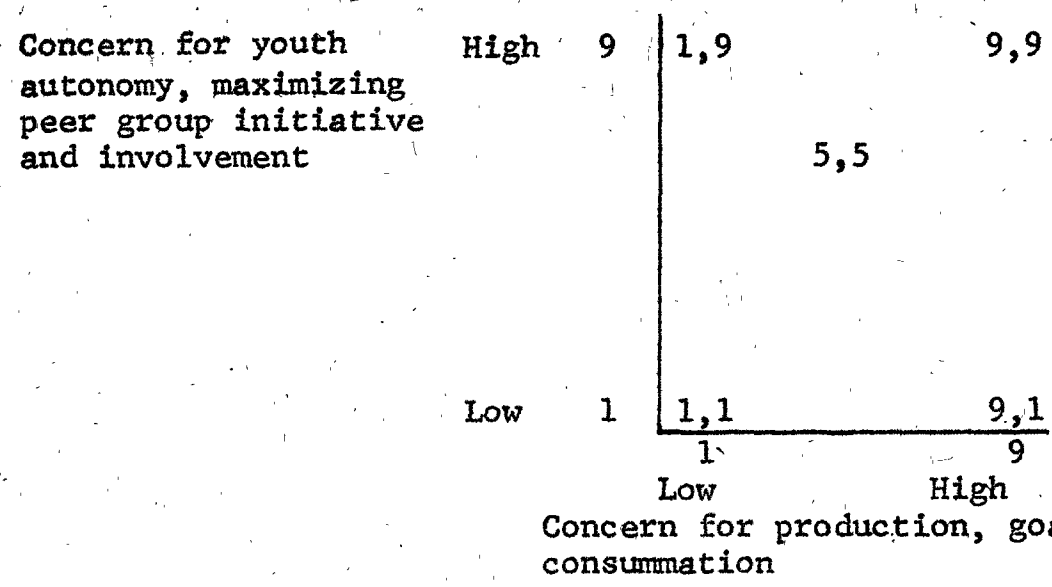
I will leave unsaid much of what we have learned in how workers carry out the above functions in the diverse groups that they guide. However, I do want to spend a couple of moments elaborating a sphere of work that I know group workers are trained to perform, but have often wondered how much detailed skill they have in enabling a group to find its own goals and process.

In a demonstration project at Hawthorne Cedar Knolls School, a residential treatment center for emotionally disturbed adolescents, we emphasized the role of the counselor in enabling groups to formulate and implement goals of their own. I want to briefly describe this model because it may be of help in work with Center members.

One major dilemma in all social service systems, lies in the constant decisions that staff have to make between taking the initiative and giving direction as the super-ordinate authority in the system so that things can get done, at least to that take-off point where the client can take over, versus maximum participation by the client every step of the way.

We err in both directions when we have not found the right mix. We can do too much for clients so that they do not master their own development so far as they can, or we become obsessed by clients' autonomy to the point that very little gets done, but we can proclaim that clients are exercising their own self-determination.

Concretely, all of this became very clear to me in an experimental research project at the Hawthorne Cedar Knolls School. What is the role of the child care worker in the residents' living unit? I hope that the following paradigm has some more general significance than the specific application to this particular client sub-system. We have very broadly schematized the alternatives of the worker in this system as follows:



The adult counselor faces a dilemma. Should he emphasize progression along the phases that culminate in attainment of complex goals, production, in the language of the marketplace? Or should he emphasize the group's autonomy in the process?

(1,1) is an orientation defined by low concerns in both areas -- the transitory, uninvolved worker who is not really part of the program and wants either a sinecure or cannot wait to leave. (9,1) gets things done, often by imposing his authority. (1,9) characterizes the overly permissive, non-directive counselor who believes in "order out of chaos." (5,5) goes halfway in both concerns. (9,9) manifests skill in both planning for complex goals and strategies and thinking through imaginatively how to motivate and inspire young people in the process.

Phases and Components of Autonomous Group Functioning[4]

In thinking about the central problem of how counselors can encourage youngsters to take more initiative over their lives, we became concerned with specifying the component processes in articulating problems, interests and needs and devising plans to cope with them. A model was devised from the literature and our experimentation in residential treatment, ranging from the initial problem encountered to evaluation of the outcome. Below is a description of each of these sub-processes relevant to carrying out group goal-oriented activities.

[4]This section is adapted from "An Action Program for Fostering Resident Autonomy in an Institutional Setting," by Howard W. Polsky and Daniel S. Claster, paper read at American Sociological Association, Annual Meeting, San Francisco, August 28-31, 1967.

In order for a group to work on a problem or issue, communication channels have to be established and members convened so that they can talk to one another. This is what we mean by convening the members.

We think the following sources of group action can be reworked by the group into a goal perspective. "Needs" refers to individual or group psychological pressures - the internal condition of the group members. "Interests" refers to more objective concerns, for example, leisure time activities or employment opportunities.

"Problems" refers to difficulties and frustration in the living situation, e.g. family or peer group conflict.

Needs, interests and problems when shared by a group result in a kind of group diagnosis, so that the issue is further clarified and defined in the minds of the initiating members and the rest of the group.

The third step entails converting the need, interest or problem into a shared concrete realizable goal.

This is followed by developing a plan and formulating strategies for reaching the goal. A next logical step is defining and allocating roles and tasks among the group members to carry out the plan to attain the group goal. Some kind of elaboration of internal organization and differentiation of tasks and roles occurs.

Essentially we view goal-attainment as a boundary exchange process. In order for young people to formulate and carry out goals of their own, they have to negotiate with the community to procure necessary resources for implementation that only it can provide. Furthermore, if young people are to become more self-directive, they will have to secure new rights from the community and its institutions to broaden the scope of its responsibilities. This too is a matter of negotiation with the community. Hence we make the distinction between securing resources and negotiating with the external authority structure to increase the latitude for autonomous goal-functioning.

The next phase is actual implementation of the goal, which is distinguishable from the preparatory activities of setting goals and planning strategies.

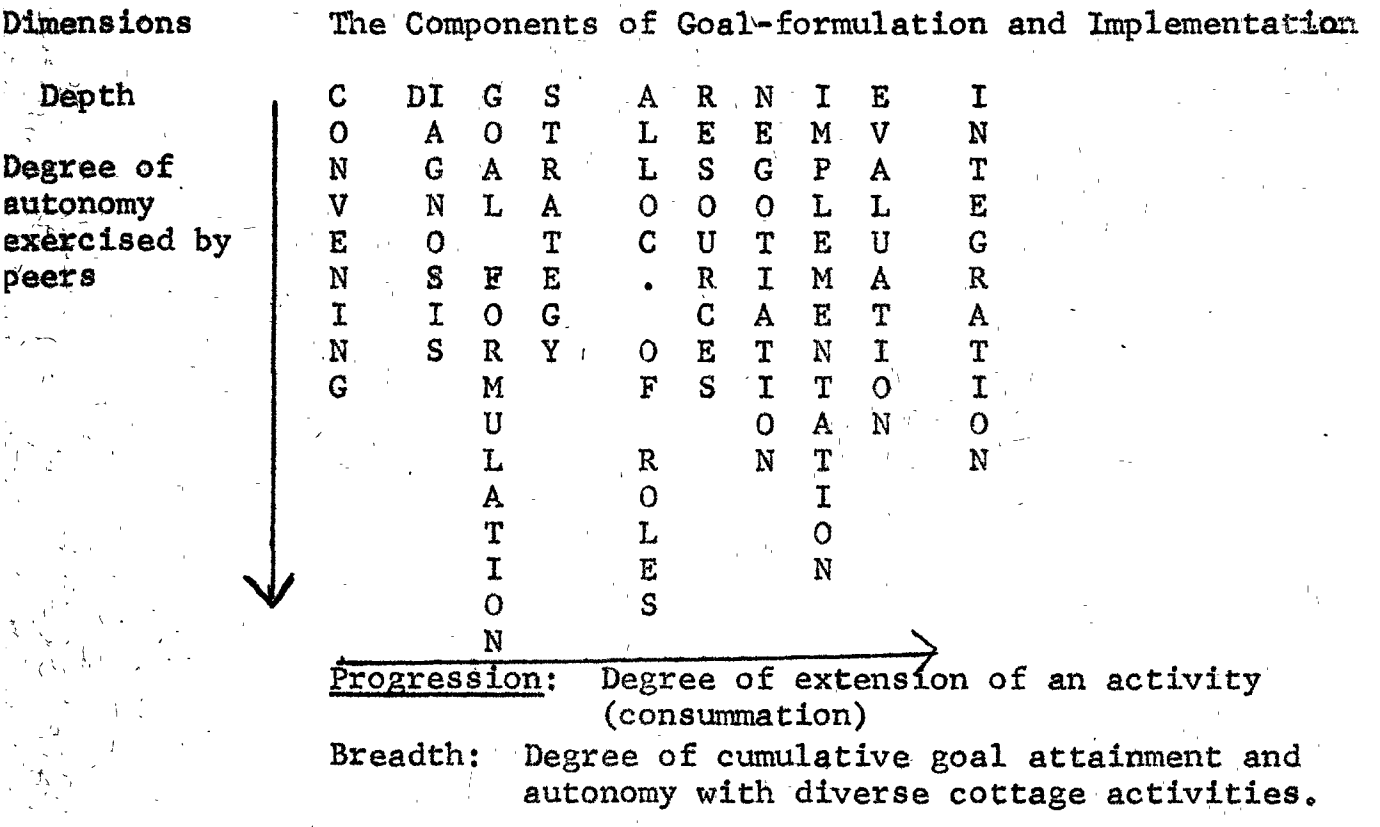
The next phase or component, evaluation, consists of group members assessing their own work. Evaluation may be used also to discuss how the next activity can be more efficiently or effectively implemented.

The components discussed above emphasize the instrumental activities in consummating group goals. We are well aware that working at goals sparks all kinds of feelings and attitudes. We can also direct our attention to the integration sphere - the informal, expressive dimension of group activity that can be divided into three sub-components: solidarity among the members, degree of commitment to the task and goal, and affect expressed during an activity.

Our research evaluation of autonomous youth goal attainment postulates three main dimensions[5] that can be visualized in their inter-relationships as follows (the mnemonic phrase, C DIGS ARNIE I comprises the components in goal attainment):

FIGURE 1.

THREE DIMENSIONS OF AUTONOMOUS GOAL ATTAINMENT



[5] For an analysis of these three action dimensions - depth, progression and breadth - in the development of individual autonomy see Andras Angyal, "Personality as an Organized Whole," in Angyal Neurosis and Treatment: a Holistic Theory. New York: Wiley, 1965, pp. 48-51.

The system principle of youth self-development that underlies our theoretical orientation is the double dynamic pattern in group life formed by two major trends: The trend toward specification, formulation and attainment of group goals, and, and the involvement of youth in the process in such a way as to enhance their individual and group skills and autonomy. These trends divide and sub-divide, and branch out from very general into more specific attitudes and skills toward shared group goals. These tendencies interact with the opportunities and contraventions presented by the social environment.

Youth goal attainment can be visualized in three dimensions. The dimension of progression implies a teleological or means-ends organization, each phase being the end for the preceding and the means for the following phase. In studying these sequences, the youth-counselor (and researcher, for that matter), has a certain choice to the size of the parts and phases that are to be considered. But the internal articulation of the process is determined by the nature of the goal, the timing and pace in order to attain it, its complexity, etc.

The dimension of depth is designed to help us focus specifically on the quality and extent of initiation and participation in the goal-activity components by the youths. We call it "depth" because it is a trend that leads from potentiality to actuality and is formed by individual members in their increasingly individualized elaboration of group skills which come to the surface and are expressed by manifest behavior that becomes accessible to direct observation. The arrangement of this vertical or depth structure is a concretization or partial manifestation of responsibility and decision-making, obligation-assumption and feeling of solidarity, etc., that young people are willing to express toward one another, staff and institutions in becoming integral parts of community life.

The dimension of breadth. In addition to differentiating activities on a means-ends or degree of consummation continuum, and, "depth-to-surface" quality of participation by the residents, another basic dimension is the cumulative development of the youth culture, the build-up of more complex

processes and activities upon simpler editions. Perhaps the key principle underlying this dimension is youths' increased skill in coordinating their various abilities and interests to attain more complex group goals and evolve solidarity.

These dimensions represent principle aspects of the cumulative development of a youth culture based upon a model of the ways in which groups organize themselves to confront problems, interests and needs. Long range personal and group goals are organized by many diverse activities into a hierarchy of superordinate and subordinate goals and consist of the coordination of cumulative multiple efforts along the progression, depth and breadth dimensions.

Conclusion

Participants in social systems vary in awareness of what the function of the system as a whole is, but they all do have ideas about why it exists. As a system of human exchange it does have a function, which is to specify what their exchange secures through their relationships. We are then immediately confronted with analyzing as well the subsystems that strengthen or weaken the bonds that produce ultimately the product of the system as a whole.

At the end of each of these systems of human endeavor is a system product that exercises repressive directive power over the processes and efforts of human beings within the system.

Thus we evaluate a helping system's effectiveness according to some hierarchy of man's priorities in society. Once this is done we also assess the efficiency of the system in producing its outcomes. The main difference between helping system and work and family is precisely the dispensability of the former's organizational structure when clients' needs are fundamentally unmet.

I have the faith that Center members want to understand themselves more deeply and are therefore willing to risk testing that understanding by expanding their autonomy through continuous self study. Are we willing to risk giving our members the opportunity to become community participants?

THE JEWISH IDENTIFICATION
of
CHICAGO JEWISH COMMUNITY CENTER MEMBERS AND NON-MEMBERS

by
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The Chicago Jewish Community Centers (JCC) are a major Jewish institution in what has been for years the second largest Jewish community in the nation.[1] From the days of the famous "West Side" Jewish People's Institute to now, a sizable portion of Chicago's Jews have joined in the rich and varied activities of this basic Chicago Jewish organization. Nevertheless, specific information on the characteristics of Center members has been scarce. The goal of this report, and others to follow, is to investigate this membership and to contrast it with Jewish non-menbers.

I. The Impact of the Chicago Jewish Community Centers

The important role of the Chicago Jewish Community Centers is readily seen through the large percentages of Chicago's Jews who report varying degrees of involvement with the several Centers. As of the interview dates with a probability sample of 567 Cook County Jewish adults:

- 11% of the Jewish adults report going to a JCC one or more times in the year prior to their interviews and paying dues to a JCC (for themselves or other family members).
- 7% of Jewish adults report not going to a JCC in the year prior to their interview and assert they paid dues (or other money) to a JCC (for themselves or other members of the family).
- 24% of Chicago's Jewish adults state they have not paid JCC dues, but report going to a JCC for some activity one or more times during the year prior to their interview.
- 9% of Jewish adults have not paid dues nor gone to a JCC in the year prior to their interview, but claim to have a close family member (in or out of their housing unit) who is a JCC member.

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1. The Los Angeles Jewish Community has recently beome larger than the Chicago Jewish Community.

12% of Jewish adults claim a past JCC membership - but they are not now JCC members, have not attended a JCC in the year prior to their interview, nor is any member of their immediate family a JCC member.

37% of Jewish adults admit to never being a member of a JCC, not attending a JCC in the year prior to their interviews, nor having an immediate family member in a JCC.

Clearly, the Chicago Jewish Community Centers exert a major impact upon Chicago's Jews. About 60% of the area's Jewish adults claim present, or had past, Center involvement. This involvement is, or was, typically one of personal participation. A sizable number of Jews both go to Centers and pay dues; over twice this number go to JCC's, for a variety of activities, without paying dues.

The age, sex, travel distances to JCC's, and membership class sizes have been reported upon by a recent Chicago Jewish Federation study.[2] Hence, this report will concentrate upon the Jewish identification characteristics of JCC users and non-users.

II. The Jewish Identification of Jewish Community Center Users & Non-users

In Table 1 are given the high, medium, and low level percentages on ten Jewish identification indices for Center users and non-users. Specifically, the indices are:

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[2] Kaplan, Saul, Progress Report on Study of Jewish Community Centers of Metropolitan Chicago, (May, 1967), Jewish Federation of Metropolitan Chicago, mimeographed report.

1) Religious behavior.

2) Pietism -- this involves those religious items which are at a more intensive level than the standard ones. For instance, attending Rosh Hashanah services is considered an ordinary religious item. Fasting all day on Yom Kippur is considered a pietistic item.

3) Jewish education of respondents.

4) Attitudes toward and involvement with Israel.

5) Activity in Jewish organizations (apart from synagogue membership).

6) The extent of acceptance of traditional religious beliefs.

7) The degree of concentration of friendships and courtship behavior among Jews -- the so-called ethnic element.

8) Jewish education intentions for one's children.

9) Jewishness of childhood home.

10) The index of overall Jewish identification -- a composite of the nine specific indices.[3]

The survey respondents have been grouped into four categories for this table and subsequent ones. These are:

a) Members -- those respondents who claim to be JCC dues payers.

b) Nonmembers who went to Centers in the past year -- those respondents who have not paid Center dues but state they have gone to a JCC one or more times in the year prior to their interviews.

c) Past members (who did not go to Centers in the past year) -- those respondents who did not go to a JCC in the year prior to their interviews but claim past JCC memberships.

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[3] The details of the construction of these ten indices are given in Lazerwitz, Bernard, A First Report on the General Components and Consequences of Jewish Identification (March, 1968), Jewish Welfare Board Research Program at Brandeis University, mimeographed report.

TABLE I. PERCENTAGE DISTRIBUTIONS ON THE TEN JEWISH IDENTITY INDICES FOR JEWISH COMMUNITY CENTER USERS AND NONUSERS, CHICAGO METRO AREA, 1967

User and Identity Categories	Relig. Behv.	Pietism	Jewish Educ.	Zionism	Jewish Org. Activ.	Trad. Jew Beliefs	Ethnic	Jew Educ. for Childr.	Jewishness of Childhood	Overall Jewish Ident.
	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%
A) Members (n =102)										
High	34%	40%	43%	26%	39%	42%	43%	18%	23%	35%
Medium	50	33	23	42	46	21	23	44	53	46
Low	16	27	34	32	15	37	34	38	24	19
B) Nonmembers who went to Center in past year (N=134)										
High	16%	21%	33%	14%	20%	21%	42%	23%	11%	18%
Medium	68	62	35	44	61	42	40	53	68	60
Low	16	17	32	42	19	37	18	24	21	22
C) Past Members (who didn't go to Center in past year) (N=68)										
High	10%	16%	21%	12%	16%	31%	39%	21%	14%	10%
Medium	53	56	47	40	47	29	17	34	45	49
Low	37	28	32	48	37	40	44	45	41	41
D) Never Members (and didn't go to Center in past year) (N = 210)										
High	22%	28%	37%	23%	20%	38%	33%	26%	17%	23%
Medium	50	49	22	39	42	28	13	25	51	44
Low	28	23	41	38	38	34	54	49	32	33

d) Never members (and did not go to a Center in past year) -- those respondents who have never been JCC members and who did not go to a Center in the year prior to their interviews.

Frequently, these four groups will be referred to as A) Members, B) Attending Nonmembers, C) Past Members, and D) Nonattending - Never Members.

First of all, Table I shows that members have the largest high level percentages in 9 out of the 10 indices. Similarly, the attending nonmembers have the largest medium level percentages in 9 out of the 10 indices. Past members have identity index distributions with the largest low level percentages in six out of the ten indices. Never members have identity level percentages which tend to place them between members and attending nonmembers.

Table 2 contrasts the overall Jewish identification percentages of the combined "had Center contact" groups with the percentages for "nonattending - never members" and for all respondents.

TABLE 2. OVERALL JEWISH IDENTIFICATION PERCENTAGES FOR ALL RESPONDENTS, RESPONDENTS EVER INVOLVED WITH JCC'S, AND RESPONDENTS NEVER INVOLVED WITH JCC'S

Respondent-JCC Categories	Overall Jewish Identification			
	High	Medium	Low	Base
Ever involved with JCC	21%	51%	28%	100%
Never involved with JCC	23	44	33	100%
All respondents	22	48	30	100%

Clearly, being ever or never involved with JCC's produces few differences on Jewish identification.

But Tables 1 and 2 taken together show that <u>JCC members are the most Jewishly identified of all</u> these respondent groupings. Distinctly below them in Jewish identification, but next in rank, are the nonattending-never members whose overall identification percentages just about coincide with those

for all respondents. Attending nonmembers come next in Jewish identification with their distinguishing characteristic being that of pulling in their high and low levels to get an increased medium level percentage. Least in Jewish identification are the past JCC members no longer having any JCC contact.

III. The Jewish Identification Patterns of Jewish Community Center Members and Group Workers

The previous report on Jewish identification found past and present JCC group workers to be considerably more Jewishly identified than Chicago area Jewish men or women.[4] Now, we find JCC members to be the most Jewishly identified group among the respondents after they are classified by involvement with Chicago JCC's. The logical question that follows is: How do the members compare with group workers on these ten indices? This question is answered in Table 3. There we see that dues payers are somewhat more religiously, pietistically, and ethnically identified than are the group workers. Also, the members have somewhat more of a childhood home Jewish background. On Jewish organization activity, members and group workers are pretty equal. Then, the group workers lead on their own Jewish education and the desired (or given) Jewish education of their children. Group workers are considerably more Zionist oriented than members; they are also much less accepting of traditional Jewish beliefs than JCC members are. Finally, these two groups are just about equal on the high identity level for overall Jewish identification, but the group workers have more in the low level for this index than do the members.

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[4] Ibid.

TABLE 3. CONTRASTING JEWISH COMMUNITY CENTER MEMBERS AND GROUP WORKERS ON THE TEN JEWISH IDENTITY INDICES.

IDENTITY Levels	JEWISH IDENTIFICATION INDICES									
	Relig.		Behav.		Pietism		Jewish Educ.		Zionism		Jewish Org. Activ.	
	Memb. (N=102)	Grp. Wrks. (N=137)	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.		
High	34	30	40	31	43	52	26	40	39	35		
Medium	50	36	33	35	23	31	42	31	46	47		
Low	16	34	27	34	34	17	32	29	15	18		
Base	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%		
	Trad. Jew. Beliefs		Ethnicity		Jewish Educ. for Childr.		Jewishness of Childhood		Overall Jew. Ident.	
	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.	Memb.	Grp. Wrks.		
High	42	14	43	34	18	28	23	17	35	38		
Medium	21	24	23	23	44	24	53	55	46	33		
Low	37	62	34	43	38	48	24	28	19	29		
Base	100%	100%	100%	100%	100%	100%	100%	100%	100%	100%		

On one hand, JCC members are somewhat more religiously oriented and far more traditional in Jewish outlook than past and present Center professionals. On the other hand, the group workers are the more inclined to express their Jewishness through Zionism and their children's Jewish education. Do we find here some insight into possible sources of misunderstanding between Center group workers, members, and the remainder of the Jewish community? Does the membership of JCC's view with alarm their iconoclastic group workers while these professionals regard the members as unthinking, backward-looking Jews?

IV. The Index of Jewish Community Center Activities

An index of Jewish Community Center activities has been developed to classify more thoroughly respondents on the basis of their specific JCC activities. Its respondent points are formed by scoring:

a) Three points if a respondent states he (or she) has paid dues to a JCC within the past year.

b) One point for each time a JCC was visited during the four weeks prior to a respondent's interview -- up to a maximum of 10 points.

c) One point for those attending a JCC in the past year who failed to attend a Center during the prior four weeks.

d) Two points for each one of a list of 17 Center activities engaged in during the year prior to the interview.

e) One point for a past JCC membership.

f) Three points for ever attending or working for a JCC day or overnight camp.

TABLE 4. JEWISH COMMUNITY CENTER ACTIVITY INDEX BY USER CATEGORIES, CHICAGO METRO AREA, 1967

JCC Activity Index Levels	User Categories			
	Members	Attending Nonmembers	Nonattending Past Members	Nonattending and Never Members
High	34%	8%		
Medium	42	71	9%	
Low	24	21	91	100%
Base	100%	100%	100%	100%
N	(102)	(134)	(68)	(210)

TABLE 5. OVERALL JEWISH IDENTIFICATION BY LEVELS OF ACTIVITY IN JEWISH COMMUNITY CENTERS, FOR MEN AND WOMEN, CHICAGO METRO AREA, 1967

JEWISH COMMUNITY CENTER ACTIVITY INDEX LEVELS	OVERALL JEWISH IDENTIFICATION INDEX LEVELS						
	High		Medium		Low		Base
	Men	Women	Men	Women	Men	Women	(For either sex)
High	50%	31%	37%	57%	13%	12%	100%
Medium	20%	20%	45%	65%	35%	15%	100%
Low	29%	12%	44%	50%	27%	38%	100%
No JCC Activity	31%	17%	40%	45%	29%	38%	100%

In Table 4 we have the various categories of Jewish Community Center users and nonusers, together with their JCC index percentages. For simplicity's sake, this index is given in the high level, medium, and low level format. This index rather sharply delineates members from all others and shows the medium level concentration of the attending nonmembers. Note that members and mere attenders really differ on the medium and high levels. Members are, naturally, the only grouping with heavy Center use -- about one-third scoring high. As would be expected, the mere attenders are heavily concentrated (71%) in the medium level which indicates an occasional use of JCC facilities.

In the latter portion of this paper, the JCC program activities of these two groups are contrasted. In this manner, we shall gain some insight into how mere users make the transition to members.

As would be expected, there is a strong association between the JCC index and Jewish identification. In Table 5 is given the percentage distributions, by sex, for the three levels of overall Jewish identification within the JCC index levels. Note that the men who fall into the high level of JCC activity are quite heavily concentrated in the high and medium levels of overall Jewish identification (87%). However, the males in the medium and low levels of JCC activity do not differ in a meaningful Jewish manner between themselves nor from those men who score zero on the JCC activity index.

This picture differs among the women. For them, both the high and medium JCC index scorers differentiate themselves Jewishly from each other and from the low and no JCC activity women. These latter two groups, in turn, are quite alike on the overall index of Jewish identification. By contrast

TABLE 6. JEWISH CAMPING EXPERIENCE AND OVERALL JEWISH IDENTIFICATION, CHICAGO METRO AREA, 1967

TYPE OF JEWISH CAMP ATTENDED	OVERALL JEWISH IDENTIFICATION				
	High	Medium	Low	Base	N
Jewish Com. Center	15	52	33	100%	25
Religious Sponsorship	15	46	39	100%	6
Zionist	30	26	44	100%	9
Private, Jewish	30	52	18	100%	24
Never attended a Jewish Camp	20	50	30	100%	503

the high scoring women on the JCC activity index show a one and a half times greater concentration in the high level position on overall Jewish identification than do the medium JCC activity scoring women. This medium scoring group has scarcely more high Jewishly identifiers than the low and no JCC activity people. However, the medium scorers do have a heavy 65% medium Jewish level and a mere 15% low Jewish level to set them apart from low and no JCC activity women.

Contrasting the sex groups shows that men who are highly active in Centers are often in the high Jewish identification level while their female activity counterparts are more concentrated in the medium rank on overall Jewish identification.

Among medium level JCC activists, the men and women are equally highly Jewishly identified, but the women lead in moderate identification while the men lead in low level Jewish identification. Among both the low level and no JCC activity scorers, the men are somewhat more Jewishly identified than are the women.

V. The Jewish Community Center Programs

A. Jewish Camping

Among the major programs of Jewish Community Centers, whether in Chicago or elsewhere, is that of camping. Indeed, the camping experience is often felt to be the best a JCC can do today to provide an in-depth Jewish education situation for its young members.

Is the experience of Jewish camping associated with increased concentration in the high level of Jewish identification? The answer is that it has little effect at best, as shown in Table 6. Only 15% of Chicago's Jewish adults report ever being a camper or employee at a Jewish day or overnight camp. In Table 6, these respondents have been ranked by overall Jewish identification within the sponsorship of the camp attended. Since the number of interviews within camp types is quite small, it is best to contrast each of them with the more stable percentages for "Never Attended a Jewish Camp." When this is done, one is struck by the reasonable similarity (considering their few respondents) of camp and "no camp" identity distributions. Collapsing together all camp types results in:

	Overall Jewish Identity			
	High	Medium	Low	Base
Attended Jewish Camp	27	44	29	100%
Never Attended Jewish Camp	20	50	30	100%

Now there is a slight shift from the medium to the high identity level for campers as contrasted to the "no campers."

This analysis cannot properly be ended at this point -- yet it must for the present. The crucial issue, put off to the coming rounds of data analyses, is what happens when U.S. generation is controlled. The "no campers" clearly contain almost all the first and many second generation Jews. The campers are younger people since the opportunity for camping, and its use by large numbers, has existed for relatively few decades. What one must do to complete this analysis run is to contrast younger second U.S. generation and

TABLE 7. PERCENT DOING SPECIFIC JEWISH COMMUNITY CENTER ACTIVITIES FOR MEMBERS AND ATTENDING NONMEMBERS, BY SEX, CHICAGO METRO AREA, 1967

Did These Center Activities	Members		Attending Nonmembers	
	M	W	M	W
1. Gym	28%	16%	29%	3%
2. Swimming	27	16	10	6
3. Health Club	11	9	11	2
4. Center Club Meeting	11	14	12	27
5. Meeting of a Jewish Org.	18	18	9	30
6. Meeting of a General Community Organization	3	0	4	1
7. Lecture on Jewish Subject	28	14	7	31
8. Lecture on a General Subject	16	13	3	11
9. Class on a Jewish Subject	10	17	2	2
10. Class on a General Subject	4	7	2	4
11. Play or Concert	12	12	9	35
12. To Center Lounge	15	1	2	0
13. To Meet Friends	3	2	10	11
14. To a Social Affair	12	7	18	46
15. Took Someone There	27	29	27	5

TABLE 8. REACTIONS TO CENTER PROGRAMS

Reactions	Men	Women
1. JCC's Mainly Serve		
a) Children	6%	4%
b) Teens	10	2
c) Children and Teens	2	2
d) All ages	82	92
Base	100%	100%
2. JCC's Activities are Mainly		
a) Cultural	2%	1%
b) Social	6	4
c) Mixtures of Both of these	70	63
d) Don't Know	22	32
Base	100%	100%

TABLE 9. REASONS FOR DROPPING CENTER MEMBERSHIPS AT ANY TIME IN PAST

REASONS	MEN	WOMEN
1) Hard to Get to a Center	9%	32%
2) School or Business Pressures	32	18
3) Demands of Raising Children	2	6
4) Graduated High School	26	18
5) Fees too High	7	7
6) Didn't Like Staff or Program	2	1

Among men, the attending nonmembers exceed the members only on percent reporting going to a Center to meet friends and on attending social affairs. Among women, though, the attending nonmembers exceed the members on attending Center club meetings, Jewish organization meetings, Jewish lectures, plays and concerts, meeting friends, and attending social affairs.

In general, male members just do more in Centers than male attending nonmembers apart from a tendency of the latter to use the Center as a social focus point for friends and social affairs. Among the women, though, a more distinctive pattern emerges. First of all, the women members make substantially greater use of Center physical recreation facilities than women attending nonmembers. The nonmembers make greater use of the Center for organization meetings, Jewish lectures, plays and concerts. To a greater extent than male nonattenders, the women go to Centers to meet friends and for social affairs.

In brief, then, male and female members make solid use of Center physical facilities while nonmembers use it for its Jewish community affairs and social opportunities. Apparently, attending nonmembers become members when they, too, want to make regular use of gym, the pool, or go to some specific course being given at a Center.

C. Reactions to Jewish Community Center Programs

As the percentages of Table 8 show, most people feel that Jewish Community Centers serve all ages. A few more men than women feel that Centers mainly serve the young. Similarly, people feel that Center activities are mainly mixtures of cultural and social things or don't really know. No new,

TABLE 10. HAVE SENT OR PLAN TO SEND CHILDREN TO A JEWISH CAMP: JEWISH COMMUNITY CENTER USERS AND NONUSERS, CHICAGO METRO AREA, 1967

User Categories	Children to a Jewish Camp: Have Sent	Will Send	Don't Know	Did Not or Will Not	Base	N
Members	40%	4%	7%	49%	100%	102
Attending Nonmembers	29	8	8	55	100	134
Nonattending Past Member	12	11	22	55	100	68
Nonattending and Never Members	19	18	10	53	100	210

meaningful, differences appear when controls for membership class are introduced. In general, then, Chicago's Jews do not have any basic misconceptions about the program emphases of their JCC's.

Men report school or business pressures or high school graduation as majority factors leading to dropping JCC memberships. Women, in addition, report the difficulty of reaching a Center as a third major factor leading to their dropping JCC memberships.

D. Past and Present Use of Jewish Camps

When respondents falling into the various JCC involvement classes are queried about having sent, or planning to send, any of their children to a Jewish camp, the results of Table 10 are obtained. Almost half of the membership have, or will, send their children to a Jewish camp; the same for nearly forty per cent of the attending nonmembers. The other two membership categories, disproportionately, shift their responses from the "have sent" column to the "will send" or "don't know" columns.

As would be expected, JCC members are the most Jewish camp oriented of all. A sizable number have already sent children to a Jewish camp and relatively few are undecided about this experience for their children.

VI. Summary

1. The Chicago Jewish Community Centers are a major Chicago Jewish agency with a heavy impact upon its Jewish community. Through present membership, attendance at its varied functions, past membership, and other family members who are in the Centers, fully sixty percent of Chicago's Jews experience

part of their Jewish living in Chicago JCC's.

2. Furthermore, JCC members, and especially the most active of them, are quite Jewishly identified. Whether measured by the ten indices of Jewish identification or by the association between high level scores on the index of JCC activity and the overall index of Jewish identification, JCC members stand out, Jewishly, from the rest of the Chicago Jewish community. Furthermore, it is most likely that Chicago JCC's attract more identified Jews and then proceed to strengthen their already strong identifications.

When Center members are placed with attending nonmembers and past, but not now, members or attenders, the combined grouping has a Jewish identification distribution quite like that of the entire Chicago Jewish community. The often repeated statement that JCC members are like other Jews or are less active in the religious realm is false. But when one views the entire group of present and past Center users, they are, indeed, like all other Jews. This has to be so because such a large percentage of Chicago's Jews use, or have used, their JCC's in a wide variety of ways.

3. When JCC members are contrasted with another highly Jewishly identified group, the Center group workers, one finds:

a) Members are somewhat more religious than group workers.

b) Members are far more accepting of traditional Jewish beliefs than are group workers.

c) Group workers are more concerned about Jewish education than members.

d) Group workers are more Israel oriented than members.

These contrasting Jewish characteristics lead to the question: Do the different ways they use to express their Jewishness produce unnecessary conflicts between JCC members and group workers?

4. Among Jewish adults now 20 years old, or older, Jewish camping experiences appear to have produced only a slight increase in their Jewish identification.

5. People attending JCC's, but not joining as members, use the facilities as a Jewish community resource. They go for Jewish organization meetings, lectures, plays and concerts, and "social affairs." The membership, in contrast, uses JCC physical recreation facilities and courses to a much greater extent.

6. The heavy majority of Chicago's Jews approve of JCC programs and view Centers as serving all ages with a good mixture of programs.

7. Both men and women emphasize business or school pressures or high school graduation as major factors behind dropping out of JCC's. The women also add the difficulty of reaching Centers.

8. JCC members are quite Jewish camp oriented and a sizable percentage have sent (or will send) children to Jewish camps. In fact, JCC members are the most oriented toward Jewish camps of all the groups presently, or in the past, involved with Chicago Jewish Community Centers.

SUMMARY OF DISCUSSION AT THE INSTITUTE ON

THE CHICAGO STUDY OF JEWISH IDENTIFICATION - IMPLICATIONS OF THE STUDY FOR PROFESSIONAL PRACTICE, SERVICE STRUCTURES, AND POLICY FORMULATION IN THE JEWISH COMMUNITY CENTER

by Morton A. Schrag, Recorder

Director of Training, Jewish Community Centers of Chicago

Discussion related to Lazerwitz's nine indices of Jewish identification revealed that all 580 respondents were interviewed in person. Of the 140 group workers who had been employed by the Jewish Community Centers of Chicago, about 50 had been interviewed in person and the remainder by mail. The sample was of a husband or wife, not both, and the over-all study also covered Protestant and Catholic families.

Lazerwitz's study reveals many inconsistencies in patterns of Jewish observance; e.g., some people who eat on Yom Kippur will eat only matzoh on Pesach. No relationship was found between participation in secular organizations like PTA and Jewish observance. The study suggests that some indices seem more significant as measurements of Jewish identification than others; these are particularly Jewish organizational activity, Zionism, and pietism.

There is relative homogeneity in the sampling of group workers, and little deviation from the norm. Significant differences were not found amongst group workers based upon age and education. Lazerwitz believes that the picture amongst group workers is that of the Jewish community of tomorrow. But some group workers present felt that it was not possible for group workers to separate what of their "humanistic" attitudes derive from Judaism and what from social work.

In discussing Jewish education as a factor in identification, Lazerwitz pointed to studies of Catholic education which show that there is minimal religious impact on the elementary school level in Catholic schools, more on the high school level, but really significant impact on the college level. The study shows that highly identified Jews identify strongly with social issues involving Jewishness (e.g., support of Israel, separation of church and state), but they are not necessarily "liberal" in terms of civil rights, foreign policy, or their next-door neighbors. Jews as a group would seem to be more willing to be "liberal" than they are as individuals.

Discussion pointed out that Jews seem more flexible about changing communities than Catholics. Many Jews start to move when Negroes begin to move in, but many can be convinced to remain. Catholics, on the other hand, fight strongly against the initial moving in of Negroes. Lazerwitz feels that a stronger parallel will be found between Jews' behavior in this respect and that of the less traditional Protestant sects.

Suggestion was made that such a study might have included questions reflecting Reform or Reconstructionist ideological positions, in addition to the Traditional; e.g., to the question "Do you believe in the coming of the Messiah?" might have been added, "Do you believe in a Messianic age?"

In the Lazerwitz study, people who defined themselves as JCC members scored higher in Jewish identification. Considerable questioning of this finding centered on such issues as the measurement problem in checking who amongst respondents actually held JCC memberships; and not having administered the questionnaire in such a way that comparison could be made between responses at intake time and responses by members of longer standing. Doubt was raised about the finding that the higher the Jewish identification, the higher the level of Center participation. A major complication which may be explored in the proposed national study is the life-cycle manifestations of Jewish identification -- unmarried young adult, families with young children, older adults, etc. Applicability of such findings to smaller Jewish communities must also be examined.

It was pointed out that Saul Kaplan's study for the Jewish Federation of Metropolitan Chicago shows that 60% of JCC members live within one mile of the Center. This indicates that geography is the major factor in affiliation. The Lazerwitz study suggests that over a period of 60 years, about 60% of the Jewish community of Chicago has had some kind of JCC membership; it was suggested that this statistic be further tested. The research further showed that adults do not see the Center as a child-oriented institution, and do not necessarily join for their children.

OBSTACLES IN THE INTEGRATION OF ORTHOPEDICALLY HANDICAPPED CHILDREN*

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Since 1959 the New York Service for Orthopedically Handicapped has been helping to integrate orthopedically handicapped children into the regular programs of neighborhood centers. It was hoped that these efforts would influence hospitals and schools to make direct referrals of orthopedically handicapped children to neighborhood centers. Another objective was to encourage community centers, hospitals and schools to work together cooperatively in a more comprehensive program to aid in the rehabilitation of handicapped children. Finally, it was thought that neighborhood centers might reach out into their communities and find orthopedically handicapped children whom they could integrate into their program.

The above objectives have been achieved only partially or not at all. Handicapped children generally remain isolated and alienated from the mainstream of society. This paper will discuss the following questions:

1. What are the obstacles toward integrating handicapped children into community centers?

2. What are the factors that prevent inter-agency coordination in the integration of orthopedically handicapped?

3. What is necessary to insure that the orthopedically handicapped child will receive the same socio-recreational opportunities as the normal child?

THE ORTHOPEDICALLY HANDICAPPED CHILD AND SOCIETY

Families of the orthopedically handicapped are somewhat isolated from the community. Perhaps the experience of having an orthopedically handicapped child makes parents feel guilty and thus they protect themselves through withdrawal. Our experience, however, has pointed to their being exposed to a variety of negative societal attitudes. Parents of orthopedically handicapped children, when given the opportunity in counseling have complained, "Do you know what it's like to take your child out into the street and have everybody gawking at him?" Not only do people stare but some stare with disgust, some stare with a morbid kind of curiosity, some stare and turn away. One mother said, "Sure I keep my child home quite a bit; I want to protect him from the way people look at him."

Left to themselves, the vast majority of families would not apply to the community centers. This is true even when a nonhandicapped sibling may be going to the same program. In one situation a community center was located in the same housing project in which a family lived, the family did not, however, bring the handicapped child to the center for possible inclusion. On the other hand, the philosophy of most centers seems to be: "We

have a service to offer which is available to the community. It is the responsibility of interested families to apply for our services." Obviously a parent who feels that his child is an object of curiosity or even aversion is not going to bring the child into the community center. For the most part, it won't even occur to the parent that his child might be able to function in a community center program together with nonhandicapped children. When parents do consider the possibility, they frequently discard the idea by assuming that their children would not be accepted.

At present, there is no one who takes responsibility for serving as a "broker" or "advocate" for physically handicapped children. For the nonhandicapped child, the parents naturally serve in this capacity. As we have seen, however, the parents of the orthopedically handicapped are psychologically unable to fill this role. Who is able and willing to represent the needs of the handicapped child?

The life of the handicapped child is fractured and fragmented in living and in receiving services. No one at this point who is directly involved with the child sees his total needs. No one is ready to help him receive the services that will provide him with equality of opportunity! It is against this background that one must view the project of integrating orthopedically handicapped children into community centers with nonhandicapped children.

The orthopedically handicapped child, for the most part, goes to a special health class. When he comes home, he spends a good deal of time passively watching T.V. He has little active contact with nonhandicapped children. Most of his time is spent within the circle of the classroom, his home, the clinic and with outings to see members of his family. But the child is not a part of his neighborhood and the family views him, for the most part, as being better off isolated from the nonhandicapped population. To help the handicapped child and his family break out of this withdrawal and isolation, was one of the main reasons for the project to integrate orthopedically handicapped children in community centers.

Not every child who is physically handicapped can be integrated into an after-school program. When one thinks of the setting of the community center, one realizes that the orthopedically handicapped child who would benefit from the center program is a child with some physical and social skills. Who is this child? In all aspects, except for his physical handicap, he is probably just like his peers in the group. He can walk, though he may walk with crutches and braces. He is fully capable of taking care of all his personal needs. He uses language for communication. Though he may have some difficulty in articulation, he can be understood. He goes to school, but is in a special class. What differentiates this child from his peers? Only his physical disability which may be or

may not be a major handicap. But as long as this child has learned to take responsibility for his own physical management, he can and should go to a community center. He can participate with nonhandicapped peers in almost all of the group activities. He can join in sports, dancing, arts, crafts, drama and games. His participation may be more or less limited in any specific activity, depending on the nature of his handicap and the type of program. But he does participate.

Where do you find this child who until recently was comparatively unknown in the nonhandicapped community of children? He is to be found in the schools, in special classes, and in the outpatient clinic of hospitals. But he can, unfortunately, be found only by going and looking for him.

THE ORTHOPEDICALLY HANDICAPPED CHILD AND THE HOSPITAL

In the recent NYSOH project, only 11 out of 34 hospitals made direct referrals to this agency. All 34 had received the same publicity about the program. Even though all medical social workers when interviewed expressed positive feelings about the program only a small percentage made referrals for integrated socio-recreational experience in community centers. Why is this so?

In the hospital, the mildly orthopedically handicapped child does not have the first priority. Social workers are more concerned with the severely limited child. The child who is able to walk and is relatively independent in the activities of daily living is almost a nonhandicapped child when compared with the child in the wheelchair. The child who today can walk and can take care of his needs was once a helpless child. Through modern rehabilitation he has been helped to achieve a degree of independence. Much as the social worker is interested in all handicapped children, her first concern is not for the "mildly" handicapped child.

This does not mean that the hospital is not an excellent source of referral, but it does in part explain why it is so difficult for hospitals to make referrals independently to community centers. We have found that hospitals do not make sufficient referrals for the following reasons:

1. Social workers in hospitals are most concerned with finding facilities for the more severely handicapped child

2. The hospital has not assigned one person to be directly responsible for referrals.

3. The Social Service staff has many responsibilities and often the hospital is understaffed.

4. There is a great turn-over of staff so that each year new people come onto the staff who have no knowledge of this program. A study in 1967 by students from Fordham University School of Social Service* found a high positive correlation between referrals to community centers and longer tenure on the job. Medical social workers on the job for 3 years or more significantly made more referrals than those on staff for 3 years or less. The same study found that there were significantly higher numbers of children referred to community centers when the workers were knowledgeable about the program. The fewest referrals or none at all came from social workers who had only a superficial knowledge of the program.

5. Most social workers work in a "crisis" atmosphere. The families they serve have many emergencies such as: a child needing a new wheelchair; a child needing additional surgery; a family needing counseling; a family on welfare not receiving their check; etc. These and many other difficulties need a great deal of attention and are so immediate that social workers conceive their role as almost a "crisis worker."

6. The worker may not have up to date knowledge of a particular child. Sometimes a child is not seen for a long period of time, since he may no longer be active in the physical therapy program.

Many of the hospitals service children from all over the city and no social worker is responsible for finding out which center might be closest to the child, or whether or not the child is so close that he can get to the center by walking over. For all the above reasons, it is difficult for social workers in hospitals who are serving the families of orthopedically handicapped children to include in their work referrals to community centers for social-recreational activities.

In addition, the direct referral involves setting up a mechanism including getting in touch with the center, after finding out which center is available to the child and arranging for getting the child there. All this takes time out of an already heavy schedule.

Many hospital social workers are so involved with the immediate needs of the child that they cannot quite envision servicing the total needs of child development. Many social workers see the need

* Major, Barbara, Monaco, Theresa et. al. Referrals: AN EVALUATION OF THE PROCESS USED IN THE INTEGRATED SOCIAL RECREATIONAL PROJECT BY THE NEW YORK SERVICE FOR ORTHOPEDICALLY HANDICAPPED, 1960-65, Fordham University School of Social Service: Unpublished Masters Thesis New York, 1967

for the involvement of a child in a community center, but cannot assume the additional responsibility.

THE SCHOOL

Teachers do not make direct referrals to community centers because this is not seen as part of their responsibility for the education of the child. And yet the basic philosophy of education is that the teacher must see the "total child." But, just as the social worker in the hospital is focused on the medical needs of the child, the teacher focuses on "scholastic achievements."

Teachers are aware of the social needs of the child. They see the child five times a week. They often have more current knowledge of the functioning of the child than the social worker, who may see the child only at clinics where the social interaction is quite limited by the clinical setting. Then again, the social worker sees the child at intervals, sometimes there is a lapse of many months. The teacher sees the child throughout the year - sees him in social settings, sees him with his peers, and sees his social needs. So the teacher is aware of the needs that the child has for socialization, but, beyond recognizing these needs, the teacher does not take the initiative for making referrals. Teachers will cooperate with a social worker who comes to the school but they do not get involved in making referrals or seeking out resources for socialization. There are a number of practical reasons for this, e.g., most of the special classes serve children from various parts of the city; it takes time to contact parents and persuade them to seek this service; it takes time to seek out a center which is close to the child's home; it takes time to contact a center and to make arrangements for a child to be invited to the center. Teachers who perceive that their sole responsibility is to help the child develop academic skills will not get involved with making arrangements to get a child into a community center. But, beyond this practical reason, is the underlying approach to education - the teachers (just as the social workers) have not yet moved out beyond the confines of the school walls. They still function largely within the school environment and education, or responsibility for education, of the "total" child is still a dream - as of now, education ends at the school room threshold.

THE ROLE OF THE COMMUNITY CENTERS IN INTEGRATING ORTHOPEDICALLY HANDICAPPED CHILDREN

In some centers the programs were too unstructured to be of any benefit to the handicapped child. The supervision was so minimal that the physically handicapped child could not function in this setting.

In some instances, the philosophy of the center militates against the full integration of the handicapped child. For example, the center believed that the child and his family was responsible for

making use of the center's services. From this it followed that if a child was absent the center did not make an attempt to discover the reasons. As a result, many a child dropped out of program.

In Jewish community centers where the handicapped children were accepted, community center personnel often felt inadequate to meet the challenge of some children who were from a different ethnic minority, as well as being physically handicapped. These centers are primarily set up to serve the needs of the Jewish community. The background of most of their personnel reflects this goal. There was some understandable anxiety on the part of the staff in working with children who were so obviously different.

Many of the centers used are settlement houses and are located in low income areas. Here the centers were unable to meet the needs of the handicapped child because the centers are under great social pressure to meet the more visible needs of the community - the needs of deliquent youth; the unemployed; the aged; the indigenous poor. Under these kinds of pressure the handicapped child, who because of isolation, has been described as an "invisible problem," will remain unnoticed in the community. The center workers are involved in trying to meet the pressing needs of an urban society and like many of the hospital personnel, they live on a "crisis" basis. Into this environment the integration program attempted to facilitate the re-entry of the handicapped child and his family. As with space missiles re-entry has been a difficult but not insoluble problem. Let us examine how re-entry has been accomplished for some children.

BREAKING THE BARRIERS

As a result of eight years of work, a process has begun which hopefully will continue and broaden. A number of community centers who did go out into the community to recruit the children have learned that in order to serve the orthopedically handicapped child, one must meet these families more than half way, and so there are community centers that do go out into the schools and hospitals and are beginning to look for the children who can benefit from their program. The centers have learned that the orthopedically handicapped child can be found, is able to participate and can make a unique contribution to the life of the center.

When the directors and supervisors were first approached, they had many reservations about the feasibility of this kind of "integration." Wouldn't there be a safety hazard? How would the children get to the centers? How would the nonhandicapped child react in an active game? Wouldn't the regular members object? Wouldn't the groups require assistant leaders? Don't we need leaders with special training?

If the center program was not on one floor, then they were concerned about the physical plant. Didn't they need an elevator? Was

it necessary to have a ramp so that the child could come in and out of the center? How much would they have to modify the program?

All of these questions have been answered by life. The orthopedically handicapped child in community centers had less accidents than the nonhandicapped child. Some children did have to make use of elevators but they were in the minority. Only when the program involved very active games did it have to be modified. Where a child could not participate in active games he spent his time in special activities. Sociometric analysis has revealed that orthopedically handicapped children are chosen as "desired" playmates and workmates almost as frequently as their normal peers. The regular members of all ages not only did not object but there is evidence to indicate that the normal children became more accepting of individuals with disabilities. A more complete picture of how the orthopedically handicapped child did at the center is seen in the opinions of program supervisors, a copy of which is attached.

After several years of the program, few of the staff members in the centers can remember the fears they once had. And, the anxieties were understandable. There is a kind of mystique about the"handicapped." They are "special" people and are given the status of being special by a society that will contribute some money (never quite enough) and verbal goodwill but understands the handicapped child so little that the special status becomes a form of exclusion. The staff in the centers did not know the physically handicapped child. How could they? The entire emphasis for so long was on the "normal" child. When handicapped children were admitted to the centers, they were generally organized into special groups. But here was an agency The New York Service for Orthopedically Handicapped, that proposed including these handicapped children right into the center of activities together with the rest of the children. This was a challenging and sometimes anxiety-producing concept.

The centers did accept the children. In the course of eight years 50 centers accepted over 300 children. The handicapped child became known, not only to the children in his group, but to the children in the center. Just like all other children, he became a part of the life in the center and a part of the life of the community of children. He was a member of a group, his own club group or special activities group, and he also participated in the big events of the center such as holiday plays, special events and trips. He learned to know the older children and the younger children. And they accepted him or rejected him as a child not as a "handicapped" child.

THE TASKS AHEAD

Although some important strides have been made in integrating the orthopedically handicapped child into community centers there are still some major barriers that impede progress.

As we have seen there are many obstacles that deter the orthopedically handicapped child from full participation in our society. Part of the problem is that the schools, hospitals and community centers have been insulated, fragmented and cut off from each other and the community as a whole. There are, however, major trends at work that are breaking up the traditional patterns of insularity and moving these organizations into closer contact with the community. One hears now of "Community Health Programs," "Community Rehabilitation," "Consumer Involvement in Health," and "Community Mental Health." The NYSOH Integration Project itself may be both part cause and part effect of this trend. There are, however, barriers that still remain which screen out many orthopedically handicapped children from becoming fully integrated into community center programs.

Many hospitals and medical social workers are strongly influenced by a traditional medical diagnostic viewpoint. Dr. Stephen Richardson makes an interesting point in this regard, he says, "One of the serious obstacles in the socialization of the physically handicapped child is the pervasiveness of a traditional medical diagnostic viewpoint.... By this, I mean a physiological orientation, a pathological orientation -- the notion that you are dealing with a form of sickness..... However, where restoration of a specific function cannot be achieved within a relatively short time, and where the treatment can only partially improve function, or is inadequate, I think the traditional approach can be very damaging to a young person... The focus on pathology ... detracts from attention on the development of other functions of the child which may be intact."* Dr. Richardson goes on to point out how the traditional medical - diagnostic - pathological approach may foster dependency and prevent the child from fully developing communication skills and social relationships.

Another barrier is that the people in the community centers who have the power and decision making responsibility are the most insulated from the problem. We have found that staff members (club leaders and junior program supervisors) who have the greatest contact with the orthopedically handicapped child became most convinced of the value and efficacy of integration. On the other hand, the further we move up the administrative ladder there tends to be less commitment. We have found that the most effective programs occur when the board of directors and/or the executive have become involved with some aspect of the program.

When community centers define their major goals in terms of

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* Richardson, Stephen A. "The Handicapped Child-Social Obstacles To Growing Up" in THE SOCIAL AND EMOTIONAL NEEDS OF THE HANDICAPPED CHILD PHILIPS RESEARCH PROJECT The Florence Heller Research Center Brandeis University, Waltham, Mass. 1965 pp 15-16

serving the so-called "normal population" this too serves as an indirect obstacle. In practice what this frequently means is that the orthopedically handicapped is not served. As we have seen finding and placing the orthopedically handicapped child is a time consuming process. Should community centers invest the extra time and money necessary to include handicapped children in their programs?

Before attempting to answer this question, it is necessary to redefine the problem. As we have seen, the project has demonstrated that many orthopedically handicapped children can successfully participate in community center programs. They are accepted as part of the regular groups that meet at the center - they play games, they make things, they go on trips, they move out into the community.

And now it is time for the community to accept these children as their own. Until now these children have been the special concern of specialized agencies dedicated to servicing their needs. Some children still need this support. But many children have shown that they can be part of the mainstream if given a chance. And it is time now for the community to give them this chance without the intervention of a special agency. The role of the special agency like the NYSOH is only to point the way. The direction is toward integration into society. The organizations of society must take the responsibility for integrating the child, who will someday have to function as an adult in a nonhandicapped world. How can this be accomplished?

For the handicapped child to become part of the mainstream of life the basic institutions of hospital, school and community center must also become part of the mainstream. Hospitals, schools, and community centers must establish a continuing, cooperative program of socio-recreational services for the handicapped. But who is to bring these institutions together? Who will do the important job of serving as catalyst and coordinator?

The answer seems obvious. It must be that institution-which by its nature, its history, and by its name, is in a unique position to cut across organizational barriers to serve the entire community - I mean of course the community center.

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NEW YORK SERVICE FOR ORTHOPEDICALLY HANDICAPPED

ANSWERS BY SUPERVISORS OF THE PROGRAMS IN WHICH ORTHOPEDICALLY HANDICAPPED CHILDREN PARTICIPATED

May 1967

Number of Respondents - Settlements - 16
Jewish Community Centers - 9
TOTAL 25

	YES	NO	N.R.
1. Would you like to see this program continued?	24	0	1
2. Did you have any serious problems with the program?	0	22	3
3. Did you have any problems in maintaining the orthopedically handicapped child in the program?	5	20	0
4. Did any of your regular membership object to the handicapped child?	4	21	0
5. Did you have any special physical facilities as Elevators?	4	20	1
Ramps?	2	18	5
6. Do you feel it is necessary in order to integrate an orthopedically handicapped child to have Elevators?	3	19	3
Ramps?	2	18	5
7. Was it necessary for you to give the group leaders support and guidance in working with handicapped children?	16	9	0

Types of Guidance Given -
Regular Supervision - 6
Special Supervision - 9
(only 15 examples were given)

8. Did you find that the handicapped child had more, the same, or less injuries or accidents than the nonhandicapped child?

Same	16
Less	7
More	2

9. Attitudes of group leaders when they learned that they would have an orthopedically handicapped child in the group:

Positive and Accepting	16
Curious	1
Anxious	6
Negative	11
No Reaction	3
	28*

10. Kinds of difficulties experienced by junior supervisors regarding transportation of the children:

Lateness	8
Children Not Picked Up	4
Details	1
Drivers Attitude	1

11. Have you taken an active part in arranging for the transportation of the children?

Yes	17
No	8

*Some centers reported on more than one leader.

12. Was there any change in the attitude of the group leader in the course of working wiht the orthopedically handicapped child?
(See below for explanation of "yes" answers.)

Yes - 13
No - 12
N.R.- 0

Answers given by the supervisors to the above question -

1. greater understanding of need for experiences - after seeing gains, could control anxiety - another leader learned group dynamics and was able to get children to relate to each other under difficult circumstances -

2. learned to work with child -

3. gained confidence in ability to handle an orthopedically handicapped child -

4. found orthopedically handicapped child very mobile and could not handle few activities -

5. found orthopedically handicapped child presented no problem -

6. found orthopedically handicapped child can participate -

7. found handicap did not restrict as they had imagined -

8. leader adjusted to limitations of child -

9. became more accepting and better able to allow children to work out their problems -

10. group accepted orthopedically handicapped children and program was not restricted -

11. found he had to give additional support -

12. goals of working with orthopedically handicapped child was accomplished -

13. trips had to be shortened to get back in time for cab service.

13. Attitudes toward handicapped child -
Did membership object?

4 centers out of 25 reported objection by members - Reasons given are listed below:

A. How was this manifested?

1. one child was frightened when she saw child without arm - director spoke to her - arts and crafts leader let he work near boy wearing braces and who used crutches -

2. resentment towards child's lack of participation in boys group -

3. one of the kindergarten children was frightened by a dwarf child -

4. group felt that orthopedically handicapped child was holding the group back (child had cast and crutches)- supervisor did not feel group was held back by child.

B. What was done about it?

1. let child talk about her fears - helped her to work with orthopedically handicapped child wearing braces -

2. some explanation of child's limitation given to group -

3. spoke to mother who understood what we were trying to do -

4. group continued with work and assistant worked with orthopedically handicapped child - case worker went to home of handicapped child and helped family and child to accept new disability and child was given a great deal of support to help her retain her place in the group as an active member.

14. What do you think was the greatest gain to center?

a) children had chance to become friendly with handicapped children and leaders learned from experience -

b) children integrated with so-called normal children and participated whenever possible as part of group -

c) served more of the community, improved group programs, taught children that everyone is not the same -

d) gratifying to the agency to be of service to handicapped child and family -

e) having children from another neighborhood and other but similar backgrounds -

f) realization that orthopedically handicapped children were able to fit properly in a program not necessarily designed for them -

g) new work for center integrating orthopedically handicapped children with normal children -

h) that center personnel can handle orthopedically handicapped children in group -

i) ability to expand our services -

j) understanding and realization that orthopedically handicapped children need moral support of their peers -

k) group leader gained most in working with handicapped children -

l) built relationship with family and experience for the normal children -

m) that day to day planning proved orthopedically handicapped children can function as well as, or sometimes better, than the nonhandicapped child in group situation -

14. (continued) What do you think was the greatest gain to center?

n) the awareness that a handicapped child can adjust normally to a normal routine program -

o) allowing the other children to be exposed to a handicapped child in a group situation -

p) exposure for nonhandicapped child to the handicapped child - learning some people are different -
for the leaders: opportunity to work with all kinds of children -

q) encourage acceptance by regular membership of the handicapped child -

r) gain was not to the center but to the children -

s) acceptance of orthopedically handicapped children -

t) being with and becoming friendly with children who are different -

u) greatest gain was to orthopedically handicapped children -

v) reach out into community and go beyond ordinary group work program and provide beneficial experience for othopedically handicapped children.

15. Evaluation of program -
Did you have any problems in maintaining the orthopedically handicapped child in program?

5 supervisors out of 25 answered "yes" to this question - Reasons given are listed below:

a) behavior was not of the best - was generally unkind and rude to the group, especially to his brother -

b) poor attendance by some kids (cab problems, etc.) made true group participation difficult -

c) poor attendance - child tired when he got home from school at 4 o'clock -

d) drop out - some returned after home visit, others did not -

e) too much paperwork from New York Service.

16. Was there any modification in program to enable you to integrate the handicapped child?

	Yes	No	N.R.
A) Dance Programs	2	18	5
B) Active Games	13	10	2
C) Dramatics	0	21	4
D) Trips Away From Center	8	16	1

THE IMPACT OF ALTERNATIVE JOB OPPORTUNITIES FOR MSW'S UPON THE MANPOWER RESOURCES OF THE JEWISH COMMUNITY CENTER FIELD

by

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This paper presents a selected summary of the findings of a research project carried out in connection with a doctoral dissertation financed by the Florence G. Heller Research Center of the National Jewish Welfare Board - conducted in cooperation with the National Association of Jewish Center Workers.

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Introduction

The current crisis in manpower in the field of social welfare, due to expansion of services and limited manpower resources, is of great concern in every setting where professional social workers are employed. Staff shortages result from expansion of program, failure to recruit enough needed new workers, and staff turnover.

This paper is addressed primarily to the question of turnover of social group workers in an organizational system, namely the Jewish Community Center Field (JCCF).

While on the national scene social policy leaders concern themselves with the "manpower gap" which has resulted from the tremendous expansion of social welfare services, administrators in various settings and fields of practice worry not only about filling new jobs with new workers but about keeping those workers they already have.

A characteristic of the social work manpower problem is the unhappy fact that there is a high turnover rate of personnel. The Tollen study, for example, indicates that "professional workers in family and child welfare agencies change their jobs, on the average, once in four years."[1]

More pertinent to our presentation here are the findings of Melvin Herman's study of occupation mobility in the Jewish Center field which revealed an annual level of turnover of slightly over 30 percent "for the years 1951 through 1955."[2]

When Herman did his study, and until recent years, the turnover problem in the JCCF was an internal one. The JCCF, in effect, was a closed system of employment. When a worker left one Jewish Community Center (JCC) to take a new job, that new job was in another JCC. What has happened recently is that there is now an open system of employment and when a worker at a JCC leaves his job, in most cases, it is to take a job outside the JCCF. As the worker moves about, the possibilities of his returning to the JCCF are quite limited. Workers at almost every level of employment and salary are leaving the JCCF. Despite increases in enrollment of group workers in schools of social work, the number of new workers recruited to the JCCF is less than the number of older workers who leave the JCCF. The annual rate of moveout is on the increase, thus shrinking the total number of workers with MSW's. The circulation pattern of workers in the field of social work is virtually one way in terms of movement of workers away from the JCCF with no reciprocal exchange. The future plans of those now working in the JCCF with reference to career commitment would indicate further dwindling of the MSW segment of the JCCF work force to an increasingly smaller percentage.

This changing situation in employment results from a variety of forces, some external to the JCCF:

1) in terms of the changing range of alternative employment opportunities;

2) in terms of changing goals and aspirations of the profession of social work resulting in emphasis on institutional change goals as opposed to residual services;

3) in terms of the emergence of community organization as a more potent segment within the profession;

4) in terms of the shifting emphasis by schools of social work to treatment centered and problem solving practice in group work as contracted with the preventive goals which have characterized practice in the JCCF;

5) in terms of the financing of professional education.

Internal changes within the Jewish community and the JCCF have resulted in continued upward mobility of clientele served, a shift in consumer interest toward the provision of a broad range of services, and increased internal financial support of operations.

The old status image of the JCCF as the best or only place to work in terms of high standards of practice and high salaries no longer obtains. Given an occupational group acculturated to a high degree of mobility, whose primary loyalty is professional rather than organizational, given the various change external and internal listed above, the resulting manpower situation in the JCCF is truly of crisis proportion.

The effects of this movement of workers out of the JCCF are not completely dysfunctional in terms of certain organizational goals of the JCCF as related to characteristics of workers who stay by contrast with workers who leave. Nor is this trend of movement out of the field irreversible in terms of time, numbers of workers involved, and/or compensatory mechanisms which can permit the continuation of the employment of social group workers in the JCCF.

While there is a general awareness by the JCCF of the severity of the manpower problem, the specifics of the situation in terms of the impact of change, as well as the characteristics of those who leave as

contrasted with those who stay, remains largely unexplored.

During the summer of 1966 a preliminary manpower exploration was made on a National level. The difficulty of gathering accurate information, given certain resources available, in turn led to the study of the Chicago JCC which provides the basic research data upon which this presentation is based.

The Methodology

This is a study of all of the workers who may have been employed by the Jewish Community Centers of Chicago at any time (for three months or more) during the period 1947 through June of 1967). Eligibility for inclusion in the study required that the respondent be a graduate from a graduate school of social work. Search of the personnel files revealed a total of 141 workers who filled this requirement. All of the respondents were located mostly through the NASW directory. Of this total 27 were currently employed by JCC of Chicago and 22 were employed elsewhere but living in the Chicago area. This group was interviewed in person. The balance of the workers were contacted by mail. All of the respondents eligible for inclusion in the study, with the exception of one person, participated in the research thereby providing us with a most unusual response rate of over 99 per cent.

Three instruments were used for gathering data. An interview schedule was used dealing with a variety of topics relating to background and attitudes of the worker, career goals and the workers evaluation of his experiences in the JCC and elsewhere during his professional career. Additionally, a work history was prepared for each worker by that worker detailing the various jobs held, salary earned and reasons for taking

new employment. Finally, JCC of Chicago (supervisory and administrative) staff filled out a schedule evaluating the worker's performance. A companion schedule investigating Jewish background interest, religious practices and attitudes of the respondents, prepared by Dr. Bernard Lazerwitz was included in the information gathering procedures and will be used as an additional dimension of this research effort.

A few comments within the limits of this paper regarding the methodology are in order. Ideally, perhaps, a National Survey using sampling techniques might have given us stronger generalizations. However, it would have provided us with an almost insuperable task of locating former workers and would have required a high degree of involvement by a large number of workers. We would have had weaker controls with regard to organizational variables, and a lower response rate. Working with a universe instead of a representative sample, we eliminated sampling error. By using JCC of Chicago only we get depth of observation, some degree of uniformity of experience, a high response rate but we lose some statistical generalization. Certain characteristics of the JCC of Chicago lend support to the usefulness of concentrating on only one organization. The JCC of Chicago has consistently, over the period studied, been deeply committed to high standards of professional practice and has achieved National recognition as a leading agency in terms of use of social group work methods. Its salaries have been competitive with other agencies in the JCCF. It has developed a scholarship subsidy program which has permitted it to compete with other agencies in terms of recruitment of workers. It is one of the largest agencies in the JCCF in terms of numbers of MSWs employed. During the period of study it has been

continually expanding program, services and facilities, thus providing opportunity for upward mobility and variety of assignment. There has been staff turnover at every level of authority, but there has also been stability of leadership. We might characterize the JCC of Chicago as a "best practice" kind of organization in terms of its opportunity structure and standards of professional practice.

While all of the workers included in the study worked at one time or another for the Chicago JCC, for many of them this constituted but a fraction of their career experience. In addition to the 27 respondents currently employed at the Chicago JCC, twenty are currently employed at other JCC's throughout the country. The number of workers currently employed in the JCCF included in this study represents ten per cent of the total of MSWs employed nationally in the JCCF. The focus of our inquiry is not on the Chicago JCC experience alone. As far as is possible, we asked the workers to make observations about the JCCF as a whole rather than the Chicago JCC. We are essentially studying workers whose common bond is that they have at one time or another worked at the JCC of Chicago.

This is a retrospective kind of study, subject to the kind of bias which memory and justification of career decisions may have with regard to the accuracy and objectivity of the respondents' answers to questions. As a balancing factor we do have the work histories and the agency worker evaluations reports. We know who stayed and who left.

The erosion of the size of the work force in terms of employment in the JCF

The growth of our universe is unidimentional. That is, as workers at some point in their career take employment in the JCC of Chicago they become eligible for this study and become permanent members of the overall

cohort. The particular interest in terms of this study is related not to size of the universe per se but rather to the changing distribution of the workers into two main divisions "IN" the Jewish Community Center Field or "OUT" of the Jewish Community Center Field.

Growth of the work force studied takes place in any of four situations; the worker is recruited directly to Chicago JCC from a school of social work; he transfers to Chicago JCC from outside the JCCF, he transfers to Chicago from another JCC or returns to Chicago JCC from a position outside the JCCF.

In the period under study some rather drastic shifts have taken place with regard to the "IN" versus "OUT" dichotomy. Chart A indicates the growth of the work force. In 1947 the beginning of the period under study, 11 individuals were then working in social work and of this group eight were employed in the JCF. There is then a rapid expansion of the work force to forty in 1950, to 68 in 1953, to 120 in 1962 and to 140 in 1967. While the expansion of the group is taking place the ratio of workers "IN" or "OUT" is going through drastic changes. In 1950, for example, in a work force of forty, 90% were in the JCCF whereas only 10% were out of the JCCF, in 1959 the peak year of total numbers employed in the JCCF, (N-68) the ratio of "IN" versus "OUT" begins to reflect serious movement out of the field so that 67% were in the JCCF and 33 per cent were out. Most significant are the 1967 figures where we find that only 34% of the population are in the JCCF whereas 64% had gone to greener pastures. Over time we have had an almost complete reversal of the IN/OUT ratio.

Another way of looking at movement out of the field is to examine the rate of movement out of the field in terms of the ratio of moveouts to current population of JCCF workers. (See Chart C) Here the increase in the annual rate of moveout is most dramatic, going from a mean annual rate

of half of one per cent dropout during the period 1947 to 1950 to a mean annual rate of 5.6% in the period 1951 to 1955, to a mean annual rate of 7.1% in the period 1956 to 1960 and then, the most alarming jump of all, to a mean annual dropout rate of 17% in the period 1961 to 1967.

This ever-increasing rate of dropout would not, of necessity, herald any rapidly approaching decline of the MSW work force, if there were to be a corresponding increase in the rate of recruitment of new personnel or alternatively in an increase in transfers in from other settings or returnees from other settings. Chart D indicates the annual net loss or gain of personnel from and to all sources. The picture here is one of gain until 1959 and loss from 1960 on (with one year's exception -- 1965 -- when the number of returnees was relatively high and recruitment was also high). The net effect of continued losses upon the size of the "IN" work force is to go from a peak of 68 in 1959 down to 47 in 1967. The big drop comes in the period between 1965 and 1967 resulting in a decrease in size from 63 in 1965 to 47 in 1967.

Where People Go

This essentially one-way movement of MSW's out of the JCCF is not so much a product of disenchantment with the JCCF as such but rather, the recent emergence of a number of highly competitive alternative career opportunities which have attracted and are attracting increasing numbers of social workers from the JCCF. Chart B lists a number of categories of alternative job settings which we have arbitrarily classified under two headings for the "In Category" and under five headings for the "Out Category." Of the five "OUT" categories listed (other Jewish Communal Organizations, Therapeutic Settings, Schools of Social Work, Out of the Field and the catch-all category, Other), two, in particular, deserve special

emphasis here because of their recency in popularity and the kind of impact they have had on the JCCF.

Under therapeutic settings are included such agencies as casework agencies, children's institutions and mental health agencies. The focus in these settings is on treatment of individuals and groups. Numerically, it constitutes the largest alternative setting for the employment of ex-JCCF workers. Not until 1953 was there any movement of workers to therapeutic settings and then it was slight. (4.4% of the total work force.) But in the sixties the percentage of people employed in therapeutic settings began to grow quite rapidly so that in 1967 the proportion employed there reached 17.1 per cent of the work force.

Schools of social work are the most recent and probably the most challenging source of competition in terms of attracting personnel who have reached supervisory and administrative levels of employment in the JCCF. Included in this category are professors, full-time field instructors and doctoral students. As recently as 1962 there was less than one per cent of the work force in this category but by 1965 this percentage had risen to 5.8% and by 1967, fifteen per cent. (The actual number of workers in academia is larger since we have not included in this particular category some workers who have taken employment in universities in other than schools of social work.)

Some miscellaneous comments about alternative settings of interest are the following:

- Despite all the talk about movement into the war on poverty by social workers, this study shows very few people in this category at this time.

.The group studied includes only one person (male category) retired and no deaths.

.Only four persons have left social work to take employment in business (2) or in public school teaching (2).

.The "Other Jewish Communal Organizations" category has not had spectacular growth but it does represent a significant alternative opportunity for employment, particularly for those who prefer to work in a sectarian agency.

Departure by Cohort

We divided the population into three groups, OLD, MIDDLE and NEW, based on the year of graduation from a school of social work, the OLD covering the period from 1947 and before to 1951; the MIDDLE from 1952 to 1958 and the NEW from 1959 to 1966. (see Chart F) The highest retention rate is for the NEW/and (43%) this is to be expected since the bulk of workers in this cohort started work recently and are under scholarship commitment. The greatest attrition takes place for the MIDDLE group where we have 82.9 per cent of this group having left. Given any sort of seniority system, one might suspect that this high rate of defection for the MIDDLE group represents some sort of reaction to lack of advancement opportunities which, coincidental with the emergence of viable alternatives (academia), explains in part at least the high degree of moveout for this cohort. The retention rate for OLD is 37.3%.

Salary, Advancement and Other Tangible Benefits

Social workers, unlike bankers and doctors, when asked to rank monetary rewards in contrast to other career incentives of a more altruistic nature, prefer the latter. Our study supports this behavior. Workers asked to check which factors were decisive with regard to selecting social work

as a career indicated the following; (among others) "opportunity to be helpful to others or to society"

93 per cent checked ~~"a chance to exercise leadership,"~~

89 per cent checked "opportunity to work with people,"

82 per cent checked "a chance to exercise leadership,"

only 30 per cent checked "making a lot of money," !

Gockel points out that the greatest defection of those who choose social work as a career while college undergraduates and then make other choices when they graduate from college, comes from those students who rank this motive high.[3]

Staff Turnover studies by Tollen[4] and Herman,[5] however, indicate that quite frequently a motive for leaving a particular job is the increase in salary to be achieved by moving elsewhere. While social workers may select a career based on altruistic motives, nevertheless once in a particular profession other considerations such as family needs, competition, etc., do give monetary interests higher standing in the hierarchy of motives leading to job change.

What is also proposed here as a successor to Gresham's Law that "bad money drives out good" is Scotch's law to wit that when salaries of one setting are close to equal to the salaries of another setting, then other motives become important and take priority in determining job situation. In other words, when the JCCF no longer pays salaries which are "significantly" higher than other settings, then other motives such as status within the overall profession, attitudes about sectarian social work, working conditions and opportunities for advancement take over.

Our study indicates that when workers take jobs outside the JCCF, the increase in salary achieved through this move is most of the time not much better than a normal increment. We find that 22 per cent of the

moveouts received increases of more than $1100, 22 percent increases from $700 to $1100, 28 percent $400 to $700 and 28 percent had increases (or salary cuts) up to $400. Analysis of salary increases of job changes within the JCCF, based on use of first moves from Chicago JCC only, shows that 22 percent received increases of more than $1100, 34 percent increases between 700 and 1100 dollars, 22 percent increases of $400 to $700 and 22 percent increases or losses less than 400 dollars. Based on the size of the increase in terms of the immediate cash benefits to the recipients, one might question whether people are leaving the JCCF because of significant increases in salary.

Movement within the JCCF, however, does provide a bit better results suggesting perhaps that here monetary factors may play a more important part. A sidelight to this question of salary as incentive are the breakdown according to settings with regard to reasons given for moving to a particular setting. When asked why a worker left his job, he rarely mentioned an increase in salary as the key motive except for the group moving to "other Jewish communal settings" which mentioned this factor 44 percent of the time. (For all other settings this factor did not exceed 14 percent of the responses.)

When we contrasted the salaries of those in the JCCF with those outside of the JCCF (see Chart E), we find that based on the mean years of employment and current salaries earned there is very little difference between the INs and the OUTs, with the slight advantage going to the OUT group.

In terms of attempting to determine why people leave the JCCF, one could not list salary achievement as a powerful motive.

This is not to deny historically that salary was an important motive for taking a job with JCC originally, but in the early part of the period under study, salaries in the JCCF were "significantly" (at least by reputation) higher than elsewhere.

In our study, 40 percent of the respondents list high salary as a motive for selecting their first job with JCC. However, of this sub-group 82.5% are now OUT. Since JCC salaries are not now significantly higher, those who listed salary as a high motive for taking work there in the first place are not content to stay when this advantage no longer is as powerful as it was during the '50's and before

Our discussion about salaries is complicated by the fact that we are dealing with the immediate effect of the moveout when a change in setting may reflect an opportunity for advancement with the long range probability of ultimately achieving salary improvement as a byproduct of a moveout of the field. As we shall see in the next phase of our discussion, opportunities for advancement create opportunities for salary increases, but what seems to be a more direct motive at the time of change is opportunity for advancement rather than salary improvement.

Opportunities for Advancement

Herman's study indicated that with reference to the career aspirations of workers in the JCCF, almost all workers hope to become executive directors. In our study, 82 percent of the respondents indicate that a prime motive for entering the field of social work is "a chance to exercise leadership." In 40 percent of the moveouts of the JCCF, the worker moved into an administrative position, 15 percent of the time to a supervisory position, and 29 percent to a direct

practice position. As we mentioned earlier, the high percent of moveout from the middle cohort would support the notion that the sort of opportunities for advancement available in the JCCF do not represent significant retention incentives for many of the workers in the JCCF, particularly for the middle cohort. Using salary and positions listed by JWB as openings in May of 1967 for the entire JCCF and applying the salaries of those out of the JCCF from our study group alone, we found that were these people available for the jobs listed, we could fill all of the national openings for supervisory and administrative personnel and still have 10 workers left over because there were not enough jobs available at equivalent salaries. In the publication of the most recent issue of the JWB Personnel Reporter (Spring, 1968), only six job openings on the administrative level are listed at $15,000 or over. Sixteen of the OUT group (as of 1967) were earning salaries of $15,000 or more. While there is a manpower shortage, it is not on the high paying administative level.

We would summarize the situation with regard to opportunities for advancement as follows:

1. A steady rate of upward mobility has been a persistent characteristic of the JCCF since the acceptance of social group work as the "host discipline."

2. Some of the upward mobility has come about because of the opening up of administrative positions as non-MSW's in leadership positions resigned or retired.

3. Administrative positions have become available as new centers have been built and with the expansion of existing centers to branch operations.

4. Because promotions in the past have not been internal particularly with regard to administrative positions, a great deal of churning has taken place as workers hopped from one agency to another thus reinforcing the climate of job mobility and, in a sense, exaggerating the upward mobility potential of the JCCf.

5. A climate of expectation was created around being able to move up in position quickly and of having to move out of an agency to do so.

6. While expansion has continued, there has also been consolidation of administrative positions thereby eliminating some of the executive directorships.

7. Those MSW's in executive directorships are relatively young, so that the rate of attrition due to retirement or death is relatively mild.

8. Finally, given a limited number of high administrative positions available, given a high level of aspiration, given alternative opportunities, it would be inevitable that moveout, particularly for the middle cohort, would take place.

Working Conditions and Appropriate Utilization of Trained Personnel

There are some considerations with regard to working conditions which are more or less unique to the JCCF by contrast with the alternative settings which have drawn the bulk of OUTS. They are the requirements on the part of most jobs in the JCCF for work on evenings and week-ends. Our interviews did not reveal too many negative comments in this regard, but it is a competitive factor to be recognized nevertheless. Further, although as Hughes[6] points out, every occupation has its "dirty work" in terms of poor utilization of what the worker feels to be the central skills or "professional skills," the recent expansion of services into a whole host of different duties, such as operation of a health club, has required acceptance of performance in a wide variety of responsibilities which fit into the category of

"dirty work" and make other settings (with their "dirty work") more attractive.

Finally, the use of fringe benefits as a special inducement for remaining in the JCCF has not been particularly emphasized. Even pension plans are non-transferable, so while there may be incentives to remain in one particular agency, these incentives because of a lack of transferability to other agencies in the JCCF are ineffective in terms of retention for the field as a whole.

Jewish Identification as Related to Retention

The question of Jewish identification as a career determinant related to retention of personnel is most complicated in terms of definition of what constitutes Jewish identification, and relating this phenomenon to manpower problems of a sectarian agency. What we seek to determine in our study is how important are the sectarian interests or lack of sectarian interests in effecting choice of setting.

Our study indicates that for those electing to work in a JCCF setting, motives around serving the Jewish community can be correlated with the Jewish identification of the worker. That is given high Jewish identification, the rationale for selecting a JCCF job because of the Jewish purposes of the agency is also high. For those with low Jewish identification, other factors take precedence (such as standards of practice and salary).

With the persistence of emphasis of the Jewish purposes of the JCCF and with the emergence of alternative opportunities for employment, those with low Jewish identification leave. On the high end of the scale, that is those with high Jewish identification, a similar situation exists in the sense that high

Jewish identification correlates with relatively high retention. However, it should be pointed out that other career determinants also intervene to the point where the worker with high Jewish identification may select other Jewish communal agencies as a means of retaining his connection professionally with a sectarian agency.

On a simply IN versus OUT dichotomy, we find that 85% of the low Jewish identification group are OUT and only 15% IN. However, on the high Jewish identification end of the scale, the reverse is not as powerful a correlation. Of the high Jewish identification group, only 44 percent are IN and 56 percent of this group are OUT.

When we narrowed our population down to include as the IN group all Jewish communal agencies and excluded from our OUT group all those who have left the field of social work, we get a much more balanced correlation (see Chart E). High Jewish identification results in high retention, 68% of this group remain IN, low Jewish identification results in low retention, 25% of this group remain IN.

In summary then, our research at this stage of analysis indicates a positive correlation between Jewish identification and retention with regard to the entire Jewish communal field. When we use only the JCCF as a test of retention, then although low Jewish identification produces low retention, high Jewish identification produces moderately high retention.

(As an instrument for measuring Jewish identification we used Lazerwitz's Jewish identification index, which is composed of 9 various sub-indices related to the following items:

1. Religious behavior
2. Pietism
3. Jewish Education
4. Zionism
5. Jewish organizations
6. Traditional beliefs
7. Ethnicity
8. Jewish education for one's children
9. Jewishness of childhood home.

IN/OUT Related to Professional Interests

The single characteristic which accounts for the highest degree of variance between the IN group and the OUT group is the question of the primacy of loyalty to the profession (social work) or to the organization (JCCF). No other single variable statistically separated the IN's versus the OUT's as powerfully as this one. Respondents were asked "Is your primary loyalty to social work or Jewish Center work?" and could answer social work, Jewish Center work, both, or neither. Seventy percent of the total group indicated social work as their primary loyalty, the balance either JCCF or both. Eighty-three percent of those selecting social work as the primary source of identification were OUT and only seventeen percent were IN. By contrast those selecting the JCCF as their primary loyalty had seventy-five percent IN, twenty-five percent OUT, those selecting both had sixty-five percent in and thirty-five percent OUT.

The implications of these (not unexpected) findings have great significance in terms of the capacity of the JCCF to compete successfully with other settings in terms of prevailing professional values. In other words, all other things being equal (which they never are), what will determine whether or not a worker will stay or leave will be those factors related to the prevailing professional value system. If, for example, salaries are equal and opportunities for advancement are equal then what will determine choice of setting will be what has positive meaning in terms of the profession. Further, it is likely depending on the extent of differences that even if organizational benefits in terms of tangibles such as salary and working conditions, or opportunity to work for a sectarian agency, represent positives as contrasted with other competing organizations, that the more significant determinants of choice will be alternatives related to professional values.

While organizations may adjust to demands for higher salaries, while organizations may recruit individuals whose Jewish identifications are such that they coincide with the program objectives of an agency, the determinants related to professional satisfaction may be less subject to manipulation or control.

Illustrative of this concept are our findings concerning the question of status here conceived of as the rank in the hierarchy of prestige that a particular agency setting has, as held by members of that profession. The second highest correlation among variables distinguishing INs from OUTs is to be found in how respondents ranked the JCCF in terms of status in contrast with such settings as social work education, therapeutic settings, poverty programs, settlement houses,

(see Chart I). Only fifteen per cent of those ranking JCCF low were INs, thirty-two per cent were OUT. When the group as a whole was asked how they thought other social workers ranked JCCF, eighty per cent of the total group thought that other social workers would rank JCCF low. Even though the INs may rank JCCF high, they feel that other social workers will rank JCCF low.

(Status of a setting may change just as women's skirt lengths may change; were these rankings made in the early fifties, for example, one might say, with some assurance, that these rankings would have been quite different with JCCF coming out much higher.)

Other results of our study related to professional career aspirations but less powerful in correlation are perceptions of practice standards in JCCF as contrasted with other agencies, interest in community organization as a specialization as contrasted with group work, and orientation towards social action. In these three characteristics there are significant differences between the INs versus the OUTs. The INs find standards of practice in JCCF as good as elsewhere; the OUTs to some extent, disagree, the INs are happy with group work as their special skill, the OUTs tend to wish they could have been C. O. specialists, the INs seem to be less social action oriented than the OUTs.

Gouldner, attempting to analyze latent roles of professionals in an organizational setting, divides the population into two types;

"(1) Cosmopolitans: those low on loyalty to the employing organization, high on commitment to specialized role skills, and likely to use an outer reference group orientation, and, (2) Locals: those high on

loyalty to the employing organization, low on commitment to specialized role skills and likely to use an inner reference group orientation." [9] It is suggested that there are similarities between the INs and the "Locals" and the OUTs and the "Cosmopolitans."

A feature of the "Cosmopolitans" with reference to their career mobility, is their lack of loyalty to the organization, unwillingness to commit themselves to a career within the organization, and, to quote Gouldner, "they (faculty at a small mid-western college) would leave to take a job at Harvard or Princeton, even at a lower salary." [10]

The OUTs are not a completely homogeneous group in terms of "Cosmopolitan" behavior, some leave because their performance is such that they have been encouraged to leave and this segment certainly does not fit the "Cosmopolitan" model. But there is a segment within the OUT group whose cosmopolitan outlook in the past has contributed a certain vitality to the organization and whose departure from the JCCF represents a loss to the organization. Here I refer to such men as Mitch Ginsberg, Arnulf Pins, George Braeger, Bernard Schiffman and Si Slavin. I'm sure there are others. Perhaps it is part of the destiny of the JCCF to help bring men of these capabilities into the field of social work but not to be able to hold them. Certainly, a valuable contribution has been made to the general community by the JCCF in recruiting and training men of this calibre. Nor can their departure be attributed to any organizational failure on the part of the JCCF in terms of its goals and its place in the Jewish community in this period.

Statistically, in terms of measurement of "overall job performance," in contrasting the INs with the OUTs there are practically no differences between the two groups. The OUT group's overall job performance is no better collectively than the IN groups, according to staff evaluations prepared for this study. Further, again referring to the staff evaluations, there is a positive correlation between those whom the agency wants to keep and the IN group, that is, more of those whom the agency wants to keep stay, and less leave.

Summary and Conclusions

Our findings have demonstrated an increasing rate of movement out of the JCCF resulting from an open competitive market for MSWs. It is possible that the acceleration of rate of dropout is a product of the convergence temporarily of a number of factors which may diminish with time. For example, the personnel of the JCCF has included a number of people who accepted employment because of the lack of alternatives elsewhere. Presumably current decisions by newer personnel selecting JCCF will be made in a more deliberate fashion resulting in a higher rate of retention. Further, now that the individuals with low organizational commitment have left, the rate of departure may decline. It is also possible that the decline in leadership by JCCF related to salaries in the field may be reversed in terms of a reaction to the recent loss of personnel. Additionally, it is too early to write off as permanent losses to the JCCF, those who have left the field in the past few years.

The needs of the JCCF in terms of professional personnel are small enough when seen in the context of the total manpower situation to

encourage those who would seek to correct the situation. It is quite likely however that competition and turnover rates will continue to be a fact of life, given the limited source of supply. The absence of any alternative occupational group as a suitable substitute (suitable in terms of availability, costs, or special skills) for social group workers in the JCCF would suggest that compensatory action can and will be taken.

Footnotes

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10 Ibid., p. 449.

CHART A

IN/OUT - DEVELOPMENT OF THE WORK FORCE

Category	1947 Percent	1950 Percent	1953 Percent	1956 Percent	1959 Percent	1962 Percent	1965 Percent	1967 Percent
In	72.7	90.0	79.4	71.6	67.3	54.2	46.3	33.6
Out	27.3	10.0	20.6	28.4	32.7	45.8	53.7	66.4
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
N	11	40	68	88	101	120	136	140

A-1

CHART B

DEVELOPMENT OF THE WORK FORCE - SPECIFIC SETTINGS

Category	1947 Percent	1950 Percent	1953 Percent	1956 Percent	1959 Percent	1962 Percent	1965 Percent	1967 Percent
JCC of Chicago	72.8	70.0	52.8	40.9	44.6	35.0	27.9	19.3
Other JCC's	0.0	20.0	26.5	30.7	22.8	19.2	18.4	14.4
Other Jewish Communal Organizations	27.2	10.0	7.4	8.0	7.9	9.2	8.9	11.4
Therapeutic Settings	0.0	0.0	4.4	7.9	6.9	9.2	13.2	17.1
Academia	0.0	0.0	0.0	1.1	0.0	0.8	5.9	15.0
Out of the Field	0.0	0.0	7.4	8.0	12.9	13.3	13.2	15.7
Other	0.0	0.0	1.5	3.4	4.9	13.3	12.5	7.1
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
N	11	40	68	88	101	120	136	140

A-2

CHART C

MEAN ANNUAL RATE OF DEPARTURE OUT OF THE JCCF

	1947-1950	1951-1955	1956-1960	1961-1967
Mean number of workers employed in JCCF	21	53	64	59
Mean number leaving JCCF	0	3	5	10
Mean annual rate of departure from JCCF	0%	5.6%	7.1%	17%

CHART D

ANNUAL TOTAL MOVEMENT IN OR OUT FROM ALL SOURCES

	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	Totals
*Graduates	8	7	8	12	13	6	6	6	7	4	2	2	7	6	8	5	5	1	9	4		126
** Transfers		1			1			1		2	2		2	1	2		1		1			14
*** Returnees										2	1	1	4			1	1	2	5	2		17
Total - In	8	8	8	12	14	6	6	7	7	8	5	3	13	7	10	6	7	3	15	6		
Leave - JCCF					3	2	4	8		4	9	3	4	5	11	10	8	11	6	13	9	
Net Gain or Loss	8	8	8	12	11	4	2	-1	7	4	-4	0	9	2	-1	-4	-1	-8	9	-7	-9	

* - worker recruited directly to JCCF from a school of social work

** - worker recruited to JCCF from another setting.

*** - workers who leave JCCF and then return to JCCF

Source: WORK HISTORY

CHART E

COMPARISON OF SALARY ACHIEVEMENT AS OF JUNE 1, 1967 OF THE WORK FORCE - IN AND OUT (MALES ONLY)

	IN (N - 41)	OUT (N - 65)*
Median - total years of employment	12.0	12.0
Mean - total years of employment	11.7	12.4
Median - current salary	12,000	12,500
Mean - current salary	12,200	12,700

*Excluded from this calculation were all females and all males no longer working in a social work setting.

CHART F

IN - OUT ACCORDING TO COHORT

	NEW (1959-1966)	MIDDLE (1952-1958)	OLD (1947-1951)
	%	%	%
In	43	17.1	37.3
Out	56.5	82.9	62.3
Total	100%	100%	100%
N	46	41	53

CHART G

IN - OUT ACCORDING TO JEWISH IDENTIFICATION INDEX

	HIGH	AVERAGE	LOW
	%	%	%
In* (Jewish Communal Field)*	68.1	55.3	25.0
Out (Excluding those out of the Field)	31.9	44.7	75.0
Total	100%	100%	100%

*Jewish Communal Field here refers to the JCCF plus other settings under Jewish Auspice, i.e., Jewish Federation, Home for the Aged.

The out group here does not include those who have left the field of social work.

CHART H

IN - OUT ACCORDING TO PRIMARY LOYALTY

	SOCIAL WORK	JCC	BOTH
	%	%	%
In	17.2	75.0	64.7
Out	82.8	25.0	35.3
Total	100%	100%	100%
N	46	41	53

CHART I

IN - OUT ACCORDING TO HOW WORKERS RANK JCC IN TERMS OF STATUS

	HIGH	MIDDLE	LOW
	%	%	%
In	67.7	34.4	15.4
Out	32.3	65.6	84.6
Total	100%	100%	100%
N	31	32	65

Supplementary Remarks and Discussion

on

"Impact of Alternate Job Opportunities on Graduate Social Workers Employed in the Jewish Center Field"

by

-Bernard Scotch, Associate Professor, School of Social Work, Richmond Professional Institute, Richmond, Virginia

Chairman: Henry B. Stern, Personnel Consultant, National Jewish Welfare Board, New York City

Discussant: Alfred Dobrof, Director, Personnel Services, National Jewish Welfare Board, New York City

Recorder: Saul Cohen, Assistant Director, Jewish Community Center, Richmond, Virginia

Introductory Remarks
(Henry B. Stern)

Mr. Scotch's study of Chicago Jewish Community Center social workers, on which this paper is based, has great utility for the Jewish Community Center field. It pointedly shows us the proportions of our manpower crisis.

This study can aid us in taking "folk wisdom" and "conventional knowledge" about the field's manpower trends and to translate this into data helpful to making changes in the formal system of our Centers.

This report points up the inter-relatedness of factors that affect JCC manpower administration. It clearly shows us that the problem we face is not uni-dimensional. We must be concerned in toto with recruitment (who is recruited..and how); scholarship planning; career counseling; placement; the proper differential utilization of MSW and other social welfare staff; personnel retention programs (particularly personnel practices) and salary standards.

In our discussion I hope we will not be hung up on an examination of research methodology (as different methods have both their productivity and limitations) but rather will we get to some of the important issues stemming from this research.

Mr. Scotch reported that the paper presented is merely a summary of some of the findings of the total study. For the presentation, he selected what he felt were the factors that would prove to be of interest at this time. The following additional observations were made by Mr. Scotch during his presentation:

----The study was based upon a representative, rather than a national sample which may have provided stronger generalizations. Herman's study, though national, was however, not confined to MSW's.

----The Chicago JCC is a "best practice" agency. It follows that they, therefore, attract and employ "best practitioners." As a result of the agency reputation, its workers are attractive to other agencies and are

recruited out of the Chicago JCC. This causes an additional variable affecting the results of the study.

----The forty-seven individuals in the sample that are currently in the Center field constituted about 10% of the MSW's in this field. This is a relatively large sample.

----The most significant statistic for us to be concerned with is the jump in the dropout rate. This has serious implications.

----The most significant alternative job choice was schools of social work. This occurred primarily within the MIDDLE cohort group in reaction to lack of advancement opportunities being available.

----Few JCC workers entered poverty programs, probably due to the reduction in salary that such a move would necessitate.

----The retention rate within the OLD cohort group is relatively high, though this is found to be comparable to other social work fields.

In summarizing the findings of his study, Mr. Scotch reported that the situation is bad. People are leaving the JCC field, are not coming back and are not transferring in. The movement is one way. Why are people leaving? Is there a difference between the IN's and OUT's?

1. With regard to salaries, we no longer have the lead that we used to have in the Center field. There is no longer a tremendous difference between salaries that are offered to workers to stay as contrasted with other settings. In summarizing the achievements, we even find a slight advantage to the OUT group - about a $500 difference. The average for all the IN group is $11,000, for all the OUT group is $11,500, and they are comparable in the number of years of employment.

2. The second important consideration relates to the "freeze" in top executive positions in the JCC field that currently exists. A very important motive for entrance into the JCC field in terms of career interest is the aspiration to become an executive. This "freeze" effects the MIDDLE cohort; stymied by the lack of opportunities on the executive level and offered opportunities in alternative careers they move out. An additional factor relates to the fact that most other settings do not require evening or weekend work.

3. The queestion of Jewish identification is also significant. Those with low Jewish identification leave the field at a high rate. Those high in Jewish identification also have a tendency to leave or go into other Jewish communal settings; other career aspirations, however, affect this group.

4. Some studies (by Gouldner and by Merton) define groups of professionals as cosmopolitan or local. A certain kind of professional was found who is anchored to his local community and who thinks in terms of the local community and therefrom gets his rewards. On the other hand, certain kinds of professionals were found to have other value systems and other reference groups, to be more cosmopolitan and to see their values as those of their total profession. The cosmopolitan professional is much more mobile. A parallel appears to exist - people with an MSW are oriented to the profession, as contrasted with an orientation to the organization - the Jewish Center field.

5. Some considerations around "profession" determine whether a worker will stay or leave. When asked to rank the JCC field as contrasted with other settings, IN workers ranked the JCC field high; OUT workers ranked it low. IN workers, when asked how they thought other social workers would rank the JCC field, ranked the JCC low. This is one of the problems of the JCC field. If it is committed to a professional orientation and to MSW's, it means that given a professional orientation as a primary source of loyalty, a continuing problem of high turnover rate and a one-way movement will exist.

6. Differences in some perceptions exist between the IN and the OUT groups. The OUT group perceives that standards are not as good in JCC's as they are elsewhere; this is how they rationalize their own behavior. The IN group is happy with group work; the OUT group, if they had to do it over again, would go into community organization. The OUT group tends to be more social action oriented.

The above characteristics are only some of the differences between the IN and the OUT groups. Others will be published at a later date.

In response to Emanuel Berlatsky's question regarding the sex of the worker as a factor in leaving the JCC field, Mr. Scotch reported that more women leave than stay, and leave to go to other jobs. A total generalization, however, cannot be made as a result of the factors of age and family responsibilities. Some women do have a greater mobility rate; others do not.

Alfred Dobrof commented on the great impact that Mr. Scotch's study had on the recommendations published by the Manpower Commission. As a result of some of the findings, especially in the areas of retention (personnel practices, fringe benefits, job satisfaction, etc.) and utilization of staff, recommendations for future programs were developed.

Mr. Scotch added two points:

1. With regard to the evaluation of job performance, there is no difference between the INs and the OUTs; the quality of the workers is similar, despite the feeling that some highly proficient workers have left. This was determined by asking the supervisory administrative staff to rank workers; performance as high, middle or low. The INs have as many highs, middles and lows as do the OUTs. The quality of staff has remained essentially the same.

2. It was found that when the agency wants the worker, there exists a higher retention rate. The agency can significantly do something to keep the worker.

In response to Jack Boeko's question, Mr. Scotch reported that he thinks that no significant difference exists with regard to scholarship students after their commitment has expired.

Mr. Boeko also reported, in response to Daniel Grodofsky, that, as pointed out, there has been a definite accelerated rise in the JCC worker drop-out

rate - 17% in the last period and only 7% just before that. This may be due to the convergence of factors that have a temporary effect - namely, the MIDDLE cohort coming of age and seeking executive positions which were unavailable, and the opening of academic positions at the same time. We may have consolidation taking place, and the rate may decline. It is also too early to give up as lost those who went into academia; it will take three or four more years to know if the departure is permanent. Other factors also intervened - for instance, the status of one agency vis-a-vis other agencies changes. Do workers leave for more "social action" oriented positions? This depends on how you define social action. If it is defined in terms of "poverty" programs - no; if it is more loosely defined in terms of teaching in schools of social work - yes.

Bernard Warach commented on the wealth of economic value to the worker leaving the JCC field for teaching. The worker switches from a twelve to a nine and a half month assignment; his hours of work per week are greatly reduced; the increase in real income is 25%-30%, plus the time to take on other part-time assignments. In addition, especially relevant for the MIDDLE cohort, many colleges and universities offer scholarships to children of faculty members; this group, generally, has children in or approaching college age and could thereby achieve financial benefits. Mr. Warach concluded his comments with a question: What were the findings when the rate of change found in the study was compared to the rates of change in other professions? Mr. Scotch replied that very few studies on turn-over have been conducted. He did not contrast his findings with other professions and referred to the Tollen study that found a 25% annual turn-over within the broad field of social welfare. Though the findings within the JCC field do not compare unfavorably with Tollen's findings, the unusual factor within the JCC field is the one-way direction.

In the paper, Henry Stern noted, Mr. Scotch commented on the issue of the reversibility of the trend. He asked what specific recommendations could be made to reverse the trend: Mr. Scotch offered three alternatives:

1. Increase salaries. This will again give the JCC field the advantage they once had, though not over academia. This seems to be beginning to happen already. In response to Morris Levin's question, Mr. Scotch replied that he had no data to support this; it is an intuitive feeling. For example, workers have not moved out to OEO programs due to big drops in salary. On the other hand, Mr. Scotch does not feel workers will move back into the field due to increased salaries; increases will keep them from leaving, however.

2. There is not much that can be done with regard to the "freeze" on executive positions; that situation seems to be here to stay, and workers may have to "get their kicks somewhere else."

3. Be selective in recruiting. Since we find that those low in Jewish identification drop out more readily, selective recruiting of those high in Jewish identification will lessen the drop-out rate.

Herbert Schneider noted the one year's exception (1965) in the drop-out rate that occurred since 1960, and asked if this can be related to salary, or any other specific factor. Mr. Scotch replied that he could not relate this to salary; this appears to be just one of those unexplainable things that occur. It could have been affected by scholarship commitment students

entering the agency. Agencies don't seem to plan their scholarship program; this may be a factor in the recruiting problem. When agencies get enough workers, they ease up on the scholarship drive. An uneven picture exists in the field; some agencies are desparately seeking to retain a professional component and making a real investment as far as scholarship provision is concerned, and some are not. You must provide scholarships; if you do not, you will not get new workers because students will get scholarships and accept commitments from other fields of social welfare. Large agencies in large cities can find candidates, if they would make the necessary investment. 1965 seems to indicate this in the Chicago JCC. The field is so small - 475 MSW's - that a good recruiting job would insure beginning workers to maintain and even to go ahead of that population. Given the proper recruiting investment and given the fact that JCC's deal with part-time leaders in close proximity (in college, at a time in their life when they are making their decisions about where they are going to work, and from a lower middle income group needing scholarship assistance), if the right kind of investment is made JCC's can get at least beginning workers. Scholarship students, apparently, did make the difference in 1965.

Mr. Dobrof pointed out that within the past few weeks, three people from the faculties of schools of social work have indicated that they will be returning to the JCC field next fall; this is the first time that this has occurred in a number of years. Mr. Scotch pointed out that it is still too early to know how permanent movement to academia is.

Howard Amsterdam raised questions about those coming back from academia to the JCC field. How is the JCC perceived as a social work setting for a place to work by these individuals? If it is really perceived as bad, this is a significant reason for people to leave. And, in the case of moving back in, where can the PhD work in the JCC other than in research? How will this affect the field? We make the assumption that we would like to retain those going into academia or get them to return. We may develop a culture of PhD's in the Center field and offer the top jobs to those people who have their doctorates, encouraging our staffs to leave to get their PhD's. Mr. Scotch felt that this may become the culture of the JCC field; just as MSW's became important for the field, the same may happen with regard to PhD's. The problem is that alternative employment opportunities exist for the PhD, combined with the characteristics of Mr. Warach's point, and this makes it unlikely that a position for a PhD in the JCC will hold a worker.

Irwin Gold felt that several myths exist that should be mentioned. The highest movement OUT is still not to academia. Academicians, however, don't only work a forty hour week; demands are heavy to carry other responsibilities, to write, publish, etc. A second myth is that this movement will continue to rise. This movement is not inevitable and final, since, in the near future, not as many new schools of social work will be opening.

Emanuel Berlatsky responded by saying that students used to study for MSW's specifically to prepare for JCC work; this no longer seems to be so. A problem also exists with the perception that social work students have of the JCC field. Mr. Scotch supported this, and added that school of social work faculties also regard JCC work less highly than they have in the past. Mr. Berlatsky commented further that a relatively high proportion of those who prepared for JCC work are still in the field. When schools began to expand, our field was raided. Mr. Scotch spoke of the increase in enrollment

of group work students. The pie is larger, but our share of the pie is smaller.

Mr. Rubinrott asked if the MIDDLE group took executive positions when they left the field, since a key point made was that no executive positions were available in JCC's for individuals who were ready to move up. Mr. Scotch replied that he could not single out this one factor as the reason for leaving; a combination of factors causes the moves. People leave for better salaries, better opportunities and for changes in setting. We get little feedback, however, on salary, and though that may be a prime reason, people give other explanations for leaving the field. The information is available as to whether people changed to executive jobs, and we will work on isolating this variable to test its significance.

Mr. Grodofsky questioned the relationship between entrance into the JCC field and exposure of students to social work school faculty with negative perceptions of the field.

In conjunction with recruitment, could we screen and select out schools or faculty favorable to JCCs to which to expose students? Mr. Scotch stated that his study did show which schools did send more students to the JCC field; this was not introduced because of the lack of sufficient information. Differences do exist between schools. For example, University of Michigan social group workers do not end up in Centers, and a Center would not be making a wise choice in giving a recruit a scholarship to that school. Yes, you can be selective; by giving scholarships, you can recommend schools. However, even the study done by Yeshiva students shows negativism toward JCCs. Unfortunately, we are dealing with a rebellious age group in a time when social work is placing emphasis upon certain settings having more meaning than others. Therefore, even if we suggest schools to students, we may not be able to solve the problem and we may even send students to a poor school. We have found, for example, that Yeshiva is favorable to JCC's but results there are the same as any place else.) This, therefore, is not a very effective strategy.

Mr. Boeko felt that the 1959-1966 span for the NEW category is too broad. Radical changes in attitudes have appeared in the past two years. These changes could significantly alter the findings. The schools and the students have changed; the study seems to show this. In fact, students coming out of school now seem to be lost to the Center field even before starting; they see their two year commitment as "serving a sentence." They are lost, commented Mr. Grodofsky to all "establishment" agencies. Mr. Scotch felt that we are really working with a very short period of time and, in fact, the experiences with scholarship students during the early 1960's was similar in terms of their leaving their respective agencies quickly. The scholarship pattern is really a new one, extending primarily over the last six or seven years.

Mr. Levin commented that the data does not support the assumption that those who leave the field have more negative feelings towards it. The study unmistakedly found that those who leave the field feel that other social workers regard the JCC field with low priority. Further research, however,

is necessary to see if this is a projection or an accurate reading of the state of other people's opinions. Those who remain in the JCC field regard its professional practice as high in the priority scale as the practice in other social work settings. Is that a rationalization for their remaining rather than how they actually perceive practice? This too should be subjected to further research. Mr. Levin supported Mr. Scotch's comment that the scholarship pattern is a relatively recent one. His agency had only two students coming out of school last year as compared to fourteen in school and nine coming out this year, exemplifying the fluctuating pattern of the past few years. Mr. Levin felt that the schools are not keeping students from taking commitments in the JCC field. Students who take two year commitments with no intention of staying longer are still valuable to the agency for those two years. If they function effectively and can be helped, they can be retained; if we want them to stay, it is our responsibility to develop methods of retaining them. For example, the study found that those with low Jewish identification left, and those with high Jewish identification stayed. It is possible that those who stayed achieved a high Jewish identification as a result of their staying at a Center; it is possible that they were no different from the others when they started. Therefore, recruiting only those with high Jewish identification, though it may help, may not solve the problem.

Mr. Warach commended Mr. Scotch on the study and its value in providing needed concrete data which will assist in making day-to-day decisions. Information such as this should be made available by JWB to each agency continuously. Each staff member in each agency should be interviewed to learn the real reasons for departure. It is important for us to realize that the turn-over rate in other social work institutions is extremely high. For example; the turn-over in Negro-staffed poverty agencies is incredibly high. The few of our colleagues who have left the JCC field in recent years for poverty agencies have been in and out of several jobs already. It is our effort, on a national basis, to improve social work opportunities and resources that have created a great variety of alternative opportunities. In the 1940's, many schools of social work would not hire for their faculties workers who came from the JCC field. There were schools that restricted Jewish students. Currently the breakthrough in the hiring of Jewish deans is a most fantastic phenomenon. Mr. Warach said that the findings of the study suggest several specific things that we can do, practically, to retain more of our staff.

Mr. Dobrof reminded the group that the Manpower Commission recommendations are based on much of Mr. Scotch's presentation. Mr. Dobrof further commented, from his experience, in support of the finding regarding upward mobility: the higher level jobs are simply not that prevalent or available to the individuals who were ready to move up.

In conclusion, Mr. Scotch expressed the hope that further research will provide fuller answers to the questions asked. Findings will be made available to those in the JCC field. As a final note, Mr. Scotch emphasized the transient quality of manpower studies.

Factors change quite rapidly; the study has meaning for this period in our history though we do not know how useful the findings will be ten years from now.

THE CRISIS IN GROUP WORK AND JEWISH CENTER PRACTICE

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Crisis - The turning point for better or for worse in an acute disease or fever . . .

The decisive moment . . .

An unstable or curcial time or state of affairs.

Webster's Seventh New Collegiate Dictionary
(G & C Merriam Co., Springfield, Mass. 1965)
p. 197

I come to bury Caesar,
not to praise him.

William Shakespeare: Julius Caesar,
Act III, Scene II

I purposely began this paper with the definition of crisis because we are going through so many changes that turning points are not identified and things seem to happen without forethought or planning. Then instead of forethought we use hindsight to rationalize why what happened was good or bad. I hope this paper will help clarify some of the problems we face so we can better shape the outcomes of the crises.

If a crisis is a turning point then we are at a turning point both in social group work and in the Jewish Center. The social group worker who is a Jewish Center worker is like the cowboy whose right arm is tied to a horse and whose left arm is tied to another horse, and whose right leg is tied to yet another horse and whose left leg is tied to a fourth horse. At any moment the signal will be given and the horses will pull the man in four different directions.

To use this analogy just once more, the two arms can be compared to two areas in social work we should be aware of and the two legs can be compared to two areas in Jewish Center work we must be aware of. Perhaps it might have been sufficient to only discuss the crises facing the Jewish Center worker, however, the group worker in the Jewish Center cannot discuss the Center without being aware of the possible changes within his own profession.

One problem for the group worker is the cleavage within group work itself. Just two and a half years ago Catherine Papell and Beulah Rothman delivered a paper at the annual program meeting of the Council on Social Work Education which has to be considered a landmark in group work theory.[1] The paper described three models of group work being taught and practiced at the time.

The paper was positive in that it allowed people to identify practice with concepts. There is no doubt that many practitioners were able to become eclectic and choose the best forms of working with people they felt necessary.[2]

Unfortunately however, it appears to this writer, the identification of the various models is leading group work education, and in some instances social work education, into polarized theories of practice just as various schools of theory develop around certain men and their ideas in social sciences. The kind of polarization is similar to what is happening at present in the behavioral sciences.

Models of Group Work

What was termed by Papell and Rothman as the recipricol model[3] appears to be very close to what could be called the existential model.[4] Things have moved so fast that what was termed by Papell and Rothman as the remedial model is already out of date and has become the socio-behavioral model.[5] The battle between Skinner and the behaviorist school and May and the existential school therefore, is not only effecting psychology and education, but is now having an effect on social work. In one respect some people will applaud these similarities since it somehow proves that social work is right in intellectual step with our colleagues in behavioral sciences.

Unfortunately the danger here is that eventually practitioners, the people who are trained by schools of social work, will be graduated with an almost religious belief in their particular brand of social work.

Most schools of social work are attempting to teach a third model of group work, which Papell and Rothman called the social goals model, which was inappropriately named. What might have been the social goals model could now be called the interactionist model or even better the eclectic model. I am afraid, however, that because of the polarization of the existential and socio-behavioral models, the eclectic model may be swallowed up. In addition as Papell and Rothman pointed out, the social goals or eclectic model

> . . . does not exist as a single formulation in our literature. It is not identified with a central theorectician who has systematically set forth all of its elements. (6)

Generally speaking Jewish Center workers could identify with either the existential model or eclectic model. It is this writer's opinion that most Centers would do best to stick with the eclectic model since the existential model concentrates primarily on the group while the socio-behavioral model concentrates primarily on the individual. As the faculty of the University of Pittsburgh stated in their position paper

> The group worker who ignores the interdependence of the individual, the group and the environment in which it functions fragmentizes his effort. (7)

However, whether we choose one or the other model, the arguments could be made that at present Centers aren't equipped to handle any of them, we come to the second problem facing group work. This is the polarization between the clinical approach and the community approach.

Although people are talking about a multi-method approach or a general practitioner in social work, in reality the trend appears to be the congealing of casework and group work in clinical work and community organization as a separate entity. If such a shift is made then where does the Jewish Center fit? What kind of practitioners can we expect and use?

Social Workers in the Center

Let us set aside the problems within social work for a moment and examine two aspects of a problem within the Jewish Center which are pulling our hypothetical Center worker apart. The two aspects concern the problem of the group worker within the Jewish Center.

After all of these years of being considered a group work agency, although we are now considered a multi-function group service agency, the most misunderstood professionals within our Centers are the social workers. I daresay our boards and members are much clearer as the function of the nursery school educator, the physical educator, the adult educator and the cultural arts specialist than they are of the social worker.

Part of the problem does lie in the fact that the profession is torn about what constitutes group work so that the profession's problem is our problem. But the other part of the problem has to do with the fact that the goals of our Jewish Centers are so general that it becomes apparent that social workers are not the only ones who claim they help people with personality development or Jewish identification.[8]

The two aspects of this problem I want to focus on are 1: Centers relationships with schools of social work and 2: our way of looking at the manpower problem in the Jewish Center field.

The NAJCW has had a committee on relations with schools of social work which has been doing a rather difficult job. A recent report by the committee's chairman indicated that a survey of schools of social work showed that only slightly over 50% of the schools which could use Centers as field placements do so.[9] This is quite a comedown for one of the agencies which was in at the birth of what is today called social group work. What is the cause of this lessening of relationships with the schools of social work?

For the past decade since the now famous article by Robert Vinter was published which questioned the appropriateness of "traditional" agencies,[10] many Center workers have blamed the schools for a negative attitude. There is no doubt that in some schools such an attitude toward Centers does exist. For example, one school indicated to the NAJCW committee that it expects a field placement to offer first year students a socialization group and a treatment group. Some Centers cannot do this. On the other

hand, no school I know of demands that a psychiatric setting offer one socialization group and one treatment group to its first year students. Therefore, Abe Vinik was correct when he pointed out that he questioned the ranking of service by schools of social work and giving higher status to one setting as above another setting.[11]

It is interesting to note that a recent survey of Jewish second year group work students attending schools of social work in the New York area who were placed in Jewish Centers for field work showed less interest by the students in becoming Jewish Center workers after their field work placement.[12] Of the 31 students, 13 had been interested in the Jewish Center as a possible career at the beginning of their placement and only one showed an interest in the Jewish Center as a career after finishing his placement.[13]

There is no doubt that what the students learned about social group work effected their perception of what Centers do. However, the students represented a diverse range of schools serving in Centers which many people believe to be quality agencies. At least this is the stereotype we non-New Yorkers have of our New York colleagues. Therefore, such student disinterest cannot be blamed entirely on the schools.

There is also no doubt that some students and some schools question the Center as a proper place to practice because most professional group workers do not work directly with groups. But the report on students' feelings and the report on the attitude of the schools does not show that this is the only or major reason. If all group workers in Centers train and supervise group advisors, the key question is what do they train the group advisors for?

Therefore, convincing schools of social work to utilize Jewish Centers as field work placements does not mean that Centers are properly practicing group work. A school may choose a Center because the supervisor available is a good supervisor or because they have no other placements or because they have the hope that placing students in a Center may serve as a catalyst to better service. Before trying to convince schools to use Centers as placements we must be clear as to what services we do perform. Getting a school's heksher does not always mean we are doing group work.

The other aspect of the problem of the group worker in the Center has to do with the current focus on the manpower problem in a purely mechanical way. There is a shortage of social workers who are coming into the Center field and therefore we are trying to figure out how to use untrained workers and people trained in other fields to replace the social workers we don't have.

Instead of this, just as with the approach to the schools of social work, we should be determining where social work belongs within the Jewish Center and what the trained social worker can do within a Center's framework. If we are not clear about this then the kinds of people we attempt to get to fill in for the social workers we are not getting to work for us really won't matter. In fact, if we were to become clearer as to where social workers fit and what their functions are, we might even begin to get more social workers coming back to the Center field.

The only recent attempt at defining the place of the social worker within the Jewish Center has been done by Al Dobrof in his discussion of the episode of service concept.[14] The concept among other roles sees the social worker as a consultant and as a direct worker when crises arise. This kind of thinking is what is needed to sharply delineate what the social worker's function is within the Center. "Practices, long taken for granted, seldom or never questionned, now must be subject to careful study and assessment."[15]

Although Al Dobrof's proposals are well thought out there is one important hitch we must take into consideration and that is whether the community and our boards see Jewish Centers doing social work. I would daresay that most board members see social workers in Centers as administrators and "youth workers". Chuck Levy pointed out some of these problems in his Irving Cantor Memorial Presentation last year.[16] I think the strong negative reaction to the paper by many Center executives significantly showed that Chuck was on target.

Jewish Center Goals

Now how do we relate what is happening in social work education to what group workers in Jewish Centers find as their problem? In this crisis or turning point for the profession and for the field, which way can we turn, which directions can we set for ourselves? At present, there is no one correct answer, but at least we must begin to ask the questions so that we can arrive at answers instead of being pressured by circumstances and find that others have given us answers we might not want to accept.

First, let us be clear about several items. At present, most schools of social work are not antagonistic toward the Center as a "traditional" agency. The schools do not question Jewish Centers as sectarian agencies, although some people feel this may be part of the problem.[17] Schools do question the commitment Jewish Centers have toward quality social work practice, and this is true no matter what model of group work the schools teach.

Emanuel Tropp has stated that "For optimum social functioning, group experiences must be provided that are challenging rather than protected, demanding rather than permissive . . ."[18] I would wonder whether Jewish Centers offer such experiences.

William Schwartz has pointed out that the

> clarification of group functions represents an active demand by the helping agent that the agency, the group, and its members begin their working relationship with a clear "contract" and a common understanding of the issue: what are we doing here together? All of this is based on the worker's conviction that the search for common ground begins most auspiciously on a field where the members and their tasks have been, so far as possible, brought face to face.[19]

In relation to Schwartz's comments, the study of the Jewish group work students in New York reported that "The opinions of the students indicate that the goals and purposes of the agency are not made sufficiently clear to either the staff or the membership."[20]

The opinions of the New York students underscore one of the basic problems the students in our agency's field work unit have. Many of our students have resisted certain field work assignments because what they are asked to do is perceived as much different from what other workers in the agency are asked to do. Many of the students have worked as club advisors and know what the expectations are in the advisor role as compared to the student role. They realize that becoming professional workers does demand a more qualitative kind of practice but this difference in perception has to do not only with the difference between a trained and untrained worker but with the direction all workers see the agency going. Certainly the goals if not the total practice should be seen clearly by all. This is not the case in New York evidently and not the case in most Centers. We cannot blame schools of social work or the manpower shortage for that.

One direction social work education is heading toward no matter whether the schools are in favor of one method or many methods and no matter what group work model they teach is the trend toward more specificity of practice. This is true of the existential model which discusses scaling down the " . . . grandiose, cure-all aspirations of any single profession, and to avoid couching its objectives in the language of absolutes - 'achieving individual maturity', 'fulfilling human needs', and the like."[21] It is true of the socio-behavioral model whose characteristic ". . . is its potential for affording concrete, determinate action."[22] And it is true of the interactionist model which utilizes study and diagnosis to help individual members and the total group.

A Unifying Concept

There are many specific areas where Jewish Centers can use social work skills. However Jewish Center workers must be ready to interpret what these areas are. If boards are unwilling to utilize trained social workers in any of these capacities, then schools of social work would have the right to question whether Jewish Centers are practicing social work. There is also a unifying concept of social work function which can be utilized by Center practitioners no matter what specific problems they define as their concern.

The unifying concept has to do with the role the social worker plays as a professional person. Schwartz has proposed that the

> general assignment for the social work profession is to mediate the process through which the individual and his society reach out for each other . . . the social worker's field of intervention lies at the point where the two forces meet: the individual's impetus toward health, growth, and belonging; and the organized efforts of society to integrate its parts into a productive and dynamic whole. (23)

Alan Klein in discussing group work and community organization has discussed the same concept.

One of the keys here is a growing concept of social work function,

> namely linkage . . . Linkage will be recognized, I suspect, as an important social work function . . . For at least a decade, social work has agreed that its context of service is in the area where the individual, the social situation, and the cultural milieu interact . . . Social work concerns itself with adaptation; not of man adapting to his situation, nor of the situation adapting to man but of the spiralling and circular adaptation of each to the other through complex regulating devices that do not seek equilibrium but seek cogwheeling and change. (24)

I do not feel I have to spend much time in discussing the de-humanizing aspects of modern life, the concept of anomie, mass man, or bureaucratization. Linkage has to do with not only man and society reaching out to each other, but with man's desire to reach out to other men. At present most aspects of life are so overorganized that people find it difficult to reach each other. In most instances people either conform on one hand or drop out on the other. The extreme outcome of bureaucracy is that the needs of the organization become more important than the needs of the people the organization is supposed to serve.

Optimal social functioning becomes harder and harder for most people in our society. This is why relegating services the so-called traditional agencies can render as less important than services other agencies can render is rather foolish. The real question is whether the traditional agencies are willing to accept the tasks they should be performing.

There are at least three areas where Jewish Center workers using the concept of linkage can do an appropriate job.

Jewish Identification: There is no agency or organization in the community at present which could allow all segments of the Jewish community, adolescents, young adults and adults to discuss their questions and feelings about Judaism in the most understanding and comfortable way than the Jewish Center. Congregations are seen as having their own axes to grind. But at present most Centers stop at the water's edge by sponsoring Jewish programs without going further.

The same dynamic of lethargy and inaction applies to making changes within the Jewish community. Which Jewish Center leaders would be willing to allow Centers to become forums for what is really bothering members of the Jewish community. Where will we find the Jewish Mc Carthy?

Unfortunately too many Center workers feel that such a goal is manipulative or imposition. Some feel this way because of the particular model of group work they follow, others because they themselves are hung-up about the same problem. Therefore, if their own feelings prevent them from seeing this as important, it is just as manipulative as they claim facing the issues are. If the defining of a contract is part of social work practice, then contracting about feelings around Jewishness is not unprofessional.

The Center as Mediator and Facilitator: Just as with Jewish identity, the Center could be seen as the place where people could "connect" with each other and with society. Supposedly this is what groups in Jewish Centers should be doing, but evidently are not. Emanuel Tropp put it quite well when he stated

> The potential for group work as a contributing force in society is great and largely untapped. It will find suitable outlets available in the traditional agencies and in certain types of treatment settings. The established group service agencies need to separate out their group work objectives from their recreational and educational objectives, and will boldly need to create more meaningful and convincing common goal groups adequately to challenge the "unused individual" in the present setting of our society. Such objectives are not likely to be found in the standard roster of recreational skills . . . (25)

Although most Centers state that Jewish identification is a goal, it is a goal which accepts Jewish survival as do congregations rather than seeing it as a goal to allow for feelings to be expressed about the meaning of Judaism and Jewish survival. At present there is no forum within the community to discuss feelings and ideas for changes. The Jewish Center can provide such linkage. At present it does not do so.

For example, Rabbis and Jewish educators as well as leading laymen of synagogues and temples do not hesitate to express themselves concerning Jewish Center practices which they regard as questionable in relation to certain religious practices. There are many community practices relating to congregational practices which many people in the Jewish community feel are dubious. However, these questions are discussed quietly without any recourse to change because people have no vehicle through which they can express themselves.

The most obvious practice is the Bar Mitzvah ceremony. Some people stop at the questioning of the over ostentatiousness of many Bar Mitzvahs. Others go further, and more importantly, question the relevance of the ceremony at the age of thirteen. Some people feel that if it has any meaning in modern life that perhaps it should be done at sixteen or seventeen. Perhaps the people to be Bar Mitzvahed and Bas Mitzvahed should have the privilege of determining the meaning of the ceremony. These are just a few questions which could be discussed and acted upon by Jewish Center members.

Until the New Hampshire primary in March many people had given up the hope that people in this country could be given alternatives during the crucial 1968 election. People saw themselves as having to choose between two candidates who some felt, rightly or wrongly, offered no real choice. Mc Carthy was strong enough to run, Kennedy came in, Johnson took himself out and even Rockefeller may be coming back in.

This means that Center workers will have to be seen as people who are willing to discuss people's concerns on a feeling level. This means that the Center will have to be seen as a confortable place and not a bureaucratized structure where encounter is done through stereotyped roles. This also means that feelings will have to be translated into action. As Tropp has so aptly put it in his vision of a new Jewish Center

> This vision eliminates the recreational image of the Center . . . Its appeal will not primarily be that of having a good time, although it will certainly have qualities that should turn out to be more satisfying than what now passes for a good time. In place of the easy enticements of the recreational world, the new Center will have to map out a roster of groupings that have new and different attractions, relevant to its purposes. These groupings will offer a strong emphasis on service, public affairs and other forms of productive undertakings. There will be another strong emphasis on group exploration of ideas aimed at the search for answers to problems confronting people in our time. (26)

Our ideas as to the kinds of groupings in our Centers may have to change. Murray Ortof has wondered whether the insistence of some Centers on homogeneity of age was really essential.[27] The idea of the "coffee house" is an idea that could be utilized extremely well because of the atmosphere such an idea engenders. Therefore the coffee house concept should be more than a psychedelic lounge program.

But such ideas bring us back to the important question of whether our Centers are willing to risk these kinds of contracts with agency members. Certainly the lessening of club programs in many Centers has some meaning. However, many Centers have gone from club programs to recreational mass activities while others have substituted working with groups of physically or mentally handicapped to show they are still group work agencies. And then we come to an even more basic question. What kind of stand will Center social workers take regarding whether groups are willing to accept the contracts offered? What if groups refuse to accept the specific goals of the Jewish Center? Some stand has to be taken which will make the social work service of the Center more visible.

On one hand people will say that people cannot be refused Center membership. If so, then the service which the social workers offer must be seen as important and necessary. There has to be an excitement about what is going on in the "group work" or "social work" department. There has to be the understanding that the social work service is different from the recreational service, just as people have an idea that there is a difference between the nursery school service and other services.

If non-social work staff is hired to fill supposedly social work jobs, then people must know what kind of service they are getting. I daresay that at present most Centers do not make these differentiations clear enough and that no real distinction is made between what trained workers do, what field work students do, what people who do not have bachelor's

degree do etc. I would suggest that most Center board members see one important difference between hiring trained staff and untrained staff, when you hire untrained staff you save a lot of money.

> The Center must define the social work factor and then use group work therein, appropriately for what social group workers were educated to do . . . It would be of service to social work, to group work and to the Center movement to have this clarified. What you need is a group work department in the Center with group workers doing group work . . . The Center has become a community arena for games people play instead of a community center. Why? Some of the reasons lie in the guilt of marginal men or men with unresolved conflicts of their childhood, or some with a need to push the same medicine down the throats of today's youngsters which their adults pushed down theirs. Perhaps we could do a whole paper around the subject "Neuroticism of Boards". (28)

Klein's conception of a group work or social work department has to do with what I meant when I indicated that the social work service of the Center must have visibility. Such a concept might take in much of what we call teen and tween or youth departments, but there would be a clarity to the service of the department.

I would wonder what the reaction by board members would be to making the social work function more visible? Would it be like one supposedly good board member who said, "If my son has any problems, I certainly don't want any Center staff members trying to help him."?

Family Problems: It has become a truism to state that the Jewish family in America is no longer as cohesive as people stereotyped it and would still like to believe. Jewish families in America are having the same kinds of problems other American families are having.

Most large communities have Jewish Family and Childrens' agencies to handle such problems. Most families go to the family agency when a crises occurs or after it has occurred. Could not Jewish Centers become the place where preventive work could be done as well as providing a great deal of important diagnostic material?

I cannot believe that our Center workers are not aware of the brittle family structures within our Jewish community. If Centers do not see themselves as family treatment centers, they could at least serve as linkage points between children and parents. A few Centers have attempted such programs but usually they are one shot or short term experiments. But this would lead me to inquire as to why some Centers have gone into treating physically and mentally handicapped to prove they are good social work agencies, when they could have been working with Jewish families which certainly need help.

Of course a question that could be raised is how could Center workers convince the community this is a function of the Center worker. And that is precisely the problem. It has to do with the weak visibility of social work at our Centers and the fact that the image of the Center is that of a recreational agency. This was shown in Carl Urbont's study[29] and was recently shown in a study of teen values of Center members in Pittsburgh.

The Role of the Traditional Agency

The traditional agency as represented by the Jewish Center does have an important role to play. I have expressed this opinion throughout the body of this paper and we need not continue to discuss this point. However, we are at a point of crisis now because what Vinter wrote a decade ago has almost become a self-fulfilling prophecy.

The manpower problem is not the cause of the downgrading of social work practice in Jewish Centers; some people feel it is an effect. The use of untrained group advisors does not make Centers less professional, but the clarity of what they are trying to do is the key variable.

Social workers do not necessarily make the best administrators or executives. If the only rationale for hiring social workers in Centers is that they understand complexities of the community better, it is a poor rationale. Social workers should be hired because one of the major functions of the Jewish Center is a social work function. However, this function seems to have become eroded since the famous edifice complex of the Jewish community became predominant after World War II.

The small group can serve as an antidote to the dehumanizing effects of mass society. The small group as well as larger groups can serve as bases from which people can confront society. The trend toward a multi-method in one respect is a recognition of this. Our casework colleagues may not recognize the full potential some group workers see,[30] and certainly some of our community organization colleagues may have forgotten the potential of the group for the individual in their focus on the community as the client.

This is why the present trends in social work education are significant for Center workers. We should be aware of them not because we are defensive, but because we believe in the potential of the group experience for the individual and the community. And on the other hand, if we are sure of what we want to do, we need not be defensive about discussions over multi-method. If people we now call caseworkers use groups for their treatment purposes, and community organization people use groups as means toward their goals, it is conceivable that multi-method could eventually become multi-methods in helping people in groups as part of an overall social work profession. The group method is then a bridge between the current methods social workers are trained in.

Yes, the schools of social work can be faulted to a degree. They do have a responsibility to help agencies rather than just exhorting them to do better work. But on the other hand how many Centers have budget items which allow staff members to take a refresher course? How many Centers

have large enough budgets for in-service training? How many Centers send staff members to JWB training sessions? How many Center workers are members of NASW? How many Center workers are aware of the many changes in social work theory?

Some social work educators have buried social work practice in Jewish Centers. Some Jewish Center workers have buried social work practice in Jewish Centers. Let us hope that the present ferment both in social work and in the Jewish Center field will lead to a revitalization of the social work function in the Jewish Center rather than its final burial.

FOOTNOTES

1. Catherine Papell & Beulah Rothman: "Social Group Work Models: Possession and Heritage", Journal of Education for Social Work, Vol. 2, No. 2 (Fall, 1966) pp. 66-67

2. This is nothing new and was discussed in one of the earliest and possibly best of the group work texts, Gertrude Wilson and Gladys Ryland: Social Group Work Practice (New York: Houghton Mifflin, 1949)

3. This model has been described most adequately by William Schwartz: "The Social Worker in the Group", New Perspectives on Services to Groups (New York: National Association of Social Workers, 1961) pp. 7-29

4. Rollo May (ed): Existential Psychology (New York: Randon House, 1961)

5. Edwin J. Thomas: The Socio-Behavioral Approach and Applications to Social Work (New York: Council on Social Work Education, 1967)

6. Catherine Papell & Beulah Rothman, op. cit., p. 67

7. Mildred Sirls, Jack Rubinstein, Eram Meyerson, Alan Klein: "Social Group Practice Elaborated: A Statement of Position", (Pittsburgh: University of Pittsburgh, 1964) mimeographed

8. Representatives of all three group work models feel the same way on this issue. See Alan Klein: Society, Democracy and the Group (New York: William Morrow & Co., 1953) See specifically Chap. 1; Edwin J. Thomas: op.cit.; William Schwartz, op. cit.

9. Gerald Bubis: "Report on Questionnaire Filled Out by the Schools of Social Work in the United States Regarding Use of Jewish Community Centers and YMHAs as Field Placements" (mimeographed)

10. Robert Vinter: "Group Work: Perspectives and Prospects" in Social Work With Groups - 1959 (New York: National Association of Social Workers, 1959) pp. 128-148

11. Abe Vinik: "Role of the Group Service Agency", Social Work, Vol. 9, No. 3 (July 1964) pp. 98-105

12. Allan Green, Barry Kasdan & Brian Segal: "Jewish Social Group Work Students View the Jewish Community Center Field As a Placement and Career", Journal of Jewish Communal Service, Vol. XLIV, No. 2 (Winter, 1967) pp. 168-176

13. Ibid, p. 172

14. Alfred Dobrof: "Jewish Community Center Manpower - Now and For the Decade Ahead", Journal of Jewish Communal Service, Vol. XLIV, No. 3 (Spring, 1968) pp. 260-270

15. Ibid, p. 268

16. Charles Levy: "Professional Practice in the Jewish Community Center: Disparities Between the Idealizations and Experience of Center Personnel", Conference Papers (New York: National Association of Jewish Center Workers, 1967) pp. 7-25

17. Gerald Bubis: op. cit. & Allan Greene et al: op. cit.

18. Emanuel Tropp: "Group Intent and Group Structure, Essential Criteria for Group Work Practice", Journal of Jewish Communal Service, Vol. XLI, No. 3 (Spring, 1965) p. 244

19. William Schwartz: op. cit., p. 20

20. Allan Greene et al: op. cit., p. 174

21. William Schwartz: op. cit., p. 14

22. Edwin J. Thomas: op. cit., p. 9

23. William Schwartz: op. cit., p. 15

24. Alan Klein: "Group Work and Community Organization: Parallel or Converging Fields of Practice?" (Pittsburgh, University of Pittsburgh, 1967) pp. 10 & 15, mimeographed

25. Emanuel Tropp: op. cit., pp. 249-250

26. Emanuel Tropp: "Future Directions for the Center in Social Work Practice" Paper presented at the Western Regional Conference, National Association of Jewish Center Workers, January 31, 1966, pp. 9-10

27. Murray Ortof: "The Small Group and Agency Goal Attainment" in Irving Canter (ed.): Research Readings in Jewish Communal Service (New York: National Association of Jewish Center Workers, 1967) pp. 48-57

28. Alan Klein: "The Future of the Jewish Center" Paper delivered at the Fall, 1967 Conference of the East-Central Chapter of the National Association of Jewish Center Workers. mimeographed, pp. 6-7

29. Carl Urbont: "The Purposes of the American Jewish Community Center Movement: An Appraisal of Their Operation" American Jewish Yearbook - 1967 (Philadelphia: Jewish Publication Society, 1967) pp. 29-59

30. Two excellent articles discussing the strengths and contributions of the group method were recently published, one from a group work point of view and the other looking toward a multi-method approach. Emanuel Tropp: "The Further Development of Group Work as a Separate Method" & Catherine Papell & Beulah Rothman: "Group Work's Contribution to a Common Method" Social Work Practice - 1966 (New York: Columbia University Press, 1966) pp. 44-53 & pp. 32-43

THE PURPOSEFUL USE OF PROGRAM

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> The momentous changes in contemporary social conditions clearly forewarn that--if man survives--his social relations like his genetic constitution will undergo increasingly rapid mutations. If this is true, it will be imperative that all people, rather than just a few, learn how to learn. I use the term to learn rather broadly. It refers first, to the adaptations that man must make to his environment. More specifically, man must learn the rules that govern life in the family, the group and the society in which he lives.[1]

Thus concludes the book "The Myth of Mental Illness". It is a radical view of mental illness as being more reflective of breakdown in man's capacity to cope successfully with the problems of social relationships than of an illness in the physiological sense of the word. According to Szasz, the rules of the game of living are so complex and fast shifting that man is like an immigrant coming to a new land who must change games because he has come to a new cultural context. Not only are the present day rules different from those of his childhood so far as values techniques of successful interaction, and satisfactions are concerned, but he must take on new games along with new rules. We need only to look about us in any direction today at the massive expressions of young people protest, dissent, Hippieism, Black Power converted into dangerous rioting--to see that our young are questioning the rules of our games as well as the very object of our games. The values and means for attaining the good life are at once being scrutinized and found lacking by many persons in

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[1]Szasz, Thomas. The Myth of Mental Illness, Dell, New York. 1967, p. 309.

our day.

Against such a backdrop we consider The Purposeful Use of Program so far as the YM-YWHA's and Jewish Community Centers are concerned--an horrendous task if ever there was one! Speaking of a purposeful use implies that there must be some purpose underlying the program other than the program itself, and that there may be certain uses that are without purpose or at cross-purposes with the avowed intent. Such thinking has been popular in our culture ever since John Dewey emphasized that how the child learns is of far more importance than what he learns. In more recent times, as we shall discuss later, even greater alarm has been raised concerning the means--that is, the process, or the medium of communicating--as being powerful factors in altering the ends (the content) as well as the receiver of the content (the individual).

But to begin our consideration of program and its purpose we shall think first of program. It can mean many things. Most broadly it can refer to the overall offering of an agency's services. It can also refer to one large event of an evening or to a series of related events or to the activities offered to a particular age group. It can connote the doing and talking kinds of things engaged in by one small club group and this aspect of program or non-verbal content has been more fully dealt with elsewhere recently[2] so I shall simply state now that the points made today will pertain equally to the broader and to the more limited aspect of agency program.

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[2]Middleman, Ruth R. The Non-Verbal Method in Working With Groups, Association Press, New York, 1968.

Now as to the purpose underlying the use of any program, it could be said that there are as many purposes behind meaningful program as there are objectives specified by the Jewish agency and its national affiliated sponsoring parent-body--Jewish Center associations, or family, or childrens agency associations or attitude forming and community planning agencies for example. The purposes in all cases deal with the desire to affect attitude formation, individual growth and expression, and behavioral change so far as I can see, and are aimed at helping individuals live more satisfying lives. The locus of the communication of the agency's program may be the large audience, or the small group, or the individual-and-worker conference. The intent may be primarily educative or recreational or rehabilitative or therapeutic or socializing. The crux of the matter is that the program and the supporting means of offering it ought to carry out the aims of the agency (and worker) and at the same time connect with the aims of the user of the program that motivated him to see out the offering.

All of this is to say that there are many purposes underlying a program's use and that both the content itself and the way of making it available to the clientele, should be closely scrutinized so that they are mutually consistent with one another. For the ends spring from the means used to achieve them. It is meaningless, for example, to try to enhance inter-group relationships if the clientele is provided no opportunity to have intimate experiences with others different from one's self. Likewise, we have long known that the assuming of the responsibility to help Jewish boys grow to effective manhood inclusive of a sense of adequacy in physical and mental activities is inconsistent with a physical education program that admits only the more

competent athletes to the gym floor and then gives them the opportunity to become more skilled.

Such inconsistency between ends and means is shared with the public schools. In terms of the experience to the individual there can be a confusion between an approach emphasizing liberty (freedom of the individual) and equality. If either principle is emphasized alone, we find the following: (1) freedom for all can reduce the experience of all to the least common denominator and can be monotonous or unstimulating to those possessing varying competences. (2) equality of opportunity for all according to individual capacity can reach to the individuals' skills more discreetly but may become exclusive so far as who may be involved is concerned. The problem of the school system in approaching educational experience reflects just this: separate tracks of complexity of learning, or classes where all levels are mixed togethe so that students can mutually affect each other while learning.

However, it seems to me, that an emphasis upon the process itself, or upon the means to any end can unite both emphases and avoid such contradiction. When all are reached in the first place, they can be affected and mutually affect each other in the process. At the same time more precision on the means of offering the content as well as the structures ordering an approach to it can retain an acknowledgement of individual differences. All of this gets back to what the essential content of the experience is to be...or what is to be learned. Is the learning primarily of a subject content or is it primarily an attitudinal content? In actuality, all experience possesses both emotiona and rational learnings simultaneously.

The major emphasis of this discussion is going to be upon exploring

and accenting those values underlying program of the Jewish Center that are unique to it and less attainable elsewhere in the larger community. Toward this end we will explore program as a process of its own rather than as an entity per se. But first let us deal with program as an entity. That is, that an educational experience be better than those obtainable elsewhere· that a dance be more grand than those held by the schools for example· that the recreational activities be different from those of the broader community, and that the small social group experience, the day camp and overnight camp experience, for the child and youth provide a special something for Jewish youngsters.

For all of these we must first of all state that the historic need of Jewish persons to have some place to move to within the vast and demanding network of interactions of the larger world-community still exists for many persons. That a minority group can have experiences where it is the majority for a while is of great importance to some and makes every experience different in such a setting from one whose content might be identical but which would have participants with less ethnic uniformity. It must be added however, that much of Jewish religious, educational, and social life is by choice and by geography ordered along ethnic lines. Only the future will tell whether the uniqueness of the contribution of the Jewish agency will rest within its essential Jewishness, or in the difference and excitement of its unique offerings, or in the effectiveness of meeting and working with the life problems of people--all people--in their need for self understanding as well as their capacity to make effective social relationships with others

The offering of exciting program content as content is certainly not new in the Jewish Centers. I can recall being a pilgrim travelling

from Philadelphia to New York's 92nd Street Y in the early 1950's to be able to see and hear Dylan Thomas read his poetry at the peak of his popularity. Other similar examples of excellence of content in other locations could consume the whole of this discussion. In days past and in the present, there are endless examples of program that are outstanding at the Jewish Centers, that attract the total community, that fulfill in best measure the objectives they set out to meet. Being "people of the book", the Jews have had long experience with and valuing of cultural matters, learning, the arts, the sciences, philosophical and contemporary thought, etc.. They possess more than their share of familiarity with such content and given adequate financial resources and facilities, they can match or better the offerings of the community as a whole. And they have done so. That there is a vital place for such program in everyday life is something no one will argue.

But the content of any experience, however intriguing or fascinating it is, may or may not actually effect the participant significantly regardless of the purpose of sponsor or the diverse purposes of those receiving it be these educational, recreational, diversional, entertainment, enrichment, or personal growth. For to make of the encounter 'an experience' or 'a happening' we must look to matters underlying the content.

Beginning in the early 1950's and becoming more insistent in the mid 60's the voice of Marshall McLuhan, commentor on man's social situation through an investigation of the media of communication, has become ever more strident. McLuhan has claimed 'the medium is the message' and, more recently, 'the medium is the massage'. Let us decipher what he is

telling us. According to McLuhan,

> The medium, or process, of our time--electric technology--is reshaping and restructuring patterns of social interdependence and every aspect of our personal life. It is forcing us to reconsider and reevaluate practically every thought, every action, and every institution formerly taken for granted... Societies have always been shaped more by the nature of the media by which men communicate than by the content of the communication[3].

McLuhan contrasts the world of today, the world where TV and electric circuitry are dominant, with the vastly different one of even the early 20th Century. Whereas in the past logical order, linear sequences (as for example reading word after word in a book), or specialization in a field of interest predominated, presently we must learn to adapt ourselves to constant change, to respond to overall patterns rather than component parts, to maintain more superficial involvement rather than intense immersion with any given thing. The order of the times is flux.

To pursue his thinking further, he states that the content of any medium is always another medium. The message of any medium or technology is the change of scale or pace or pattern that it introduces into human affairs. The electric light, for example, is a medium without a message unless it is used to spell out some name as in a sign. The light can be used for brain surgery or for night baseball or for providing atmosphere in a discotheque, or for painting with light. The light escapes our attention as a communication medium because it has no content and is unnoticed until it is used to spell out some brand name. And yet, because it so often goes unnoticed the power of its effects are all the more pervasive. We should stop being numb, warns McLuhan, to the use of any medium (TV, radio, books) as doing something powerful through

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[3]McLuhan, Marshall and Fiore, Quentin The Medium is the Massage. Bantam, N.Y., 1967.

its very way of affecting people. For the effect of the medium is made strong and intense just because it is given another medium as content.[4]

If we are to follow what McLuhan suggests, we should stop studying and focusing our interest upon the content of the medium and pay attention to form, structure, framework....in other words the medium. For the form alters the content and all media--film, radio, TV for example, are languages of their own, codifying reality differently and thus altering it pervasively. At a recent Memorial gathering for the late Woodie Guthrie, the audience was profoundly moved by the work of two folk singers - Pete Seeger and Bob Dylan - each in a different way. Seeger's technical command of his instrument and impassioned verse appealed because of its message - of what he was saying in words. Dylan's words were not understandable, but yet his very style - his emotion, movements, silences, stacatto and rhythm caught all up in an emotional intensity. His message came through his means and it is this means t at increasingly has meaning and appeal for young people. The communication approach is altogether different. McLuhan calls TV a "cool" medium because it demands little involvement on the part of the spectator in contrast to the radio or the novel which leave much for us to fill in through our own imagination. The effects upon the audience are quite different. "Hot" media actively involve the audience. People have to work at reading a book; they are invested in it and bring much of their own selves to this process. "Cool" media demand a different kind of participation. The person is involved despite himself and with little conscious energy output. The TV, for example, inundates all sense receptors simultaneously and the watching person is a more passive extension of the stimuli. He sits and absorbs

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[4]McLuhan, Marshall Understanding Media, McGraw-Hill, New York, 1965, p. 18.

it all with little active effort.

Consider the implications of these two different ways of being involved with an outer stimulus. The person, himself, becomes different because of a diet of TV vs. a diet of reading. Because his receptive faculties are challenged differently, he is different. This is what McLuhan means when he says "the medium is the massage". Through this pun he asserts that the non-neutral medium does something to people--it grabs them, or jostles them, or massages them...in short, it changes them. Studies upon whether the prevalence of violence and sex featured

on TV have increased the actual amount of violence and other acting out among persons raised on such a regimen have not proved that this has happened primarily because it is impossible to rule out whether those choosing to saturate themselves with TV in the first place might already have more of a tendency toward such behavior.[5] But for those who do sit and sit in front of this medium, the fact of isolated, sedentary passivity is incontestible. This non-activity takes time away from other possible pursuits, thereby affecting the person deeply.

It might be surprising to those of us concerned with enriching the life experience of children, youth and adults to know that by the time a child graduates high school, he has clocked 15,000 hours of TV time and 10,800 hours of school time. He probably has had three to four thousand of these hours of TV 'to keep him quiet' in his early formative pre-schoo years.[6]

The people we serve through our programs are, like most Americans, already saturated with TV. Surely their need of us in now different. They are, content-wise exposed to all that happens in the world today, and are far more sophisticated than we ever were at their age. We simply could not, even if we wished, compete with the TV in terms of up-to-date immediacy of reporting upon the world about us. The technical expertise of the networks is almost beyond comprehension. Consider what happened the minute Martin Luther King, Jr. was assassinated.

> Even before King was pronounced dead, NBC and CBS deployed film crews to Manhattan's Carnegie Hall, where Duke Ellington was playing a benefit for a Mississippi Negro college. As it began, the producer announced the news, and cameras caught the stunned and horror-stricken faces in the audience.

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[5]Klapper, Joseph T. 'The Effects of Mass-Media-Depicted Violence: A Review of Research Findings , 45th Annual Meeting, American Orthopsychiatric Association, 1968.

[6]Saturday Review, March 18, 1967, P. 71.

> From Cleveland, CBS carried a film of tear-streaked Mayor Carl Stokes, a Negro, as his constituents sang America. No less eloquent was an interview with Ben Branch, a King aide who had been with him at the time of the assassination and who was still too benumbed to respond. All the networks ran films showing the passionate rhetoric of King during the Washington march and at Memphis just a day before the killing... ABC's three-man obituary unit hastily updated its canned footage on King, and CBS's Charles Kuralt narrated a 20 minute pretaped obituary covering King from childhood on. Within hours after the assassination, all the networks had put together well-balanced footage of the events, most notably film showing fires and looting in Washington and New York City.[7]

With King as with Kennedy, we can as a nation join in a massive emotional experience without reading a word about the tragedy. The medium is immediate and powerful. But what is happening to our powers of actively making our own connection with an event?

Let us consider the process of human development from yet another angle as this sheds light on what approaches through program the Jewish Center may pursue. The cognitive psychologists within the last decade are revolutionizing our notion of how early children learn and could be stimulated toward greater curiosity. Beginning in some cases with the newborn in the hospital, eye patterns and heart beats are measured to reveal the infant's response to stimuli.[8] In communities such as Canton, Syracuse, Washington, and Chicago for example, crash programs are being instituted for the "high risk" or culturally deprived child, sometimes with 15 months old children being visited at home by tutors, certainly with 3 year olds and up.

There is talk among the innovators of sending in tutors much like visiting nurses, to provide appropriate toys and talk to babies. The setting up Children's Houses on every crowded city block is being con-

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[7] Time. April 16, 1968.

[8] Life. "Early Learning Right in the Crib", March 31, 1967.

sidered. Montessori did this 60 years ago with great success in Rome), as well as the adding of concern and checkups on intellectual development of the young child to the well baby clinic and pediatrician's office. A fierce battle is raging today between the early childhood Establishment and the innovators who emphsize cognitive or intellectual growth. Stimulated by the emphasis provided by Head Start Programs, the gaps between preparation during the early crucial years afforded by the middle-class and the lower-class homes in just beginning to be appreciated. While the middle-class home emphasizes language, asking questions, and curiosity, the children of poverty in contrast, learn that the best way to behave is to keep quiet and stay out of trouble or be whipped. The speech they hear is brief commands or phrases that do not encourage thought. With transistor radios going constantly, they learn not to pay attention to words, but to tune things out.[9]

No wonder the public school educational system is in such confusion today. By the time he enters the first grade the lower-class child is already seriously retarded so far as his middle-class schoolmates are concerned and it doesn't take him long to experience the frustration of inadequacy in the competition for self-esteem, esteem from peers, and the esteem of his teacher. The schools are presently seriously wracked by the problem of how to educate all their children with an understanding of each child's need to be motivated and to have success experiences as these matters of motivation and success experiences assume increasing significance.

The battle presently rages in our inadequate schools. And the

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[9] The New York Times Magazine, Pines, Maya "Slum Children Must Make Up for Lost Time", Oct. 15, 1967.

innovators are not only looking at the early years in an effort to lessen the inequalities of life experience, but they are scrutinizing curricula and motivation all through the grades. The question of teaching techniques of discovery is a persistent one and Jerome Bruner of Harvard is in the forefront of the push in this quest. Bruner, commenting upon the problems of teaching people to be curious and want to learn, states:

> One is struck by the absence of a theory of instruction as a guide to pedagogy--a prescriptive theory on how to proceed in order to achieve various results, a theory that is neutral with respect to ends but exhaustive with respect to means.[10]

Again we come back to the consideration of the how, of the process, of the medium rather than the ends or content or program per se. Speaking further about preparation for change, Bruner adds:

> We are bound to move toward instruction in the sciences of behavior and away from the study of history. We need to study the possible rather than the achieved if we are to adapt to change[11].....How does one train a student in the techniques of discovery? Learning logic and the formal aspect of inquiry are not enough. There are other activities and attitudes going along with inquiry and research that have to do with the process of trying to find out something and though their presence is no guarantee that the product will be a great discovery, their absence is likely to lead to awkwardness or aridity or confusion. We solve a problem or make a discovery when we impose a puzzle form on a difficulty to convert it into a problem that can be solved in such a way that it gets us where we want to be. This is to say, we recast the difficulty into a form that we know how to work with--then we work it. Much of what we speak of as discovery consists of knowing how to impose a workable kind of form on various kinds of difficulties.[12]

Recently while serving as a consultant to the Philadelphia's Board of Education in their Motivation Program, a program designed to help 10th

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10. Bruner, Jerome S. Toward A Theory of Instruction, Cambridge, Massachusetts. The Bellknap Press of Harvard Univ. Press. 1966, pp. 20-38.

11 Ibid. p. 36

12 Bruner, Jerome S. On Knowing, Essays for the Left Hand, Atheneum, New York, 1967, p. 93.

through 12th graders gain adequate knowledge and attitudinal security so that they can aim toward college, I met with an all Negro group. We spent several weeks discussing their hostility to white people and their resentments about their awareness of the inferiority of their own educational experiences. Most feel tremendously inadequate and know themselves why many Negroes choose to drop out of school rather than cope with being educated with their own inadequate resources. In discussing their hatred of whites, I asked who in the group ever knew a white student, had one as a friend. The response of those who actually knew one white person through school associations, here in the North, was pitiful. How then, can the Negro child like the white child when he doesn't even know one and perceives all about him in our segregated cities evidences of his own disadvantage?

Now, how does this affect the Jewish Center? It seems to me that we, living and working in our tumultuous cities, cannot even consider the fine points of self-development until all residents of our communities, white and Black, have sufficient basic services--housing, schooling, health needs, job opportunities--equality of life--opportunity if you will, so that all children can settle down to making the most of their lives. Some measure of hope and opti-ism and curiosity is needed.

All about us are reformers who are concerned with means as they will affect ends. All about us are people speaking in their various technical languages about what I, as a social work educator, would term "process". It is through our process, whether we be teachers or social group workers or therapists, that our objectives and those of our members are actualized. Through how we offer ourselves and our content the purpose is transmitted.

In my own work of late I have been thinking about new means of stimulating discussion, consideration of problems, attitude and behavioral change. I am concerned with introducing startling pictures to lead to some discussion, about role play to involve group members in living out feelings, about humor as a means of effecting group thinking, and of the game and puzzle form as means for helping people cope with behavioral problems with less direct pressure than simple discussion. I am also concerned with the matter of rewards.

I cite one such example, recently discussed in greater detail[13] a game called Success, developed by myself and several other persons that measures success in terms of social relationships. It is a board game much like Monopoly but hangs on the premise that it is as much fun to play at social relationships as it is to manage armies, or make money, or travel to other lands. In this game tantrums, cursing, picking fights or tattling on others is penalized with moves backward, while thinking out solutions to difficult problem situations or being a good sport, or keeping your cool are rewarded with moves ahead. There are other facets to the game such as the value and liability of taking a chance which is translated into concrete terms like leaping forward or backward, or the prevalence in life of the unknown event that can set you back just when you think you have success within your grasp. The game also has cards that call attention to the players' interrelatedness. For example, a certain card can enable you to stay put but move your worst enemy back 10 spaces. Or you can have some good luck that affects all other players too. In

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[13]Middleman, Ruth R., Seever, Frank S. and Carver, Erwin. "A Game and its Therapeutic Use", 45th Annual Meeting, American Orthopsychiatric Association, 1968.

this kind of interaction, we are conveying the concept that no man is an island in terms real to the 8 to 12 year old.

I mention this game here because it is a serious attempt to get at consideration of behaviors through a medium familiar to children and enjoyed by them. That learning can be powerful when the experience is a pleasurable rather than arduous is a well known fact. In this minute way, we are considering not simply the content (peer relationships), but the means (the game) toward engaging the children in wanting to be involved with such content.

This is but one of several ideas that we are exploring presently in our effort to give greater concern to the means through which we approach people of all ages, another we hope will be useful to such institutions as Jewish Community Centers. Our approach in all cases is to take as a point of departure what activities the age group under consideration likes to do and then we attempt to juxtapose a content which contains key interests or needs as expressed either directly or indirectly by the age group. Such matters, for example, as getting along in the family, or safe driving, or attitudes about sex are fair game for the concern of all workers with teenagers. Similar listing of growth concerns for all age groups could be developed with little effort.

One other specific example of using program and structuring it in a way that meets particular problems of a given group will illustrate a purpose that underlies it. The activity is active games for a group of emotionally disturbed boys in residential treatment. These boys have explosive behavior. They are quick to become angry and drop out of a game when it is not going their way. They also are sent home

from school frequently for the same inability to cope with the regimens of class work.

Two years ago we found their games chaotic, if, indeed they agreed to be part of them in the first place, for their usual response to worker encouragement to be involved, was hostile resistance. Gradually however we began to coax them into the games. First, the games were picked as being on a level at which they could achieve, games that were exciting in themselves and diversified. We also experimented with changing teams frequently to keep the competition fair. Most important we developed a plan for giving each boy a score for every activity he engaged in and writing down his points all through the game playing. We did not give the winners 10 points and the losing team 0. We rewarded the quality of sticking with the game at the same time we rewarded winning. For example, the winners might get 10 and the losers 7 points. Through such accounting, those who lost in one game did not fall far behind and still retained the drive to try again with the hope of surging ahead.

We were lavish with out points, all in the spirit of keeping interest high. At certain times we threw in extra points to an individual for good sportsmanship or for particularly skillful actions. Since such awards were open to all, there was ready acceptance of these bonuses by all. The boys themselves began to understand that they were really accomplishing something important if they battled their frustrations and angers, or if they helped someone else. At the end of the game series the totals were tallied, and the boys all selected prizes in the order of highest point holder on down.

Such a deliberate ordering of the reward structure can enhance

many values additional to simply winning or losing. Now, two years later, the climate in the residence is one that supports that it is fun to be involved in these games on Saturday nights and the boys await this program eagerly. We no longer have to keep up the intricate calculations because they want to play regardless of the little prize at the end of the evening.

Let us return now to a consideration of the contribution of the Jewish agency in its work with groups. As we think back upon the history of the Jewish Centers, can we not value their very informality and folksy quality? For years people have come to the Centers for intimate, particular experiences that were educational, or recreational or social or personal service in nature. Long ago the center developed a special expertise in valuing the individual and showing concern for him. We need not look for elaborate content unduplicated in the larger community for there is no such thing. Rather we must work at maintaining the spirit inhering in the program--a spirit that is more in tune with the times, that appeals to the new generation, that is "in." The medium <u>is</u> the message and the Jewish Center workers are old hands in possessing an appealing medium. The process rather than the content is not only important--it is central.

Next, we should scrutinize afresh the way these programs are ordered and offered so that what we hope to achieve actually has a chance of being achieved through the particular means of approach. With less responsibility for mass education than the schools, our classes might be rare opportunities for new approaches to teaching and learning. Experimentation with training the class member to learn how to learn is in order. We must help the student learn to create

his own version of the world rather than simply assimilate those ideas and activities that the teacher wishes to get across. Competency and mastery can become ideals which can serve to lead toward the development of individuality.

Within the rest of the program if we look to the problem or desired experience as the point of departure, then we can work at creating the form the program will take. I have noticed, for example, that small groups can be involved in many areas through the addition of the tape recorder to their meetings. As children of the electronic age, this gadget is exciting and prestigeous to them and has the potentiality to eliciting much involvement around topics and concerns that might otherwise be kept hidden.

The mobility of our youth and their desire to move about, mix with others, give service to others, ought to be exploited. Likewise the need of young people to communicate with the older generation, with persons of different backgrounds, to understand themselves better in the midst of their conflicts and of the world's chaos are issues to be met. All of these matters are of concern to us. There is really no mystique about the interests, problems, and needs of your membership. I am sure you could tell me much more about this than I could possibly tell you.

But what I can add for all of us to consider further, is that the context of our times must be our roadmap, muddled and confusing as it is to all of us who must live through it. We must aim to look and to hear carefully and to have compassion for the human condition that we all share with all of its obvious imperfections. We must not be too quick to exclude the outspoken, the dissenter, the unpopular

from our midst. We must aim above all to help our members through their experience within the doors of the Jewish Center find meaning in their own existance, even as we help them reach out to help others who are similarly groping.

I shall close with a poem composed by a sixth-grade child in Harlem's slums, who came to life through an experience with a young teacher, Herbert R. Kohl. Kohl determined that he would find a way to communicate with his children. As he put it, 'The class began a romance with words and language that lasted all year.' This English teacher found a way to help these previously mute and bored children want to have their say!

THINGS[14]

Tears--

what are they?
who needs them?

Emotions---

I despise them!

Happiness--

I'll never have it!
Why should I see it?

These things--

Please I don't want
any of them--so somebody
take them away
(I don't deserve them.)

Help--

please somebody!
(but I suppose I don't
deserve that either.)

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[14]. Kohl, Herbert R. Teaching The "Unteachable", The New York Review of Books, N.Y., 1967, pp. 29-30.

THE JEWISH COMMUNITY CENTER FOR THE JEWISH FAMILY IN TODAY'S TIMES AND FOR TOMORROW

Dr. Benjamin Kaplan
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It is perhaps monstrously presumptuous on my part to discuss with you a topic about which many of you are surely better informed than I am, but it just may be that I, like Balaam's donkey, can see some things others cannot see. Balaam, as you know, was a very influencial man in his day, so important that the king of Moab sent for him to come personally in order that he might curse Israel. Balaam saddled his little nondescript donkey and went to meet Balaki, king of Moab. But the Lord sent an angel to prevent him, and the angel took a stand across the path of Balaam and his mount; and Balaam, although a man of wisdom and discernment, could not see the angel of the Lord, but the little donkey could.

In the world of your lectures and conferences, I suspect that my statement this evening is like a gallon of water added to Niagara Falls; and yet who knows where or when it will touch someone's mind, heart, and soul? You see, I am convinced that if one pebble is moved on the shore it changes the entire universe and everything in it until the end of time.

This is a fraternity of serious men and women, this is a community of gifted minds, an assembly of consecrated spirits; and it just could be that some place in this meeting you will be able to pick up a new idea, a new inspiration, and a new challenge. It has been wisely said that we cannot predict the future but that we can invent it. Each of you here, through your influence on children and youth, on men and women, has the opportunity, thus, to help influence the future of Judaism in your community, in America, and even in the world.

Stop for a moment in your hectic flight and walk quietly with me on a fascinating, disturbing, exciting, and, I hope, informative journey to the top of the mountain and to the depth of the valley as we follow the story of the Jew and his family and your place in this drama, which I consider the strangest and most colorful saga of all mankind.

Let me assure you at this point that whether you accept what I have to say or not, whether you agree or not, my approach to this topic is neither one of black pessimism nor of sugary optimism. Here is no professional "gobbledygook," no complicated sociological verbiage, no wallowing around in religious sentiment, here no generalizations based on trivial observations. Here, rather, is a calm, serious, patient, and sober statement in "mamma loshen," culminating 50 years of living, observation, and study, concerning the problems facing the members of the American Jewish family, many of whom have developed a strange uneasiness

and a deep anxiety as they discover themselves trapped in a frightful predicament. Oftentime their very souls long to return to a warmer and more satisfying relationship with their ancient traditions, with the old time family solidarity, and with the God of their fathers. But they don't know where to turn for guidance so, like "Sammys," they run in all directions, feeling ever more the painful dehydration of their souls.

It may be that your organization, your personnel, your program can help them find the way and thus play an important role in bringing about a transformation in the Jewish family in particular and in Jewish life in general for today and tomorrow.

Few generations of Jews have lived through such crises as ours; few have had to make such basic decisions or have had to carry so much responsibility for Jewry everywhere as have the present Jews, particularly in America. People will say that Jews throughout the ages have been a people beset with crises. Indeed true; however, the crises faced by American Jews and their families are different in one major respect. In the past the crises have been generally imposed upon them from without, whereas here, today the crises are mostly of Jewry's own making resulting from "sins" of omission and commission.

To be sure, a generation cannot sit in judgment on itself, no more than a person can confess to himself, or analyze himself, or even see himself. And yet there comes a time and a place where an effort must be made to generate "the power the giftie wad gie-us, to see ourselves as others see us." You have picked the time and the place.

Far too many Jews in America no longer recognize themselves. "The questions 'Who am I?' and 'What am I?' are rendered almost unbearable for the contemporary American Jew."[1] Most American Jews feel a sort of claustrophobia about their religion; it presses down on them from all directions and so they want to escape from it. They see it simultaneously as a priceless heritage and as a dead albatross around their necks. Theirs is a poignant tale of a people groping for a faith, trying to make rhyme and reason out of being Jewish. Indeed they find themselves in the center of the great move toward secularism; they have become part of the overwhelming ferment which has acquired universal proportions and which is sweeping them and their families along with all the rest of Americana. Jews today in America are, in a sense, hypnotized by their social environment; and they cannot tell where lies the dividing line between what they are and what their society is, a society which is changing so rapidly that no one can really keep up with it or tie himself to it.

When American Jews begin thinking about this situation calmly and seriously they will feel a kind of panic, for no matter whether they belong to a synagogue or not, whether they belong and go only once a year,

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[1] Bernard Rosenberg and Gilbert Shapiro, "Marginality and Jewish Humor," Midstream, IV (Spring, 1958), 80.

whether they spend the High Holy Days at Grossingers or in Miami, whether they take their virtues and their tastes like their coats and their furniture from the market place, there are moments when some inexplicable element touches their sensitive nerve of nostalgia where memories, long hidden in the corners of their hearts, suddenly explode and splinter their souls.

You will surely think me a little spiritually schizophrenic when I tell you that there are moments when I long for that frightfully harsh and brutal existence in the shtetl where our days and nights were filled with crises of hunger, poverty, and persecuation yet even more filled with a fierce will to live as Jews, with dignity as individuals, secure in our convictions, and confident in our purpose -- a will which found expression in the rituals, prayers, dreams, hopes, and in that warm, secure, and genuine togetherness of the Yiddishe family circle. We were ignorant of world events, we were isolated from other people, we were narrow in our horizon; yet I knew even as a child that something within me begged for utterance of an imprisoned eternity which would someday give everlasting testimony to the grandeur of the Hebraic spirit.

I am convinced that it has been this infectious will, this enduring dream, this inviolate hope, this power-laden ritual, and this steadfast family which constitute the ingredients in the hearts, minds, and spirits of Jews throughout their long and slippery history, which is the secret of the staying power of Jewishness. It is a mystery which wiser heads than mine have not been able to explain. My saintly grandfather, Alev Asholom, would have explained it by saying that Israel was chosen and would have added: "Me-et Adonoi hayetah zot, nifla-ot be enenu," "this is the Lord's doing -- it is marvellous in our eyes." His sociologically oriented einicle would have answered him respectfully that Israel was not really chosen but that Israel chose, as it must do today or go the way of all flesh.

Don't say "It can't happen here." If you don't believe it can happen here read the works of these responsible individuals: Maurice Eisendrath, Paul Kresh, Arthur Koestler, Stuart Rosenberg, Mordecai Kaplan, Arthur Hertzberg, Morris Adler, Will Herberg, George Steiner, Milton Gordon, Judith Kramer, Seymour Leventman, Abraham Heschel, Trude Weiss-Rosmarin, Bernard Rosenberg, Gilbert Shapiro, Norman Bentwitch, and many others and you will get the most uncomfortable feeling that it may already be happening here.

How different were the Jews and their families of those days from the Jews and their families described so ably by Bernard Melamud. We may or we may not like what he tells us but he paints a pretty good picture of the average Jew in America today. No matter how we analyze this tragic phenomenon, in the final analysis it means simply that Jews in America have lost their "Yiddishkeit." We must pity these American Jews because they have inherited the agony of their group, but its joys and inspirations they know only second hand. Anatomically and neurologically the American Jew is not too different from Moses, Rambam, Spinoza, or Tevye -- the difference is in the way he looks at things and at himself. Let me make it clear at this point that there will be Jews

in America for a long time; however, as long as their Judaism is merely a social habit they won't be wholly there. You, of all people, know what this sort of frustration, ambivalence, and loss of orientation can do to one's mind, heart, and spirit.

A sobering awareness of the trend in Jewish life indicates that one of the central problems facing American Jewry has to do with its family and the changing structure and function of that family. In short, the present day American Jewish family has, to a large degree, stored its noble ideals in mothballs and is going the way of its neighbor, the typical white middle-class Protestant family. In part, at least, the degeneration of the American Jewish family is the result of forces in the wider cultural scene, such as conflicting role expectations in marriage, discontinuity in the training process of children, emphasis on romantic irresponsibility in the courtship techniques, decline in useful functions performed by children in the home or out, lack of religious activities in the home, emphasis upon youth, speed, and material success, and the stress on enjoyment and consumption as against work and study. In addition to these general characteristics there has been an estrangement from traditional values of Jewish life, a stifling of the Jewish self-consciousness, and the general lack of identification with the broader aspects of Judaism. It would appear that lastingness, stability, and tradition are being sacrificed to abundance, secularism, and to immediate pleasure. Indeed, far too many Jews in America have consumed not only the crop but the seed for the next planting as well; no matter what our wishful thinking may be this fact cannot be avoided.

There can be little question that there is a crisis in the American Jewish family which is having a sharp and telling impact upon American Jewry and which is demonstrating clearly the grey premonitions of the future.

Must we face this Spenglerian end merely while debating the question, "to be or not to be?" I do not believe that all social change is of the drifting kind, that it is inevitable, deterministic and presupposes a helpless fatalism. This sort of outlook denies the validity and usefulness of our great store of knowledge and of telesis, the conscious planning of our culture for the future.

At this point there is no one force with sufficient power, knowledge, and intent to prevent the current trend in the American Jewish family. Perhaps it can be your organization which can emerge as the force able to come up with the right questions and the right answers and thus the right harvest of some original effort, carefully set forth and conceptually well integrated, which can bring into action the right program to tackle this awesome situation in American Jewish life. Perhaps you can be the new voices and the new initiatives facing the Jewish family. What your answer will be to this challenge remains to be determined.

What can you as individuals, as professional personnel, as a group do to rejuvenate the American Jewish family, to help perpetuate it, and help return to it the old time self-image, self-awareness, and self-fulfillment? You have graciously invited me to bring you some suggestions.

It would take someone with Max Weber's sociological genius, Rabbi Heschel's philosophical insight, and Winston Churchhill's eloquence to analyze the problem, to discover the answers, and to put it all into words. The best I can do is to bring you a little light, but then even a little light is well worth having.

As a matter of fact, you already have much light on the subject. I have been reading the thought-provoking and inspiring observations of Sanford Solender on the Jewish Community Center and the American Jewish future; I have been studying carefully the sound and clear analytical statement on the matter of "Supporting and Enhancing Family Life," by Bernard Warach; and I have been examining eagerly the highly readable and informative remarks on "Achieving the Jewish Objectives of the Jewish Community Center," by Nathan Loshak. Go to them for specifics. Indeed, you already have a sound philosophy, a workable program and established guidelines.

What else do you need? Sanford Solender puts it disturbingly well when he suggests emphatically that what is really needed is to eliminate the discrepancy between what you have on paper and the achievements of your goals, and the best way to do this, he adds, is to take vigorous action to close the gap between theory and action, between promise and performance. There is an old Slavic proverb which expresses subtly but well the problem faced by many of our community programs: "With words alone you don't make the soup."

May I briefly summarize the problems which have arisen in the American Jewish family system and which you will have to know and understand, consider, and confront.
1. The problem of achieving a more cohesive family unit. 2. The problem of lessening the frustrations involved in modern living. 3. The problem of improving the personal love relationship in marriage and of adjusting the parent-child relationship. 4. The problem of generating a renaissance in American Jewish life within the framework suggested by the late Rabbi Morris Adler who said: "The most cherished substance and attainment of Judaism are in the sphere of ideas, values, insights, aspirations; its chief architects are prophets, sages, commentators, philosophers, poets; its key emphasis is 'and these words which I command thee this day shall be upon thy heart and thou shall teach them diligently to thy children,' and its foundation is the Torah, a book of institutions and law."[1] This means to me that Jews must return to a faith rather than a mere philosophy, a faith which must be oracular rather than speculative, affirmative rather than questioning. Jews must become poets and prophets again and, while others make with the dialectics of idealism, they must apply it to their daily lives, in the home and on the street. With Jews it is a matter of "En Berayrah" -- "There is no choice."

Moralistic exhortations and individual effort, however sincere, will not suffice. The matter must be treated as a serious social problem

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[1] Morris Adler, "Learning to Live," National Jewish Monthly, LXXVII (January, 1964), 7.

involved in the very survival of the Jewish family in particular and Judaism in general. Judaism warns against miracles, and it will be a miracle if the Jewish community in America survives as a going concern the next several generations unless such an agency as yours takes serious steps to stem the increasing alienation from the source of Jewish life, its Yiddishkeit; unless you can help the Jewish family find new hope and new faith which will enable it to pick up its old strands and weave them into a fresh and enduring pattern of life, connecting the past with the present and the present with the future.

I am sorry, I wish I could tell you A,B,C, one, two, three how this can be done, but I cannot. I suspect it is beyond any one man's power to do. However I can say positively that herein lies the foremost task for the future of the Jewish agencies, particularly yours. I can also say that your agency has the organization, the knowledge, the wisdom, the techniques, and the overall expertise to bring a new dimension into the study of Jewish family behavior which could provide the framework within which meaningful guidance, education, and inspiration may be offered. If you are to achieve this end then this remains certain. From this day on you will need to organize your program -- and it must be a completely Jewish program -- around this central theme: the socio-psychological adaptation of the modern Jewish family. All else is incidental.

You and I know full well that the quest for meaning is never over. The story of the Jew and his family is not yet ended. The secret it holds could break out tomorrow in you or in me. If it does then the world will be forever trying to catch up with us.

SUPPORTING AND ENHANCING FAMILY LIFE THROUGH THE JEWISH COMMUNITY CENTER

By

Bernard Warach
General Director
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"...To everything there is a season and a time for every purpose under the heaven:

A time to be born and a time to die, a time to plant and a time to pluck up that which is planted...

A time to weep and a time to laugh, a time to mourn and a time to dance."

. . . Ecclesiastes III

*Adapted from Bernard Warach, "Supporting and Enhancing Jewish Family Life", Chapter V in Jewish Community Center Developments in the Sixties, Robert Glass, Editor, to be published by the National Association of Jewish Center Workers in 1968.

INTRODUCTION

In reaction to the profound social problems of this generation and to an explosive increase in knowledge and perfected technics, leading American intellectuals, community and political leaders, have challenged professionals to undertake significant reevaluations of basic concepts, practice, and organization in the fields of health, welfare and education. Critical analysis and searching reassessment of familiar patterns of work and organization are the order of the day. The past two decades have witnessed a vast increase in the provision of community resources for these services. Moreover, this development has been coupled with revolutionary institutional innovation. These national developments, paralleling equally historic change within the Jewish community, have had important consequences for the field of Jewish communal service.

Jewish communal agencies have historically been devoted to the provision of services to strengthen Jewish family life. Within recent years a renewed concern for the well-being of Jewish families has been stimulated by the conviction that the Jewish family, in the process of acculturation and acquisition of many of the characteristics of families of the general American society, was showing signs of increasing family disorganization. Furthermore, an apparently sharp increase in rates of intermarriage has cast an alarming shadow upon the very future of the Jewish community. Jewish parents, however cosmopolitan, have been profoundly disturbed by the intermarriage of their children. Despite the unparalleled increase in family and individual membership in synagogues and Jewish community centers and record enrollments in Jewish educational programs, the absolute decline in religious practice at home or at the synagogue has created great misgivings. Some observers have noted a decline in participation in Jewish communal affairs and cultural activities in recent years, although valid comparative data in this field is not available. The focus of concern is with the Jewish family, which historically has been the primary institution in Jewish life. The Jewish Community Center has become a family membership organization. The experiences it provides its members, individually and as families, have become significant elements in Jewish family life. Members spend an important amount of their leisure time at the Center. The cost of participation -- in dues and fees -- has risen to a point where membership is a family decision, no longer to be made by any single parent, or child. The Center's relationship to the family has become a vital area of concern.

How can the Jewish Community Center strengthen its contribution to Jewish family life? What are the present needs of the Jewish family? What tasks must Jewish families accomplish, what problems and crises must be overcome in the achievement of their hopes and aspirations? What judgment will the grandparents, the extended family, and the Jewish community pass upon this process? How has the Jewish family fared in this generation in the promised land? Our understanding of the American family and contemporary Jewish family life will illuminate our appreciation of our problem and assist us in the evaluation and design of more effective Center services for the Jewish family.

THE TRANSFORMATION OF THE AMERICAN FAMILY

The transformation of the character and inner dynamics of the modern American family has been recognized in the literature of the social sciences and social welfare. The family is changing from a tradition-supported institution to a nuclear primary group sustained by pragmatic bonds. In the twentieth century, contemporary and still universal functions performed by families continue to include primary responsibility for child bearing and child rearing, the socialization of the child, and the transmission of mores, beliefs, values, attitudes, and ideas. The family secures and maintains housing, provides food, secures and provides medical care, education, and recreation for its members. Religious practice within the family household continues to be a significant responsibility, although participation in

church services has assumed relatively greater significance. The family continues to be the nexus for satisfying the basic emotional needs of its members. Parsons and Bales have described the role of the family in the tension management of its adult members.(1) If families no longer are sustained directly by the fruit of their labors, the adults in the family must work nevertheless to secure the money needed to pay for the goods and services it requires.

Certain salient relevant social data reflecting trends in the development of the American family should be briefly noted, however familiar to us. The economic status of American families has continued to rise. During the period 1947 to 1960, median family income rose from $3,030 to $5,620.(2) The work week has been reduced from 60 to 40 hours per week, according to the Bureau of Labor Statistics.(3) This substantial increase in income and leisure time has had a profound effect on family life.

A major contribution to the rise in family income has been the great increase in the number of women in the labor force. By 1958, the number of married women at work had increased to 13,032,000, comprising 31.4% of all married women and 59.2% of all working women.(4)

Women have been freed of the responsibility for care of large families, with widespread acceptance and practice of birth control, and lowered birth rates. Simultaneously, a continued improvement in the materials, tools, and techniques of household management, food service and preparation have eased the burden of the housewife.

The family has continued to be the most significant consumer unit in an American economy of abundance and a consumption-oriented culture. Consumption is stimulated by mass media of communication. The need to acquire more goods and services of progresively higher levels of quality and cost has had some major effects on the rhythm of American family life. It has been a major factor in motivating women to secure outside employment, and men to use the new leisure for second jobs to augment family income.

The significance of the family as an economic unit has not diminished as a consequence of this shift in its function.(5)

American society, formed upon the premise of equal opportunity for all, has always valued education and has established a universal system for provision of formal education for the child and youth. Public education through high school is now universally available, and a trend toward provision of college education for all, as well as post-graduate, continuing education, is evident.

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(1) Parsons, Talcott, and Bales, R.F., Family Socialization and Interaction Process, The Free Press, Glencoe, Illinois, 1955, p. 16

(2) Kirkpatrick, Clifford, "The Family" in Encyclopedia of Social Work, National Association of Social Workers, New York, N.Y., 1965, pp. 298 to 305.

(3) Duvall, Evelyn Millis, Family Development, J. B. Lippincott Co., Chicago, 1957, p. 34

(4) Burgess, Ernest W., and Locke, Harvey J., The Family, American Book Co., New York, 1960, pp. 462-470

(5) Kirk, Hazel, The Family in the American Economy, University of Chicago Press, Chicago, 1953, p. 5

The supplantation of the family's role in the education of children by a universal school system, which begins at nursery school and continues through the university and beyond, is more apparent than real. The greater participation, higher standing, and achievement of middle class, white, Protestant, Jewish, and Chinese students, at every grade in the educational system, reflects the crucial role of the family in providing cultural values, motivation, and direct assistance to the student through home tutoring and an encouraging family environment.

Coser calls our attention to the function of the family in "placement" of the child in society.(6) The identity of the child, its social and economic class, its ethnic group, its social status within the community, all are gained through the social position of the family. For the Jewish child, its Jewish status will continue to be part of a lifelong identity, affecting all of its social relationships and personality development.

More people are married, and at an earlier age, than heretofore. By 1964 the median age at first marriage had reached 20.5 for women and 23.1 for men. The trend toward earlier marriage has contributed to the increase in the rates of separation, annulment, and divorce.

Marriage in the United States continues to be endogamous.(7) The salient social characteristics of likeness are race, with only 1% of all marriages being interracial; religion, with 10 to 15 per cent of Catholic marriages interfaith, and with less than 5% of all Jewish marriages interfaith; socio-economic and educational status; and residential propinquity. Some 25% of all marriages occur amongst persons who live within 5 blocks of one another; 50% among persons who live within 20 blocks of one another.(8)

The size of families has diminished. In March 1965, the United States Bureau of Census reported 57,251,000 households, with 3.31 persons per household; some 47,836,000 families with 3.71 persons per family; and 42,372,000 married couples.(9)

The decline in the birth rate and the absolute size of the nuclear family has profoundly affected family life. The interpersonal relations of husband and wife and children and their roles have been changed. The smaller family has been able to distribute a greater share of a rising income to fewer members of the family. As a consequence, for most Americans, the capacity of the family to achieve its hopes and expectations and to assist their children has increased enormously.

Most American families live in urban areas today. The mobility of Americans is a continuing characteristic of family life. In the period March 1960 to March 1961, 35.5 million persons moved to different homes within the same state, and 6 million moved to a different state.(10)

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(6) Coser, Rose Laub, Editor, The Family, Its Structure and Functions, St. Martin's Press, New York, 1964, pp. xiii-xiv

(7) Berelson, Bernard R., and Steiner, Gary A., Human Behaviour: An Inventory of Scientific Findings, Harcourt, Brace, and World, New York, 1964, p. 308.

(8) Berelson, Bernard R., and Steiner, Gary A., Ibid, pp. 297-323

(9) U.S. Bureau of Census, Information Please Almanac, 1966, Simon and Schuster, New York, N.Y. 1966, p. 310

(10) Kirkpatrick, Clifford, in "The Family", Encyclopedia of Social Work, National Association of Social Workers, New York, 1965, pp. 298-305

Salving the wounds of family disorganization and breakdown has always been a primary concern of community agencies, and, in modern history, of the State. Families are disrupted by illness, death, imprisonment, military service, desertion, separation, annulment, and divorce. Zuckerman reports a decrease in the actual net rate of marriage dissolution, from 33 per 1,000 married families in 1860 to 27 per 1,000 in 1959.(11) The divorce rate, which in 1900 was .7 per 1,000 population, with a marriage rate of 9.3 per 1,000, increased, however, to 2.2 per 1,000 population in 1962, compared with a marriage rate of 8.5 per 1,000.(12) The peak rate of divorce was reached in 1946, with one divorce for every three marriages. In 1956 it was estimated that 34.5% of all marriages would be dissolved by divorce. In January 1963, more than 10 million women and children, in 2.6 million family units, were affected by the absence of a father. In 1958, of some 25.8 million American families with children under 18, 2.8 million, or 11 per cent, were in homes broken by death, divorce or desertion.(13)

Thomas and Znaniecki suggest the disengagement and the alienation of the individual and the family from the community in urban, American society as a contributory cause of family disorganization.(14)

Despite the transformation of the family, despite the signs of widespread family disorganization, the family remains the fundamental institution of modern American society. More people are married than ever before. A national policy of full employment and of provision of basic health, welfare, and education services strengthens family life. Increased family income, leisure time, and a trend toward home ownership enhance the prospects of family stability.

The provision of economic sustenance, education, medical care, recreation, religious education and practice, protection, and welfare services by other institutions has not diminished the functions of the family. If anything, the family is confronted with far more difficult life tasks.

Standards of achievement and expectation have increased with each generation. The family must now learn how to negotiate complex systems and to coordinate its efforts with many institutions in order to achieve its goals. Adult members of the family require greater knowledge, skills, sensitivity and understanding in order to be adequate husbands and wives and parents today. By way of illustration, if the mother in the traditional farm family of fifty years ago gave birth to her child at home with the assistance of her family physician, the pre-natal course of a modern urban mother is considerably different. Monthly visits to a medical specialist, diagnostic tests at intervals, arrangements with a hospital for confinement, books to be read about childbirth and infancy, and a course in child care -- sometimes with her husband -- are now accepted as necessary procedures. Generally speaking, the higher the socio-economic level of the family and educational achievement of its adults, the greater the capacity of the family to negotiate and use the complex of institutions available. The problems of the poor and the least privileged ethnic

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(11) Zuckerman, Jacob T.,"Family Disorganization", in Encyclopedia of Social Work, National Association of Social Workers, New York, 1965, pp. 305-309

(12) National Center for Health Statistics, Public Health Service, U.S. Dept. of Health, Education, and Welfare, in The New Information Please Almanac, Atlas, and Yearbook, 1966, Simon and Schuster, New York, p. 301

(13) "Children in a Changing World", White House Conference on Children and Youth, Washington, D.C., 1960, p. 21

(14) Thomas, William I., and Znaniecki, Florian, The Polish Peasant in Europe and America, Alfred A. Knopf, New York, 1927

groups vividly illustrate not only the consequences of economic poverty, but the effects of a poverty of culture -- of skills and resources -- which makes it difficult or impossible for such families to use available social resources in a complex urban society effectively.

As the institutions which serve the urban American family grow larger and more specialized, albeit more effective, their physical and social distance from the family and the neighborhood has increased. Families of every rank and station are finding it more difficult to manage to satisfy their needs within the available institutional complexes.

The connections between the institutions and the family must be strengthened. The family's knowledge and capacity to use the established social systems effectively must be increased if the contemporary American family is to be maintained in optimum good health.

THE JEWISH FAMILY IN AMERICA: IMMIGRANT ANTECEDENTS

Our particular concern today is the Jewish family. The Jewish family has been transmuted in the incandescent crucible of the American experience. An enormous chasm seems to lie between the life and character of the suburban Jewish family of Scarsdale, Great Neck, Levittown, or Shaker Heights and the family of the grandparents, taken off the boat at Ellis Island by the Hebrew Immigrant Aid Society to a lower East Side tenement fifty years ago. An infinite distance seems to lie between the Jewish immigrant family from Bavaria in 1849 and their fifth generation descendants on Park Avenue.

The odyssey of the Jewish immigrants who crossed the Atlantic to the promised land of America has often been told. The generation of emigrants, Sephardic and Ashkenazic, of Western, Middle European, or Eastern origin, all brought with them the seeds of change, and found a fertile soil for the creation of new ways of living.

If the Jewish immigrant family brought a long tradition, profound religious beliefs, and a distinctive culture, many brought with them new and stirring ideas and beliefs.

Amongst countless immigrants, an older prophetic Judaism commingled with idealistic secular philosophies of the nineteenth century. The immigrants identified with the idealism of the Social Democracy of Germany of 1848, of the Russian Narodniks of the 1880's, of socialism, Marxism, nihilism, and humanism in middle and Eastern Europe. They pursued a hungry quest for a righteous path to creation of a newer and more just world. Once in America, the humanitarianism and brotherhood of Socialism, above all, appealed to the masses of Jewish immigrants, living as they did in the dire poverty of the slum ghettos of the great cities. With the revolutionary promises of Marxism, great masses of Jewish youth shed their religious orthodoxy, even before they disembarked in America. The immigrant worked long hours and a long week to make a living. The hard imperatives of the American marketplace, the restlessness, the demands of a new society in which economic power and authority reigned over the values, status, and lineage of an Old World village, further shattered the traditional family life patterns, which were already long in process of dissolution in the old country. America demanded the surrender of old traditional values by its newcomers as the price of bread -- and of success in the New World.

The impoverished Jewish immigrant, however buffeted by the vicissitudes of life, could find love, warmth, and sustenance in the bosom of his family. The tradition of Jewish family life was strong and rich, and hallowed in Jewish law. Judaism placed the highest value on the family. The Bible, Talmud, and post-Talmudic

literature all extol the value and necessity of married life.(15) Judaism had been transmitted through the family in each succeeding generation.

The earliest origin of the culture of the Jewish family is lost in antiquity. The Bible records a pattern of nomadic, patriarchal family life, in which the father was head of the house, and ruled with absolute power over his wives and children. Polygamy was well established, and women enjoyed the status of chattels. By the seventh century B.C.E., the Deuteronomic Law placed some limits upon the authority of the husband. Marriage was established for procreation, and motherhood was a wife's crowning glory. Children, eagerly sought, were left to the care of their mothers, and early adolescents joined the adults of the household in the family tasks.(16) Several thousand years of history brought profound change to the Jewish family in the Eastern European village. Generations spent in the ghetto had strengthened the solidarity of the Jewish family.(17)

Jewish family life of the twentieth century finds its major roots in the culture of the family of Eastern Europe. Zborowski and Herzog, in their classic study of the culture of the "Shtetl", the village, provide an illuminating description of the culture of the people whose children and grandchildren now constitute a majority of the Jews in the Americas.(18) The family life of Jewish people of the Sephardic tradition reflects many of the fundamental values and religious traditions of Judaism held in common with Jews of Eastern European origin.

In the culture of the "Shtetl", marriage was "both a climax and a threshold." There was no human existence of meaning outside of one's family. A man was expected to be a husband and father, and a woman a wife and mother as the culture's highest value and expectation. Once marriage was attained, it was the background for achievement of the greatest good and satisfaction: children. As the Bible stated (Genesis II, 6), "It is not good for man to be alone." Man was adjured to be fruitful and multiply.

Within the bosom of the family, man and woman were recognized to be interdependent, and, as in ancient Jewish tradition, the culture was male oriented. Although the role of woman in the Shtetl was that of a subordinate, with functions different from man's, she remained the "indispensable pivot of the domestic circle." While the father was head of the family, he remained dependent upon his wife for satisfaction of all of his physical and emotional needs. The father represented the values of the tradition, of mind and spirit. He was responsible for rearing his children in fear of God and knowledge of the Law. The mother brought warmth, love, succor and emotion to her task as the primary guardian of the household. Her functions often included provision of the family livelihood, as well as management of the mundane household affairs, in order to relieve her husband of worldly concerns, so that he could continue his studies. This division of labor was of great utility to the immigrant family in permitting wives to support their husbands through their professional education. The continued role of the Jewish wife and mother in assuming a similar role can be observed.

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(15) Waxman, Meyer, Judaism, Religion, and Ethics, Thomas Yoseloff, New York, 1958, pp. 113-121

(16) Sachar, Abram Leon, A History of the Jews, Alfred A. Knopf, New York, 1960 pp. 94-97

(17) Wirth, Louis, The Ghetto, University of Chicago Press, 1928, 1962, pp. 26, 36, 108-109

(18) Zborowski, Mark, and Herzog, Elizabeth, Life Is With People, International Universities Press, New York, N.Y. 1957, pp. 269-405 and pp. 417-419

The position of the child in the Jewish family was unique. Zborowski and Herzog suggest that, by contrast with the authority and tradition of the parents,

> "...the child represents an object of affection, a source of pleasure and gratification. He is subordinate and junior, and in this capacity commands the care and succor of his parents. They, in turn, are dependent on him, not only for pleasure, but also for status on earth and in heaven. Only as parents can they fulfill their whole duty to God..."(19)

An analysis of the dynamics of the Shtetl family suggests the establishment of a balanced acceptance of the relative interdependence of the husband and wife, and acceptance of distinctive, and mutually esteemed, roles. The child was slowly pushed to maturity and kept in subordinate status until marriage. Family life could be described as a balanced field of tensions, of forces of conflict and cohesion. Zborowski and Herzog suggest that this equilibrium, rather than the absence of conflict, wasthe essence of Sholem Bayis, peace in the house, the ideal of the Shtetl family.(20)

The Shtetl family was intimately related to the village community. The rites of passage of the family were celebrated by the Mishpachah, the kin, and the community. The individual was always part of a family, and a community. His position and status weredefined by his learning, material riches, family lineage, and personal behaviour. Jewish law and tradition combined with the realities of historical circumstance to guide the behaviour of the Shtetl family and its members.

Despite the strength and satisfaction of family life, poverty, insecurity, and fear of war impelled countless young people to risk the emigration, to leave the family hearth, with the tearful blessing of mothers and fathers, and wives and children. For many of the young adults, the rigid orthodoxy of the village was oppressive, and emigration itself an act of rebellion.

In retrospect, the emigration also had a unique meaning for young women and mothers. Life was ofttimes miserable; numerous pregnancies, the rearing of large families, and other burdens of family management, however beloved and esteemed the role of Jewish mother, were difficult tasks. Women did occupy a subordinate status in the home, synagogue and community.

Life in America promised liberation for women, as well as new opportunities for the husbands and children. Upon arrival in America, the emigrant discovered that the promise would be fulfilled through unremitting labor, and by survival of unforeseen difficulties of life in the teeming ghettos of the New World.

ACCOMMODATION AND ACCULTURATION

In the short span of two or three generations subsequent to immigration, the American Jewish family has been transformed. The Jewish family has acquired many of the social characteristics of typical American families. During this process of acculturation, it has been observed that American Jewish families have become most like upper middle class Protestants, the dominant Anglo-Saxon class in the United States. Yet, the distinctive character and élan of the Jewish family remains very evident.

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(19) Zborowski, Mark, and Herzog, Elizabeth, Ibid, p. 418

(20) Zborowski, Mark, and Herzog, Elizabeth, Ibid. p. 419

Demographic data describing the Jewish population, in the absence of an actual census, has been based on estimates and community-wide samples and surveys. Data on the marital status of Jews nationally is not available. Studies in a number of communities have suggested that Jews get married at somewhat later ages than the general population. In 1960, the average ages at marriage nationally were 23 for males and 20.5 for females. Jewish populations do not appear to have a higher percentage of single persons than the general population. In 1957 some 1,356,000 Jews were estimated to be married, in a population of 5,600,000.(21) The Jewish population appears to reflect fewer divorced and separated people.(22) If estimates are valid, then the average Jewish family size is 3.1 persons per family in cities, and 3.5 in suburban areas.(23)

The estimated age distribution of Jews reflects a relatively older and more mature population, proportionately, than that of the general population, with fewer children under 14, fewer youth 14-19, fewer young adults 20-24, and a greater proportion of people 25-64, and 65 years of age and older. The Jewish population has been able to maintain its numbers and show a modest increase by significantly lower rates of infant mortality and the higher longevity rates up to middle age more typical of a highly urbanized group. The Jews have continued to be the most highly urbanized of the religious groups in American society.(24)

Jews have become predominantly a middle class group economically, with heavy representation in the professions, in business proprietorships, sales, management, and the clerical categories. (25)

Jewish immigrant families brought with them a love of learning. In 1963 the college enrollment of Jewish youth, 18 to 24, was estimated at 70%, compared to 27% of all American youth of the same age. The B'Nai B'Rith Hillel Foundation estimated the Jewish college student population to be 275,000, 6% of all college students registered in that year.(26)

A number of surveys have given evidence of considerable internal migration of Jews in the United States, and especially in given metropolitan areas.(27)

With the continuing acculturation of the American Jew, in the second or third generation, rates of intermarriage are increasing. Erich Rosenthal, in a survey published in 1963, reported intermarriage rates of 7.2% to 17.9% of all Jewish marriages in various American communities.(28) Publication of the study stimulated rabbinical and Jewish communal leaders to give time and effort to analysis of the

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(21) Sherman, C. Bezalel, The Jew Within American Society, Wayne University Press, Detroit, Michigan, 1961, pp. 178-186.

(22) Seligman, Ben, and Antonovsky, Aaron, in "Some Aspects of Jewish Demography", in The Jews, Social Patterns of an American Group, edit. by Marshall Sklare, The Free Press, Glencoe, Illinois, 1958, pp. 66-68.

(23) Chenkin, Alvin, "Jewish Population in the United States, 1955", in American Jewish Yearbook, 1956, American Jewish Committee and Jewish Publication Society of America, New York, pp. 119-130.

(24) Chenkin, Alvin, Ibid. p. 6

(25) Sherman, C. Bezalel, Ibid. p. 98

(26) Jospe, Alfred, "Jewish College Students in the United States", American Jewish Yearbook, 1964, American Jewish Committee and Jewish Publication Society, New York, 1964, p. 133

(27) Seligman, Ben, and Antonovsky, Aaron, Ibid, pp. 91-92

(28) Rosenthal, Erich,"Studies of Jewish Intermarriage in the United States", American Jewish Yearbook, 1963, Volume 64, American Jewish Committee and Jewish Publication Society of America, New York, 1964

rising rate of intermarriage and passionate effort to a search for ways and means of halting the trend. Intermarriage, so strongly discouraged by Jewish religious tradition, is seen by Rosenthal to be a reflection of the increasing assimilation and acculturation of Jews, the decreasing social distance of Jewish and non-Jewish young adults, and physical propinquity during the crucial years of the marriage market -- at college and in the business world. The higher rate of intermarriage in smaller towns is a reflection of the limited range of choice of young adults within the smaller Jewish community. Some studies reflect relatively higher rates of intermarriage for professionals, technicians and clericals, as well as those in higher income levels. The lack of religious education appears to be a factor in the likelihood of intermarriage. Community studies indicate that the rate of intermarriage for the third generation Jewish men and women is accelerating. The children of intermarriages usually do not remain Jewish. The fertility of the Jewish population is barely sufficient to maintain its size. Erich Rosenthal's studies of intermarriage lead him to the discouraging conclusion that the ultimate fate of the Jewish population in the United States, in the absence of large-scale immigration, will be assimilation.(29) This prognosis has stirred Jewish Community Center leadership to reconsideration of all Center programs, with emphasis on strengthening Jewish values and Jewish family life.

For most American-born Jewish children, attendance at religious school has become commonplace. In 1962, of an estimated school-age population of 1,106,000 from 5 to 17, 588,955 children of all ages were enrolled in Jewish educational institutions. Some 50% attended one-day-a-week Sunday Schools, 40% attended two or more weekday afternoons, and 10% attended all-day schools. Boys represented 66% of the part-day students, 57% of all-day school scholars. During the decade 1952 to 1962, a 75% increase in enrollment was noted.(30)

The years of oppression and the murder of six million Jews by the fascists impressed a generation of American Jewish men and women with the need for Jewish education for their children. This renewal of faith in Jewish learning came to men and women, the children of immigrants, who had come of age in the 1920's and 1930's. For most, their Jewish education was poor and wanting. Many of their parents had rejected Jewish traditional education and even the secular Yiddish schools which flourished during this period. By any measure of Jewish learning the contemporary generation of Jewish youth has grown up in homes which are illiterate -- from a Jewish viewpoint.

The continued acculturation of the Jewish population has not been reflected in an increase in rate of juvenile delinquency amongst Jewish youth or crime rate amongst adults.(31) Rates of crime and juvenile delinquency may even be declining. In 1952, delinquency petitions were filed in four boroughs of New York for 226 Jewish families, 3 per cent of the total rate, at a time when the Jewish population was estimated at 27.2% of the white population. Statistics for subsequent years furnished by the Jewish Board of Guardians in New York City for the period 1930 to 1961 reflect a continuing decrease in the rate of delinquency petitions.

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(29) Rosenthal, Erich, Ibid, p. 52

(30) Engelman, Uriah Z., "Jewish Education", in American Jewish Yearbook, 1963, Vol. 64, American Jewish Committee and Jewish Publication Society, New York, 1963.

(31) Robison, Sophia M., "A Study of Delinquency Among Jewish Children in New York City", in Sklare, Marshall, The Jews, Social Patterns of an American Group, The Free Press, Glencoe, Illinois, pp. 535-541.

Toby, Jackson, "Hoodlum or Business Man, An American Dilemma", in Sklare, Marshall, Ibid, pp. 542-550

Studies of religion, ethnic origin, and mental illness reflect a high correlation of Jews and neurosis, by comparison with Catholics and Protestants, and far lower rates for alcoholism, drug addiction, organic disorders, and severely disabling mental illness.(32) Jews have had a greater readiness to use psychiatric and related therapeutic services to ameliorate mental illness than other religious groups.(33)

In common with most American families, the Jewish family has become a nuclear primary group. The Jewish family can be broadly described as middle class in social and economic position, and in the occupation of the father of the family. The median income is higher than the national income, as is its educational level. If Jewish families live in major metropolitan areas, like so many middle class families they are moving out to the peripheries of the large cities and the suburbs. Some mature families, with children grown, are moving back to luxury apartments in the cities. Many Jewish women and wives begin their young adult lives at work, continue employment till their first child arrives, and in maturity, with children grown, return to work. More than in most American families, children in Jewish families of every social station are planned. The raising of children continues to be a major concern of the American Jewish family, even as it was in the Shtetl generations ago.

What remains of Jewish family life that is distinctive? What is Jewish about the culture of the Jewish family today? Jews continue to believe, as in the past, in the perfectibility of man and child, in a personal responsibility to a larger family and community, and in the capacity of individuals and society to achieve some balanced adjustments which represent equitable arrangements, specific in time and place.

While the fundamental Jewish mores and customs remain, the observance of Jewish religious custom, tradition, and law has been abandoned by the vast majority of the Jewish population. In 1956-57 synagogue membership was estimated at 60 per cent, almost equal to the national average affiliation with churches for all Americans, estimated at 62 per cent.(34) Only during the High Holidays do the vast majority of Jewish people attend services. About the same number of Jewish children attend Jewish educational institutions, now so largely under synagogal auspice. Jewish traditional observance at home has diminished. However, celebrations of the now major American Jewish festivals -- Chanukah and Passover -- have become important family rituals. The almost universal observance of the traditional rites of passage -- circumcision, Bar Mitzva, wedding, burial and mourning -- attests to the continued strength of these customs.

Victor D. Sanua, in a review of the literature of research studies in the field of patterns of identification of American Jews, suggests that a distinctively Jewish life is more likely to be sustained in the larger cities.(35) The larger the number of Jews in one geographic area, the greater the communal solidarity, and the greater the relative chance of the Jewish individual to find an appropriate Jewish milieu for the satisfaction of personal needs.

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(32) Myers, Jerome K., and Roberts, Bertram H., "Some Relationships Between Religion, Ethnic Origin, and Mental Illness", in Sklare, Marshall, Ibid, pp. 551-559

(33) Srole, Leo, Thomas S. Langner, Stanley T. Michael, Marvin Kopler, and Thomas A. C. Rennie, Mental Health in the Metropolis, McGraw Hill Book Company, New York, N.Y. 1962, pp. 319-322

(34) Gordon, Albert I., Jews in Suburbia, Beacon Hill Press, Boston, 1959, p. 85

(35) Sanua, Victor D., "Patterns of Identification Within the Jewish Community in the U.S.A.", The Jewish Journal of Sociology, Vol. VI, No. 2, pp. 190-212

Despite the pessimism reflected in the polemical literature of the Jewish community about the future of Jewish life in America, the strength and vitality of the American Jewish family remains undiminished. The family remains the central value in Jewish life today. As in times past, the father is still the authority, and if no longer dominant or domineering, remains the first among equals, governing with the advice and consent of his wife and newly emancipated children. The status of the father still rests upon his learning, with the attainment of secular knowledge and profession replacing traditional Jewish lore as the summum bonum. The father's riches and material power, his family antecedents and present position, and his social participation and behaviour contribute to his status.

Secular intellectual achievement is as highly valued as the loftiest Talmudical scholarship. It carries intrinsic value, and, in contemporary American society, is the certain path to economic mobility, attainment, or security. Qualification in one of the learned professions enhances the individual's opportunity to gain prized learning, livelihood, and status and an opportunity for communal service.(36)

Some observers suggest the American Jewish family is becoming matriarchal, especially as the wife and mother assumes the enlarged responsibilities of management of the suburban household.(37) Rabbi Albert I. Gordon has observed the suburban wife as making the choice of religious, congregational, organizational, and social affiliations, and guiding the substance of family practice. While there is little doubt about the relative activity and the crucial role of the wife in household management and socialization of the children, the Jewish father remains the locus of authority for major family decisions and the source of the Jewish family's position in the Jewish community and larger society.

The very success of the American experience confronts Jewish parents and the Jewish community with a profound dilemma. The wall of separation between ghetto and city, between Shtetl and feudal domain, no longer exists. While it is true that no immediate social advantage is gained in outright conversion to Christianity, there may be no immediate perceptible loss in a complete lapse of participation in the Jewish community or in the practice of Judaism. I do believe that the dominant Protestant, Anglo-Saxon elements of American culture exert sufficient force to provide positive advantages to American Jews who do assimilate their values and incorporate them into their personalities and ways of behaviour. The American university is, in my judgment, dominated by these values. In the large, metropolitan areas there are significant numbers of alienated Jews who form a distinctive group. The spirit of scientific rationalism, socialist utopianism, and American pragmatism is absorbed by Jewish college students on the campus during a crucial period in their lives. In the absence of a rich and meaningful family life experience which is distinctively Jewish in character and emotionally and intellectually satisfying, an enormous gap in the development of many Jewish young adults is created. There is no certainty that the natural elements of strength which lie in the Jewish family, a long historic tradition, or even the continued existence of anti-Semitism will ensure the future of the Jewish people in America. Mannheim S. Shapiro, in a series of articles addressed to the National Council of Jewish Women, challenges American Jewry to find new substance and meaning in Jewish life, and ways and means of revitalizing its connection with Judaism:

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(36) Strodbeck, Fred L., "Family Interaction, Values, and Achievement" in Sklare, Marshall, Ibid, pp. 147-165

(37) Gordon, Albert I., Ibid, pp. 57-84

"...if the adult community of Jews wants its children to remain part of that community, it must first examine itself. It must provide a Jewish atmosphere filled with a love of learning, with ethical considerations, with devotion to the Jewish heritage, not just a form of role playing which will 'look right for the children'.... It must provide channels of effort to '...make the world a better place to live' out of Jewish commitment and under Jewish auspices."(38)

THE DEVELOPMENTAL TASKS OF THE JEWISH FAMILY THROUGH THE LIFE CYCLE

The concept of family development tasks and the family life cycle, as elaborated by Pitirim Sorokin, E. L. Kirkpatrick, Howard Bigelow, Robert J. Havighurst, and notably by Evelyn M. Duvall, provides a very useful tool for an understanding and analysis of the dynamics of family life and individual behaviour. These concepts can increase our ability to evaluate the quality of our community center program for families, and to plan appropriate services.

Dr. Evelyn M. Duvall posits eight stages of the family life cycle:

The Family Life Cycle and Duration of Each of Eight Stages(39)

		Approximate Duration
Stage I	Beginning Families (married couple without children)	2 years
Stage II	Child Bearing Families (oldest child, birth to 30 months)	2.5 years
Stage III	Families with Pre-School Children (oldest child, 2½ to 6 years)	3.5 years
Stage IV	Families with School Children (oldest child, 6 to 13 years)	7 years
Stage V	Families with Teen-Agers (oldest child, 13 to 20 years)	7 years
Stage VI	Families as Launching Centers (first child gone to last child leaving home)	6.5 years
Stage VII	Families in the Middle Years (empty nest to retirement)	13.5 years
Stage VIII	Aging Families (retirement to death of one or both of spouses)	16± years

The estimated duration of each of the stages in the life cycle is based upon U. S. Census Data of 1950.

What are the developmental tasks which must be completed by the family? As suggested by Duvall, the family, throughout its development, needs to locate and establish a home for parents and children, earn a living, budget, spend money wisely, establish and maintain a mutually satisfying sexual relationship, assume appropriate responsibility, authority, and functions, help young children grow to maturity, and permit them to depart to marry and establish their independent lives. These are crucial tasks common to all families. The successful family will assist its members to complete their developmental tasks at each successive stage in their life cycle.

The natural course of the American family -- and the Jewish family -- is often deflected and beset by the tempestuous tides of social change. Old traditions, old ways and values, are challenged in a pragmatic American society which, above all, values the currency of new ideas. The relativism of currently accepted child-rearing practices, which have changed with each generation, the impact of Freudian theory,

(38) Shapiro, Mannheim S., "Jewish Youth and their Parents", in Pioneer Women, January 1965

(39) Duvall, Evelyn Millis, Family Development, J. B. Lippincott Co., Chicago, 1957, p. 8, p. 12

and scientific humanism have long destroyed the sense of the eternal righteousness of God-given law, and the security of tradition.(40) The American Jewish family, with its high educational level and sensitivity to intellectual currents, has been especially receptive to the new knowledge, new guidelines created from year to year by the sciences and professions in health, education and welfare. The change in the material conditions of family life and the growth in the number of working women have created great role confusion in the family. Changing societal values have especially affected adolescents and young adults, who find themselves unrelated to the old world of childhood, or to the yet-to-be-achieved world of work and adult community. The power of secondary institutions, now becoming primary, of the business corporation, the school, the university, the government, and the health and welfare agency, over the lives of individuals and families has become overwhelming. The interests of the family are often secondary considerations in the relationships of the institution to the individual within its sphere of communication and effect.

American society has not achieved freedom from want. For millions of impoverished families, basic economic insecurity and poverty deprive family life of its sustenance. Governmental health and welfare services have provided a basic minimum standard of living. Nevertheless, for many Jewish aged, for a small but always important minority of the chronically ill and disabled, and for broken families, economic insecurity is still a fearful and disrupting condition. However fortunate the greater number of Jewish families, ancient anxieties and underlying insecurities remain compelling forces for good and ill within Jewish family life.

Within the Jewish community, as with any population group, whatever the income level, there will occur family crises of crucial significance to the vitality and survival of the family. Families may be subject to disorganization and dismemberment through the death of a child or a spouse, through divorce, desertion, non-support, infidelity, severe dissension, chronic incapacitating illness, hospitalization, alcholism and addiction, mental and emotional illness, the runaway of a minor, the imprisonment of a member, or suicide. The accession of a new member of the family may create a grave problem of adjustment: an unwanted pregnancy, illegitimate birth, the return of a deserter, arrival of a stepfather or stepmother, and adoption of a new child. The range of normal and unusual problems which the family may be required to resolve is infinite in variation. Most families do resolve their problems, using their own resources, and the new resources society has created to assist the family. Realistically, there are a great many families which cannot resolve their problems satisfactorily -- or do not. The families in difficulty are a sensitive barometer of the well-being of all families.

Contemporary American society provides a complex structure of social institutions to sustain most families in the conduct of their functions at a relatively high level of well-being. Food, clothing, shelter, utilities, communication, recreation, religious worship and education, health, welfare and education services, and security are all provided by an infinite variety of corporate, proprietary, governmental, and non-profit, charitable organizations. In a society whose political economy is organized to provide maximum freedom and discretion to the private and corporate entrepreneur, the economics of the marketplace governs the disposition of the greater body of resources intended for family use. Governmental agencies in the fields of health, education, and welfare have grown enormously, transcending an existing network of voluntary organizations. So complex and specialized has the structure of community health and welfare services become that the normal family finds it difficult to secure the assistance it requires to sustain itself. For the family in a crisis, for the

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(40) Miller, Donald R., and Guye, Swanson, The Changing American Parent, Chapter 1, American Child Training Theory, Old and New, pp. 1-30, John Wiley & Sons, Inc., 1958

family which has become disorganized, physically feeble, which is unable to communicate effectively, or has fallen "below the line" and has become dependent upon the public welfare system, securing these services has become impossible.(41) Family services have been removed from neighborhoods and relocated in central offices in midtown locations. New services have not been created for the newer neighborhoods at the outskirts of the city or for the suburbs, and are now less accessible to the family than ever.(42)

Of all the social agencies, the Jewish Community Center has been a community-based institution which has been highly sensitive to the ever-changing needs of the normal family, as well as the family and its members with special problems.

SUPPORTING AND ENHANCING JEWISH FAMILY LIFE

After more than one hundred years of evolution, the Jewish Community Center has become a major institution in the structure of health, welfare, and education services maintained by the Jewish community. In 1965, approximately 400 Center facilities with a membership of 717,000 were affiliated with the National Jewish Welfare Board.(43)

It is a remarkable social institution at its best, with a multiplicity of services designed to meet the varied needs and interests of a large membership of children, youth, adults, and older adults, and families as a whole. The Center today is based upon a concept of service to a community -- a neighborhood of a big city, or an area of a suburban Jewish population cluster. In its origins, the Jewish Community Center represents a merger of the early Jewish Settlement House or Neighborhood Center, which were established during the period 1880 to 1920 -- such as the Educational Alliance and the Emanu-El Brotherhood in New York, the Irene Kauffman Settlement in Pittsburgh, the Jewish People's Institute in Chicago, and Hecht House in Boston -- and the Young Men's and Young Women's Hebrew Associations which had been self-governing, self-sustaining associations of Jewish men and women. The settlement house opened its doors to every member of the family and, in response to the problems of impoverished immigrant neighborhoods, created new, pioneering health and welfare services. Assisting the immigrant and his children to a better adjustment to American life was a major aim of the Neighborhood Center. The emphasis at the YM-YWHA's was on young adult and adult social, cultural, and physical education activities in a Jewish milieu.

In 1921, of 370 affiliates of the Council of Young Men's Hebrew and Kindred Organizations, more than one-third were Young Women's Hebrew Associations, and a small number were still young adult social groups. Within two years following the absorption of the Council of Young Men's Hebrew and Kindred Associations by the National Jewish Welfare Board in 1921, mergers of many of the small associations were effected in 53 communities, providing a basis for establishing community-wide agencies designed to provide "educational and recreational activities to meet the varying needs of all members of the Jewish family."(44)

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(41) Bradley Buell Associates, Community Planning for Human Services, Columbia University Press, New York, 1952, p. 4

(42) A Report of a Preliminary Inquiry, Subcommittee on Neighborhood-Based Family Counseling Services, Community Council of Greater New York, May 1962

(43) JWB Yearbook, Volume XVI, 1967, National Jewish Welfare Board, 1967, p. 4

(44) Kraft, Louis, A Century of the Jewish Center Movement, National Jewish Welfare Board, New York, 1953

The "Statement of Principles on Jewish Center Purposes" adopted by the National Council of the National Jewish Welfare Board on May 9, 1948, places particular emphasis upon the function of the Center in assisting the individual Jewish person, and in serving the Jewish community and the American democracy, and is notable for its total lack of reference to the Jewish family. The emphasis was upon the personality development of the individual, and service as an agency of Jewish identification and the transmittal of Judaism as a culture.

A Concern for the Well-Being of Families

Stimulated by national concern for the well-being of the family and a growing participation of families as members, far more attention was paid to the role of the Jewish Community Center in serving families during the past two decades, 1946-1966, than ever before. This interest stemmed from a number of sources, including alarming signs of family disorganization, the re-emphasis on family counseling by voluntary social work agencies, the use of group counseling as a method in family work, the family life education movement, the emerging role of the community center in mental health, the anxiety of the Jewish community about the problem of intermarriage, the growth of family membership plans, and a concept of service to the family as a whole.

Immediately after World War II, the national divorce rate reached 4.3 per 1,000 population compared to a marriage rate of 16.4 per 1,000, a ratio of almost one divorce to every four marriages.(45) The ratio of divorces to marriages has remained as high ever since. In May of 1948, a National Conference on Family Life was convened by President Harry Truman. The conference was called to study all the data available about the American family and its problems, to consider means of strengthening the family, and to recommend appropriate measures to benefit family life. The Conference did stimulate widespread interest in family life education, and beneficial legislative programs. The National Jewish Welfare Board was one of the sponsoring organizations of this Conference.(46)

Two years later, in 1950, the Mid-Century White House Conference on Children and Youth was held in Washington, D.C. Representatives of the National Jewish Welfare Board were delegates to that conference. The findings of that conference emphasized the personality development of the child and youth, and the critical importance of family stability and security for children. Programs of education for family living in the public schools, and for parents through the myriad associations of adult participation, were encouraged.(47)

The growing interest in services to strengthen family life resulted in the Consultation on Family Programming, sponsored by the Jewish Community Center Division, National Jewish Welfare Board, in December 1958, held in New York City. Miriam Ephraim, Director of the Program Section, National Jewish Welfare Board, and Conference Coordinator, emphasized the opportunities available to the Jewish Community Center to provide a great range of program services which would enhance Jewish family life, strengthen Jewish values in family life experience, and secure the bonds of the extended three and four generation family.(48)

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(45) Marriages and Divorces in the United States, 1900-1964, National Center for Health Statistics, Public Health Service, U.S. Department of Health, Education, and Welfare

(46) Highlights of the National Conference on Family Life - Washington, D.C., May 5-8, 1948, National Conference on Family Life, New York City

(47) A Healthy Personality for Every Child, Health Publication Institute, 1951, pp. 159-167

(48) Family Programming in the Jewish Community Center, Proceedings, 1958, National Jewish Welfare Board, New York City, 1959

Family Social Work Developments and Group Counselling

During the post-war period 1945 to 1966, voluntary family social work agencies, relieved of the burden of providing direct financial relief, turned their major efforts to family counseling and educational programs.(49) Jewish case work agencies renamed themselves "family services" and made a vigorous effort to provide total family counseling to families of all income levels.(50) In order to facilitate the referral process and to interpret the values of case work counseling services to a rising middle income group to whom such services still carried the stigma of home relief, the Jewish counseling agencies established cooperative relationships with Community Centers.(51)

In 1953 Irving Brodsky described the emergence of group counseling as a distinctive method in social work. Techniques of group discussion leadership were employed to teach individuals knowledge and skills in family relationships, to help parents acquire a better understanding of child development and behaviour, and to reassess their own values and goals. The substantive content of group discussions included such topics as interpersonal relationships, employment, home management, and family budgeting. Brodsky suggested that the method could not be used with individuals with problems of acute maladjustment.(52) The group counseling method was found to be useful in working with adults and adolescents, in educational and preventive programs in community-based settings by social work agencies.

In some instances, the case work agencies assigned permanent staff members to serve at community centers on a part-time basis, to provide case work consultation to group workers and facilitate referrals. Many of these arrangements have demonstrated their usefulness and continue to exist. A number of experimental efforts in locating counseling services within Jewish Community Center facilities or adjacent to Center buildings have been attempted, with promising results.(53)

Family Life Education

The family life education movement gained strength in the post-war period. Notable among the national organizations which took leadership in stimulating welfare, health, education, and research programs for the family were the Child Study Association of America, the Association for Family Living in Chicago, the National Congress of Parents and Teachers, the American Home Economics Association, the American Social Health Association, the Planned Parenthood Federation of America, and the Family Service Association of America. The National Council on Family Relations, established in 1938, brought together the gamut of educators, social workers, physicians, lawyers, and other specialists concerned with the family. The general trend within the movement has been toward the integration of professional and other specialized agencies

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(49) Blackburn, Clark W., "Family Social Work", Encyclopedia of Social Work, National Association of Social Workers, New York, 1965, pp. 309-319.

(50) Stein, Herman D., "Jewish Social Work in the United States, 1654-1954", American Jewish Yearbook, 1956, Volume 57, American Jewish Committee, New York, and Jewish Publication Society, Philadelphia

(51) Conover, Merrill B., "The Joint Use of Group Work and Case Work Techniques", in Dorothea F. Sullivan, Editor, Readings in Group Work, Association Press, New York, 1952.

(52) Brodsky, Irving, "Group Counseling and Social Group Work", The Group, Vol. 15, No. 3, February 1953

(53) Lauren, Jack, The North Hills Counseling Service, mimeo., Associated YM-YWHA's of Greater New York, 1965.

concerned with work with families into Conferences and Councils which seek to achieve unification of their efforts in communities.(54) Orville G. Brim, Jr., has urged the development of experimental demonstration parent education programs designed to test the effectiveness of parent education.(55) The literature of the field of family life education has been extensive and has had meaningful influence in family social work and to the Jewish community, but has not yet made any significant impact within the Jewish Center movement.

The Mental Health Role of the Community Center

The emerging role of the community center in the prevention and treatment of mental illness and social maladjustment has been demonstrated in a number of significant experiments, as reported by Reuben Goldstein, Irving Brodsky, Aaron Beckerman, William Weinstein, Elinor K. Bernheim, Allen D. Spiegel, and others.(56,57,58,59,60) The concept of primary prevention of mental illness has been defined as seeking to

> "reduce the risk of social and mental maladjustment in the whole population by fostering in individuals and families the ability to handle major crises in life...severe illness, death of a loved one, social deprivation, economic reverses. Preventive programs at the primary level must promote the social, emotional, and physical well-being of all people. The ingredients of well-being include: food, shelter, and other physical necessities for health, wholesome interpersonal relationships, the exchange of love and affection, opportunities to make satisfactory adaptation to the social values and customs of one's environment, and, finally, the opportunity of feeling a worthwhile member of a worthwhile group."(61)

Secondary prevention, which seeks to reduce the prevalence of mental disorder, includes the early diagnosis of mental illness and of social and emotional disturbances through screening programs in schools, universities, industry, community centers, and other points of professional contact with individuals and families. In addition, secondary prevention includes the provision of resources for short-time limited treatment to reach as large a number of people as possible.(62)

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(54) Burgess, Ernest W., and Locke, Harvey J., Ibid, pp. 670-672

(55) Brim, Orville G., Education for Child Rearing, Russell Sage Foundation, New York, 1959, p. 313

(56) Goldstein, Reuben, "Preventive Mental Health -- The Family Life Check-Up", Program Aids, Vol. XIII, No. 2, December 1952, National Jewish Welfare Board.

(57) Spiegel, Allen D., Ed., The Mental Health Role of Settlements and Community Centers, Massachusetts Department of Mental Health and the Settlement Council of Greater Boston, United Community Services, 1962

(58) Beckerman, Aaron, Perlin, Seymour, M.D., and Weinstein, William B., "The Montefiore Program: Psychiatry Integrates with the Community", in Mental Hospitals, January 1963, pp. 8-13

(59) Brodsky, Irving, "The New Role of the Community Center", The Social Welfare Forum, 1964, Columbia University Press, New York, 1964

(60) Weinstein, William B., and Bernheim, Elinor K., "In Sickness and In Health": Meeting the Needs of Members with Problems of Illness and Impairment in the Community Center, Paper presented at the National Conference of Social Welfare in Los Angeles, May 29, 1964

(61) Silver, Dr. Baruch, "Prevention of Mental Illness and Social Maladjustment", Canada's Mental Health, Supplement No. 44, November-December 1964

(62) Silver, Dr. Baruch, Ibid.

Dr. Otto Pollock, in a statement on the relationship of the family to mental health, emphasized the need to enlist the capacity of the family to nurture, sustain, and heal the disturbed and mentally ill. He urged the development of appropriate group counseling and family life education programs, and the widescale establishment of the "Well Being Clinic" in the community for the prevention and early detection of symptoms of dysfunction.(63)

The profound unrest in human relations, and the emergence of a constellation of behavior aberrations, often described as character disorders, as a consequence, was noted by Dr. Nathan W. Ackerman at the National Conference of Jewish Communal Service in 1957.(64) The fundamental discontinuity in the relations of the family and the wider society contribute to these symptoms of mental illness. The contemporary family has been disabled in its capacity to transmit coherent values to its members precisely because it is beset by multiple, contradictory, and ill-defined norms of the cosmopolitan milieu. Dr. Judah T. Shapiro suggested the source of contemporary disturbance and anxiety as not alone the result of anxiety about the future, but the consequence of an alienation from the past. Jewish communal service could make a contribution to the mental health of individuals and families by drawing upon the resources of the Jewish heritage of the past to strengthen the family for the present and future.(65)

Re-Education of the Jewish Family

In the years following the end of World War II and the revelation of the holocaust, a number of centers established informal Jewish educationally oriented group service programs for children, with concurrent education programs for parents. Parents were determined to identify and learn about relevant elements of Jewish history and traditional practice for themselves -- and devise a meaningful curriculum for their children.(66) A number of these parents' groups were determined to recreate a wholly secular Jewish cultural experience, with emphasis on appropriate contemporary ethical values.

Helping the family fulfill its specifically Jewish functions was distinguished as one of the fundamental tasks of the Center at the Consultation on Family Programming in the Jewish Community Center conducted in 1958 by the National Jewish Welfare Board. Center programs were required which could assist the family and its members "to gain a sense of self-worth and self-acceptance as Jews, a sound self-image and a sense of Jewish identity, a warm Jewish feeling, broad knowledge and appreciation of Jewish values, and a vital sense of participation in Jewish life."(67)

Graenum Berger has urged a major reorganization of the Jewish Community Center in order that its function as an agency of Jewish identification may be given first importance, and its efforts be directed to the education of the Jewish family in

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(63) Pollock, Dr. Otto, "The Family and Prevention", Section II, "Prevention of Mental Illness and Social Maladjustment", Canada's Mental Health, Supplement No. 44, November-December 1964

(64) Ackerman, Nathan W., "Mental Health and the Family in the Current World Crisis", Journal of Jewish Communal Service, Fall 1957, Vol. XXXIV, No. 1, pp. 58-72

(65) Shapiro, Judah, "Comment", Journal of Jewish Communal Service, Fall, 1957, Vol. XXXIV, No. 1, pp. 73-77

(66) Katz, Harry D., "The Jewish Parents Institute, Detroit", Program Aids, National Jewish Welfare Board, Vol. IX, No. 3, January 1949

(67) Family Programming in the Jewish Community Center, Proceedings, 1958, National Jewish Welfare Board, New York City, 1959, p. 64

Judaism.(68) The recognized acculturation of the Jewish family and lack of knowledge, belief, and significant Jewish practice in the home require, in his judgment, the full involvement of the adults in the family in the educational experience. The unit of service would be the family. The Jewish Community Center would provide these programs: family education, cultural arts education, and Jewish Education. A Department of Jewish Family Development would be created to include all families with children from pre-school age to teen-age youth. The Department would include, as specialists, the nursery school teacher, health and physical educator, cultural arts specialist, part-time teachers and volunteers, and the trained social worker, and be headed by a Jewish Educator. This provocative recommendation is based upon a considered judgment that the greatest need of the Jewish family is education for Jewish life, and that the most effective method for such a program is education.

Growth of Family Membership Plans

The major base of support of Jewish Community Centers created after the Second World War shifted from the general community to the families of participating members. Rising income levels of Jewish families, increased families' capacities to contribute to Center support, and rising levels of expectation required far better facilities, more elaborate and comprehensive programs of higher quality, and more qualified staff than had previously been available. Consequently, costs of Center services have steadily increased since 1945.

The family membership plan gave concrete expression to the emerging philosophy of the Center, increased and stabilized Center membership and financial support, contributed to reduction in turnover, and encouraged all members of the family to participate. The Center was committed to provide programs for adults, and could involve parents in appropriate activities.(69)

The National Jewish Welfare Board study of family membership plans, conducted in 1958, indicated that 85% of 132 Center agencies reporting had established such family plans. Retrospectively, only 7% of reporting Centers had such plans prior to 1930, 9% initiated such plans in 1930-1939, 7% in the period 1940-1944, followed by a sharp rise of 21% in 1945-1949, 32% in 1950-1954, and 24% in 1955-1958.(70) Of the responses received, 66% of the plans included parents and children through 14, of which 40% required such membership for teen-age members also.

Family membership rates averaged $32.65 in 1958, about $2.50 higher than the prior year. By 1965 family rates reported were more typically $35.00 to $65.00, with some fees recorded at $100 per annum. Sixty per cent of the Centers reported that family membership fees were less than the sum of individual membership fees. Five per cent of the Centers reported family membership rates to be equal to the sum of fees for individuals in the family. Almost all of the Centers required members to pay additional fees for special services. A marked increase in family memberships was noted by 57% of Centers reporting. Some 67% of the Centers reporting favored the family membership plan over individual membership plans. Most Centers found administration of the family membership plan to be simpler than the individual membership arrangement.

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(68) Berger, Graenum, The Center as a Jewish Educational Institution, Jan. 1, 1964
and
Berger, Graenum, "Emerging Patterns -- Is There a New Look to the Jewish Community Center Movement in New York?", in The Jewish Community Center, A Fourth Force in American Life, Jewish Education Committee Press, 1966

(69) Schatz, Harry A., "Family Membership", J.W.B. Circle, April 1957, National Jewish Welfare Board, New York City

(70) Berkowitz, Louis, and Asofsky, Samuel, "Family Programming", Chapter V, in JWB Yearbook, 1958-59, National Jewish Welfare Board, New York City, 1960, pp. 97-118.

Membership dues, of which family memberships were the largest element, constituted 20.9% of all income in 1964, compared to 13.4% in 1954. During the same period, income from activities increased from 29.8% to 33.9%. By 1964, 51% of Centers reported an average family membership fee of $52.50, 79% a fee of over $37.50. Internal income of Jewish Community Centers increased from 50.1% in 1954 to 62.8% in 1965.(71) For the active Center member, the cost of full participation for a family of parents and two children may be as much as $500 per annum, including day camp and nursery fees. This cost has become a significant element in the budget of most Jewish families. Participation has undoubtedly become an important family decision.

Criticism has been leveled at the Family Membership Plan. It has been characterized as merely an economic device, which discourages the participation of some who cannot afford such membership. Frequently only one member of the family participates in Center activities. At best, it is suggested, the family membership represents an aspiration and a philosophy which has yet to be achieved. With the continued increase in family membership rates, and in fees for other Center services, some Centers have made available alternative individual membership arrangements. Nevertheless, experience has demonstrated the positives of family membership, which has become the predominant method of affiliation of most Jewish Community Center members.

THE STATUS OF CENTER SERVICES TO FAMILIES

Family programming may be defined as informal education, recreation, and group activity in which families participate as a unit, with the presence of no less than one parent and one child, or such activities for individuals and families whose principal aim is the maintenance or enhancement of family life.

The Jewish Community Center has developed an extensive range of services to individuals which assist the family in the accomplishment of vital family developmental tasks. Some of these tasks are:

"1. Facilitating the socialization of children, adolescents and unmarried young adults;

2. The teaching of crucial social skills in personal adjustment to individuals of both sexes and all ages;

3. The internalization of Jewish and general values within the value systems and behaviour of members and the teaching of Jewish traditions;

4. Ensuring the provision of 'integrative' and approved social, recreational and leisure time activity under appropriate social controls;

5. The provision of constructive social opportunities for young adults and other unmarried persons to meet in order to find appropriate mates;"(72)

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(71) Berlatsky, Emanuel, "Trends in the Jewish Community Center Field, 1965-1967", in JWB Yearbook, Vol. XVI, 1967, National Jewish Welfare Board, N.Y.

(72) Warach, Bernard, "The Comprehensive Community Center: A Prospectus for the Provision of Integrated Jewish Communal Service", Journal of Jewish Communal Service, Vol. XLII, No. 2, Winter 1965

Jewish Center services have largely been based upon individual participation and individual personality development. Historic circumstance, the withdrawal of the majority of Jewish young adults to the college campus, the younger age of marriage, and the higher priorities accorded to services for children, have all contributed to the lack of programming for the young adult. In their entirety, the services of the Center to individual members of a family have been invaluable.

Samuel Freeman, completing a survey of adult education and family activities in the Jewish Center in 1953, found bazaars, carnivals, fairs, and picnics to be the major family-centered programs. Family swims, father-son events, and Jewish holiday festival events occurred with modest frequency.(73) By 1957, Julian Greifer in his inquiry found no significant increase in family programming, although he could report successful experiences in providing group work services to parents' associations, men's and women's clubs, and alumni associations, with a focus on parent education, at the Neighborhood Center of Philadelphia.(74)

In the decade between 1956 and 1966, a significant increase in the number of family programs conducted at community centers can be discerned. The 1958 National Jewish Welfare Board Family Membership Survey recorded a major number of family programs were of a mass participation character. Of the 132 Centers reporting, 41% conducted holiday party events, 55% picnics and meetings, 46% athletic events, 28% parent-child discussion meetings, and 19% parent-child suppers, teas, and luncheons.

Ninety-nine Centers, of 132 reporting, operated summer camps or day camps, and of these, 33% conducted some family programs. These summer programs included family picnics, outings, trips, parent visitation days, and reunions.

Programs for parents were reported, with 25% of the Centers sponsoring parent associations. Some 45% of the Centers provided programs for young adults and young married couples, and, of these, 30% conducted some family life education programs.

The contradiction between aspiration expressed in the existence of family membership plans and actual service is best illustrated in the survey report on intake practice. 56% of Centers reported the practice of intake interviews, of which only 10% included interviews with the family group; 34% held interviews with one member of the family, 6% with all members individually, and 6% conducted only occasional intake interviews.

Numerous articles in Program Aids, published by the National Jewish Welfare Board during this past decade, 1956 to 1966, reflected a significant increase of interest in family programming. These were articles on family life education, parent-child relations, Jewish education for parents, family day camping, and family camping.

Despite the increase in family programming activity, it was generally acknowledged at the Consultation on Family Programming sponsored by the National Jewish Welfare Board in 1958 that the

> "approach to family activity and to work with parents generally has been from the standpoint of supporting our work with children and youth, rather than from the aspect of its intrinsic value..."(75)

Family programming was observed to be fragmentary rather than coordinated, sporadic rather than planful.

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(73) Freeman, Samuel D., "Adult Education in the Jewish Community Center" in Aspects of the Jewish Community Center, Louis Kraft and Charles S. Bernheimer, edit., National Jewish Welfare Board, 1954, pp. 106-107.

(74) Greifer, Julian L., "The Family and the Jewish Community Center: Concepts, Backgrounds, and Implications of Family Membership Plans", Journal of Jewish Communal Service, Fall, 1957.

(75) Solender, Sanford, Summary Statement, Consultation on Family Programming, National Jewish Welfare Board, 1958, p. 68

Representatives of Jewish Centers at the Consultation on Family Programming affirmed the vital interest of the Center movement in the enhancement of Jewish family life. The following goals and functions of the Jewish Community Center in this area were enunciated:

Jewish Community Center Goals in Provision of Services for Families

1. Assisting members of families of all ages to fulfill their roles within the family group effectively;

2. To help the family as a whole to function soundly and at an optimum level of well being;

3. To strengthen the bonds of association of the extended family;

4. To enrich the content of family life with higher social and cultural values, with special emphasis on the religious and cultural values of Judaism;

5. To enhance the effectiveness of the Jewish family in fulfilling its Jewish role;

6. To assist the social adjustment of the individual and his family through individualized counseling, referral, and guided group activity to serve the needs of the maladjusted.

Members of the Consultation concluded with agreement on the need for a sensitive reappraisal of the needs of families served at each Center and the establishment of appropriate board and staff structures to develop coherent programs of Center services for families. These services would include social and recreational activities in which families could participate as a whole at the Center, day camp, and camp; year-round family service projects; family life education programs for specific age groups; and parent-child discussion groups. Renewed attention to provision of normal Center program services for young unmarried adults and the young married was recommended. Group services for such groups as "Parents Without Partners" and other handicapped people were felt to be valuable adjuncts to family life enhancing services. The provision of short-term individual counseling and referral services by group work staff was re-emphasized. The Consultation on Family Programming focused attention upon an undeveloped area of service and defined the problem, amplified goals and functions, and suggested a number of discrete remedies.

Considerations in Planning, Organization, and Provision of Center Services for Families

The Center Board and staff will need to determine that strengthening and enhancing Jewish family life are a fundamental objective of the Jewish Community Center. Recognition of this significant value is a first consideration in planning, organization, and provision of Center services for families. This conviction will ultimately stimulate and enable Center leadership to determine the needs for service in the community, to fashion a program, and to determine the resources required for provision of an effective service. Our modest effort in this area of Center service suggests the need for a sharp reordering of our priority of concerns.

Another major consideration in planning Center services for families is the definition of an appropriate geographic area of service. Within the boundaries of the area, all Jewish families need to be considered as requiring service at some time during their residence. The boundaries of the area should coincide with

United States Census tract areas to provide reference data needed for study and program evaluation. The Center board activity, staff functions, building facilities, and program services should be fully attuned to this concept. The definition of the area of service should be completed as a cooperative effort with other Jewish communal agencies, federations, and community councils.

From the family viewpoint, the primary communal welfare services it needs should best be located within the neighborhood of residence, or within a reasonable distance by automobile. Public transportation to the Center should be available. The trend to the relocation of the Jewish population in the outskirts of cities, and in dispersed suburban areas, suggests the need for provision of regular bus transportation services on a year-round basis for nursery children, older adults, and the handicapped, at least. Many community centers already provide such services.

Board, Staff, Membership, and Community Organization to Provide Services to Families

Any serious effort to provide effective services to families will require appropriate organization of the boards, staff, membership, and community. As with all new services, which will require augmentation of resources and disturbance of present arrangements and allocations of funds, staff, facilities and programs, effective leadership is a first essential to development. This is especially true for development of family services, which cross-cut all lines of present Center organization. Within the Community Center, the President of the Board of Trustees, or his potential successor, or a significant, dynamic layman, should be selected to serve as chairman of an appropriate committee on family programming. The Center Board Committee should include representatives of every program subcommittee of the Board, as well as representatives of boards of other Jewish communal agencies.

Within the Center staff, the Executive Director should accept responsibility for initial professional leadership of the effort to create an effective family program and services. A standing staff committee on family programming needs to be established, to include all full-time professionals. In due course, when family programming and family services have been well established within the Center, responsibility for this service may be assumed by the Center Assistant Director, the Director of Program Services, or, ultimately, a new staff member deployed to head a Department of Family Life Services. This department head would assume responsibility for giving professional leadership, supervision, and consultation and would teach a number of courses and seminars. His responsibilities might be defined as follows:

Suggested Responsibilities of a Director, Department of Family Life Services

1. The professional leadership, planning, organization, coordination, consultation, staffing, and supervision of all family programming and family life services at the Center.

2. Direct leadership and teaching of Jewish family life education and group counseling programs for membership and staff training.

3. Serve as Chairman of the Staff Committee on Individual and Family Adjustment.

4. The conduct of intake, coordination, and referral services of the Center.

5. Coordination of provision of family counselling and other services available to Center families through cooperating health and welfare agencies.

6. Provision of social data concerning family life within the area of service.

7. Organize and advise inter-agency Jewish Communal Committee on Family Life.

8. Maintain effective cooperative relationships with health, welfare, educational and religious institutions in the community. Establish reciprocal referral routines.

9. Maintain an information program to family members, staff, and board, to increase the knowledge of services of health, welfare, educational and religious institutions in the community.

10. Provide direct short-term counseling and referral service as required.

11. Develop and maintain an active case finding service to reach families in the area of service who require Center and communal services.

Because the field of family life education is composed of specialists trained in education, psychology, and home economics, as well as social work, the professional requirements for this position would depend upon the immediate goals of the Center for this service and the availability of trained workers. Whatever the metier of the specialist, appropriate Jewish education, attitudes, and skills are a fundamental requirement if Jewish Center purposes are to be fulfilled in this program. Center family membership, which now includes a range of highly educated professional leadership, must be fully involved in the planning process and should be represented on the Board Committee on Family Programming. Since provision of family services will involve all program divisions of the Center, family members can be represented on such committees as well.

Centers may wish to consider conducting an initial Membership Consultation on Family Programming. Such a forum, which can fully involve board, staff, membership, community leaders, and professional authorities, may be helpful in stimulating wide interest in the need for family programming and contribute to the planning of a creative program which is responsive to the expressed needs of family members. Interest in family life is widespread -- and provocative topical areas will attract large participation. The format for the consultation can vary from a single evening or afternoon meeting to an all-day, or even weekend, conference at the outdoor day camp or camp facility operated by the Center.

Determining the Needs of Jewish Families

All of the social data available concerning families and family life in the area, with particular emphasis upon Jewish families, should be secured by the Center staff, with the cooperation of other health, welfare, education, and Jewish religious institutions. The social data should include observations of the respective roles of the father and mother in the family and child-parent relationships. Ideally, the development of social data about Jewish family life in the area or community ought be a good inter-agency project, established on a continuing basis. Analysis of this data and deductions therefore should be made by a cooperating, multi-disciplinary, inter-agency staff organized through the initiative of the Jewish Community Center.

A particular effort should be made to determine the status of Jewish illiteracy and the general Jewish educational level of Jewish parents and adults in the community. The lack of education of a generation of Jewish immigrants aroused public and philanthropic institutions to provide a large-scale program of night schools and day classes for adults to compensate for their deficiency. No less a social problem exists amongst Jewish families in their lack of an appropriate Jewish education for family life.

The intelligence developed should be shared with appropriate board and staff committees of the Jewish Community Center and cooperating agencies. This data can provide guidelines for development of program services.

Intake and Referral and the Staff Counselor

The Jewish family will be best able to secure the Jewish communal welfare resources it requires, including community center, camping, and counseling services, if they are made available in one physical locus and through procedures which become routine, commonplace, and easily managed. The greater the physical, social, and temporal distance between services and resources, the less likely will the family be to be able to make effective use of such services. Generally, the more effective and the healthier the level of family functioning, the less difficulty will the family have in securing services, and the contrary is true. From the family's viewpoint, all resources should be brought together in one locus and made available in some coordinated fashion.(76, 77, 78)

The impersonality of other major institutions used by the family in urban society -- the school, the large synagogue, the medical group or specialist, the governmental department -- commend the usefulness of the Jewish Community Center's taking special measures to overcome this problem. The practice of assigning one full-time community center staff member to serve as a permanent Center counselor to a family so long as that family remains a member of the Center is commended. The Center worker should visit the Center family once during its membership term. Assuming Center family members to continue their participation over a four-year term, then this program can be administratively manageable. Otherwise, appropriate assessment of priorities for home visitation can be made, with particular emphasis on families with community and Center leadership potential and families in difficulty. This continuing intake process should be under the supervision of the Staff Coordinator of Family Programming and Services. The Center counselors will be all of the full-time members of the Center staff, including the Executive Director, Program Administrators, group workers, health and physical education specialists, cultural arts directors, nursery teachers, and case workers. Family assignments to Center workers would be based upon their primary interest at the Center when they first joined. Thus, young parents might be assigned to a nursery teacher; the family of a teen-ager, to the Group Worker for Youth Activities; a practice not greatly at variance from present ad hoc relationships. The initial intake interview, with a family in its entirety, if at all possible, should be completed once for each new family, at the time the family joins the Center. Appropriate registration and referral of the family to services at the Center and cooperating agencies can be completed, as well as interpretation of the role of the Center in family programming and provision of family services. Ideally, members of a family would develop a special relationship with one Center worker for information and personal service as required.

Services for the Normal Family and the Family in Distress

In essence, the community center, in close cooperation with other Jewish communal agencies, can make available a broad range of services needed by all normal families, who comprise the great majority of our Center membership, and the more specialized services required by families in crises, or in chronic maladjustment and distress, to maintain themselves in the community. The strategy of the Jewish communal service system here suggested is based upon the assumption that the

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(76) Nicol, Helen O., "Guaranteed Income Maintenance, A Public Welfare Systems Model", Welfare in Review, November 1966, Vol. 4, No. 9

(77) Warach, Bernard, "The Comprehensive Community Center: A Prospectus for the Provision of Integrated Jewish Communal Service", Journal of Jewish Communal Service, Vol. XLII, No. 2, Winter 1965

(78) Kahn, Alfred J., and others, Neighborhood Information Centers, Columbia University School of Social Work, 1966

relatively healthy family will be able to secure the services it needs if they are made reasonably available within the community in a coherent, coordinated fashion. It is also based upon the assumption that the family in crisis, the chronically handicapped, incomplete, or maladjusted family, will have far more difficulty seeking such services and will need to have services delivered, through an active program of case finding by the Center and intervention.

The Jewish community center and communal services which have demonstrated their value include:

Community Center Services for the "Normal" Family

1. Informal education, recreation, and group services for individual family members of every age group, enriched by Jewish cultural values

Attention needs to be given to the strengthening of Center services for young unmarried adults and the newly married. While most Jewish young adults are at college, the men and women who are not confront particularly difficult life problems. Providing a range of recreational, educational, and service activities which lend dignity and status to young adults, provide a constructive leisure time activity, and, most important of all, provide exposure and a marriage market, are invaluable services. Jewish Centers need to organize metropolitan and regional affiliations in order to provide a network of inter-agency young adult programs.

The newly married, intent upon a new personal adjustment, establishing a new home, moving ahead vocationally, visiting with kinfolk, is little evident at the Center. Social club programs for the newly married have been successfully organized. This age group is highly educated, sophisticated, and mobile, and Center programming must be designed to reflect these facts.

2. Family life education classes, health education classes, discussion groups, group counseling experiences, homemaking classes, with curriculum content appropriate for every age, with emphasis given to Jewish family life tasks.

A significant body of knowledge and literature in the field of family life education and Jewish family life is available as a resource in establishing courses, seminars, forums, and conferences for adolescents, adults and parents. As a first step in planning, a standard of program expectation for each agency division can be developed. Thus, the Nursery School can organize a Parent Education Series of eight sessions over a year, the Junior Division a given series, as can each of the other departments. Resource people in other community agencies can be found for these programs.

Educational programs for parents in Jewish Home Practices, Celebrating the Holidays, The Jewish Housewife, The Meaning of Jewish Tradition, Jewish Education for Children, among other topical areas, have proven their popularity. Over a period of time, given excellent teachers and experience, a broad participation in these services can be developed. In due course, formal courses in Jewish history, literature, philosophy, and sociology may be introduced as part of a program of continuing, life-long education for Jewish adults -- who are parents and grandparents also. These programs can enrich the meaning of Jewish family life.

3. Family activity programs, for parents and children, and grandparents, on a sustained and intermittent basis, including programs of Jewish interest

Innumerable programs for children and youth and one or more parents have been successfully demonstrated. Activities, which originate with the club group or the age division, have included breakfasts, luncheons, suppers, late night snacks, and

cookouts. The Jewish and general American holidays have been a focus for programming. The list of activities is endless.(79) Center experiences during the past decades have demonstrated the attractiveness of a wide variety of programs for entire families, or part of a family unit. A partial listing of programs reflected in Center reports and the literature of the field on family programming would include:

Family Program Activities

Family Activities Related to Nursery School Services

- Parent visits to class
- Parent volunteers as assistants to teachers and as resource people
- Parent-child picnics
- Parent-child visits to places of interest
- Book and toy fairs
- Holiday celebrations and parties
- Sabbath meal

Family Activities Related to School-Age Children and Youth

- Parent-child club receptions and presentations
- Holiday celebrations -- club and mass activities
- Jewish Holiday Seudahs
- Drama, dance, music presentations for parents
- Parent-child parties
- Book fairs
- Parent-child picnics
- Sabbath meals
- Family music presentation
- Parent-child art classes
- Art festivals
- Family dinners for three or four generations
- Family swims
- Family bowling parties
- Camping weekends and trips
- Father-son fishing parties
- Mother-daughter sports activities
- Family Day at the Center
- Family Night at the Center
- Family Day at the Day Camp Site
- Mother's and Father's Day programs

Programs Oriented to Teen-Agers and their Families

- Father-son sports activities
- Discussion meetings on family living, marriage, sex education, standards of conduct
- Vocational guidance discussion groups
- Joint community service projects

Programs of Interest to Older Adults and their Second and Third Generation Families

- Grandparent-family holiday celebrations
- Drama presentations by older adults
- Choral and orchestral presentations
- Father's and Mother's Day celebrations
- Jewish holiday celebrations

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(79) Warach, Bernard, Group Leaders Handbook, National Jewish Welfare Board, New York City, p. 35

As Center facilities have added extensive health and physical education facilities, outdoor sites, camp sites, these have provided additional resources for family programming. Centers can organize late Saturday afternoon, or Sunday morning or afternoon, as "Family Program Time", with the Center devoted to family activities in their entirety.

Other areas of family programming and service are:

4. Individual, short-term counseling and referral to Center services and other services. A single "family life check up" evaluation should be made at least once during the membership relationship of the family with the Center. Joint evaluation of the adequacy of Jewish education and Jewish knowledge of the family, and appropriate prescription of opportunities to remedy educational deficiencies.

5. Family service programs emphasizing common concern and interest in civic and community affairs, including Jewish communal matters.

6. Inter-Center and inter-community education, recreation, group activities, and service projects for adolescents and young adults.

7. Provision of building facilities, catering, and program advisory service for the conduct of social activities of the family and for the extended families on a regular or intermittent basis.

8. The conduct of public affairs forums to discuss and to stimulate community interest and concern for family welfare.

9. Participation in cooperative, community-wide action to improve family life.

In the two post-war decades, the extraordinary prosperity and rise of Jewish families to middle class status and the establishment of suburban communities of young and vigorous families created the illusion of new Jewish communities or population clusters without social problems. As these communities have matured, the social problems of families of every income level have surfaced and become evident. Members of these families have frequently turned to the Center for counsel and guidance. Center professionals have, as in the past, responded helpfully. A far more active, and positive, approach to assisting Jewish families in difficulty is suggested. Leadership in the effort should be assumed by the Jewish Community Center, in cooperation with all other Jewish communal agencies whose services can be enlisted in this effort.

The following communal welfare services for the family in distress should be provided through a coordinated case finding, counseling, and referral service of the community center:

Communal Welfare Services for the Family in Crisis,
the Dismembered, or the Chronically Handicapped Family

1. Communal case finding and individual short-term counseling and referral service. A Family Life Check-Up to be completed and reviewed annually, or more frequently as required.

2. Special informal education, recreation, and group services for individual members as required. Groups for the handicapped, mentally ill, Parents Without Partners, etc., enriched by Jewish cultural values.

3. Special family life education classes, discussion groups, group counseling experiences, with curriculum content appropriate for every age, with emphasis given to Jewish family life tasks.

4. Special family activity programs for parents, children, and grandparents, on a sustained and intermittent basis, including programs of Jewish interest.

5. Provision of counseling and vocational guidance services through cooperating agencies, or by direct service of the community center.

All of the services cited have been demonstrated within community centers. The need for more effective coordination of Jewish communal services and their provision within the neighborhood and community has long been recognized. In 1956, Herbert Aptekar noted the direction of this development:

> "the final trend which should be noted is one toward unification in the social services. With a tendency toward greater longevity in the Jewish community itself, and with the influence of central fund raising, those contributing toward the social services, and also those administering them, had developed an attitude which ran counter to the separation and internalized interest of any local and distinctly limited agencies and services... Agencies were coming to recognize their interdependence, and as a result, much more in the way of cooperative service could be expected.... in cooperation with other agencies.... they could render a more continuous service for the client, one that could be more determined by the client's need and less by specialized function."(80)

Consideration should be given to provision of training in family life education to graduate students in social work, Jewish Education, psychology, and early childhood education. Within the field of Jewish communal service, special in-service training, with emphasis on Jewish elements of family life, needs to be provided. This new field needs trained manpower.

There is need for adequate recording of family membership participation if any evaluation of Center services in this area is to be valid. Jack Dauber reviewed several alternate systems of recording family membership participation in an article on "Participation Recording of Family Membership".(81)

Social research in evaluating the effectiveness of our Center programs, or in the study of the fundamental processes of family life and the interaction of the generations, can fruitfully be pursued at the Center. The conduct of such research is stimulating to the professional staff involved and will be conducive to the improvement of the quality of program services rendered.

There is great promise in the strengthening of the family services of the Jewish Community Center. Jewish family life has always occupied a central place in Jewish tradition and in the mind and hearts of the Jewish people. Preservation and enhancement of Jewish family life in this American democracy will require new means and new communal tools. Jewish families share with all Americans the common problems of creating new patterns of living in a complex, ever-changing urban society. The restless age has shattered old values and created gods that failed.

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(80) Aptekar, Herbert, "Jewish Social Service", American Jewish Committee Yearbook, 1956, American Jewish Committee and Jewish Publication Society, 1956, p.262

(81) Dauber, Jack, "Participation Records of Family Membership", Program Aids, Summer 1961, National Jewish Welfare Board, New York

The Jewish family, as have all American families, has been transformed, and has also become a nuclear, companionate family. Yet, the Jewish family remains unique and distinctive in its possession of an age-old tradition. The traditions have themselves been transformed, but their strength remains, or new meaning has been sought in old values. The Jewish family has the unique task of raising its children in two cultures. This responsibility can best be accomplished by the family, with knowledge and understanding; or with difficulty, in ignorance and anxiety. The Jewish Community Center is not neutral in this process. It is deeply committed to the preservation of Judaism, and to the enhancement of a rich, meaningful Jewish family life today, and for tomorrow. The means are at hand to achieve such purpose. We have come to the time for the planting of new seed, and, with determination, our Centers will reach out to serve the Jewish family far more effectively than ever before.

JEWISH PROGRAMMING - TACHLIS

by

Sy Hefter, Educational Director and Richard Rabin, Program Director

of

The Jewish Community Center of Wilkes-Barre, Pennsylvania

Presented at the National Conference of
Jewish Communal Service - June 12, 1968
Detroit, Michigan

Jewish Programming - Tachlis

The Jewish Community Center of Wilkes-Barre, Pennsylvania, has for the past two years pioneered in creating and developing a year round panorama of programs markedly Jewish in content and natural to its setting. The Center won national recognition when it was presented the Schroeder Award by the Council of Jewish Federations and Welfare Funds in 1967 for its outstanding work in this area. Its staff has spoken before many regional groups describing aspects of the program. Many lay and professional people are not satisfied with annual exhortations to enrich the content of Jewish living or imbue members with Jewish values. They have asked for Tachlis--the how, the wherefore, the sense, the point and especially the what.

We are professional workers like you, who devoted time and effort in moving steadily and excitingly into that remote and mysterious realm entitled, "Jewish Programming". We found it neither remote nor mysterious. It was around us all the time and required only our interest, time and sensitivity.

Manheim Shapiro, in his remarks at the Biennial of the NJWB in San Francisco in April, 1968, said, "What they (Jews) are groping for is an authentic way to be Jewish in this place and time. They are seeking amode of being Jewish which adds to their lives, affects their conduct and helps them contribute a special outlook to the society of which they are a part . . . Jews are no longer content only with the symbols of Jewishness and of Judaism. On the contrary, free to abstein from Jewish connections, they will respond best to those aspects of institutional personality and activity which seem to add a special dimension of depth and of conscience to their existence as Americans of Jewish identity . . ."

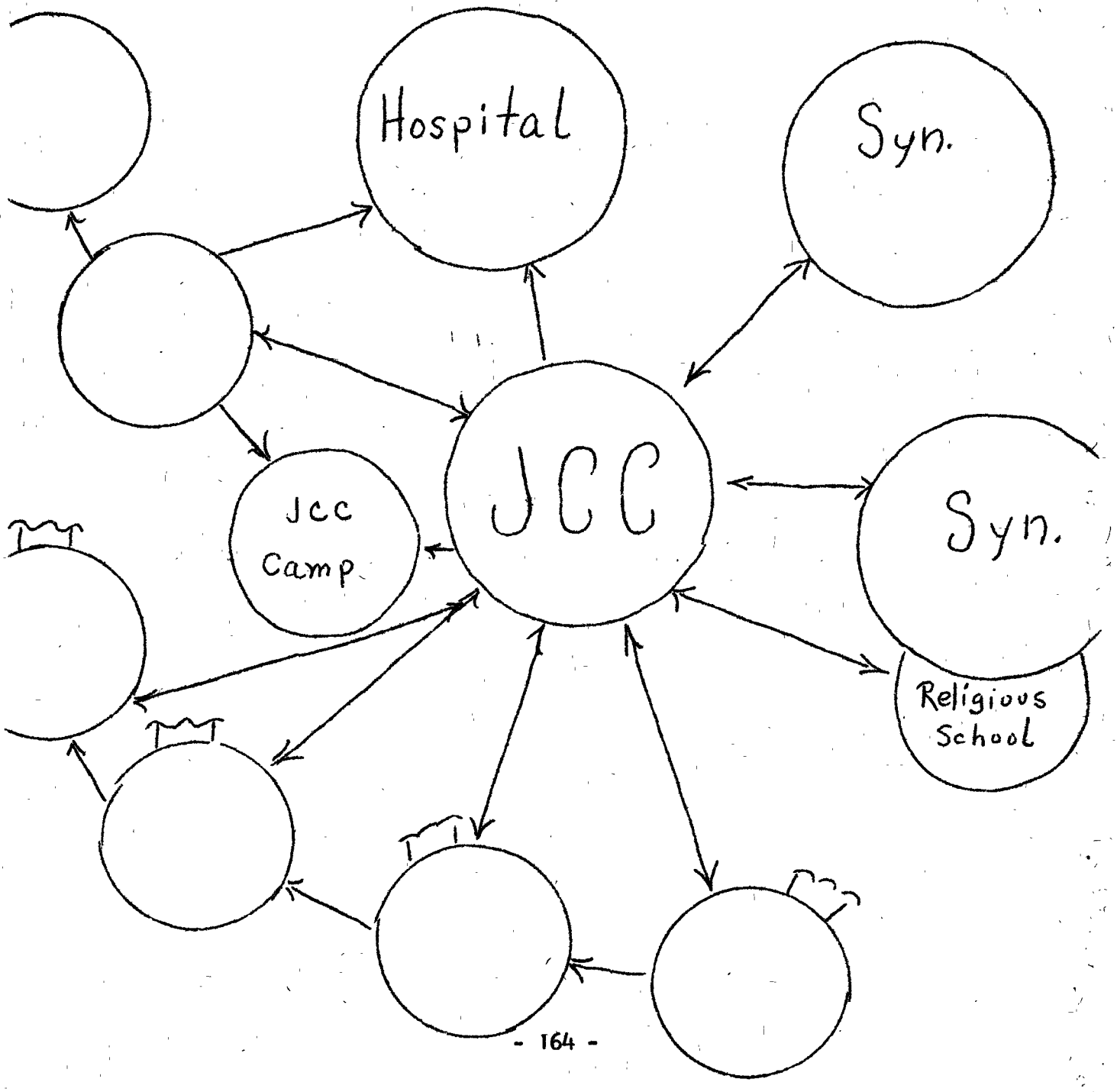
Our work in Wilkes-Barre has found our members responding exactly as Mr. Shapiro projected. As we got to know our members better, starting points showed themselves. "Creative Family Sharing" was inherent to our work. The accompanying diagram will give a vector picture of how we operated. We tried most often to bring an impact to bear on the home, not on a single occasion but over a continuing period. Our assumption was that a program that lived with a family for a week, a month or several months had the real possibility of getting under the skin of people and starting roots. Some programs asked a family to reach out to another, to do something for them. This DOING FOR OTHERS not only helped the second family but reinforced our attempts toward affecting the first family.

Though entertainment and lecture type programs were a distinguished part of our year long efforts, major focus by professional staff was on DOING-MAKING, rather than talking and interpretation. Akin to DOING-MAKING was the requirement for talking and interpretation, but it was a natural function thereof, not a separate entity.

Traditions and Festivals were used as major goal posts around which were built much of our work. There was little need to invent new ideas or methods. As Ecclesiastes states in 1,9, "There is nothing new under the sun". We looked back into Jewish life and found more than enough ideas, methods and techniques. Our work centered primarily around communal aspects, rather than around the spiritual ones.

At times we worked with small numbers of people. We were entering areas that at present were neither widely popular nor widely known. We could not expect miracles nor did we find any. We took extra effort to work with fathers rather than mothers. They were less accessible but our work with them made us feel that Jewish fathers were as interested in their Jewishness and that of their families as mothers are thought to be.

We strongly urge you to join our journeys. The ends will astound you.



FESTIVALS

Rosh Hashonah

In many JCC's we program around Rosh Hashonah. That is, we stop working on the holiday and we pick up right afterwards. Of course, because of our scheduling, many of our programs for youth and adults begin after the holiday season is over. The result is of course that we ignore the festival's opportunities. Rosh Hashonah is our New Year holiday. Most or many Jewish families attend services. Some of us eat honey and apples the first night. A few of us may go to a river on the first afternoon to say "Tashlich". Most of us listen to the sound of the shofar in temple or synagogue.

This is where we began. Two years ago, we learned that there were several Jewish patients in a local Catholic hospital who could not be home for the High Holidays. The Center arranged for a 10 year old member, who was a trumpet player, to borrow a shofar from one of the synagogues. He went with his father to the hospital on the first afternoon of Rosh Hashonah and sounded the shofar for each Jewish patient. It was easy to arrange and worked out very well.

The following summer, a shofar was brought into day camp and it was sounded every Friday afternoon before the Oneg Shabbat, to announce the forthcoming Shabbos. In some parts of Israel, this is also done. Seven boys were interested in learning to blow the shofar. Each one who could make a sound was given a RAW SHOFAR, provided he agreed to come with his father early in the fall to drill and carve the shofar.

Early last fall, the boys and their fathers came to the Center on a Sunday afternoon. With the help of a college boy who was excellent with tools, with some research on the laws of construction of shofars, and some practice on the notes, five boys completed the making of their own instruments and learned the notes. Arrangements were made for these boys to go with their parents to every hospital in the area on Rosh Hashonah to sound their homemade, but authentic, shofars. In addition, the boys were asked to visit Jewish shut-ins on the same day. "Clans" that assembled in the homes of the great grandparents for the holiday, were honored to hear the sounding of the shofar. Next year, six more boys will make their own shofars and join in the honor of helping people hear the shofar on Rosh Hashonah.

Sukkos

Sukkos is the 8-day festival that follows Yom Kippur. Here too, we program around the holiday, closing the first two and last two days and wondering how to operate under such handicaps. Usually we ignore the festival. Sukkos is a fall festival which commemorates the period when our ancestors wandered through the wilderness of Sinai, living in temporary huts after they had left Egypt. Many synagogues build a Sukkah next to them so that congregants can enter and have some wine and cake. Pious families build their own Sukkahs next to their homes and eat in them on each of the eight days. A rare person actually sleeps in his own on one or more nights.

The first year, the idea of a Sukkah Walking Tour was proposed and carried out. It was not complicated. Eight families were found who had their own Sukkahs.

They were receptive to the idea of receiving parents and children on a walking tour. A teenage club, Young Judaea, agreed to build a Sukkah (for the first time) at one of their homes. A woman agreed to arrange for the construction of an unusual Sukkah in her back year (also for the first time). On the first afternoon of Sukkos, a 5-hour walking tour took place. Several hundred children and adults took part. The variety of Sukkahs was amazing. At each stop there were refreshments served. Singing was de rigeur at each home. At the last stop there was dancing in the back yard.

This past year, there were three separate tours. There were two walking tours, one on each of the first two afternoons, covering 12 Sukkahs, all different from the last year, with two exceptions, and a driving tour to a brand new Sukkah located in a community seven miles out of town on a mountain top. Many of the visitors, and especially those who built the Sukkahs, remembered the Sukkahs of their own parents or grandparents. Indeed, the staff person used these reminiscences to encourage people to build a Sukkah for the following year. It took a great deal of encouragement, but the amazing thing is that one was so unlikely to know who was ready to make a Sukkah. Our goal is each year to encourage several more families to construct, erect and decorate their own Sukkahs and invite the public to see them. Our motto is, "If you conduct a Seder, you can build a Sukkah".

Mr. Hefter has already talked about some of the programs developed for the celebration of the Festival of Sukkos. One that particularly was Mr. Rabin's concern was the erection of our Sukkah on the Roof. This had never been done before at our Center and staff responded favorably. The maintenance department raised the basic framework. Decorating, which was a crucial ingredient, was handled in a number of ways by various groups.

The boys' friendship groups placed cornstalks on the top. The young arts and crafts group drew pictures of fruits and vegetables and placed them on the inside walls. Each child had been asked to bring in one piece of fruit. The girls' friendship group hung these from the roof. The drawing and painting group painted the outside with appropriate representations of flowers, fruits and leaves. This required the guidance and direction of a very professional art person. While he was not Jewish, he was well able to conceive of what we wanted and had the originality to treat the subject imaginatively. The effect created by using brilliant acrylic colors was of a South Pacific floral scene, reminiscent of Gaugin.

We did not stop there. In order to provide a succinct interpretation of the Sukkah to over 15 groups within a two hour period, modern technology was used. A tape recording, made by the president of the adult drama group, was played for each group. After listening to the tape, the supervisor passed around a lulov and esrog and explained their significance. The cooking group climaxed each visit to the Sukkah with refreshments.

The program was an example of meshing together smoothly the elements of small group involvement, skill development, good use of resources, both human and technical, plus an effective interpretation of a Jewish Holiday.

Chanukah

For a minor festival, Chanukah is given a great deal of attention. Every Center programs around it. There are almost no restrictions and there are many dramatic elements which lend themselves to varied treatment. Furthermore, it offers

a clear tie with present day Israel.

Well in advance of the festival, the total staff took a look at the holiday from every conceivable angle. We brainstormed to our heart's content and ultimately a number of seemingly far out ideas were selected.

The Dreidel Factory

A dreidel is a children's spinning top associated with the holiday. Religious schools usually give out commercially made, inexpensive plastic dreidels to their students. As our research showed, at one time dreidels were handmade.

At the staff meeting, Mr. Hefter exhibited a handmade dreidel that he had seen produced at another Center. It was quite crude and he thought perhaps we could do better. This initiated a whole train of thought, and out of this emerged our Dreidel Factory. This is a long term program which required: First, a commitment on the part of staff to intensive participation. Second, the necessity of bringing in skilled adult consultation. This was a fine method of involving fathers who had such hand skills. Third, having secured a prototype from one of the fathers, the concept of selling handmade dreidels to the Hebrew schools to distribute, instead of the ones they usually bought, demanded a commitment to meet standards of quality, quantity and deadlines.

A variety of groups and individuals were involved in the productions of the dreidels. With a father as prime consultant, a few other adults did some of the basic work, such as block cutting, hole drilling and overall sanding, in their home workshops. This was done with their sons helping or with other adults.

A number of other steps were performed by different groups, which included the Scouts, Tweens, Arts & Crafts, and ad hoc groups of children who came in regularly on their own to work in the dreidels.

The production was divided into a number of steps which could be performed by any one of these groups. These consisted of dowel-cutting, pointing, sanding, stamping, inserting, dipping and inspecting at all stages. Numerous technical problems which arose during the project had to be solved. Having to meet the realistic requirements of quality, quantity and deadlines provided participants with a real feeling of accomplishment in the final production.

One of the key elements was the contact with Hebrew schools and the filling of a real need. The first year we provided about 750 dreidels to the three local religious schools and this past year we reached into a nearby, smaller community also and supplied their needs. We finally produced almost 1200 dreidels. This second year, the consultant slightly redesigned the dreidel and we added color. This coming year we anticipate some other minor changes in the product. A more important change is our intent to move the "factory" from a regular club room on the top floor into a room on the first floor which will be visible to everyone.

This program reached into the community to touch almost every child, while at the same time intensively involving fathers with their sons. Furthermore, it provided close contact with all the three Hebrew schools.

"Danny", The Dreidel

This was a comparatively small project and yet, in its own way, it was visible to many children. A large dreidel - 5 feet tall and with a base at least a foot and a half square -- was hung in the main lobby. A few artistic teenagers painted a face on each side. We called him "Danny", attached a pencil to it, and everyone was encouraged to sign his name. A small, but "Fun" way of emphasizing the holiday.

Art Exhibit

This was a very simple program, open to all youth. We asked for an original, artistic creation, based on the theme of Chanukah. We would exhibit these during the holiday. There were no prizes. There was moderate participation, from very ordinary to quite creative. This program can be expanded and intensified as you desire.

Outdoor Menorah -- Running of the Torch

This was a large scale project, designed to reach the whole community, provide a high degree of visibility and intensively dramatize the holiday.

The decision was reached by the staff to erect a large (8 feet long) Menorah on the front of the building. Even more important was how to make fullest use of it. Our research had brought to our attention the custom in Israel of "Mayrutz Halapid" (Running of the Torch): The use of runners to carry a torch from Modin to light the first candle at Jerusalem.

Our brainstorming conceived the idea of using our large Menorah as the central Shamas to light the first candle at each of the three synagogues. There would be appropriate ceremonies at the lighting of our Menorah and each of the institutions.

Contact was made with each synagogue and they arranged for boys who would serve as runners and carry the torches through the streets to each of the institutions. Seventh grade boys, approaching their Bar Mitzvah, were used in relay teams. Mothers were used to drive along with each of the running teams. There was a major ceremony at the lighting of the first candle, with community leaders involved in the lighting. For that matter, an arrangement was made that a different leader in the Jewish Community would light the large Menorah each successive night.

The opening program was well publicized in both press and on TV. The Menorah is very visible, as the Center is located on a busy street. The running highlighted the opening of the holiday and the boys will always remember their running with the torch. We even had special sweatshirts made for the runners.

As with the dreidels, there were many technical problems that had to be overcome and which required the full participation of all staff to solve. The very nature of the program demands intensive contact with all segments of the community and it was felt that this program met the goals that were set for it.

Movies

This past year, Chanukah fell during the school vacation. This meant that children would be available for a much longer period of time. Staff discussion produced the idea of making a film about Chanukah. We had never done this before,

and, after clarifying what we wanted, we approached a member who is a professional photographer, and he agreed to advise and shoot the film and charge us only expenses. We assembled a part time staff, publicized the program, which was open to all grade school children, and set the dates.

The concept was to have children act out the story of Chanukah, dramatizing the various segments of the story in as imaginative a fashion as possible. Our art man (same one who worked on the Sukkah) created costumes, scenery, prop ideas, and other staff took roles in each group of children who portrayed a different part of the story. About 25-30 children participated, meeting three afternoons, with the first two for skit development and rehearsal and the third afternoon for shooting.

It was an intense participation, in which many of the leaders, after the experience, said that for the first time they really understood and appreciated the holiday, through having to help the children act the story. Much ingenuity was required for props, staging and enabling the children to put across the story clearly. This was not a regular drama group with time for rehearsal. It was created as we went along, using a bare framework of the story, and many of the ideas of the leaders were incorporated into the movie.

The photographer edited it after it was developed and we invited all the children, their parents and the leaders to come down and view it.

While this project can only be done periodically, it was a dynamic approach to the holiday that also delved deeper in some of the meaning of Chanukah. There is no question that the value of many of these programs is not only what happens to the children and families, but also to the staff and workers involved in researching, exploring, developing and leading these activities.

This particular program ideally met these goals.

RESOURCE PEOPLE AND RESOURCES

When you want to do crafts or art you look for a specialist. The same is true about Jewish Programming. If you want to do it, you have to find an expert or specialist. If you want to know more about a subject, then you've got to do some reading. If you want to keep up on Jewish news and ideas, you've got to do additional reading.

FIRST, who are your most immediate Jewish resource people? If you make up a list of these people in your own community, odds are that there are more on it than you realized. Here are a few.

Cantors - When it comes to Jewish music, records and song books, these people are usually tops.

Mohel - (Ritual Circumcisor) - Not only is this practioner an expert in his line, but he's usually a scholar to boot.

Shochet - (Ritual Slaughterer) - This practitioner is also not only an expert in his line, but a scholar, too.

Kosher Butcher - These people are experts on kosher meat. They also know many, many Jews.

Gabbai, Shamas - The officers and employees of synagogues know a great deal about their members as well as about synagogue life and customs.

Mashgiach - (Supervisor of kashrus) - This person must know a great deal about Jewish law.

Sofer - (Scribe) - Few communities have their own scribes who write and repair holy scrolls. If one visits your community for temporary repair work, make sure you meet him and watch him work.

Mikveh (Ritual Pool) Caretaker - A very knowledgeable, pious person usually cares for this pool. If you have never seen one, why not plan a trip.

Director of Jewish Funeral Home - He knows a great deal about the end of life. We all get there. It's worth while finding out what and how he does.

National Field People - When representatives of the national staff of such organizations as AJC, USY, JWB, Hadassah and others, visit your community, make it a point to spend some time with them. They usually are a fountain of knowledge and are eager to share it.

Ordinary People - Everybody has become deeply interested in certain areas of knowledge. Merely asking around can reveal fine Jewish resources in people you would never have approached.

The following are examples of how other people in our community were utilized in fulfilling our goals:

A Most Unusual Rabbi

Last season, the three local Rabbis met with the Center Staff around a proposal by the Jewish Community Center to conduct an All Night Bible "Read-In" for high school and college students on the Saturday night before Shavuos. There is an ancient custom to remain awake the first night of Shavuos studying the Torah. It is still observed to some extent in traditional synagogues.

Our objective was to use a Saturday evening when there would be no restrictions on music, electronic equipment and art materials and explore specific books and concepts of the Bible in a creative, challenging manner with our youth members.

The three local Rabbis were very interested. We were offered a host of ideas and suggestions. They were then asked if they would spend part of the evening with us at the mountaintop lodge, about 12 miles from Wilkes-Barre.

Each explained that it was impossible because of their schedules. Could they suggest someone else? Sure enough, they agreed on a Conservative rabbi from a small community about 25 miles away who they thought would enjoy it. They also suggested a proper gratuity to be offered him.

Rabbi B. was delighted to hear that he was the ecumenical choice of our local Rabbis. As a matter of fact, he was fascinated with the entire idea of the Bible "Read-In". In several planning meetings he revealed a very creative side of his personality which he found it difficult to display in his own community.

He recommended the use of magic, slides, movies, skits, incense and more. He called numerous times to check out each item and plan. He brought along a car-load of young people from his own community. He enjoyed every minute of the nine hour long evening.

Several other key people, a cantor and a Hebrew teacher, assisted, but Rabbi B. was the key. He refused any gratuity, but when pressed accepted a gift.

This past year he accepted responsibility for initiating and leading a business and professional mens' Luncheon Bible Seminar, which met weekly at our Center. Surprise! One week after starting the seminar in Wilkes-Barre, he collaborated with the Executive Director of his own JCC in starting a similar seminar there. Both seminars were well received.

Alas, he is moving to a new position near New York City. Yes, he is a most unusual Rabbi. Perhaps there's one like him in your community.

Educators

The Chanukah Run required the participation of a number of boys. Ideally, they should run to their synagogue or Hebrew school. We threfore made early contact with the appropriate individuals at each institution. This was either the Rabbi or the school principal. They were very pleased with the idea and very desirous of helping. We told them what we wanted and they contacted the boys in their classes. They then gave us a list of the boys available and on their part were prepared to receive the runners when they came bearing the torch to light the first candle at their institution. This was well publicized in all media. There were pictures taken at all of the institutions.

Obviously, we could have selected the boys faster, would not have had to contact three different people, but this was the way to do it and the result was good feeling on all sides.

The Dreidel-Making project required extensive discussion with the principals of the various Hebrew schools. This was done well in advance when the project was first conceived. The idea was explored with them, and they showed a genuine interest. We were filling a need in a little different fashion. Rather than their writing a letter to a commercial establishment, we would provide their dreidels and involve many children in this project. We had to discuss how many they wanted, when they should be delivered, how much they should cost. It was a very natural contact with all segments of the community, and it was done on an individual basis with each and every school principal.

Contacts and the ease of talking to people like this leads to even better relationships and working together. We have to lead, since we are the more community-minded. For instance, I had a program scheduled for 7th and 8th grades midweek that might have conflicted with some Hebrew school sessions. There is no question that my program would have won out in terms of attendance. However, all principals were approached well in advance, and, had it conflicted, there might have been either an official excuse or, if possible, a change of date on our part. As it happened, there were no conflicts. But the approach was important. It is an aid to good relationships and understanding. No Jewish institution runs any program for children on a Sunday afternoon when our programs are in session. When a synagogue women's group wanted to run a movie for children, to raise money, which was in conflict, they were called and very readily changed dates. In return, they are quite willing and ready to contact and approach us. It is a mutual sharing and approaching.

Rabbis and Lay People

For the Matzoh-Baking project we followed our regular procedure. We became as knowledgeable as we could by using the books and resources at hand. Then, we approached the Rabbis for techinical advice regarding the Jewish traditional laws about matzoh, especially with regard to keeping Pesadich. They were very helpful. For example, it should take no longer than 18 minutes from the time you begin making the dough until the finished matzoh comes out of the oven. We hope that sometime in the future we may be able to make Pesadiche matzohs. We didn't make Pesadiche matzohs the first two years, but there's always next year.

We looked around to find out if anyone in the area had actually baked matzohs. We found no such person. The Jewish bakers in town offered suggestions. We had on our staff a non-Jewish woman who serves as general caterer, cook and baker. She worked closely with us during this project. We found mothers who were "balabustes" and also were comfortable with children. One was a nursery head teacher. The mothers came down in advance of the program, practiced making the matzohs and then fully participated in teaching the children in the program.

In the interim we looked for the technical implements required for this project. i.e. How do you make the holes? We searched the kitchen departments of our local stores and finally ended up using the tines of forks. We may yet develop a more efficient way, but the forks worked well. The nursery school mother made matzohs with the children in her nursery school, too. We had what might be called

a "spin-off" of our program into another part of the community -- a welcome, if not planned for, side result.

"So You Want to Make Kosher Wine"

A year ago our staff kicked around an idea of making kosher wine at the Center. We imagined at one point dozens of teens squeezing out grapes with bare feet on a large plastic sheet in the gym, while gyrating to the latest rock 'n roll. The scene was but a delightful dream, but the project was authorized, if practical.

Standard Operating Procedure on any new project is to become as knowledgeable about all of it as possible. The public library and our own Jewish resource library gave us background. A local rabbi confirmed our information. It was rather simple, much more so than we had expected. But, we needed a teacher. None of the Rabbis made their own wine, nor did they know anyone who did. The cantors, Hebrew teachers, none of our regular resources could help.

As a last resort, we went to our Leisure Lounge, minimum age 65, where we asked around. One woman told us the procedure, but no longer made wine. Another woman gave us a different procedure, but she also didn't make wine. She referred us to a man who she believed still made wine.

Mr. B., a gentleman in his late 70's, lived with his wife in a private home not far from the Center. When, over the phone, he evinced interest in our project, staff visited him and found an answer to the search. Mr. B. had been making several gallons of wine, kosher for Passover, every year, for about 25 years, and was glad to help in any way. Staff liked the taste of his wine, too.

As it worked out in practice, Mr. B. would demonstrate a step to the staff person on one day and the staff person would teach it the next.

Entire families were recruited in this project and parents, children and grandparents shared especially in the first step of squeezing the grapes.

Several months later, when the wine was done, a wine-tasting party was held for the participants. When it was over, several families visited Mr. B. at his home and thanked him for his help. Mr. B. is looking forward next fall again toward helping us. We couldn't get a better or more experienced teacher. We know our wine will also taste better next year.

Tu B'Shvat - Israeli

We made intensive use of one of the local Israelis to provide us with new ways of approaching the holiday of Tu B'Shvat. Traditionally, it has been celebrated in the Hebrew Schools. Students contribute money to plant trees in Israel through JNF. They eat fruit that grew in Israel.

Our Israeli was able to tell us some of the things he had done in Israel on this festival as a boy. Then we started to roll. It was decided that our own children ought to plant trees themselves. Where? We owned property which needed trees. We could not plant at the time of the festival, since the seasons don't coincide. We planted in April, two months later. We used the Center Boy Scout Troop. They have planted in the past two year, as part of this festival program, over 700 trees on our country day camp site.

Another program was flower-planting. We tried marigolds (these did not work out well). This year, over 125 children received geranium seedlings which they took to their homes and raised. Eight weeks later, a flower show was held. We tried a different approach with the eating of fruit. Jaffa oranges weren't available. The Center's Women's group sold thousands of American oranges from a lobby booth during the week starting with Tu B'Shvat. We passed out fruits and nuts to all visitors to the Center. A scientific planting project was performed with some of the small groups. Tu B'Shvat became a total program concept.

There is always an intensive and extensive searching out of all resource people who might conceivably help us. They feel personally honored by serving as consultants to these programs.

"You Don't Have to be Jewish to..."

"You don't have to be Jewish..." to like a certain kind of bread, goes the advertisement. The same holds true for teaching special classes in a Center.

The tallis is a cloth shawl, worn by males at morning services at Conservative and Orthodox services. An American tradition has developed wherein boys are given a tallis as a gift before their Bar Mitzvah by their parents or grandparents.

Our staff examined a handwoven tallis, made by a mother in Atlanta, Georgia. It was recommended by the staff that, if a qualified person could be found, and enough interest discovered among mothers of pre-Bar Mitzvah boys, the Center should begin a tallis weaving program. It was felt that this tallis would create a lifelong tie between the boy and his mother, as well as give the mother a feeling of participating in the Bar Mitzvah itself, as the boy would wear the handmade tallis during the service.

The teacher was easy to find. Mrs. C. had worked at our camp previously as a craft instructor. Weaving was her major interest. She had a national reputation and had given lectures and led institutes around the country. Locally, she was the only professional weaver.

Mrs. C. examined the borrowed tallis and thought that it would be quite easy to make. Though a Christian, she was fascinated with the idea and was eager to learn all about it. She agreed to teach the class. Eight mothers of pre-Bar Mitzvah boys signed up for the class and when they saw the sample tallis, they were sold.

The teacher was a professional. Using the looms that she ordered for the program, she taught so well that students were able to go ahead on their own and make more talesim for other sons or relatives. The teacher read up on the laws and background of the tallis. The purchase of the Tzitzis, or fringes, for the corners of the tallis was arranged by one of the mothers who also knew how to knot the fringes according to a prescribed pattern. She taught each mother how to do her own.

Recently, the teacher has been working on an article about tallis weaving for a national crafts magazine. Our teacher brought to us a necessary skill. Now, several mothers in town are able to teach weaving. Instructions, made up by Mrs. C. have been sent across the country to interested Centers. Mrs. C. is following her husband to a new community. Her work with us was solid and her

enthusiasm and methods have ensured continued interest in weaving at the JCC.

Developing a Healthy Relationship

The most skilled Jewish resource people usually have the scholarship, love of Judaism, conviction and dedication which we wish to utilize in work. We have to reach out slowly, and with trust, to them. Some of their past experiences with Center personnel have been very, very poor. As the professional social worker develops a working, respectful relationship with these people, understanding of each other's work comes about and friendship can ensue.

We offer the following DO's and DON'Ts to you based on our experiences.

DO	DON'T
1. Respect the person and his position	Assume they work the same way as you
2. Show genuine interest in him	Assume they think as you
3. Be curious about his work	Assume they react as you
4. Tell them we need their help	Assume they know all
5. Try to be helpful to them	Assume they're dogmatic, old fashioned
6. Borrow their books	Poke fun, be derogatory, in public or private
7. Respect their knowledge	Hesitate to compliment, pay tribute
8. Take initiative and reach out to them	Be afraid to try something new in Jewish Programming
9. Attend a service, hear a cantor	Be afraid to ask for explanations
10. Build up your own resource library	Delay. Start right away

We've shared with you some of our experiences and ideas. Each of you has had your own unique experiences. Later, we hope to exchange ideas, for we've come here not only to teach, but to learn. Good luck.

JEWISH ETHICS & TEENAGE MORALITY - a Panel Discussion, David Eskenazi, Asst. Director, United Jewish Community Centers, Discussant.

Because the agency with which I am associated is located in San Francisco where the hippies come from - and we did, for a short time, have a worker where the hippies congregated, I was invited to join this panel and, in five minutes, talk about how we dealt with these youngsters and the understanding we gained from their behavior.

Without going into the background of the Hippie Phenemona - the entire experience is recorded in a paper,(1) co-authored by Irwin Gold and Dr. David Crystal, and the sociological background is explored in a paper written by me - let me start by saying that while the project had several interesting, positive, even important results and facets - we were not effective in reaching the hippies.

Dr. Crystal and Mr. Gold state "Hippies did not use agencies for help to any appreciable degree." "Our worker in hippie-land made very few individual referrals, not because need did not exist, nor even because contact could not be established. She.....seemed to be accepted as a participant observer. But she could not serve as a guide over a bridge back to the straight community."

I would like, for this presentation, to skip the details of the process involved in that project and spend my time on why I think we came up with these inconclusive results and why our work with youth is bound to become increasingly difficult.

My thesis simply stated, is that by the time we are asked to become concerned with youth, it may be too late in the human developmental process. Our impact is slighter than we would like it to be and our professional approach may, in some ways, be archaic and not tuned in to today's society.

One of the new constants which our youth has known is rapid change. Eric Goldman in his book "The Crucial Decade"(2) talks about some of these changes since the 2nd World War. Genocide: TV; MacCarthyism; Korea; Suberbia; the Iron Curtain; the H-Bomb; the Supreme Court decision to end school integration opening up the floodgates of the civil rights movement; Sputnick I and the missile race; the increasing mobility of the American Middle Class (and the Jewish Family); open violence and three assassinations - to name only a few of these changes. Certainly, since the 2nd World War, we have been thrust into a brand new and unpredictable world which has confounded the community - severely distressed the family-which the old cannot understand and with which the young cannot cope.

The hippie phenomena has to be seen in this context of <u>total</u> ferment. For while the behavior manifestation may have been unique, the reasons for the "drop-out" or the "cop-out" are not different in kind than those which motivate the student activists or black activists and others who have become fearful of entering our adult world in its present condition. This hippie phenomena is another unreal way of trying to change the realities of today's world.

A second area of concern in our work with Jewish youth is brought into focus by Manheim Shapiro (3)"The kids rebel against the parents role in this Jewish bit precisely because they know its the most weakly held of the parents values. They know what's role and what's real." They live increasingly in integrated communities; grow up largely with "integrated" - which means "non-Jewish friends view their Jewishness the same and as weakly as their friends view their Christianity. For this new generation, sectarian identification is out of fashion.

I believe that our profession is no longer certain as to how to best serve youth - as youth. I do know that part of our problem is embodied in some of the stereoptyes mentioned in the title of this workshop for it seems to me there is no clear and stable Jewish ethic - there is Jewish continuity; Jewish culture; Jewish tradition; Jewish religion - but Jewish ethic, per se, has no pertinence without the rest of this Jewish context. I believe we compound the problem by pretending there is something intellectually unique about our values which, if we could only convey them, would enhance Jewish identification. It is this Jewish context which has been missing for our youth. Similarly with teen morality. It might be wiser to think of evolving attitudes since there is no point at which persons suddenly <u>have</u> values.

What I am suggesting is that if we want to <u>really</u> serve Jewish youth as Jews - we ought to begin to be more concerned with the quality and content of their experiences at a much earlier age and, perhaps more important, the quality of family life around us. For its the family that provides the stability; the ethics and values; and ultimately the family that gives us the products with which we work.

Identifying the problem for our practice would have to include these assumptions:

A. Value conflicts with elders are not new. What may be new is the lack of community and family stability - or the rate of change - as these conflicts undergo resolution resulting in the new ways of acting out which we have seen in recent years.

B. Our skill and expertise is in working with persons in small groups, particularly primary groups. Group life for teens appear to be undergoing change. The New York Youth Board has observed that the smaller street gang has given way to the syndicate - which may consist of as many as 2-3 thousand youths. Our experience in San Francisco indicates a diminunization of organized peer group life among teens.

C. Our practice and approaches which developed in ghetto communities during a time of depression and despair has not kept pace with the changes which have resulted within our communities; the family; the individual and within Judaism itself.

D. We should recognize that our agencies do have certain pre-commitments and goals. While we can accept youth where they are today it's very hard for this institution to accept where the youngsters appear to want to go.

Footnote:

(1) "A Social Worker in Hippie-Land" by Irwin H. Gold, Executive Director of the United Jewish Community Centers, and David Crystal, D.S.W., Executive Director of the Jewish Family Service Agency, San Francisco - paper delivered at 1968 National Conference on Social Welfare.

(2) "The Crucial Decade" by Eric Goldman (Vintage Books paperback; New York: Random House; originally published by Alfred A. Kropf, Inc. 1956)

(3) Western States Chapter of National Ass'n of Jewish Center Workers - 1968 Institute Proceedings on "Models for Service to Jewish Families" Manheim Shapiro - keynote address page 10.

TEENAGERS -- A SOCIETY IN CRISIS

By: Hans Mayer, Program Director
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Saint Louis, Missouri

The social revolution of the sixties which we identify with the college campus, with civil rights, with issues of war and peace, has not exempted the world of the teenager. It has resulted in an urgent need to re-assess the nature of group services for teenagers in the Jewish Community Center. In St. Louis, our experience with teenage programming during the past four years provides the most vivid testimony to the need for changes; this is further supported by my recent interviews with a number of teenagers representing various segments of the Jewish community, several adults who represent the authority system relating to teens, and by the written expression of various teenagers concerning their perception of the adult world and their Jewish community.

A dramatic change has already taken place and continues to take place in the values which teenagers uphold and in their response to the adult world which has created those values which they no longer categorically accept. I found that teenagers are desperately reaching out to the adult world for answers; that they are really quite frightened at the world that lies ahead, but all too often they have found the adult world unresponsive. This has resulted in a far-reaching mistrust and fear of the adult authority system which in turn has resulted in the so-called generation gap; that is, a breakdown in meaningful communication between teen and adult. What is most significant is that this breach exists among "establishment teens" and not only among the "way out Kids".

Assuming that Jewish Community Center workers possess some special knowledge and ability in the skill of "forming meaningful relationships", I believe that we are very much guilty of not maintaining the level of communication that we knew several years ago with the adolescent population. We have continued to program for new needs in old ways, and when these means of programming have frequently lost touch with the teenager, we have resorted to certain kinds of mass programs and mass media as our "defense mechanism" against the reality need - that of maintaining channels of communication. I'm suggesting that many of us have become very building-bound and very tradition-bound, thereby not keeping in touch with the new teenager of 1968 by meeting him in his territory; in the school gymnasium or lounge, at the basketball game, at the bowling alley, at the department store, and at the many other hangouts where the alienated teenager has started to form his new identification and is acting out his search for new values and modes of behavior. At the same time I'm suggesting that the traditional club approach to serving teenagers need not be something of the past, but that the content and framework within which the social club operates can no longer be the same as that of three, five or ten years ago.

The following represents my findings in the interviews which I conducted in order to prepare for this discussion. The teenagers' attitudes on various aspects of their world today were reflected to me as follows:

1. Being Jewish - has little or no meaning, certainly not in terms of any relevance to the key issues of our world today. The major positive expression towards Jewishness was in regards to Israel; there was some feeling

that Israel provides an outlet for meaningful expression of one's Jewish heritage without getting caught up in the superficialities of middle class suburbia. Jewish organizations on the other hand, are virtually of no significance in terms of real meaning or support for a way of life.

2. Teenage relationship with authority (the school, the JCCD, the police, parents) - There is great mistrust, a suspicion that adults have ulterior purposes which are not in the best interest of the teenager. There was regular reference to adult "Laws" which are imposed upon teenagers such as that which is permitted in the Center, what is permitted at the school and so forth. There is also much contempt expressed for the inconsistency, and double standards of adult authority systems as represented in the example of the two Junior High Schools in one suburban school system where there were diametrically opposed policies on the same issue. This, the teenagers with whom I spoke, simply could not understand.

3. Drugs - There is some experimentation with marijuana, little or none with LSD even though there is a great deal of talk about it. There appears to be quite an awareness of the potential physical hazards and this holds many kids back. Generally, the response to this reminded me of some of some of the bravado regarding sexual experiences of ten years ago. Nevertheless, the use of various drugs is increasing and is more acceptable; I was struck at the ready availability of drugs to the average kid within the high school environment.

4. Sexual Experiences - Actual participation in various degrees is growing in popularity and at a younger and younger age, down through the Junior High level. Nevertheless, I'm told that the vast majority of teens do not engage in sexual intercourse but that there is much experimentation with other forms of sexual activity. The teens were more guarded about discussing this topic - several told me you can't generalize, but did not volunteer personal information.

5. Theft and Destruction of Property - This seems to be the overriding concern both on the part of teenagers as well as with the school authorities. One example is in relation to a suburban high school where there has been so much destruction of property in recent months that the principal called a parent meeting for fathers only to share the problem. This principal told me that he felt the fathers might exert a greater influence over the teenagers than the mothers. It was interesting that at the three parent meetings held, attendance represented over 50% of the fathers who were invited.

Throughout my discussions with teenagers and adults, the overriding issue of communication kept coming back in one way or the other. I would like to cite two examples;

1. At another of our suburban high schools, a teenage lounge was developed over a year ago where the students might visit with faculty to discuss issues of the day, and for socialization. This was a wonderful idea and met with enthusiastic response but it broke down for one major reason - the faculty very seldom show up. Several teenagers told me that the only time the faculty are around are during periods of crisis and never after school when the teenagers have time to frequent this "hangout". The result is that participation has slowed down substantially. The adults, in this case faculty, have copped out on the teenagers.

out on the teenagers, missing a most meaningful opportunity to establish communication. It's my hope that our own teenage staff will be able to fill that void with cooperation of the school authorities this coming fall.

2. In a discussion with two teenagers and their mother concerning school issues, I raised the question of availability of drugs. Both of the teenagers responded that marijuana is readily available and they could take it if they chose to, although they had not up to that time. All of this came to the shock and amazement of their mother who said "You've never told me about this!". Perhaps the teenagers might have responded "You never asked me about it". This mother, a well-intentioned woman knew very little of the feelings and attitudes of her children. Somehow we Center workers need to teach parents how to talk with their kids, how not to be afraid or inhibited; literally, how to raise questions and issues which are relevant to a meaningful dialogue between parent and child.

These observations and examples merely scratch the surface in examining the emerging adolescent value structure and corresponding behavior patterns. However, these are some of the realities and problems which exist and I believe they provide a significant basis for us to examine Jewish Center practice with the teeaage population.

Our task then is to define and operationalize new programs within and outside the Center, and to use our social work skills aggressively in teaching other adult authority systems to deal meaningfully with the teenager.

SUMMARY OF PAPER
SOCIAL WORK WITH TEENS IN THE LOUNGE

BY - Zev Hymowitz
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YM-YWHA of Essex County

The Teen Lounges of many Jewish Community Centers and YM-YWHA's serve as hangouts. They are usually scheduled both on weekends and weekdays for from one-and-a-half to four hours. Those that succeed best are the ones that reproduce the atmosphere of the neighborhood hangout and make the youngsters feel comfortable.

Within the teen culture, it is important to be popular and accepted by the peer group. The high school population breaks down into sets. Certain personality types form sets - - the politicians, the brains, the wolves. The intellectual types tend to seek each other out. Those who share an interest are drawn together.

In considering joining a club, the teen is far less concerned with the club's program than with who its members are and where he stands in relation to them - - or where he wants to stand.

One of the fixtures of teen society is the hangout, where it is preferable to go with a few of one's own sex in the hope of meeting and mingling with the opposite sex.

The Lounge, in contrast to the Canteen where a specific variety of planned activities dominates the program, has little program except of the spontaneous sort. Wilson and Ryland [1] describe the Lounge as a "parade ground" for social relationships. It is a good spot to discover teens having difficulty in establishing relations with their peers, and with figures of authority such as the worker.

The most frequent habitues of Lounges are often those not yet sufficiently developed to fit into club life. Small groups form and disintegrate quickly, so that relationships are constantly changing. Often a group establishes more permanent relations, and forms a club of their own. The worker must be alert to keep satisfying activities going, help individuals to fit in, encourage budding relationships.

A major premise of group work is that smaller groups can be more productive in attaining agency goals than large groups. Bales, Hare and Borgotta [2] point out that when groups increase in size intimacy among members is reduced.

1. Wilson, Gertrude; Ryland, Gladys - "Social Group Work Practice" - The Riverside Press, 1949 pps 236- 237

2. Bales, Robert, F. A., Hare, Paul and Borgatta, Edgar - "Structure and Dynamics of Small Groups" - A Review of Four Variables" - Joseph B. Gittler Ed, Review of Sociology John Wiley and Sons, New York 1957.

In a small study [3] of agency dropouts, it was determined that many individuals who joined alone dropped out quickly because they felt frustrated in their main objective, that of making friends.

The purposes of the Lounge have been defined as; 1) To provide an area where adolescents can work through their feelings towards the opposite sex; 2) Where they can form relationships at their own pace. Thus, the Lounge Program should be one which develops security, particularly for "floaters" with personality problems, helping them to gain confidence and acceptance.

Ed Silberberg [4] surveyed teens and learned that what they liked best about the Lounge was meeting new friends and cementing old friendships, and mixing with the opposite sex. They liked least cliques, sub-groups, too few of the opposite sex. For improvements they suggested longer and later sessions; more members expecially of the other sex; more participation; activities such as singing, charades, dancing, boatrides, outings.

Silberberg's conclusions were that need was demonstrated for flexibility in age structure on the basis of social and emotional maturity, with the favored objective being to socialize freely at one's own pace in an accepting environment. The gaining of confidence and skills in social relationships are the most important needs of teens.

Sheila Ordman [5] listed the main purposes of Lounge Programs as, 1) An integrated purpose room where members can make new relationships and strengthen old ones; 2) An easy-going, not structured place; 3) A place to establish significant relationships with adult workers; 4) A satisfying place for adolescents.

A survey of the Montreal Jewish High School students [6] demonstrated that teens should be given more responsibility in the managements of their own affairs, such as designing and decorating their own Lounge.

The Lounge must serve a variety of purposes, and therefore the following areas should be proveded: 1) Area for quiet games; 2) Area for active games: 3) Area for dancing, with proper music amplification equipment; 4) Area for socializing, with TV, reading matter, etc.; 5) Area for structured activities such as crafts corner, discussion group, etc. 6) Bulletin boards. Decor should be simple, bright, attractive, with art done by or selected by teens. This program requires the most qualified staff.

3. Katz, Jeanette, "A Study of D ropouts" - Journal of Jewish Communal Service, Vol XXXVI No 3 1961 pps 287-91

4. Silberberg, Ed "Attitude of a Group of Teenagers Towards A Teen Canteen" Masters Thesis, New York School of Social Work 1952

5. Ordman, Sheila, "Basic Concepts of Program Planning & Program Content for Adolescents in Private Settlement Houses", Masters Thesis 1943, N.Y.School of Social Work.

6. Boeko, Jack, "Application of a Survey of the Montreal Jewish

"Informal" programs such as the Lounge are most successful when fairly non-structured. The prime physical requirement is a setting conducive to dropping in and meeting people, a place teens may feel is their own.

The key to the success of a Lounge Program lies in the quality of its personnel, and in its structure. The worker should be present at every Lounge session, to become known to the Teens and earn their confidence as an accepting person. He must be aware of the members' varying degrees of social adaptability, and on the lookout for those with personality problems. His job is to watch for tensions, conflicts, group rivalries; to be the sensitive observer alert to casual remarks and prepared to direct behavior into constructive channels.

For teens who have reached only a beginning level of relationship, and seek acceptance from young people and adults, the Lounge can be the initial step in bringing them into a social atmosphere. With its non-demanding climate, and with the acceptance, approval and support of the worker, such teens may attain increased confidence that will enable them to move on to gym or interest groups, and eventually into a club where intimate friendships are formed. The worker can aid this development through self-discovery and security within relationships.

Lounge Program possibilities include; current events and school events that may be directed into discussion, as well as discussion of inter-racial and inter-cultural attitudes; sex education; vocational counseling; summer plans; exchanges on the endless concerns natural to teens. Exhibits may highlight discussion and set the stage for action.

All agency services can be effectively implemented in the Teen Lounge. The key factor is the staff. An intake process should be devised for staff to learn the participants' backgrounds and interests, as well as to serve as a guideline for program planning A committee of participants and worker should plan activities such as: 1) Recreational services like dancing, games, singing; 2) Group services, a Lounge committee or task-oriented group; 3) Worker available to meet with given group about a problem. Suc a group may ultimately become an interest group or club; 4) Servic to individuals given by the trained worker; 5) Special activities such as guitar instruction, crafts corner, discussions. Such activities may be ongoing or only one time, but it has been found that those which do not require prior enrollment or long-term commitment are met with greater receptivity.

6. (con't) High School Population". 1965 - Conference Papers Annual Conference of the National Association of Jewish Center Workers. May 1967 pps 58- 64.

The Lounge is in effect a "total institution", encompassing all major agency services in a single setting, where teens are thrown into close proximity, sentiments begin to develop, interaction becomes habitual. The key factors in the emergence and survival of the group are the immediate environment of the Lounge, and the skills of the worker.

The groups in the Lounge make up a network of social systems interacting with one another. Homans [7] writes of social systems in terms of activities, interaction, and sentiment. The more people do together, the more they are drawn together. Take away interaction between people and sentiment will decline.

There is a pattern of relationship among group members which works primarily to forward the task performance of the group in response to environmental needs, and a pattern which is an expression of the sentiment toward one another developed in the course of their lives together. A by-product of this internal system is enhanced group cohesion which can contribute to the task performance. Surplus group competency develops, which gives the group the potential not only of adjusting to, but modifying, environment.

The Lounge worker acts as an enabler helping members to define their own goals or tasks, obtain consensus, and carry out program; this is the "traditional" approach. In another approach, the worker, under the auspices of the Agency, sets the goals or tasks, which the group accepts prior to affiliation; this is the "curriculum" approach. Applying Homans' scheme, the "curriculum" approach focuses more energy in carefully structuring the forces in the immediate environment in which the group must survive, thereby evoking the external system with its activities, interactions and sentiments. From the external system the internal system can evolve and elaborate. The"traditional" approach has been to work ritually and directly with the internal system, without giving enough weight and understanding to the need for first setting sound and appropriate environmental conditions in which the external and internal systems can develop.

Homans' concept highlights the interdependence between the external and internal systems, and suggests that the environment sets the "demand" from which the external system grows and, subsequently, from which the internal system develops. The ideal situation would be a Lounge Program where a competent staff worker works with each of the primary groups. The worker is an on-the-spot link with the adult world and its demands, and the embodiment of the agency, imposing its own demands upon the group.

7. Homan, George, C. "The Human Group" New York, Harcourt Brace & Co. 1950.

TEEN INSTITUTE - DISCUSSION GROUP

Recorded by: Myrna Amsel, Director of Children's Services
Essex County N.J.Y.M. - YWHA

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Compiled by: Ronnie Kokish, Teen Director
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The discussion focused on examination of one piece of record material of work performed in a lounge situation. The work was done using the frame of reference of the Reciprocal Model as outlined by Schwartz (Schwartz, William, "The Social Worker in the Group" New Perspectives on Services to Groups, NASW, N.Y., 1959) and was examined in that light.

Schwartz sees an ever present potential for symbiotic relationships between man and his society, and a constant reaching out of the two, one towards the other. He suggests that the general assignment for the social work profession is to mediate this reaching out process, so as to help man and his society to realize the symbiotic potential. The five central tasks which comprise the social work method for Schwartz are as follows:

1. Searching out the common ground between the client's perception of his own need and the social reality with which he is faced.

2. Detecting and challenging obstacles to the common ground which obscure and frustrate the reaching out process.

3. Contributing data which are not readily available to the client himself and which may be useful to him in coping with those aspects of social reality with which he is presently engaged. (It is important that these data not be given under the guise of any special expertise, so that the client is as free to use, interpret, or disregard these data as any other which are at his disposal. Otherwise the task of contributing data becomes perverted into one of inserting "idealogical plugs" into the process.)

4. The task of "lending a vision" to the client, in which the worker reveals himself as one whose hopes and aspirations are strongly invested in the reaching out process and one who believes in the possibility of realizing the social symbiosis.

5. Defining the requirements and limits of the situation in which the client-worker system is operating, ("setting the contract".)

The record material used in the institute involves two center members and four of their guests at a Saturday evening lounge program. The three girls in the group become drunk, one of them to the point of illness. All six are under age. Role play was extensively used to illustrate and examine various methods of handling the situation. For example, the worker is told that the youngsters are out in a car drinking. He goes out to the car and asks them to come into the building. One of the boys states that they are not doing anything wrong. When the worker replies that he knows they are drinking, and that this is against the law as well as against Center rules, the boys say that they will leave the Center. The worker replies, "I don't think I can let you do that." The youngsters ask why not. "Because I know you've been drinking and I'm afraid for all of you and for the others on the road if you drive away before you've had some coffee and cooled it for a couple of hours." The boys ask "Can you stop us?" The worker replies that he can and when asked how, he says, "If you drive out of here, I'll have to call the police to have your car picked up."

Several questions were raised about this way of handling the situation. For example, the worker does not indicate to the youngsters that they have done anything "wrong"; but merely that they have broken the rules. Further, he indicates that there will be no punishment or report to their parents as long as they comply with his wish that they sober us before driving. (Later sections of the material deal with the youngsters own expressions of guilt and the worker's handling of this, the effect this has on other youngsters present, and the further development of the relationships between two of the girls and the worker. Space limitations do not permit it's development here.) The Institute participants did feel that the worker came across to the youngsters as one who was invested in their well-being in all ways, and there was concensus that any fear the youngsters might have would be of the police, and not of the worker, who was sincerely trying to be understanding and helpful. The worker might have kicked them out, but in that case he would obviously be more concerned about the rules and the Center's image than about the teens themselves. He would merely be trying to get rid of them and/or punish them. He might do what this worker did, but also report the incident to their parents. In this case he would however, be personally judgemental of their behavior and might no longer be seen by them as one whom they can trust and count on to help them with <u>their</u> problem. (There was no specific directive requiring the worker to report such behavior to parents. If there had been, it would have been part of the working contract for him to report it, and as long as teens knew the terms of this contract, they could not legitimately blame the worker for fulfilling them.)

It is important to note that such incidents rarely occur in the formalized club group, where the structure and group pressure, as well as close agency supervision is conducive to much more conforming behavior on the part of middle class teens. In fact, teens such as these often will not even join such groups. The informal setting on the other hand (Lounge, bleachers, halls, dances, etc.) allows teens to be much freer, and thus to act much more naturally. What happens there is often much more "real", much more related to the everyday life concerns of the teenagers. The later record material illustrates just how real and important this incident was, not only for the six teens involved in the drinking, but for many others present who felt that these six were spoiling their reputation and the reputation of the Center. The incident gave the worker a golden opportunity to engage these youngsters in discussions about why they thought they drank, what this did to their relationships with other teens, and how it involved their parents. It gave him opportunities to engage these teens with those other teens who were angry about the drinking, etc. None of this could have happened in such meaningful ways in a formal group, or at a Center sponsored program on "Teenage Drinking".

This type of work is somewhat new to us and seems reminiscent of streetwork in some ways. Centers have not typically assigned trained staff to lounges. Perhaps it is time we began to do just that. Real life goes on in the Center. It goes on in the parking lots, the halls, the lounges, etc. Often groups and programs can be developed out of the less formal setting, but often the informal setting is the beginning and end of contact with the teenager. These teenagers, like those who do affiliate more formally, are working on their life tasks. The 1968 Teen Institute began to raise questions about how trained social workers, working in the informal setting, can be helpful to teens with these tasks. The subject bears much further examination.

SEX EDUCATION FOR TEENS: A BEGINNING AND FOLLOW-THROUGH*

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SEX EDUCATION FOR TEENS: A BEGINNING AND FOLLOW-THROUGH*

ABSTRACT

Sex Education in a Jewish Community Center setting is not only possible and from many aspects desirable, it is a reality in Syracuse, New York.

The program was developed between October, 1966 and February, 1967. The major movers of the program were the Director of the Senior High School Department who was at the time a second-year social work student at Syracuse University, and the chairman of the Senior High School Department Committee.

The basic concept of accepting sex education into the Center program was accepted readily by the Senior High Committee, the Center's Program Coordinating Committee and Board of Directors. The program itself was hammered out with the help of more than a dozen community resource people.

Parental support was a prime factor in the over-subscription of the initial series of seminars and the program was positively accepted by the Jewish Community.

A series of considerations and decisions relating to a variety of areas had to be made. Questions ranging from the legal implications of dealing with minors to the possibility of rabbinical involvement were considered.

Three series of seminars have been held. As a beginning, the staff and lay leadership consider the efforts successful. Much is left to do in determining continued validity of program and expansion to reach more teens.

A staff alert to needs of teens, a comittee and Board sensitive to the agency objective of service and an administration willing to support exploration and experimentation were the basic ingredients in developing the program.

Community cooperation, parental interest and teenage curiosity were crucial during the implementation stage. Further efforts will be made to combine all of these factors in continued exploration and expansion in the area of sex education for all ages.

*Papor presented at the Annual Meeting of the National Conference of Jewish Communal Service, Detroit, Michigan, June 8-12, 1968.

RATIONALE:

There can be perhaps no better example of the "Role of the Jewish Community," and the Jewish Community Center in particular, in helping to cope with the problems of our "Society in Crisis" than the tackling of problems faced by our adolescents in the area of sexual behavior and information.

It is not the function of thispaper to discuss the reasons for the varied crises that face the American society today. Neither is it the object of this paper to dispute the question of whether, in fact, we do face the crises pointed to in so many areas of life today. Teenagers themselves, by and large, accept the supposition that they are facing a variety of crises. Whether these are real becomes a moot point, since their behavior relates to their belief.

Taking then, as a given, the teenagers' feeling that some crisis exists, the problem is to select at least one area of presumed crisis and begin to help the teenager to cope with this. The overwhelming task of altering society may be unreasonable, but a beginning in helping our youth to cope with a constantly changing society is not only appropriate to the Center setting, but a basic responsibility of the Center movement.

The popularly accepted doctrine of adolescent identity crisis, seems in this era, to be merely a minor part of the problem faced by adolescents in the Jewish community. By and large the majority would be able to cope with the problems of forging a more mature self image if they had consistent adult behavior patterns and stable social patterns to use as guide lines. One of the most unstable of social behavior patterns is that relating to sexual behavior.

If our youth is to learn a culturally acceptable pattern of sexual behavior, it becomes the responsibility of our culture to expose them to what is considered an acceptable pattern. Jewish Community Centers by tradition have been exposing Jewish youth to patterns of behavior acceptable to active Jewish communities across the country.

However, the acceptable patterns of behavior within the Jewish communities of the nation have altered in keeping with pattern changes in the communities at large. Centers have, in subtle or sometimes unconscious ways, reflected these changes.

Often, however, conscious helping of our teenagers to accept change and adapt to changing behavior patterns while maintaining a sense of Jewish identity and worth, has been non-existant.

Why begin with discussions of sex? Why take an area generally considered taboo 25 years ago and suddenly begin to talk with teenagers in a booming non-whisper?

"...verbal taboos, though sometimes amusing, also produce serious problems--since they prevent frank discussion of sexual matters.

"...young people of junior high school and high school age who contract venereal disease, become pregnant out of wedlock and get into other serious trouble of this kind are almost always profoundly ignorant of the most elementary facts about sex and procreation.

"Their ignorance is apparently due to the fact that neither they nor their parents have a vocabulary in which to discuss such matters: the non-technical vocabulary of sex is to them too coarse, and shocking to be used, while the technical, medical vocabulary is unknown to them.

"...the first step in helping these young people is usually linguistic: they have to be taught a vocabulary in which they can talk about their problems before they can be helped further."[1]

There is a "generation gap," which, added to a vocabulary lack, makes it truly difficult, if not impossible, for teenagers to get information of the nature which would help them to find a behavior pattern that isacceptable to the society at large, their Jewish community and themselves in their peer society.

It is no secret that groups of teenage boys discuss sex with each other while teenage girls conduct "hen parties" where the same topic is discussed. The secret involved is where they get the information they redistribute to each other. Second

[1] S. I. Hayakawa, Language In Thought and Action (New York: Harcourt, Brace & Worlk, Inc.) 1964, p. 87.

and third hand interpretations from equally ignorant teenagers is not accurate and forms an unstable basis for maturation and acceptance of adult behavior patterns.

The problem is not a difficult one to recognize. Decisions concerning sex education obviously would affect other areas of teenage relationships and, hopefully, help teens to better adjust during a period in their lives when adjustments are most difficult.

Syracuse's teenage mores concerning sexual behavior and discussions of sexual behavior call on the teenage population to limit discussions to peers of the same sex and to exercise great care to "protect" adults from these conversations and behavior patterns. The teenagers are by and large keenly aware of their parents' expectations and peer expectations. The youngsters appear to make the attempt to meet both, either by presenting a picture of acceptable behavior to parents and "protecting " them from actual behavior patterns or by following parental expectations and "talking a good story" to peers.

The result is a youngster who does not know what he is doing or why, but most importantly, onewho does not realize the implications of his own behavior or even sees a pattern in his behavior.

A BEGINNING:

A Community Responsibility Seminar program, exposing teenagers to the leadership of several segments of the community, had met with enthusiastic teenage interest and response when it was first offered in the Spring of 1966.

The worker, convinced of the advantages of small seminar format in helping teenagers to gain information and formulate ideas and opinions through informal, guided discussions, began to cast about for an other area in which teenagers are interested and need information and to which the seminar format might be adapted in the process of providing teenagers with an informal educational experience.

This process began in October 1966, in a conversation with the chairman of the Senior High School Department Committee. The idea at that time was to offer a new

seminar program for teens in January, 1967.

The worker mentioned that sex seemed to be the only topic that evoked teenage interest. The committee chairman, a biology teacher in a local high school which serves the majority of Center teens, noted the lack of knowledge in this area on the part of teens. So the idea of a sex seminar series was first approached.

DEVELOPING A PROGRAM:

A tremendous need, combined with a somewhat hesitant overt interest and a pressing unexpressed interest, seemed to exist for teens in this area.

The problems faced were many fold:

*How to convince the teenagers that it was not only acceptable, but preferable to overtly seek accurate information about sexual behavior.

*How to convince the teens that they actually could get such overt accurate information at the Center without having to accept the "bitter" moral lecture pill at the same time.

*How to resolve the question of where responsibility for such education lies.

*How to define the Center's role in such a program.

*How to develop such a program.

*How to gain community acceptance and support for the program.

*How to stick to our resolve in presenting the program by maintaining, throughout, an open and honest relationship with participants in the program.

The Syracuse situation was perhaps unique in several respects. The chairman of the Senior High School Department Committee was a biology teacher. The President of the Center's Board of Directors was a well known local obstetrician-gynocologist. Both lay leaders saw the proposal of a sex education program as a valuable addition to Center service. The Center's administration was willing to listen to staff ideas and help to develop new programs. The worker, in her second year of social work graduate study, had recently completed a field work placement in which she had had some experience in discussing sexual behavior with a group of core city adolescents sorely in need of information.

It is possible that the unusual circumstance of backgrounds made the eventual program possible. This need not be the case, however. A chairman who has an interest in teens and is willing to see their needs, either by his own sensitivity or with the worker's help, need not be a biology teacher to sell such a program either to his own committee or the Board. A Board President, if he is firmly grounded in the need for his agency to provide needed services, need not be an obstetrician-gynocologist to be helped to see the need for and value of sex education for teens.

The primary requisite for thistype of program birth, as with the development of any new program, must be a shared concern for teens, an interest in meeting teen needs and a free exchange of honest opinions and ideas in developing means to meet recognized needs.

The worker's supervisor who was the assistant to the executive, and the Center's executive, in discussing the idea with the committee chairman and worker both agreed that the need existed and supported exploration of possible means of developing a sex education program for the Senior High School Department, comprised of 10th, 11th and 12th graders. The proposed seminar was added to the teen plans for the winter of 1966-67 bloc of activities on a tentative basis and, as part of the proposed winter program, was placed on the agenda for discussion at the November 1966 committee meeting.

Neither the chairman nor the worker had any specific recommendations concerning the content of the sex education seminar to present at the meeting. Both were convinced of the need for some program of sex education and both were fairly certain that the program format would work best in a small group seminar.

A close working relationship between worker and chairman is invaluable both for the program and the agency. Without frequent and meaningful exchange ideas, programs will suffer and what should be obvious needs of the clientele will go unrecognized.

The concept of sex education at the Center was taken to the committee for approval. The chairman explained to the committee members the informal contacts both

she and the worker had had with teenagers, how these contacts had let to a determination of the need for such a program and the proposed format.

The discussion went immediately to implementation of a program and ideas concerning content. There was no question about need. This, perhaps, reflects an unusual situation in Syracuse, but perhaps not. Most Centers seek for their staff and committee people who are sensitive to the needs of others. Parents, regardless of the opinions of some youth, are concerned and thoughtful about the needs of their children. The need in the area of sex education is so blatent that it is difficult to imagine any committee denying it if the need is carefully presented in a responsible and non-threatening manner.

One committee member, a physician, had been involved in a one-day sex education program in a small community east of the city, Cazenovia. He volunteered to contact the organizers of that program to gather what information they had. That program had been organized by a church group with an obvious eye on instilling a specific moral message and included an attitudinal questionnaire which the committee member obtained for the Center.

He suggested, based on his experience, that the committee consider a general format of a large group presentation by a panel of experts with the larger group then breaking down into small discussion seminars; that, as a beginning, the program be offered on a one-time basis with further discussions to be suggested at the end of the program and arranged on the basis of response to the program; and that the small discussion groups be broken down according to age and sex of the teenage participants.

The chairman suggested that the discussion groups be co-educational to help promote the feeling of comfort desired in discussing sex more openly and intelligently. She was supported in this opinion by the worker.

No decisions were made at this meeting. The questionnaire from the other program in Cazenovia, when obtained, was used for reference in preparing a similar questionmaire to test the knowledge of Center teens.

Committee members were referred to the November, 1966, issue of Look magazine

and the November 20, 1966 issue of Parade magazine for relevant articles on sex education for teens.

The chairman and worker were asked to further explore the subject, contact people in the community who had been involved in similar programs to determine what had already been done locally in this field and prepare a tentative curriculum.

Between the Center's president, the committee chairman and the worker, a list of more than 15 resource people was accummulated literally overnight. Though not a large list, with few exceptions it exhausted the possible resource people in the community. Primary resource at the time was a local obstetrician-gynocologist who taught several classes at the Syracuse University School of Social Work, was president of the Onondaga County Planned Parenthood Association and maintained a private practice that brought him face to face with Syracuse University co-eds who often were sorely in need of sex education on an "after-the-fact" basis.

Little was done on the program in December 1966, due to the press of agency vacation programming.

The committee chairman and worker in early January began to work out a tentative plan with which to approach the resource people for reaction. The first step in drafting the proposal was a survey of several text books dealing with human reproduction to determine the kind of information that should be supplied in this area. The chairman's orientation to the biological and physical aspects was balanced by the worker's orientation to the psycho-social development of the human in discussions on content.

The worker assumed the role of trouble-shooter, making each aspect of the proposed program problematic by posing questions. Each problem that might be faced by the program had to be anticipated and dealt with, if possible, before it actually became a problem. Some areas could not be handled in advance, but the worker felt that even these areas should be considered in advance along with possible alternative solutions.

Should the rabbinate be involved in the program? Should the religious aspect of sexual behavior be brought in at all? Should parents be approached first to seek their ideas or should they be offered a firm program? Would it be best to provide alternatives to the community or simply offer a program for acceptance or rejection?

The chairman accepted the role of debater as well and the process was actually one of hammering out from nothing a tentative proposal based on readings and the discussions with teenagers and keeping in mind the committee's consensus concerning need and format.

PURPOSE OF THE PROGRAM:

To provide teenagers an opportunity to gain information about sex in a constructive, mature and correct manner and inform them, through discussion, of the implications and responsibilities inherent in any sexual behavior.

It is not the intent of this course to be moralistic or preaching. Each youngster is expected to reach his own decisions. It is the intent of this course to provide each youngster with the information necessary to make those decisions in a mature and rational manner, fully aware of the consequences and implications of those decisions.

METHOD OF ATTAINING THIS PURPOSE:

Presentation of information in the content through lectures by experts in the field who have an ability to build a positive relationship with teenagers.

Exploration of the presented material through discussions led by qualified discussion leaders who are familiar with the material and have the ability to encourage development of a good relationship with teenagers to allow for maximum freedom of discussion.

Content of the course divided into the areas in which it will be presented:

1. Anatomy of the male and female and presentation of the concept of "sexuality" as including more than sex, but the idea that sex-image, self-image and role acceptance are all part of "sexuality."

2. Endocrinology of the sexual systems (male and female) and the psychological

aspects of sexual behavior as they affect and are affected by endocrinology.

3. Nervous system and sensor impressions (stimulation of the five senses) and their effect on sex behavior; the external elementsthat affect sexual behavior (enviornment, life situation, individuals do not exist in a vacuum).

4. The sex act:

Biologically
Neurologically
Psychologically
Emotionally

How these factors intertwine to effect orgasm, tension release, pleasurable sensations, satisfying performance. How these factors affect and are affected by contraception.

5. Contraception and its implications and uses.

6. Differences from the norm: premature ejaculation, "frigidity", "over-sexuality", situational impotence, dysfunction (biological and psychological), sterility, technical virginity and its relationship to body-image, self-worth and chastity for oneself.

7. Self stimulation: relationship to self-image, self-worth, from infancy through adulthood.

8. Homosexuality: personality characteristics, psychology, related to needs and sexual behavior.

9. Venereal disease: what it is, how it can be contracted, avoided, arrested, prevented, cured; effects on health.

10. Socio-cultural pressures and norms relating to sexual behavior: adult culture and what is acceptable, unacceptable; teen culture and what is acceptable, unacceptable; how these relate to each other; gaps that exist between the two; agreements that exist between the two; how pressures affect behavior, norms; how norms affect behavior.

11. Sex after marriage: pregnancy, labor, delivery, sex life in middle age, old age.

12. Religious-moral implications of sex: restrictions placed on sexual behavior by moral standards and religion; reasons for restrictions; effects of restrictions; what is guilt?

Though the content of the curriculum was changed before it was finally accepted, the purpose and method of attaining that purpose were accepted by the lay committee and board of directors without change.

The resource people included, six (6) staff members of the Upstate Medical Center of the New York State University, located in Syracuse - three from the obstetrics department, the head of the Pediatrics Department and two from the Psychiatric Depart-

ment. A psychologist involved in government supported research in sexual behavior; a social worker involved with adolescents through the Syracuse University School of Social Work; two clergymen who had or were conducting similar programs through church youth groups; five local physicians; the Dean of the Syracuse University School of Home Economics, and the Onondaga County Mental Health Commissioner also were included.

We found that, in addition to the one-day program conducted in Cazenovia, a church on the city's South Side had been conducting 12-week sessions of sex education for two years prior to our planning attempt. This series also was geared to imparting a particular moral message.

The original intent was to invite five to seven of these experts to the January committee meeting. After consulting with the Center's president, however, the chairman and worker were convinced that so many people with divergent opinions would only serve to confuse the committee members and prolong the planning process. The president pointed out that even among the experts there seemed to be no consensus concerning content or format, the only consensus was that there was a need that had to be met.

With that in mind the chairman and worker met with most of the people on the list either individually or in small groups, contacting the rest by letter and/or telephone.

The meetings with resource people were crammed into the first two weeks of January and a meeting of the Senior High School Department Committee was set for January 23, 1967. The chairman and worker believed the program would be ready for introduction by the end of January and would be able to begin February 10.

WHAT THE EXPERTS HAD TO SAY:

All of the experts agreed that there was definitely a need and that the Center was moving in a positive direction in attempting to meet this need. Nothing at all was being offered in this field on the East Side of the city. The few programs that were being offered elsewhere in the county had a definite religious tone and often, according to the experts, avoided such areas as contraception and the actual sex act itself, except within the context of marriage, a situation that is now always realistic.

Most of the resource people believe that our proposal, though appropriate for a class of medical students, would be too overwhelming for a group of high school students; that it would be better suited for pre-marital counseling or for adults. Some comments were, "too high level...to intense...very emotional content...cushion the shock...make it less threatening..."

There were suggestions that the groups be divided according to sex..."don't make it co-ed;" that there only be one or two sessions "because wedon't want to over stimulate them..;" that we keep the program small to begin with to test community reaction.

There were concerns about parental reaction. Would the program be too threatenin for the parents? Would they resent or reject the injection of the Center into what is considered the right and responsibility of the family? What legal implications would be faced in dealing with minor children?

Several suggested that the program be kept "small" and "simple" to begin with. Most agreed that 12 sessionswere too many and proposed that the program might best be limited at first either to a week-end clinic with several sessions, to a one-day institute or to three-to-five sessions.

Several of the experts warned of negative parental reaction and the questions that might be raised by parents within the Jewish community. All urged that the parents be fully informed from the outset and be kept aware of developments within the program.

It was suggested that a parallel course might be offered for parents on the basis of "You are interested as a parent," rather than in terms of parental need for information, since the former might be less threatening than the latter.

Legal implications of dealing in this subject matter with minors were considered and it was recommended that parental permission for the teenagers to participate be secured.

The possibility of over-stimmulating teens with a too intensive or too concentrated program was considered.

The experts seemed to exhibit a great fear of community reaction and possible accusations of leading teens astray by providing them with too much information with which they might not be able to cope.

The chairman and the worker, however, were convinced of the sophistication of the local teenage population which belonged to the Center and felt that if anything, we might not have enough answers once the questions began. This almost proved to be the case.

The religious aspect of sex education was almost consciously side-stepped by the experts. It was an area they did not seem to want to touch, but one which the chairman and worker believed had to be dealt with. How would the rabbinate react to a proposal for sex education? How would the teens react?

The worker had strong feelings about asking teens to accept what might easily turn out to be a moralistic lecture if religion or morality were placed in the program as a specific topic. She believed such questions should be raised, but in the context of discussions as they developed during seminar sessions. The chairman agreed.

Because the agency seemed to be firmly committed to the idea of sex education, the administration, worker and chairman did not want to risk exposing the program and the agency to conflict with the local rabbincal body. Because of the variety of religious tenets touching upon sexual behavior - from the most orthodox to the reformed - it was decided to reserve the spiritual aspects of sexual behavior education as the province of the local temples. The rabbinate, though not formally informed, was aware of the program through their membership in the Center. They apparently approved tacitly since there has been no reaction from them as a group or individually.

The chairman and worker decided to alter the proposed program to meet some of the suggestions offered by resource people and arrived at the following:

1. Anatomy and physiology, including the structure and function of the male and female organs.

2. The Sex Act, including information on the implications of the act; the emotional, psychological and physical set of the individuals involved; explanation

of terms such as "fore play" and "technique" and anticipation of possible questions by teens.

3. Contraception and Venereal Disease, including methods of contraception, effectiveness of methods and legal availability of methods; what venereal disease is, how it can be contracted, avoided, arrested, prevented, cured; its affects on health generally.

4. Differences from the norm to include homosexuality, psychological and personality characteristics, needs and the place of this type of behavior within the total personality structure.

5. Self Stimulation (masturbation), including the normal and abnormal and dispelling of myths and folk-tales.

6. Social and Personal Responsibilities of Sexuality, including a film entitled "Phoebe" and discussion of cultural norms and pressures that affect sexual behavior.

With the original plan and the alternate and the reactions of the resource people ready, the Center executive, the worker's supervisor and the Center's president were asked to attend the committee meeting to discuss the program and its implications.

WHAT THE LAYMEN HAD TO SAY:

Parental reaction and recruitment of initial seminar participants received almost as much attention as the proposed curriculum itself. Committee people agreed that the 12-point program be held in reserve and that the more limited curriculum be used at the outset, while maintaining the flexibility to alter in the direction of the first proposal after the initial seminar series and an evaluation. With the use of several sex informational and attitudinal surveys as resources, an informational questionnaire would be compiled to help seminar leaders determine the level of knowledge of the participants.

To protect the agency from legal difficulties and to approach the community as positively as possible, the committee suggested that a letter be directed to parents with an enclosed card indicating that the parent was interested, would permit his youngster to participate and desired more information. A parallel mailing to the teen community explaining the program also would include a card asking that the recipient be registered for the course. Should teens request to participate without the agency having received a parental permission card, the parent would be contacted by the worker for permission.

The parents of each registrant would be contacted by the worker who would answer questions and attempt to explain in as much detail as possible exactly what would be done within the seminars. The committee was convinced there would be no negative reaction to the program on the part of the parents.

The chairman presented both the original and the revised proposals stating the reasons for segments included in the original and reasons for changes based on suggestions by specific resource people.

There was relatively little discussion on the part of the committee members and both the worker and her supervisor took the role of "devil's advocate" in an attempt to impress upon the committee that should there be reprecussions due to the program, each member of the committee might be called upon to defend the program.

The administration gave its whole-hearted support to the proposal and placed its confidence in the staff asking only for periodic reports. The worker was left unhampered in developing a program she believed would meet teen needs. The checks and balances of supervisory conferences were used to help the worker consider various aspects of the program and encourage continued active participation by the committee.

The committee reitereated agreement with the proposed curriculum and the feeling that parental reaction, if there were any, would be positive.

A 29-minute black and white film produced by McGraw-Hill called "Phoebe" about a young girl who discovers that she is pregnant while still in high school was shown.

Committee members agreed it would be well received by a teenage audience and supported its inclusion in the final session as a means of helping to point out the responsibilities that accompany any freedom, including sexual freedom.

The committee unanimously approved the proposal for the six-week program, including the administration of the standardized knowledge inventory and the use of the film.

The proposal then was taken, by the chairman, to the next meeting of the Center's Program Coordinating Committee. This committee, chaired by a Center vice-president, consists of the chairmen of all of the program department lay committees. After

some questions concerning the mechanics of executing the program, it was approved. This committee and its worker also fully supported the concept of sex education and accepted it as having a place in the Center.

Final approval by the Board of Directors came at the following Board meeting in early February. The entire program, though it had been conceived in October, had been developed and approved in a little more than a month.

The first session was held February 10, 1967.

IMPLEMENTATION:

The time between Board approval and class starting was devoted to intensive recruitment of teens on a one-to-one basis conducted by the chairman and the worker. The recruitment process alone was enlightening since it gave some insight into the teen's concept of the Center.

Initial reaction from teens was "If the Center's doing it, it will be a lecture in morality..." "We're looking for answers, you won't give them to us..."

The committee chairman began to informally recruit some Center members from her knowledge of youngsters in the school where she taught. She and the worker began by asking questions that the teens could not answer. To instill a sense of curiosity and to begin to build a sense of trust, the worker and chairman began sharing with potential teen participants portions of the questionnaire developed to test prior knowledge

The reaction was startling. The teen worker's office became THE place to drop in and initiate discussions about sex and sexual behavior. On some days up to a half a dozen teens on a co-educational basis could be found lounging in the office talking "sex" and waiting for the worker to "lose her cool." A conscious attempt to answer all questions as honestly as possible and help the teens to accept open discussion as a normal and healthy thing quickly convinced the teens that the agency meant business.

The committee had directed the chairman and worker to recruit from among the resource people enough individual experts to conduct the first series of seminars, on a volunteer basis, if possible.

Calls and letters of confirmation resulted in a seminar faculty. The chairman

and worker met again with each of the seminar leaders prior to the sessions they were to lead to again clarify the goals of the sessions and to estimate as closely as possible exactly what would be said in the sessions. No attempt was made, however, to ask any speaker to say anthing that he did not himself firmly believe.

Publicity in the Center's house organ was aimed at both teens and parents in an effort to be as honest and open as possible, answering as many anticipated questions as possible.

The initial letter to parents yielded a positive response. Almost 40 families returned the cards seeking further information. Upon being contacted by the worker, better than 30 of the 40 families had just one question: "How can I sign my teenager up?" The proposal to limit the seminar group to 20, hopefully ten girls and ten boys, turned into a potential problem. A waiting list might have to be established. This in itself, however, might prompt additional teens to register.

The problem of getting teens to sign up for the course included helping them to overcome feelings of embarrassment. In some cases, parents insisted that their teens sign up and the teens did so willingly since they then had the excuse that their parent "made" them do it. In other cases, it was a matter of the committee chairman or the worker enthusiastically presenting the seminar ideas in measured doses and judiciously "leaking" some of the information about the questionnaire that would be administered. Once a few "status" teens had enrolled, the rest followed.

To avoid contradictory answers to parental questions and since the worker was the staff member closest to the program, the executive director determined that all questions be directed to her. Should she feel that a matter of policy of the agency was involved in the questions she received, she was to redirect the question to the assistant executive director.

Since the program would be limited to 20 teens and twice that many had signed up, a decision had to be made as to whether to conduct concurrent sessions or to establish a waiting list. The difficulty in obtaining a larger seminar faculty was the greatest factor in solving the problem by establishing a waiting list.

It was announced that a waiting list would be set up and that a second series would be held right after the first was completed to accommodate those on the waiting list.

Letters were sent to those on the waiting list explaining the rush on registratic and promising a second series to begin as soon as the first ended.

The participant break-down in the first series was as follows:

Grade	Male	Female
10	2	1
11	6	4
12	3	4
	11	9

The first session, on Anatomy and Physiology, was conducted by the chairman of the committee and was preceeded by administration of the questionnaire.

The second session, The Sex Act, was conducted by the president of the Planned Parenthood Association, who also conducted the third session on Contraception and Venereal Disease.

The fourth session, Differences from the Norm, was conducted by a psychologist studying sexual behavior.

The fifth session, Self Stimulation, was conducted by a psychiatrist.

The final session, Social and Personal Responsibilities of Sexuality, was conducted by the worker. An additional teen evaluation session also was held.

Of the 20 signed up for the first series, one boy withdrew because of a time difficulty. He attended the second series. A second boy withdrew because of illness after the second session of the first series. Hisreaction to those sessions he had attended was quite positive. One girl withdrew before the first session, saying that though her parents were urging her to attend, she did not feel that she had the time. A second girl, though registered and continuing to express interest in attending throughout the series, failed to attend any of the sessions. Two girls from the waiting list were contacted and replaced two of the four teens who withdrew. The others on the waiting list preferred to wait until the second series.

Of the 18 who participated, eight attended all six sessions and an additional evaluation session. Three attended five sessions. Another five came for four of the six sessions. One girl attended three sessions (she was one of the waiting list people who had missed the first session because she had not been notified). Another girl attended two sessions (she was out of town for several sessions).

Teen reaction to the seminars was most positive, as wasthe reaction of all the discussion leaders who had volunteered their time and energies. The sessions were scheduled on Friday afternoons from 4 p.m. to 5 p.m. and often had to be convened at 3:30 p.m. since the teen interest and reaction was so high. The time was believed to be convenient for teens, but turned out to be inconvenient for faculty.

An initial fear that the teens would not respond out of fear or embarassment was quickly put down by the youngsters themselves who never bothered with the papers and pencils provided to give them anonymity in questioning. They began asking questions almost immediately and without inhibitions.

At the end of the first session, the teens were asked if they would permit the taping of sessions. It was explained that the tapes would be used to evaluate the sessions and would be available only to the worker and the committee chairman. Any other use would be dependent upon their permission as a group. Since names were not often used in the group and the voices alone would not often be identifiable, the group consented. Initial awareness of the tape soon disappeared and free discussion, questions and opinions were flowing minutes after the question of tape was resolved.

The last five sessions were recorded. Permission to tape the sessions had been sought for two teasons: (1) it would offer some measure of protection against misunderstandings should questions arise asto exactly what was being said in the seminars, and (2) it would offer an opportunity for later evaluation of content and reaction by teens so that future seminars migh be enhanced and weak areas strengthened.

Following the final session, the questionnaire was again administered and this time, it was discussed in some detail. This was done by the worker, who had sat in on all of the sessions for two reasons. First, it would be possible that eventually,

volunteer discussion leaders would become unavailable and the worker might be charged with conducting the group. Second, it was felt that the worker's presence would help the teens to feel more comfortable, since the teens individually had a relatively close relationship with the worker and felt comfortable in her presence.

At the evaluation session the teens themselves suggested that the tapes be transcribed and edited into booklet form to be used as a basis for future seminars. Implementation of this suggestion will be attempted as soon as time allows. It had been hoped that this could be accomplished by the fall 1967 session, but there was no time available.

Due to the demand of other agencies and facilities, it was impossible to obtain a print of the film "Phoebe" for use during the first series. It was used during the second and third series, however.

One major problem during the sessions was a scheduling one. It was difficult to find a time when both students and resource people were available. Though teens generally found it easy to attend the Friday afternoon sessions of the first series, this was a particularly difficult time for the physicians who served as discussion leaders. The second series waschanged to Sunday evenings and it was found to be more satisfactory to both groups. The third series also was held on Sundays from 7 p.m. to 9 p.m. The groups rarely ended before 9:30 p.m., however, and often had to be called to a halt by the worker. The risk of the physician speaker being called away to atten to a patient was always present.

The teens expressed an interest in much more discussion and less time being spent on the lecture-type presentation. This was, in effect, a hoped-for reaction. They also expressed a desire to eliminate some of the technicalities of the anatomy and phsiology presentations, since they felt that the function of the anatomical parts were of greater importance than the proper medical terminology. This change was made in the second and third series and the teens in those series were apparently more involved in that particular session as evidenced by a greater participation on their part.

Discussion leaders of all of the sessions were particularly impressed with the willingness of teens to discuss all areas and their comfort in doing so. The teens themselves were pleased with the frankness of most of the discussion leaders. The chairman and the worker noticed, however, that the discussion leaders were not as specific in many areas as they had implied and said they would be during pre-session discussions with the chairman and the worker. This may have been due to the teens' willingness to grasp as much as possible and the relative unpreparedness of the speakers for such a reaction. In the cases of those discussion leaders who led more than one session, it wasobvious that the second session was more relaxed and more fruitful in terms of corresponding increase in teen participation, probably again due to the leaders' greater familiarity with the teen reaction.

Teens who participated in the first series asked that some consideration be given to including a session that deals with teen language concerning sex and the slang phrases that teens often use but do not understand. This was done in the second and third series and proved educational for the worker as well as the teens.

The first series ended March 17 and the second series was scheduled to begin April 16, 1967, directly following the spring school vacation.

Letters were sent to those teens on the waiting list asking whether they were still interested in attending the sessions and asking that they return an enclosed card indicating interest. After several of the cards had been returned, the worker followed up with telephone callsto those who had not yet returned their cards. Ten of the original 20 on the list were still interested and appeared for the first sessio

The second series began April 16, 1967 and ended June 18, 1967. Participants wer broken down in the following way:

Grade	Male	Female
10	none	1
11	4	1
12	2	2
	6	4

Based on the comments of the participants of the first session, the second session included:

1. Introduction and administration of questionnaire.
2. Anatomy and physiology (referring to Parts I and II of exam).
3. The Sex Act (with emphasis on questionnaire).
4. Venereal disease and contraception.
5. Self-stimulation (masturbation).
6. Differences from the norm (homosexuality).
7. Social and personal responsibility of sexuality.
8. Evaluation session, readministration of exam and film (Phoebe).

The major problem encountered in holding a second series of seminars so quickly after the first was finding qualified discussion leaders in areas where generally ther is a dearth of qualified people. Three of the original seminar leaders did return for three of the eight sessions. The worker conducted the first and last sessions. The speakers for the other three sessions were most difficult to obtain. Despite a growing interest on the part of educators and professional people in providing sex education, and despite the unusually rich, but limited, localization of such people in Syracuse, the Center found that those who were interested (primarily the 17 resource people we had alread contacted) were heavily committed and the extra two hours asked of them was a hardship. Several physicians who were qualified to lead the discussions were located and the program was qualitatively as strong as was the first series. The major difference, however, was that the new discussion leaders for the second series, by being present only for the immediate discussions they led, spent the majority of their time feeling out the audience and establishing a basic rapport. Because the leaders of the first series sessions had been involved in the planning they were more intimately aware of the programs' goals and the attitudes of the youngsters as described by the worker. The second series, therefore, though it was just as spontaneous drew more comment from the participants concerning the speakers' "stilted" stype of presentation.

Participants requested that a rabbi be asked to present religious reasons for certain sexual behavior proscriptions in future series as this might be helpful. The worker, with very limited knowledge in thisarea, could not provide enough answers. She said this would be considered in the future if the proper resource person could be located.

Despite the fact that the agency generally conductsthree sessions of special interest groups during the program year, the committee decided that thisparticular seminar program after the initial year, would be offered only on a once a year basis. The primary reason for this decision, in addition to the difficulty of obtaining a qualified faculty for more than one year sessions, was an effort to avoid over exposing the teen population and giving them something that was "old hat."

The third series began at the beginning of the program year in September, 1967. It was successful from the point of view of participant reaction and information gained Those who participated said they gained a great deal from it. Once basic error in judgement on the part of staff and lay committee resulted in a drastic change of registration and raises some questions concerning need for program and parental influence. Both staff and the committee believed that, due to discussions by tee of the previous two series and due to the relative success enjoyed by the two previous series, no extraordinary measures had to be taken to insure the desired registration for the third series.

Because the committee and staff accepted sex education as a give, there was no specific recruitment campaign launched for this series, other than the general registration procedures taken for the other class-type programs offered to teens at the Center. Parents were not contacted on a large-scale basis before registration for the seminar. The result was that 11 teens evidenced an interest in the program and the final registration breakdown went like this:

Grade	Male	Female
10th	1	5

The new group was of a different composition than the first two and this provided us with some interesting questions, which will be explored in September, 1968. The September, 1967, group was composed primarily of girls. In addition, these girls were a friendship group that was made up of 10th graders.

It seems that the attitudes toward sex and sexual behavior are more "victorian," if you will, among this age group.

The girls were less condoning of permiscuous behavior, less able to understand the possibility of loss of self-control, less liberal in their outlooks and opinions than the participants of either of the preceeding series participants.

Next year's sessions will, hopefully, help us to determine if the difference in attitudes is simply due to an age and experience differential or if, in fact, the groups now entering the teenage sphere are reacting to the "new morality" in a more conservative manner.

EVALUATION:

We consider this program successful for several reasons:

*It provided a need, though experimental service for teenagers in our community.

*It helped to provide teenagers with a more positive image of the agency, which, in turn, would allow the agency to continue offering needed services that will meet with less resistence from teens.

*It provided the agency and staff with an opportunity to work closely with community resources and helped to enhance community-wide cooperative ventures.

There were and still are problem areas. The staffing situation for the seminars will continue to be a problem.

It is most important that teens be able to ask questions and get straight answer in this kind of program. The selection of resource people for discussion leaders mus be a careful one, taking into consideration both the factual information the discussi leaders have to offer AND their ability to build a rapid and easy rapport with adoles cents. One without the other would greatly hamper the program, but if one or the oth were to be selected as an outstanding need, it would be the relationship aspect, sinc the factual material can be learned.

Obtaining qualified discussion leaders with both qualities is hampered by the relative scarcity in the community of people with both the interest and qualification to conduct such programs. Future seminars may depend upon the agency's having to allocate funds to pay for leaders or having the staff worker broaden her informations store to qualify as a permanent discussion leader.

This latter might detract from the program, since it isthe experts the teens specifically want to hear. They will accept clarification from the worker and will discuss with her what the experts have said, but would prefer to hear the "authority" on the subject.

Parents must be kept informed along the way. It was found that the teens were pleased with the seminars as they were progressing and parents also were expressing pleasure with the success of the program, but the parents actually did not know what was going on in the seminar sessions and their expression of satisfaction was based solely on the fact that their youngsters were pleased.

The teens were not, by and large, overtly sharing with their parents the information they were gaining and the parents, "afraid of prying," hesitated to initiate any conversations at home relevant to the program.

A detailed letter explaining the resources used and the topics being covered was sent to parents mid-way through the first series. Reaction to this information was quite positive. This method of keeping parents informed will, undoubtedly, be the mainstay of contact between agency and parent in the future.

The question of interest on the part of teensand parents also is raised. Is it possible that the overwhelming registration for the first series was due to parental pressure? That less intensive parental involvement with waiting list teens resulted in a drop in participation? That minimal involvement of parents during recruitment for the third series yielded even fewer participants?

Should the approach be a dual one with equal recruiting emphasis on parents and teens? Future approaches will determine the answers.

The content will have to be constantly re-evaluated because new information will have to be introduced as it becomes available and old information will have to be adapted to the needs of the individual series participants.

THE FUTURE:

Since the program wasbegun, copies of the curriculum have been requested by an

instructor at the Syracuse Upstate Medical Center for use in formulating a public school curriculum for sex education in kindergarten through 12th grade and the local Planned Parenthood Association for use in building an argument that might be used in convincing the Syracuse Public Schools that a sex education program is long overdue.

With this background of community interest, the agency stands ready to assist others in developing their own sex education programs in the future. Aside from the formal seminars for teens, sex education discussion groups were held during a January, 1968, leadership training institute for junior high school youngsters. The aim of this limited attempt on an informal small-group basis was to test readiness for this type of program at the junior high school level. These youngsters responded positively and openly and confirmed lay committee suspicions that the tweens want and need sex education as much as, if not more than, teens.

This year's lay committee will be recommending to its successor that plans be established for a parallel seminar series for junior high school.

Still in the talking stage, but definitely on the program agenda for the near future, is a sex education or family life program at the adult level. The major problem in this area is not content, but development of an approach that would be non-threatening and aimed at encouraging adults to participate as openly as do their youngsters.

Of primary importance isthe purpose of any program and equally important is the open and honest explanation of that purpose. The Syracuse Center feels strongly enough about its purpose to warrent its reiterations here:

"To provide teenagers an opportunity to gain information about sex in a constructive, mature and correct manner and inform them, through discussion, of the implications and responsibilities inherent in any sexual behavior.

It is not the intent of this course to be moralistic or preaching. Each youngster is expected to reach his own decisions. It is the intent of this course to provide each youngster with the information necessary to make those decisions on a mature and rational manner, fully aware of the consequences and implications of those decisions".

The goal for this program is that eventually the Center will be out out of the

sex education business. The agency would hope that such responsibility would either be reassumed by the family with the help of the Center's program or transferred to the public schools where a more comprehensive and long-term job can be done. Until that time, however, we will continue to attempt to meet a real need for teenagers -- by providing a place where they can freely discuss and gain information on a topic that is a real part of the crisis they see in today's society.

We see this program as a beginning in an area that needs further exploration and concentrated development.

An agency does not need a biology teacher as a committee chairman or an obstetrician as a Board President. It does need a concerned worker, a concerned and willing chairman, an aware Board and open-minded President and an administration that strives to meet community needs and is willing to display its confidence in staff.

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Sex Knowledge Inventory developed by Gelolo McHugh, Chairman, Parenthood Division, Marriage and Family Council, Chapel Hill, North Carolina, for Family Life Publications, Inc.

SEX EDUCATION: SOME GUIDELINES AND QUESTIONS FOR THE CENTER*

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* Paper presented at the Annual Meeting of The National Conference of Jewish Communal Service - Detroit, Michigan June 8-12, 1968.

Miss Nemoy[1] has given us a very thorough description of how a specific group of people in one Center responded to the development of a program on Sex Education for Teenagers. Although I know many Centers have experimented or have established various kinds of Sex Education programs, few of them have been written up in such detail and are so easily available.

I, for one, feel her beginning and follow through stages are a contribution to us all, both as an opportunity to learn from her experiences and hopefully so we can benefit from them. We get as well, the viewpoint of each stage of development that would have to be considered if we were to initiate a program similar in intent in our own Center.

It is, in a very real sense, a practice paper that is not meant to reflect a refined, completed and finalized package; but a series of steps followed in one Center as a result of communication and inter-action between many of the "component parts" (worker, parents, lay-leadership, resource people, Center administration and teens), of Center life.

We have the benefit of an insider's view as to what happened and the reaction and development of the concept of sex education in the one Center. In this situation we see the idea germinate as part of an already on-going series - the Community Responsibility Seminar. This area was apparently chosen at a time when a new "unit" was being considered. This topic was suggested by the worker to be the only one which evoked interest by the teens and at the same time met the criterion of the Seminar program to provide information to teens where there was interest; and where the Seminar approach would be an informal educational one.

GENERAL APPROACH

I would like to take a different approach. This will give us the balance of a "true life" process which is, in part, a commulative response to one Center's life cycle with one which will look at guidelines adaptable to a variety of communities. Since we have the advantage of a specific process and format before us, I want to generalize from this one and from our experience at the Detroit Jewish Community Center and from some information now available from the burgeoning "resource material explosion". (An excellent project would be for somebody to complete a list of all

[1] Nemoy, Estelle, "Sex Education for Teens: A Beginning and Follow Through". Paper presented to Annual Meeting of The National Conference of Jewish Communal Service, 1968.

of these materials available with explanatory and evaluative notes, especially noting which are valuable for Jewish Community Centers). These extrapolated principles should be of value when considering implementation of a sex education program.

In this paper I will not focus on any one age group as, after all, why shouldn't the question be raised by Single Adults, Tweens or a Parent's group who want help handling this by themselves with their own children, nor in the procedures agency workers would have to follow in order to get approval from various people or committees.

RATIONALE

It is no longer necessary to rationalize whether it is appropriate for such a program to be sponsored by a Center. This subject has been discussed informally and/or formally within our agencies and camps for many, many years. It is only recently that we have been able to structure the program and give it the openness and publicity it presently receives because of current societal values. Our own consideration and offering by Center's of a Sex Information Series itself reflects a change in the Center's attitude as well.

Teens and other age groups represented at the Center have for many years expressed their concern directly to sensitive staff members who are "tuned into" these concerns, some of whom were more and others less willing to become involved. Yet the philosophy of the Center, relative to meeting the needs of people has not dramatically changed.

As before, Center's are concerned with encouraging and enhancing the kinds of programs which influence the development of the individual and many frames of reference are compatible with this purpose (such as the varying philosophies of education and social work, etc.).

As a professor in Family Life Education wrote: "Sex is far more than a physical expression; it is a major aspect of personality. As such, it is intimately related to the individual's emotional and social adjustment and to his physical development". Today though, the Center has expanded the kinds of professional staff outlooks. Educators and psychologists, etc., are to a larger extent on our staffs and their approach is broader than

the one of group process and this has helped "or forced" us to face the question of sex education; whether to have and how from a broader point of view.

QUESTIONS

So the real question becomes how much of a problem is sex education among the members and whether the agency is prepared to do something to ameliorate this as they would with any other problem evident among its membership.

If such a commitment exists and there is a willingness to respond, the first responsibility would be to analyze how this question came to the fore in the first place. This would be of great importance in understanding the depth and significance of the problem.

Before any kind of plan could be considered many points need consideration. Some of them would be:

a. What is the past and current atmosphere for dialogue in the Center and in the community around these kinds of questions?

b. Although people are often responsive to this topic, how would they respond to it being handled at the local Center?

c. What is specifically being asked for or what behavior is being expressed?

d. What other sex education programs are available in the community; including synagogues, schools, etc.?

e. Is it for a homogeneous group such as a social club or is it to be available to a broad grouping so that it would be impossible to determine in advance who the participants would be?

f. Is this a matter for the Center to become directly involved in or should the agency take a position to have the program established somewhere else with the agency taking an active part in supporting this growth?

If it is decided after reviewing the aforementioned and other questions pertinent to the community that a program is needed, the following weaknesses, objectives and scope of Sex Education Programs as extracted from a discussion pamphlet[1] might be considered:

WEAKNESSES

1. The sex education that children usually received was only reproduction or moral instruction rather than sex education.

2. Sex education is something imposed, something "given", rather than being involved in the learning.

3. Sex education was regarded mainly as an insurance against moral "disaster", accentuating the negative rather than the positive.

OBJECTIVES OF SEX EDUCATION

1. To provide for individual and adequate knowledge of his own physical, mental and emotional maturation processes as related to sex.

2. To eliminate fears and anxieties relative to individual sexual development and adjustments.

3. To develop objective and upstanding attitudes towards sex and all of its various manifestations in the individual and in others.

4. To give individual insight concerning his relationships to members of both sexes and to help him understand his obligations and responsibilities to others.

5. To provide an appreciation of the positive satisfaction that wholesome, human relations can bring in both individual and family living.

[1] Kirkendall, Lester A., "Sex Education", Sex Information and Education Council of the U.S.

6. To build an understanding of the need for the moral values that are needed to provide rational basis for making decisions.

7. To provide enough knowledge about the misuses and aberations of sex to enable the individual to protect himself against exploitation and against injury to his physical and mental health.

8. To provide the understanding and conditioning that will enable each individual to utilize his sexuality effectively and creatively.

SCOPE

Any comprehensive sex education program would require elements of the following:

a. A biological understanding.

b. The social aspects of sex and its implications for the family, for the personality and the issues of abortion, illegitimacy, etc.

c. Sex in inter-personal associations including sex roles and social responsibility.

d. Personal adjustment and attitude including standards and habits.

e. Relationship of sex to general physical and mental well-being.

f. The establishment of values which coincidentally are completely in consonance with democratic and social work areas.

FORMATS

Formats for sex education programs are innumerable. Essentially, the format should not be borrowed from another locale unless it coincidently, by design, will serve the desired purposes. It does seem though, with the myriad of possible differences inherent in any group combination, that although there may be similarities, individual modifications would be required.

Among the variables which need to be examined before the format is determined, are:

RESOURCE PEOPLE

The role of the resource person has to be crystal clear. It is not unusual to have the specialist present excellent information only to enter into conflicts with the participants in the value or moral arena. If technical information is desired from the resource person and that is his skill; then it is critical not to expect more of him. If more is expected then obviously a risk is being invited, so the guidelines for this type of specialist needs to be mutually understood.

PARENT PERMISSION

Many of the reported programs give consideration to parent permission. This raises problems of a "local" and "personal" nature which makes it difficult to give an over-view which would be useful to everyone. It has immediate and long range consequences. The age group would have some bearing, but even with older teens it is not inconceivable that parents may still prefer to have the right to give or withhold consent to participate for reasons of their own. This item is delicate and needs thoughtful attention. It can only be resolved in each setting. Educationally and developmentally, communication with the parents has to tie in somewhere. It is, after all, primarily a family obligation and responsibility. Regardless of what is learned during the course, material to be of lasting value must be absorbed and integrated. Inevitably, there will be some inter-relationship with peers and family around material presented. Which group can the Center best influence to reinforce the learning -- Peers or Family? Is it a question of one or the other? The Center needs to consider both because there will be an immediate concern about parent permission or lack of it. There ought to be minimally some interpretive device utilized so that the parents can be appraised as to philosophy, content and intent of the program.

GROUPING

Should boys and girls be together for this kind of series is another issue. Again there is no definitive answer. The maturity of the participants is a factor as well as the specific intent of the course being considered. There are advantages and disadvantages to each arrangement, again depending on the goals. Often the possibility of separating the sexes for some discussion and bringing them together for other parts of the course is overlooked.

This, as well, applies to parent participation. One set, such as either boys or girls, or maybe parents; may be selected as the priority target to serve with auxiliary programs for those not in this priority group.

ROLE OF THE WORKER

The worker's role can also vary. Whether or not he serves as a moderator or a discussion leader, he ought to be part of the entire process. In part, his role may be determined by the kind of resource people utilized. Hopefully, the worker may be more able to adjust and be flexible. He may even be called upon to play a variety of different roles, including that of being a sensitive observer who, indirectly, supports and assists the resource people. The idea of the worker being more passive in some of these approaches is not widely accepted but has to be decided on a situation to situation basis.

LIMITATIONS

It is not presumed that as a result of one particular format all questions will be answered and all objectives met. Sex education is not an area that can be completely handled in any one series. This kind of education is an on-going developmental one so that at best, we enter the process somewhere along this development and then leave. Probably more takes place, before and after. Realistically, a short time is available to make any influence, highlighting two concerns: first, since the broad topic is immense, once the amount of desired or available time is decided, there is a tremendous need to select material that can be dealt with in terms of that amount of time; secondly, considering the possibility of individual interviews with participants or questionnaires before and during the course to more accurately know what is happening from session to session. Some workers feel that this is an artificial use of such an instrument, and at times it is. It may, though, be of immeasurable value where questions are sensitive and the relationships do not allow for this kind of communication. Why not consider the possibility of post-program questionnaires or interviews to follow-up with the same participants at a later date or for evaluation purposes.

PLANNING

From the information I have been able to gather, most of these kinds of programs are developed by adults. We work with "committees of youth" which have broad based or specific tasks. Yet, if this kind of committee expresses an interest in tutorial services,

or if the worker senses the committee members are having problems of inter-dating, the worker fairly automatically attempts to involve them in ways which will help the individuals to understand and cope with these problems. Is this an area where we feel less competent to involve the youngsters to consider their concerns, values and to help them take some leadership? Or do we feel this is an inappropriate area for them to set their own agenda, or have we not considered allowing ourselves to experiment?

AUDIO-VISUAL AND WRITTEN MATERIALS

As mentioned earlier, there are many kinds of materials now available for use. They are usually inexpensive and easy to locate. The problem; more than likely, would be one of selection. This process can be extremely valuable to the committee of youngsters, adults or resource people, if they have time to review the larger number of pieces and then zero in on what should be used. In addition to the books, popular magazine articles and movies which are often used, sometimes tape recorders and now the video tape machines have been used. Where or when the participants are comfortable with each other and the topic, the capturing on tape has a value for both review, and a startling way of capturing expression and attitudes. In some agencies, with the permission of the participants, these tapes can be used to focus or illustrate points for future discussion groups. Detailed charts, slides and text which are available, have to be carefully selected, keeping the age group in mind and how much the material simplifies or complicates the presentation. It is even more useful when some of these can be kept by the participants if they so desire.

SOME REASONS FOR FAILURE

A variety of structures have been utilized for these kinds of programs such as camp weekends, all day institutes, series, forums, lectures, parent-child seminars, etc. Two of the common failures that have been reported by various groups are:

a. Providing a sex education program but not knowing enough about what was specifically troubling the individual(s).

b. Adopting a format used elsewhere because it seemed like a workable and saleable item.

A simple but overlooked concept is designing the program and methodology for the objectives to be met. It is not enough to prepare such a program with a general notion of the problem.

Much of sex education is the presentation of facts, in

developing relationships which stimulate communication between the youngsters, presenters, and parents; and ultimately to the point where there is a healthy understanding and attitude, with less confusion, fear and mis-information. The "old fashioned" skill of discussion leading with sensitivity, understanding, patience and acceptance may be one of the most vital ingredients.

No attempt has been made here to make dramatic statements or stake out new directions. Learning about normal sex development has always been an adolescent dilemna. In recent years, with the changes in family traditions and the introduction of more seductive climate of movies, books, television, that are available to the general public; with the wider acceptance of private and public institutions taking greater initiative to provide sex education which earlier had been reserved for the family; the Center, both by virtue of its philosophy of meeting people's needs and also by default of other institutions, finds itself in a responsible position to decide how to respond.

Whereas Center's used to be involved in more informal ways, today there is a tendency to develop more formal educational courses offering sex education.

Although there is no documentation available, the programs which are developed are not sustained for too many years. In smaller communities this might be more understandable, but in the middle and larger size cities it would be interesting to know why this kind of course is not maintained on a regular basis.

Sex education is not of the primary concern of the Jewish Community Center. It is incumbent upon the Center, as an agency sensitive to the needs of people to, when appropriate, develop meaningful approaches. Traditional methods include the classes and seminar arrangement with outside resource people. Yet, how many of the part-time club advisors who are constantly with the kids in an informal and spontaneous environment and are given supervision and training for program development, etc., have also been given assistance in this specific area?

CONSULTATIONS

With the general increased national concern about sex education, some organizations do provide consultative services in addition to the material they have to offer. The quality and exact nature of the consultations are yet unfamiliar to this writer to evaluate. SIECUS, for example, will make services of their Associate Director's for Community and Education Series available for a fee of $25 per day regardless of geographical location.

I recently came across the following information[1].

"Professional and technical help with community responsibility for sex education is brought directly to local groups by means of this new multimedia kit SEX EDUCATION--LET'S GET GOING, produced by the National Board, YWCA.

"Through multimedia--a record, 3 color slides, reading materials, and a bibliography and flyers on new printed, audio-visual, and organization resources--planning groups are helped to:

- understand what sex education is and the need for it,
- become aware of their own attitudes and behavior,
- become sensitive to how young people feel,
- consider whose job sex education is,
- become acquainted with some school and community programs,
- obtain good resources,
- initiate appropriate programs with youth and adults.

"Step-by-step procedures for determining and helping to fill community needs in sex education are suggested. The tele-lecture method is recommended for obtaining professional help. The address on the record in this Kit was originally given as a tele-lecture (lecture relayed over long-distance telephone and loudspeaker in the meeting room of one group), to a state PTA congress. The tele-conference, enabling several groups in different places in one community to participate, is also described.

"Among the resources recommended in the Kit to planning groups are: Let's Get Basic, a new play on teenage values; a new color-sound filmstrip Sex Education U.S.A.; Sex Before 20, a new book with discussion guides". This Kit is available for $5.00.

JEWISH VIEW

No direct mention of the Jewish attitude towards these views has been mentioned. They can not, nor should not be separated from any aspect. It is as central, as significant and as essential as each other component included in the scope of program to be offered. The facts and practice, and even the differing points of

[1] "Sex Education--Let's Get Going" National Board, YWCA, 600 Lexington Avenue, New York, New York 10022

view should be elaborated upon as much as any other area. As with the other points, whoever handles this must be qualified, therefore not necessarily a rabbi, but requiring competence. This need not become a problem with the local rabbinate, and where it is, it can only be handled on an individual basis.

SUMMARY

This paper has not attempted to be all inclusive, but to look at some of the general guidelines and questions a worker would need to consider before embarking upon such a venture.

Learning about sex and all of its ramifications and manifestations should be treated as a common and normal part of development. It ought to be viewed in that perspective, and yet, we cannot close ourselves off from the skewed atmosphere which prevades.

Therefore, it is crucial that the staff involved with such a project, as aware as they usually are, must be even more so in understanding the true reality, as it is for the participants; not as it might or should be.

The Center too, should accept this as a normal, natural responsibility when there is a need for a sex education program for any of its constituent age groups.

There are innumerable kinds of aids that can be helpful. The combination of people in need and the Center's readiness and willingness to commit itself to these needs is basic. Conviction and competency coupled with imagination should not only be gratifying to all the participants, but, could enrich the excitement of learning about any other topic whether for intellectual or emotional development.

ORGANIZATIONS TO CONTACT

FOR MATERIALS

AMERICAN ASSOCIATION FOR HEALTH,
PHYSICAL EDUCATION AND RECREATION
National Education Association
1201 Sixteenth Street, N.W.
Washington, D.C. 20036

AMERICAN MEDICAL ASSOCIATION
535 North Dearborn Street
Chicago, Illinois 60610

AMERICAN SOCIAL HEALTH ASSOCIATION
1740 Broadway
New York, New York 10019

CHILD STUDY ASSOCIATION
9 East 89th Street
New York, New York 10028

FAMILY SERVICE ASSOCIATION OF AMERICA
44 East 23rd Street
New York, New York 10010

NATIONAL COUNCIL ON FAMILY RELATIONS
1219 University Avenue
Minneapolis, Minnesota 55414

PLANNED PARENTHOOD
Federation of America
515 Madison Avenue
New York, New York 10022

SEX INFORMATION AND EDUCATION
COUNCIL OF THE U.S.
1855 Broadway
New York, New York 10023

THE CENTER AS AN AGENCY SERVING THE OVERALL JEWISH COMMUNITY

Philip J. Cohen, ACSW
Director, Adult Department
Jewish Community Center of Cincinnati

This year's theme of the conference is "Society in Crisis: The Role of Jewish Communal Agencies". Our area of crisis will deal with the Center's role in serving the overall Jewish Community on a non-membership basis.

Traditionally, the Center has been a membership agency. Its responsibility has first and foremost been to the membership which supported it financially and made it possible for the Center to operate. Philosophically, the Center has also been an agency of the Jewish community in that it received support and subvention funds through Jewish funding organization as well as from general community funds. The specific implementation and translation of the Center's responsibility to the total Jewish Community into practice has varied from community to community.

For years the Cincinnati Jewish Community Center has had a policy of Center membership for all who participate in the Center. There have been some exceptions to this policy, namely the serving of young single adults, and some of the participants of the Center's theatrical group, Stagecrafters, have not been Center members.

There has been, as far as practice is concerned, a procedure followed by a substantial number of Jewish Community Centers, namely the charging of differential fees for classes and special interest groups. The practice has been to charge a higher fee for the non-Center member in order to participate in a class or special interest group. In the case of the Cincinnati JCC this has often been done for those activities for which we would not have sufficient participants from Center members only. This has solely been applied in Adult area and has not affected classes or special interest groups of other ages.

In practice Adult department staff has been permitted flexibility by the Board in the setting up differential fees and permitting of non-Center members to participate in classes and special interest groups.

The Center has had a policy for years that work with community groups not Center affiliated can be done based upon staff availability. Therefore the Center has a positive statement toward working with community groups provided there is staff time available.

Working with community groups has taken place in a number of ways. For example, the Center has provided service to the community in terms of its facility being available for community groups on a cost basis. However, this is not unique to Cincinnati and is being done by many Centers.

Providing space in the Center's facility has been set up on a priority basis. If space availability is a problem, the following are the order of priority:

(1) Membership groups (of the Center)
(2) House groups (non-membership groups such as B'nai B'rith, etc.) who pay a yearly rental to the Center, have certain number of meetings, use the Center as a mailing address, etc.

(3) Welfare agencies such as Jewish Family Service Bureau, Federation, Jewish Vocational Service, etc.
(4) Welfare and membership organizations (not house groups) such as Hadassah, National Council of Jewish Women.

The Center, also in practice, has worked together with other agencies in cooperative projects over the years and the following are illustrations of this:

(1) An Older Adult Project which was sponsored cooperatively by the Center, Jewish Family Service Bureau, YWCA, and funded by the Federal Government.
(2) A youth project with co-sponsors of the Center, Jewish Family Service Bureau, Big Brothers, Board of Rabbis, Juvenile Court.
(3) The Jewish Culture & Art Committee has been co-sponsored by the Center and Bureau of Jewish Education for over 17 years for the purpose of bringing Jewish Cultural programs to the Cincinnati Jewish community.

In addition, the Center houses in its facility the Bureau of Jewish Education, Jewish Big Brothers, American Jewish Committee, Histradrut, B'nai B'rith Fund Service.

However, much of the above is illustrative of traditional working arrangements of Centers with other Jewish agencies in the community.

The JCC of Cincinnati within the last couple years has developed a number of programs involving serving and working with organizations within the Jewish Community on a non-membership basis.

ISRAEL TRAVEL FESTIVAL

In the fall of this past year, the Center was approached by a local travel agency which was sponsoring a series of travel programs for the City of Cincinnati's Recreation Department. They had planned a program on travel to Israel and were having the Director of the Midwest Israel Government Tourist Office coming in for this program. We were contacted to see if we would like to have the same program the following evening at the Center. This staff person was interested in bringing a program on Israel to the Center but was concerned with offering such a program unless there was some feeling that there might be substantial or reasonable attendance at such an affair (despite the fact that there would be no cost for this program to the Center aside from whatever publicity might be done or mailing.)

Staff spoke with some of his lay committee members who supported the idea whole heartedly. He got in touch with some of the local Jewish organizations to see if they might like to co-sponsor such a program and spoke with the Education Chairman of Hadassah, B'nai B'rith Men's Council, National Council of Jewish Women and Zionist Council. Aside from the Zionist Council (which was council of Zionist groups), the other three organizations (after consulting their executive committees) agreed to be co-sponsors of an Israel Travel Night.

We were asking two things of each organization: First to publicize among their members and to encourage them to attend, and secondly to help defray the cost of the room where this would be held by a nominal contribution. Initially, the organizations were not prepared to make commitment about availability of monies for this program.

However, the Center was more interested in support in the former sense and decided to go ahead and made arrangements with the local travel agency.

The Center staff person prepared and disseminated the materials on the speaker, entertainer, film and other basic information received from the travel agent and Israel Government Tourist Office. Publicity went to the Jewish and general press not only from the Center but also the co-sponsoring organizations. In addition the Center prepared materials for some 40 people that had either been to Israel within the last year or had been quite active on a community level with the Israel Information Center locally during the June war.

One of the members of the Adult Committee interested in Jewish programming and Israel agreed to be the chairman of the evening. However, this was the only real lay involvement from within the Center, although we had lay involvement for each of the co-sponsoring organizations.

Despite our efforts we had anticipated a crowd of about 100 or so people. This was based upon an attendance of 80 people the previous evening at the City sponsored program.

We were amazed when almost 300 people participated in our program. This was gratifying to us from a number of points of view: that we were able to offer a successful and well attended and enjoyed program on Israel; that we were able to involve a number of Jewish organizations and receive their support and help, and that this success in working with these organizations might pave the way for other such cooperative working relationships.

JEWISH MUSIC FESTIVAL

Last year the Music Committee of the Center planned programs that they were interested in having implemented. One of these was a community-wide Jewish music festival. It was suggested that this program involve all the Temples and Synagogues in the planning process. The chairman of the Music Committee also agreed to serve as a chairman of the music festival.

Letters were sent to the presidents and Rabbis of each of the congregations under the signature of the President of the Center and Chairman of the Music Festival inviting them to a meeting to discuss this community-wide Jewish music festival in commemoration of Jewish music month.

Nine people attended the first meeting representing the Center, Bureau of Jewish Education, Jewish Federation, and 3 congregations (1 reform and 2 conservative). One of the orthodox congregations wrote indicating they were having a synagogue dinner at the meeting time but would participate.

A number of suggestions were presented at this first meeting for the kinds of musical presentations that would take place at the festival. It was agreed that each of the synagogues and temples be invited to send talent and participants for the festival in addition to those that had been suggested. The range of music would encompass traditional to modern jazz, cantorial to folk. Also included would be some Jewish dance numbers. The committee also agreed that tickets be sold and an admission charged. The Federation indicated it might be able to subsidize this program, and it turned out that they later agreed to do this.

The music director of the Center was the staff person who coordinated and directed the implementation of the program. Represented in the festival were choral groups from an orthodox synagogue, a reform temple, the Center, the student choir from Hebrew Union College, the cantor from a conservative synagogue, as well as solos by a number of individuals within the Center.

Tickets for the affair were sent to each of the temples and synagogues, participating groups to get their help and support in this undertaking.

Since the Festival is yet to take place (end of April, 1968) we are not aware of the outcome. However, the process and approach represents a significant step forward for the Center in working with outside groups. Particularly significant is the fact that Cincinnati Jewish communal organizations and institutions by and large have not worked together and have operated independently of each other except in rare or crisis situations.

The lay involvement (from the Center) was primarily limited to the chairman of the Festival plus one of the other music committee members. All of the representatives from the other organizations represented lay people with the exception of a cantor of a conservative synagogue (who also happened to be on the Music Committee and was one of the participants in the program.)

Despite the small beginning in terms of a broad community-wide involvement, we felt that this was a significant beginning. Assuming a successful first Jewish Music Festival, we will be able to move ahead next year, with greater and more representative organizations and institutions.

DAY OF FUN

The two preceding examples represent new programs in which the Center assumed a major leadership role in working with non-Center participants. Our Day of Fun which is a major fund-raising program occuring each year on Father's Day, in which approximately 5,000-7,000 people participate, has taken place for the past 24 years.

In the past the involvement of groups has primarily been those of the Center with a small number of outside organizations. In the past these outside organizations have included B'nai B'rith, Big Brothers Association, Jewish Welfare Fund, a number of non-Jewish organizations such as Judges Association.

The format primarily has consisted of two major aspects: sale of $10.00 tickets for a drawing of an automobile which is the major fund raiser for the day, and a carnival of all kinds of booths (40-50) which is the means of drawing the 5,000 plus people that attend and participate in the Day of Fun.

The Center groups and outside organizations are mainly involved in the latter carnival through manning of booths. This program is open to the entire community (general as well as Jewish.)

The Day of Fun is run through an overall chairman and lay committee. The Chairman is appointed by the President of the Center. The scope of the Day of Fun is such that over 200 lay people are involved on the day itself through manning of booths and taking care of the operation (non-Center members as well as Center members are involved.)

Staff expend a major amount of time in the operation of the Day of Fun primarily in the implementation of the program and follow through on all the details.

This year all the Jewish organizations within the community in addition to the temples and synagogues are being invited to participate in the Day of Fun either in the area of manning booths or displaying or telling about the services or functions of their organization.

In contrast to previous years, this will mean a greater involvement of non-Center groups and individuals within these groups (if they accept). This is particularly significant since one of the main purposes of the Day of Fun is the public relations aspect of image builder. This year's committee has particularly been interested in involving outside groups as a way of selling the Center and the institution it represents. Although outside groups have been invited in the past, this has not been a major emphasis. This then represents a change of approach due to the direction of this year's committee.

PROGRAMS DEALING WITH SOVIET JEWRY

A series of programs within the last year and a half have taken place highlighting the problems of Soviet Jewry which have been co-sponsored by the Center and Jewish Community Relations Committee.

A working relationship around these problems developed as a result of a communication from the National Jewish Community Relations Committee to its local groups and JWB to the Center about working on the plight of the Soviet Jew (the theme was the historical contribution of Russian Jews to Jewish Music.)

As a result, a committee was set up with lay people from the Center's Adult Committee, the subcommittee of JCRC that dealt with problems of Soviet Jews, and staff from both agencies.

A program highlighting a series of appropriate music selections, dramatic readings, petitions relating to the plight of the Soviet Jews, a speech by a knowledgeable individual on the topic was well received within the community. This program occured during Passover.

Programming along these lines was dormant till the fall of last year when suggestions from National JCRC suggested a protest march highlighting the plight of Soviet Jews to take place the first night of Hanukah.

A committee was set up to develop such a program which also had the Bureau of Jewish Education as an additional co-sponsor. The intent was to involve the youth and children of the community as well as adults in a torchlight parade.

After a number of meetings which involved lay people from the three agencies, young single adults, teenagers, and children as well as staff from the three agencies, the program was set.

This consisted of a flashlight parade from a local shopping plaza to the Center, ceremonies which included statements and feelings expressed by youth, teenagers, and adults, the lighting of two menorahs (one for Hanukah and one for Jews in Russia who were unable to light their own.) The ceremonies took place outside with almost 300 people participating. TV coverage was given by 2 stations. Refreshments were served following the program indoors.

During Passover this year, the Center and JCRC worked together in arranging for a series of programs on radio and TV highlighting the plight of Soviet Jews.

SUMMARY AND CONCLUSIONS

We have briefly described four kinds of programming in which the Center has been involved that has encouraged the participation and support of groups within the community for which Center membership has not been a requirement.

In each of these cases the support of outside groups, organizations, and agencies has been solicited without regard to the question of membership. In the case of the Israel Travel Festival, the Center was soliciting organizations for support in terms of a program which was already planned and which participation of organization membership was needed as well as minimal financial support from the organization. The lay involvement from the Center point of view was minimal. The chairman of the Adult Committee was in favor of this program and encouraged the staff person to develop this program. One of the other lay committee members agreed to act as chairman of the evening.

In the case of the Jewish Music Festival this was a suggestion coming out of the Music Committee of the Center and had the support and involvement of the lay committee. From the beginning, the support and cooperation of each invited organization was requested, and those agreeing to help were involved in the initial stages in the development of the plans that took place and evolved. In this case, the Center acted as a catalyst in bringing together groups from within the community.

The Day of Fun is a tradition in the Center and community and has substantial amount of lay and staff involvement. The amount of non-Center membership involvement by individuals and groups varies from year to year. The participation in the day itself of non-Center members is always substantial.

The programs on Soviet Jews involved strong lay and professional support and was oriented toward action by trying to bring about changes in Soviet policy as well as its educational focus. The involvement of different age groups was one of the significant aspects involved.

Other staff has gotten involved in other projects. One such example is where the executive director of the Center has been working with a number of community groups and individuals for the purpose of improving the quality of education and alleviating tensions that exist with a high school located in the same area of the Jewish Community Center. As a result of his efforts, the Board has endorsed support of a petition, in which a variety of community groups have co-operated in preparing, which will be sent to the Board of Education.

The Center on a practice level through support and involvement of both lay and professional staff has served the Jewish community on a non-membership basis through groups and individuals within the community. The Center in recent years has become more concerned with co-operative relationships among and between groups within the Jewish community and cognizant of its responsibility has programmed more in this area. It is our expectation that services along these lines will continue in the near future.

PROVIDING CENTER SERVICES TO NON-MEMBERS

Philip Cohen, in his paper "The Center as an Agency Serving the Overall Jewish Community", states at the beginning that "traditionally, the Center has been a membership agency". The paper proceeds to review policy changes and the philosophy of the Cincinnati JCC where facilities and services were developed for non-member groups. Mr. Cohen concludes the paper by stating that the Center in recent years has become more concerned with cooperative relations among and between groups in the Jewish community, and cognizant of its responsibility has programmed more in this area. This latter statement reflects the concern and intent of the Jewish Y's and Centers of Greater Philadelphia, as we embark on new program developments since we became a merged agency two years ago.

The JYC was formerly the YM & YWHA and the Neighborhood Centre. The merger brought together under one umbrella, five branches located in five separate neighborhoods in Philadelphia, one resident camp, and one country day camp. The policy established by the central Board of Directors gives authority to each Branch Board to determine its own membership policy; use of Branch facilities; and the freedom, if they so choose, to develop area programs for members and non-members.

The Federation of Jewish Agencies initiated a project in cooperation with the Neighborhood Centre Branch focussing on the northeast section of Philadelphia. Included in the goals of this project, is the improvement of the Federation image, the development of JYC services through the extension of the community resources to the congregations and organizations located in the northeast. The Federation Project Director worked together with Center Staff and Board in attempting to achieve these project goals. The Branch Board altered its membership policy. The Congregations in the area were notified that the Center was prepared to assist them with their leisure time services for youth and for older adults. Explorative discussions were held with 16 out of 22 Congregations; 9 of these Congregations eventually became involved with some degree of program. It was made clear that the Center was prepared to provide: consultation, supervision, and direct leadership with existing programs. The Center was prepared to assist Congregations in the development of new programs; that Center membership need not be a requirement and the Congregations can determine the location of these programs. The financial support for the operation of these programs was extremely flexible. Some Congregations assumed the full cost, others shared the costs with the Center, and one Congregation has provided its facilities for the Center program to its own congregants and non-congregants on a Center membership requirement. Federation was prepared to finance the additional cost on an experimental basis.

Since the origin of this cooperative project, three older adult clubs, based in Congregations, have been organized and staffed by Center leaders; one Congregation Youth Program was developed serving 65 young adolescents based in the Congregation's setting; two youth groups, a pre-USY Club and a NIFTY Chapter, received direct Center staff leadership. Program designs have been developed for inaugurating two additional Youth Programs at two separate Congregations, in the fall. One Congregation will share the operating cost and the other Congregation assumes full financial operating responsibility. The Center Athletic Department, for the past two winter seasons, has successfully conducted a Jewish Teenage Organization Basketball League which has involved seven Congregation teams, three Jewish organization teams, plus the Center team. Each team pays a minimal franchise fee which covers referee costs. The teams practice once per week in the Center gym in addition to playing scheduled League games. The Physical Education Director offers training for the team coaches, and supervises the League. The League is governed by the lay-volunteers representing the Congregations, organizations, and the Center. More than 185 Senior High School boys, non-Center members, have participated in the League.

This new thrust is beginning to bring about a yield in regard to the changing image of the Federation and of the Center. At first, the Congregations were hesitant to participate. It can be said that they were distrustful. Nevertheless, the rabbinical and lay-leaders were concerned about their youth programs. Initially, it appeared that they sought free services. All of these Congregations budget very little money for youth services other than education. They seem to sustain this paradox and urge,-- to provide leisure time services for youth without budgeting funds. The explorative planning meetings in response to JYC's offer has brought them face-to-face with this factor. Their discomfort is self-evident and changing attitudes are beginning to develop.

These meetings have brought together the Federation Project Director, Center staff, Board Members, and Congregation leaders. New relationships have been created. The expertise of the Center professional becomes increasingly acknowledged. We can feel the respect and additional trust as these experiences develop. The Congregation and organization representatives now seek information about JYC programs. They drop-in at the Center. Several have become actively involved as volunteers for the Center. To date we have been cautious and will only enter into those arrangements in which we are confident that we will be able to provide time to sustain staff leadership. Over this two year period, we have extended our services to more than 300 teenage youth and 105 older adults as non-members.

The YMHA Branch, which operates in the downtown area, has always provided services to non-members on a fee basis. During the past program season, more than 1400 individuals (85% adult) have enrolled in adult education courses, special interest classes, and physical education department classes, on a non-membership fee basis. The fee, in most cases covers the cost of the activity and allows members to enroll at a much reduced rate. It has been the experience of the Y-Branch that classes limited to members, on many occasions, do not achieve sufficient enrollment for a successful class experience.

The Jewish Community Center with its traditional concept of membership as its base for providing services, has learned to require family membership for many special services such as nursery school; day camping; resident camping; physical education department services; etc. Obviously, this tecnique has increased membership enrollments and provides a sustained source of revenue in membership income which is not unsound. It has been assumed that by membership enrollment one becomes more identified with the Center. However, in urban communities, many of these enrolled members make limited use of their membership.

JYC is concerned with "usership" as well as membership. Particularly in today's climate when traditional methods have less appeal for the adolescent. It is incumbent upon the Jewish Community Center to develop new tecniques in order to extend our services. We must "swing with the times" and not permit membership to be used as a barrier for extending our expertise.

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HELPING ADULTS PREPARE FOR THE LATER YEARS*

By

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HELPING ADULTS PREPARE FOR THE LATER YEARS

The various statements of agency purposes which give direction to Jewish Community Centers are generally very imposing, ambitious and valid. To hope to achieve them fully is utopian, but to constantly strive toward their achievement is a necessity. This paper will describe a project that went a long way toward achieving two such purposes: (1) to strengthen the capacities of people for living in a democratic society, and (2) to extend interests and skills for the enrichment of personality.

The project was not a product of theoretical program planning but was "stumbled upon" in the natural course of "listening" to what certain JCC members were feeling and expressing. It began when a recurring theme was heard drifting through the din of an active golden age program in another part of the Center building. The melody line was clear and repetitive, and the lyrics were "Why, oh why, didn't I do something when I was younger to prepare for my old age?" and "Why didn't someone tell me what was coming?" The Golden Age Division, which is responsible for serving the leisure time needs of persons over 60 years of age, realized that any guidance for retirement it could offer its members would be too little and much too late. It was obvious that the time for these people to prepare for later life had passed, and so the matter was referred to the attention of the Adult Division.

In studying the possibility of a program of pre-retirement education, I set out to learn what was already being done along this line in the United States. Little evidence was found of efforts to provide such education, even to those already retired or about to retire. Although some large corporations like Republic Steel and some unions like the United Auto Workers of America had pre-retirement classes for their employees and members, they seldom attracted people under sixty years of age. It seems that neither

society nor its institutions recognized the need for this, and this unawareness is quite understandable. It is well known that young people have a natural reticence to worry or think seriously about the "distant" future, which unfortunately is not as far off as they think. There is also a conscious or subconscious unwillingness to face up to the inevitability of eventual retirement when one is young, vigorous and busily occupied with making a living, building a career, and raising a family. Such attitudes help to explain the lack of response to the few programs that are offered, and why so many Americans come to retirement not knowing what to do with it, with resultant feelings of uselessness and low morale.

According to studies conducted by the Division of Gerontology at the University of Michigan, and the Industrial Relations Center of the University of Chicago, the condition some call "retirement shock" can be avoided or mollified. They found that a properly conceived and administered educational program can be helpful to adults who want to prepare for their retirement. They learned that the way one reacts to retirement is affected by how much one knows or does not know what to expect, and how well one has prepared to cope with situations that may arise.

The urgent need for pre-retirement education is further underscored by the fact that since 1900, more than twenty years have been added to the average American life span, and more and more people are retiring at age 65 or earlier. This makes the development of guidance programs not only desirable but mandatory.

In recognition of this, the decision was made to establish a preparation for retirement course at the JCC, aimed at married couples under 60 years of age.

Accordingly, a pilot project was initiated in the Fall of 1966 whose

aims were:

1) to set up a suitable course of study
2) to test the willingness of persons under sixty years of age to enroll in such a course
3) to test the ability of the course to sustain the interest of the participants
4) to test the ability of the course to provide useful information about retirement to the participants that they did not possess before
5) to affect the attitude of the participants toward retirement, and to get them to begin some retirement planning, and
6) to learn how to overcome the resistance and apathy many persons under age sixty have toward the idea of preparing for retirement long in advance

The next step was the creation of a prospectus, which would serve as the blueprint for implementing the project. It outlined the required tasks as follows:

1) selecting advisory and staff personnel
2) setting down objectives of the course
3) establishing format and method of presentation
4) determining course of study
5) selecting guest authorities
6) selecting text material
7) establishing course fees
8) devising promotional approach
9) selecting course participants
10) evaluating whole project

The above is not only a listing of the tasks but indicates the sequence

in which they were carried out. Each task flowed naturally into the next and will be explained more fully.

1) SELECTION OF ADVISORY AND STAFF PERSONNEL. Many advisors were needed and consulted in the early stages of this project. Internally, I consulted the Adult Division's lay advisory committee, the Program Director of the JCC, and the Director of the JCC's Golden Age Division. Externally, I sought the advice of a retired college dean, who had served as the director of pre-retirement programs for several large corporations. Another was a professional who served as the Director of the Occupational Planning Committee of the local welfare federation. These people were exceedingly interested and helpful not only in providing important contacts, insight, and encouragement, but also were instrumental in discovering the right person to staff this project as coordinator and discussion leader. This person had served on a number of welfare federation committees, was for many years the personnel director of a large corporation, and possessed such personal qualities and skills as made him a key factor in the success of the project. He was in on the planning from the very beginning and this was a positive contributing factor. It enabled him to help decide the course of study, the format, the text material, and many other aspects of the program.

2) COURSE OBJECTIVES. An effective course would be one that would help an individual gain an understanding of the process of aging and retirement, to become aware of the kinds of problems that might be encountered, to learn how these problems could be dealt with, and to know how to construct a life plan that would prevent or at least minimize the occurrence of retirement shock. Since the information to be presented was voluminous, it was necessary to be selective in the creation of the curriculum, recognizing that this was not intended as a college course, nor would adults be likely to commit themselves

to a course of study that was too involved, too extensive, too time consuming, and too costly.

3) FORMAT AND METHOD OF PRESENTATION. With these factors in mind, it was arbitrarily decided that the course would be offered one two-hour evening a week for eight weeks. The method would be a combination of lecture and discussion, with the emphasis on the latter. Each session would consist of approximately 15 to 45 minutes of lecture, a 15 minute coffee break in the middle, and one hour for more discussion. Visual aids (including flip charts, blackboard and films), and resource people would be utilized where appropriate. The class members would sit around a large square table with name cards at each place for all to see.

4) COURSE OF STUDY. The eight sessions were set up as follows:

Session 1 - Challenge of Later Maturity. It was the foundation upon which the remaining sessions rested. The idea of the first session was to "break the ice" through introduction of all the participants, and to orient, stimulate, inspire, and set the tone. Through question and answer technique, the discussion leader involved the group members in defining terms, listing potential retirement problems, and gradually helping them to see how the plan for the course had evolved. In defining terms like time, work, and leisure, an excellent film called "Of Time, Work, and Leisure" was most provocative in stimulating the group to come to grips with the fact of eventual retirement and what they would have to be prepared to do about it. By the end of the first session, it was possible for the group members to begin to appreciate the scope and importance of the following sessions. If anyone had any illusions that the subject of retirement could be properly disposed of in several meetings, he gave them up, and hopefully made up his mind to "go the whole route." Perhaps the major gain of the first session was helping the group members to realize that there was a

lot more to preparing for retirement than the financial considerations alone, important as they are. This awareness was to grow and grow.

Session 2 - The Physical Side of Aging. Here we got into the matter of body care in the later years. This included nutrition, exercise, check-ups, and the maintenance of a program of physical fitness. The doctor as the resource person was exceedingly articulate and effective (a quality we tried to look for in all our resource people.) Convincing medical research evidence was presented to show that many people contribute to their own aging through neglect and poor health habits.

Session 3 - Mental Health In The Later Years. A psychiatrist, psychologist, or case-worker was invited to help the group think through the emotional problems that can develop, and what preventative steps might be considered. It should be pointed out that individual counselling on specific personal problems was not on the agenda, and would distort the purpose of this group program. Care had to be taken so that this did not become a session for therapy rather than information. The emphasis was on the prevention of psychological breakdown, the utilization of positive thinking, and the seeking of professional help when needed.

Session 4 - Financial and Legal Aspects. Here too, specialists were brought in to provide background and information relative to financial security, and covered insurance, trusts, wills, stocks and bonds, savings, etc.

Session 5 - Activity For Retirement Years. This session was used to think through the possible uses of leisure time and the constructive ways in which it could be spent. Also stressed was the importance of developing outside interests early in life.

Session 6 - Work and Retirement. Society has made it difficult for retired people to be gainfully employed. It can be asked, "Why would a retired person want to work?" What elements of life does work provide? Is it only

money? If work provides certain satisfactions, then what can one do after retirement that will provide the same kind of satisfaction? These kinds of questions were very provocative and started people thinking in ways that hadn't occurred to them before.

Session 7 - Where To Live After Retirement and Family and Friends In Later Years. This got into many vexing areas which can be very difficult for a retired person who has not done some thinking and planning ahead. Sooner or later one will be faced with the problem of where to live; whether to live alone or live with children or friends or relatives, or to live in a home for the aged. There are so many myths about this that were explored and needed to be thought through long before retirement.

Session 8 - Your Design For Making The Most of Maturity, Overview and Evaluation. In this final session, group members had the opportunity to begin a "dry run", to try to apply the knowledge gained in the previous sessions. As an added touch "diplomas" were issued to all.

In the first hour, each person was asked to prepare a retirement plan based on what he had learned to date. The elements of this planning were then the subject of group discussion.

In the second hour, they were asked to evaluate the whole course. A twelve-question questionnaire was distributed to the husbands and wives after the seventh session, asking for independent and frank responses. The same questions were presented for group discussion. We found their answers most beneficial for our future planning.

5) SELECTION AND USE OF GUEST AUTHORITIES. The quality of the group's participation was affected by the quality of the guest authorities and the discussion leader. Every effort was made to secure experts who were not only knowledgeable but could communicate effectively to a group, and where possible, had experience in counselling older people. We recruited such people

from hospital staffs, the Jewish Family Service Association, Center board members, and top people from the financial and legal fields. They were asked to open up the subject with background information designed to raise questions. We did not want them to dispense facts alone but to try to stimulate questions. The give and take approach was the heart of the session with the discussion leader and expert serving as catalysts, and fact providers where necessary.

6) SELECTION OF TEXT MATERIAL. It was felt that a certain amount of reading material should be provided the group members which could serve as a basis for discussion. Yet it had to be short enough as not to discourage the busy person. Of the various materials considered, the University of Michigan material was chosen. It consists of ten mimeographed booklets, averaging about ten pages in length. Each one generally parallels the sessions in the material covered and group members were asked to at least read the booklet pertaining to the forthcoming session.

Periodically, supplementary reading was distributed. These included a booklet entitled "Begin Now To Enjoy Tomorrow" by Ray Giles.

7) ESTABLISHING THE COURSE FEES. The expense of the initial series was expected to run more than ensuing programs, due to the developmental costs involved. This included salary of professional staff member, office costs and clerical help, salary of co-ordinator and discussion leader, reading matter, promotion, and general overhead. Since the first group of participants were involved in a pilot project, should they be asked to pay to be in it? It was decided to charge a special rate of $5.00 per person including text material. This fee, while low, took into consideration the contribution the participant would be making to the study, as well as the benefits he would be deriving from the course. This fee would not only help defray part of the cost of the program, but more importantly, would test the strength of the

participant's commitment. The remainder of the costs would obviously have to be subsidized.

8) DEVISING THE PROMOTIONAL APPROACH. Because this was something new, untried, and known to be fraught with resistance and apathy, a very special approach was needed. Anything that might be a deterrent was considered and eliminated. It was decided that the word "retirement" was a liability and should not be used in the title of the course. This led to the title "Design For Dynamic Maturity." The brochure itself was to be something different and eye-catching, and must contain in its text ideas which might dissipate resistance and apathy. To make the program appealing, it was announced that the participants would be performing a community service as part of a pilot project to test this program. Another appeal item was limiting the course to certain married couples where the husband was 50 to 59 years of age. Doing this underscored the fact that this program was for younger people only, for whom there was still time to do something about preparing for retirement, and gave it an aura of exclusivity not readily available to all.

9) SELECTION OF COURSE PARTICIPANTS. The goal was to accept a maximum of twelve married couples in order to allow adequate opportunities for group discussion. In response to the publicity, 18 couples registered, of whom 12 were accepted for the initial series. The others were promised first preference for the next series if there was to be one. There were points to be made on both sides of the question whether the group should be homogeneous or heterogeneous. While the registration form was able to tell us the age, occupation, and educational level of the husband, it was arbitrarily decided to form the group on a first come first served basis, knowing that this would result in the following kind of mixed grouping:

GROUP COMPOSITION:

By Age of Husband: 1 person, age 50

2 persons, age 52

1 person, age 53

2 persons, age 54

1 person, age 55

2 persons, age 56

1 person, age 57

1 person, age 59

1 person, age 60

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By Occupation of Husband:

1 Advertising Executive

1 Chemical Company Executive

1 Physician

1 Hardware Dealer

1 Pharmacist

1 College Professor of Spanish

1 Delicatessen Proprietor

1 Manufacturer's Representative

1 Real Estate Salesman

1 Refrigeration Service Man

1 Petroleum Specialties Dealer

1 Development Engineer

By Education of Husband:

3 High School Graduates

2 Attended College

4 Graduated With Bachelor's Degree

3 Hold Masters or Doctorate

10) EVALUATION BY PARTICIPANTS: The favorable response to this course exceeded all expectations. This is attested to not only by the unanimous nature of their written and verbal evaluations but by their strong desire to continue meeting as a group. They wanted to explore aspects of retirement further and registered for and completed three extra sessions. Still this wasn't enough and they wanted to continue. The rapport and group spirit that developed among the group members, and between them and the discussion leader was unexpected, especially if we consider that the group had met only eight times, was composed of divergent backgrounds, and most of the members did not know each other before.

The answers to the questionnaire are very revealing and show how strongly the group felt about the importance, the values, and the effectiveness of the experience they had had in the group. The following is representative of the answers given to the questions posed:

1. As a result of this course, did you gain any worthwhile knowledge about retirement, or preparation for it, or information that you did not have before? All replied "Yes".
2. Did this course affect your attitude toward retirement in any way? If yes, explain briefly. 20 out of 21 said "yes" with these kinds of answers: "Realize wisdom in having more definite goals for retirement rather than lazy ones previously had".

   "Made me think more seriously about the importance of planning for retirement years".

   "Came to the realization that retirement is not necessarily stagnation but a useful and happy form of inactivity".

   "Made me aware of the planning necessary to make the transition from full activity to leisure activity".

"A fear of growing old has lessened to some extent".

"Made more apparent the need to expand interests in fields or activities not previously considered".

The basic theme repeated over and over again was the realization of the need to plan long in advance of retirement.

3. Have you changed any habits or started to do things differently or do you plan to as a result of this course? 19 out of 21 said "yes" or "not yet". The two who said "no" stated that the course confirmed actions they had begun before the course.

"I've changed foods and lost 4 pounds".

"Plan to further education in certain fields".

"Have made changes in investments and food habits".

"Decided not to go into complete retirement--would like to continue occupation on a decellerated basis".

"Am planning to intensify preparations in all pertinent directions--legal, insurance, investments, budget and work experimentation".

"Have really begun to get into the exercise habit".

"Thinking seriously of community activities".

"Plan to get new hobbies and interests for retirement period. Also am thinking about where we would live, considering climate".

4. What is the earliest age you think people in general ought to enroll in a course like this? Most answered 45-50. Some said upon marriage.

5. When asked to evaluate each of the eight sessions, they wanted more of everything. The recurring words were "expand", "more", "too little", "very important", "go in deeper", "more discussion", "could be expanded to several sessions", "The authorities were excellent", "more sessions and more hours each time".

6. Using number 1-8 to represent the sessions, write them in the order you think they ought to be presented. Most said they were well pleased with the order and should be left as is. Practical considerations such as availability of certain resource people for sessions might require some shifting around. However, it should go without saying that the first session, which is introductory and the orientation, and the final session, which is overview and evaluation would remain fixed. An effort was made to avoid scheduling the financial sessions at the beginning of the course in the belief that most people tended to be interested only in the financial aspects of preparation for retirement and thus might "slough off" the remaining sessions. In this way, by placing the potentially "less popular" topics first, it might be possible to make the group more aware and more appreciative of other equally important aspects, hopefully shaping a more positive attitude that would carry through all the remaining sessions.

7. Do you think we should bring in more guest authorities, less, or the same? The group clearly valued the presence of specialized experts, with most wanting more. This, however, was coupled with the strongly expressed desire for more sessions and more time for discussion. Adding more sessions would mean increasing the fee, and this might be a deterrent to registration. The practice of adding extra sessions upon the request of the group worked out well, although a longer course to start with would be preferable, if it could be sold as easily as a shorter course.

8. Which of the guest authorities would you suggest be replaced? Almost everyone favored no changes, stating that the authorities were excellent, qualified, interesting, and informative. It should be noted that the guest authorities were as pleased with the group as the group was with them. Considering that the guests were outstanding and busy individuals who were giving their valuable time to a small group of people, they all felt their visit to be a uniquely

gratifying experience and expressed a willingness to be scheduled for future groups.

9. What do you think of the reading matter from the University of Michigan? The group was split on this, half stating it was good, and half stating it was fair. A few thought it was excellent, and two thought it was very poor. For the second group, members receive instead the pamphlet "Begin Now To Enjoy Tomorrow" by Ray Giles. Most thought it was good to excellent, but for the third group, another trial use was made of the Giles pamphlet as well as the University of Michigan material, which at the time of this report had not yet been evaluated. For all the groups, supplementary "give-away" material was distributed as might be appropriate to each session. Some excellent writings were readily available upon request from insurance companies, stock brokers, banks, the Menninger Clinic, and Dairy Associations. The groups were happy to receive them for their portfolio and felt they were generally useful as "idea starters".

10. Did you feel there was too much, too little, or just the right amount of material to read?

While most felt it was just about the right amount, several said it was not enough. No plans were made to increase the amount of reading matter.

11. Should more use be made of films? Additional films were desired provided they didn't take away discussion time. Films were regarded as a good springboard for discussion, and could be employed if considerably more sessions were available. As with reading, outstanding films were not known to us and probably are yet to be created.

12. Is it important to have a homogeneous or mixed grouping, insofar as socio-economic-educational background is concerned? The first group favored heterogenity and the second group favored homogenity.

I believe that the composition of the group comes into play when factors having to do with financial status are discussed. Discussion of tax-saving devices would be boring and meaningless to the blue collar worker but very important to the business man. The sophistication of the discussions themselves could be a problem if the educational range were too great. In our groups, this was never a problem, and the amount of formal education seemed to make little or no difference. Based on our experience to date and the comments of the group members, a mixed grouping may be preferable within limits because of the greater diversity of ideas and backgrounds. However, we still regard this as a moot issue. While awaiting further study, the plan will be to create as mixed but balanced group as possible.

13. Is it important to have husband and wife together? It was unanimously "yes". In order for a married couple to have proper insight into the problems of retirement, it is imperative that they participate together so that they can benefit by tuning in to each other and their counterparts in the group and that there be full cross communication between all members of the group. The importance of mutual understanding between husband and wife could be seen in every session whether it be mental health, physical health, financial planning, or adjustments in later years.

The evaluation by the second group paralleled those of the first group with minor variations. Our experience with the current group, which is the third group to take this course, has not been evaluated as they are in their seventh week.

CONCLUSIONS

What have we learned so far from these experimental groups? and to what extent were the aims of the pilot project realized?

1) We have demonstrated the need for pre-retirement education. In addition, there was strong interest in expanding subject areas to include physical health, mental health, sex in later years, more on hobbies, social welfare, volunteer opportunities in later years, special problems of women, especially widows in retirement, more views from successfully retired people, relations between elderly parents and children, where to live after retirement and opportunities for following up course with individual counselling.

2) I think we succeeded in setting up a suitable, workable, and effective course of study.

3) We know that 34 married adults were willing to enroll in such a program on a couple basis and came out believing in its importance and helpfulness to them.

4) We were not only able to sustain the interest of the participants, but sustained it beyond the duration of the course.

5) If we can believe their written evaluations, the course had a very positive effect on their attitudes and moved them to do concrete retirement planning.

6) I think we showed that some people under sixty years of age can be motivated to enroll at least five to twenty years before retirement age.

UNRESOLVED QUESTIONS

1) How can more adults under age 60 be motivated to enroll in pre-retirement education? While there was a gratifying response to the pilot study, it represented a very small percentage of the population. We found word-of-mouth publicity was a very effective aid in enrolling some of the participants in groups two and three, but additional effective means of promotion will have to be devised.

2) Should the composition of the group be homogeneous or heterogeneous, and by what criteria is the composition of the group to be determined? Also,

how does one get the necessary data which may be of a personal nature?

3) How long a course is it realistic to offer?

4) How should the course be financed? Should and can the community or foundations subsidize such courses in whole or in part? If the guest authorities, for example, required payment for their services, the costs could become quite prohibitive.

During the registration period for the courses, we received a number of inquiries from single people who were unmarried, widowed, or divorced, wanting to be included in the program. They believe that they need this program too, and in response to this, I plan to set up similar courses for them apart from those for married couples.

The ramifications of this activity are manifold since inherent in the JCC are the purposes and programs, the tools and the opportunities for "graduates" of pre-retirement courses to implement their design for living. Through the social, cultural, educational, and athletic programs of the Center, they can carry out their plans to become more physically and mentally fit, to develop new interests and skills, to make new friends, and to contribute to the welfare of their community. It may even be that pre-retirement courses should be offered to younger adults under the heading "Preparation For Living", before they develop habits detrimental to their physical or mental well-being, but that is another subject.

If we can perfect a method of reaching and helping adults prepare for their later years, we will be filling an important vacuum in society. I am convinced from our successful beginnings that we have a unique role to play so that people will not grow "too soon old and too late smart".

INTERPRETING THE PRE SCHOOL

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Pre Schools have been established for a sufficiently long time to have proved their value in the field of the education of the young child. However, it does not necessarily follow that all pre schools are equally good; and the inadequacies of some, make it necessary to tell what a good pre school is.

Unfortunately, legislation concerning standards for pre schools is still relatively inadequate and the result has been that many so-called "pre schools" have been allowed to function with inadequate facilities, untrained staff, unsuitable equipment, and overcrowded conditions. Because of this lack of uniformly good standards for pre schools and because the pre school is still relatively a newcomer to the educational field, many popular misconceptions have sprung up concerning the function of the pre school. Therefore, it seems valuable to make an attempt to interpret the objectives of the pre school.

The good pre school gives careful consideration to many factors: indoor and outdoor space, health and safety, age restrictions, size of groups, regular sessions, housing, suitable program, appropriate equipment and materials, teachers (not custodians), educational objectives, parent relationships, etc.

In a good pre school there is plenty of space for play, both indoors and outdoors and standards for building safety, fire precautions, good sanitation and health conditions are maintained. A physician or nurse is on call for emergencies and also participates in an advisory capacity in formulating the health policies for the school.

A good pre school has a regular enrollment policy. Children are enrolled for an extended period of time (usually the school year). This enables the teacher to devote her efforts to promoting the growth and development of the children within the group, rather than constantly having to adjust new children. There are definite age restrictions; usually three and four and five year olds. The groupings are small and informal and there is ample opportunity for free play and experimentation.

The program is flexible enough to provide for individual differences in the children as well as meeting the needs of the group. Provisions are made for both vigorous and quiet activity, outdoor and indoor play, and for routines. There is both outdoor and indoor equipment, carefully planned to meet the needs of young children. Opportunities are provided for both large and small muscle activity, social and dramatic play, experiences with creative materials, moist clay, easel paints, finger paints, water-play, large building blocks and accessories to construction, stories, music rhythms, science experiences, wood-working, etc.

The teaching staff consists of teachers who are adequately prepared in the specific field of pre school supervisory staff and education and child development. This includes courses in child psychology and growth development, methods and materials, family, and community life, and a large amount of supervised student -

teaching in pre schools. The good teacher of young children also possesses personal attributes that contribute to her liking for children, a sensitivity to their needs, and an ability to relate to other people, both children and adults.

Although she allows children many opportunities for experimentation and much freedom of choice, she realizes that children need guidance. They need to be taught ways of getting along with other children. They need to be helped to learn about sharing and taking turns; but they also need gentleness, love, and understanding. They need to feel that the teacher is on their side; that she knows its hard to remember; that she is willing to remind children again and again; that her standards are not too high, and that she does not expect children to remember just because she told them once.

Although the teacher allows children to settle some of their smaller disagreements according to their capabilities, she does not always stand back and insist that adults have no place in helping children solve their problems. Instead, she takes the middle course; she steps in, she gives guidance, she sets limits, she makes suggestions, she interprets behavior and feelings, and she prevents children from hurting one another.

Because pre school-age children are likely to be overt in the expression of the aggressive impulses and have usually not yet developed controls of their own, she needs to be able to deal effectively with aggressive behavior. She learns to accept children's hostile and aggressive feelings at the same time that she limits the behavior. She says things like: "I know you feel angry, but I can't let you punch Susie because it hurts her." She uses judicious combinations of love and limits.

She helps children channel their aggressive feelings into acceptable outlets. She provides soft dolls to be spanked, clay to be pounded, punching bags to be hit, and hammers and nails to bang on. On the long range side, she provides experiences with plenty of paints, fingerpaints, moist clay and water-play as therapeutically excellent materials for reducing some of the tensions that lie behind the outward manifestations of aggressive behavior.

The teacher arbitrates, encouraging each child to express his feelings and helping him learn to recognize them. She enters situations to help, not to blame. She observes children's play, finds out what the matter is, and helps children find amicable solutions for their problems. She knows that young children have to learn ways of getting along with one another.

She avoids making children feel small and inadequate. She doesn't shame, threaten, call names, or enhance their feelings of guilt. She avoids using terms such as "bad boy, "naughty girl", etc. She tries to separate the behavior from the child; defining the behavior (as not good, not allowable) but at the same time reassuring the child of her confidence in his ability to learn better ways of getting along with others.

The pre school teacher gives freely of her love and understanding to children in spite of their behavior and especially at times when they seem to deserve it least. She knows that the young child needs to feel always secure in the thought that he is wanted, needed, and loved. She gives children unconditional love, along with reasonable limits, and infinite understanding.

The educational objectibes of the pre school embraces the development of the whole child-spiritually, physically, emotionally, mentally, and socially; promoting the health, safety, happiness, and learning of each child within the group. No one factor alone is responsible. The teacher alone cannot accomplish these objectives, no matter how well-suited she is both by training and by personality. Equipment alone will not do it, nor will a beautiful building. A well-trained teacher is seriously handicapped by a lack of suitable equipment and an impoverished environment. Learning and growth do not take place in a vacuum. Equipment and materials are necessary. They are the tools of play and play is the medium growth and learning for the young child. A good pre school needs both good equipment and a well-trained staff in order to promote educational objectives.

A description of a good pre school would be incomplete, if there were no mention of its value to parents. The pre school affords parents a wonderful opportunity to observe their child in relation to other children other than their own and to draw, for their observations, some conclusions concerning the normal character of much of their own child's behavior. Also, the pre school teacher shares her knowledge with the parents, interpreting behavior and growth characteristics in the light of her knowledge of the recent research in child development. Opportunities for individual conferences, for group discussions with parents, teachers, and consultants from allied fields provide the important relationships between home and school that make pre school a more meaningful experience for the child and his whole family.

The pre school should be viewed in terms of its value to all young children and not only to specific groups. The justification of an educational program should be its value to the particular age groups for which it is intended. The values that a good pre school promotes are truly educational. Sometimes, it is hard for an untrained eye to discern this, for the teachings on the pre school level are so subtle and the learnings are so much a part of every day living that it is easy to lose sight of their educational value. However, learnings in emotional and social areas, though more difficult to chart, are fully as important as those in intellectual areas.

Certainly, in a democratic society, growth in human relations can be considered educational. The pre school provides the social group in which the children learns ways of getting along with other children of similar age. He learns to share, take turns, and to adjust to others in socially acceptable ways. Young children can profit immensely from the give and take of group play, if there is adequate supervision. Children of this age are inexperienced in ways of solving conflicts that arise as a part of their play activities with other children. Teacher guidance can play an important role in the development of good social relationships. Mother's eye out of the kitchen window isn't the same as the guidance a teacher can give because her attention has to be divided and therefore she does not always comprehend the situations fully. The trained teacher, however, observes situations carefully;

listening, watching, and endeavoring to understand what the children are trying to do. Therefore, she is ready to make suggestions, to give constructive guidance and to help children solve their own problems. This is social learning on the pre school level.

For the young child, the transition between home and school represents a tremendous step. The pre school can help bridge the gap by providing first school experiences that are warm and reassuring. The adjustment from home to pre school can be gradual and relatively painless, thus helping the child to develop a measure of confidence in the world outside his home and family.

The pre school can also provide a welcome retreat from some of the restrictions of modern-day living; creating for the child a world of his own level, unhampered and untrammelled by the demands that the grown-up world must, of necessity, impose upon him. There is freedom to run, to shout, to buildup and to knock down and to experience the messy delights of finger-paints and the sensory satisfaction of wet and slithery clay.

Thus, the world of the small child is enriched and extended through a pre school experience. The pre school is a supplement to the home rather than a substitute and makes its own unique contribution to the all-around development of the young child.

THE CONSULTANT IN THE PRE-SCHOOL PROGRAM:

A STEP TOWARDS COMPREHENSIVE FAMILY SERVICE

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If we are to be true to the theme of this conference, Society in Crisis: The Response of the Jewish Community, we must view the subject of this paper within its appropriate context. Each of us has his own view of the nature of the crisis. Tom Wicker of the N.Y. Times describes the crisis thus: "A whole new generation - the children of affluence - has taken up the cause of the black and the poor, not so much out of class feeling or shared experience, perhaps, as from recognition of a common enemy - the establishment... the system, that represses the black, exploits the poor, stultifies the students, vulgarizes American life..." What is wrong and is it only with the establishment? Are there any concepts we can use to begin to understand what is happening to our society? It seems to me that we suffer from fragmentation of human life. Without realizing it was happening, we have built a society on ever increasing technological advances which benefit many and yet leave others impoverished. And yet, I think that material deprivation is not the basis for the cry of the blacks or of the students. Rather I believe it is from a deprivation of the spirit. The rise of scientific thinking on which our technology is built and has been based on analytical concepts which result in the study of parts in an attempt to understand the whole. This has led to a mechanistic viewpoint in which the machine and the computer are, in some ways, more important than people. Although we have made undreamt of advances through such systems of thought, it is also true that we have tended to lose sight of the wholeness necessary to a full appreciation of living. All of us are aware that it is increasingly difficult to maintain a sense of community in our towns and cities. In our largest urban centers, we see the tragic results of a lack of community. That same lack prevents our one world from becoming a whole world. Until we find a way to reestablish community, we are in danger of self-destruction. One philosopher suggests that we are living at that watershed in history when old ways of thinking and doing are destroying themselves, while simultaneously, there are signs here and there of a future oriented community at work, creating a new society. I believe this is so.

If seeking a place for itself in a contemporary community, the Jewish Community Center movement has slowly developed an understanding of this phenomenon of renewal. The leaders of the Jewish Center field see the enhancement of individual family and community life as a major goal for their institution. This being so, the pre-school program, whether it be nursery, day center or Head Start in the Jewish Community Center participates in this goal. The social task of the pre-school is to provide the first planned socialization of the child outside of his family. The task, as in all Center programs, is to provide a humanizing program; One that takes in the other and promotes wholeness rather than narrow surface learning. The Jewish Community Center has a rich tradition in the development of human programs for all members of the community. The enormous growth of pre-school programs in the Jewish Community Center attests not only to the viability of the Center as an institution, but a recognition of its roots in a broad educational purpose.

It then the crisis in our society offers an opportunity to recreate a new wholeness in life, the Center and all of its programs including pre-school provide

opportunities for leadership in the development of programs which can improve the quality of our lives.

The Jewish Community Center has developed a strong core of concepts relating to the enhancement of individual and family life in the community. Programs are developed out of understandings related to the contemporary world and linked to the traditions of the recent and distant past. To the extent that it does this, the Jewish Community Center offers to its members a program which may fill some of the breaks in continuity of life as we know it today. There is in the religious and cultural traditions of the Jews a relationship to the rhythms of nature and of the changing generations. The pre-school reflects this program and therefore is different than just any pre-school program located in the community. It is only through an understanding of the Center setting that we can recognize the values that guide its program.

The view of the child and the family which accompanies the philosophy of the Center is reflective of its values. The typical pre-school program in the Jewish Community Center is relaxed, the ratio of children to teachers is quite low, and exploring, questioning and imagining are encouraged to the utmost. There seems to be an appreciation of recent findings in regard to all human cultures, that education of the young whether formal or informal takes place as dialogue between the experienced and the less experienced. It is also true that the very concept of life enhancement which motivates the programs of the Jewish Community Center is fundamental to learning since it seems that human vitality needs to be continually excited by the opportunity to discover and develop intuitive faculties: That unique capacity of the human mind to order the constant stream of information entering its senses.

If this role of the pre-school program in the Jewish Center is carried through then the total community, indeed, has a stake in the effectiveness of such programs. Furthermore, if the preceding analysis of the crisis in our society is accurate, we can recognize that in an increasingly computerized, technological society the stake of the community is in a free and whole individual. Such a person is needed to raise questions and do research, carry social responsibility and maintain artistic activity. These are three functions only people can perform. They cannot be performed by dependent people or machines and computers.

It may well be that the classroom of our public mass education system which served so well in the Americanization of the European immigrant as industrialism grew, is no longer valid. It may serve not to liberate, as it did, but to rigidify and further stratify our society. If there is to be a total revamping of our educational system, it may be that the pre-school as we know it today will be the forerunner of exciting new educational programs. Since I think the pre-school movement is on the right track, it is also most important that we all guard it jealously against fads and the American pre-occupation with the idea that what is good must be made bigger and better.

The growth of children into whole and free individuals ready to assume an appropriate place in a vital society requires that we integrate our educational programs with those facilities that promote physical and mental well being and strengthen family life. Therefore the nursery and pre-school program cannot function alone. There is a need for other agencies and community agents to participate in promoting individual and family welfare.

Anyone requested to offer help in the development and maintenance of so vital a program as a nursery school must ask himself some rather hard questions. The consultant to be must seek to understand the setting in which the educational process takes place. He needs to understand its goals including the skills, knowledge, and values it is hoped the children will develop. The consultant, although not a teacher himself, should know how children learn about the world and the vicissitudes of learning and growing. He must have some understanding of the role of discovery and intuition as supreme in human learning. These broader understandings must further be augmented by a very specific understanding of the specific Jewish Community Center, as a social system and of the nursery within it. The consultant had also best understand his own background, the agency from which he comes and his training if he is to make an appropriate contribution. He must also recognize that his entry into the nursery school cannot leave it exactly the same as before. How can he, with great care, come to understand the program before attempting to help find new ways or better ways of dealing with problems?

Perhaps, most important of all, is the consultant's knowledge of the family - the changing family in our society. Each child in the pre-school program comes with four or more precious years of living and learning that have gone before. These have taken place in a family setting. To help the child to grow and learn means to know and understand the meaning of his family life. We also need to know the family in another dimension..as it is known and understood by the Jewish Community Center. For the Center values family life above all. It does not matter whether the pre-school program is sectarian or not. The value placed on the maintenance of the family which stems from a long Jewish tradition is one of the strengths that the Jewish Community Center offers to the total community. The consultant then in moving into his role must have understanding in general and in particular of at least three social systems: The nursery school in the Jewish Community Center, the consultant's own agency, and the family.

The nursery schools' use of consultants has been an important method for broadening the range and depth of its service. Yet this aspect of consultation has not been given much attention in the literature. Most authors describe consultation as a problem solving process concerned with finding solutions to the working problems of the consultees. There is some difference of opinion as to whether the consultant operates in a technical expert role or whether consultation is an aspect of an on-going process. Those who have had experience in employing and working with consultants, or as consultants, are aware of the fact that the consultant in the role of technical expert tends to be the most frequent one utilized by agencies. However, the role of consultant ranges from rendering direct service to working with staff. There are many intermediate services.

A number of typologies have been developed to indicate the various activities consultants undertake. One such is based on whether the consultant's activity is client, consultee, or program centered. In this description the focus is usually on those factors which interfere with the consultees' ability to use the knowledge and skills he has in his usual work role. In my experience, I have found that the consultee is usually seeking help in an area of knowledge and activity different from his own. Under these circumstances, the consultant brings his own particular experience, competence, and agency background. If then the consultant is to provide worthwhile service, it is necessary that the nursery school have a clear idea of what it is seeking and the consultant a conception of what his role can be in order to be helpful. What are the needs out of which requests for consultations are made?

The pre-school program of the Jewish Community Center is available to members and frequently non-members from the community at large. Their participation in the program provides a first opportunity for the identification of possible problems in growth and development due to causes within the child or between the child and his family. Thus the first needs out of which consultation services are sought are related to assessing the behavior and condition of specific children. A second need leading to the employment of consultative services arises when the administration of the nursery school decides (hopefully with the participation of the staff) that consultants can add to the depth of understanding, knowledge and skill of the staff of the school. This kind of consultation is in many ways similar to in-service training.

A third form of consultation usually available to administrators, involves the further development and enhancement of the program itself. Such consultation is frequently brief and may require only one or two sessions.

It is evident that if the child and family is seen as the core concern for consultative services, other agencies in the community share responsibility with the day care center. Although the family agency or the child guidance clinic may not have a given child or family as clients it nevertheless would seem to be appropriate that they have a concern for all families in the community and would therefore extend consultative arrangements to pre-school programs.

If meaningful consultation arises out of felt need, then prior to the development of a consultation program there would be internal discussion in the nursery school. What is the problem and to what extent can consultation provide help in dealing with it? The appropriate identification of the problem and the nature of the help required is probably the most difficult aspect of developing a consultation program. Activity in this pre-consultation phase is crucial although frequently omitted. Unless the staff of the nursery school have a clear idea of the kind of help they need they will find themselves disappointed by the consultants contribution. It is necessary that they consider not only the particular consultant required such as psychiatrist, social worker, or educator, but in addition what aspect of the problem is to be dealt with and to what extent staff is prepared to deal with the process and outcome of the consultation.

Thus the pre-consultation phase moves into the preparation for consultation. It is during this period that contacts are made with consultants or agencies that provide consultants. Once the dialogue begins there needs to be a thorough exploration of the purpose of the consultation and the expectation of the nursery school in regard to the results. When this preparation has reached a point of agreement the time for consultation has arrived.

The consultation itself is a process involving a single brief contact or months of ongoing meetings between the consultant and the individuals or groups. If the consultation is meaningful, change and growth take place within the nursery school; among the staff or the children or both. It is the fact of change implicit in seeking help which leads to resistance and negativism among staff just as among any students or clients faced with the need to be different. Therefore, there is a period following the consultation in which a nursery school staff might profitably evaluate and review the process in which they were engaged.

This post consultation period can lead to the solidification of gains made and a more sure sense of need in regard to future consultative programs in the nursery school

There are in the consultation process explicit areas and implicit processes and results. If the decision of the nursery school is to seek help on work oriented problems, an explicit area, it will also be true that staff relationships will in one way or another be affected, an implicit result of the consultation. Thus relationships are most frequently altered in the growth process in which consultation takes place. The relationship of the consultant to the staff is the medium through which the consultation program takes place. If the consultant is seen as an outsider who does not understand the problems of the staff, there will be a group rejection which will abort the consultative process and result in failure to achieve results. If the consultant is seen as a special ally of the administration, there may be resentment that he is being utilized to make up for imagined staff deficiencies. That is why the preparation phases of consultation are so important.

Other characteristics of consultation which vary include intensity and regularity. A consultation program can be based on occasional requests for help or be established on an on-going basis. Some consultants may develop peer relationships with nursery school staff members in working on problems. Other consultants develop a near supervisory or therapeutic relationship in helping individual staff develop more effective performance in relation to their duties as teachers. Consultants can work with individual staff or with a group of staff. Most consultant programs of an on-going nature will ultimately involve work with children, parents and staff.

The consultant may be a member of the same profession as the staff, a teacher; or of another profession, such as a social worker or psychiatrist. The consultant can come from within the organization or be sought privately or through another agency. While many consultants feel that their status should be extra-mural, it may be that the nursery school in the Jewish Community Center has not adequately explored the possibility of greater consultative roles for social work members of the Center staff.

The nature of the resources which the consultant can bring to bear in assisting the school is an aspect of consultation often omitted from consideration. This consultant found that it made a vast difference in the nature of the consultation services he could offer when he was a member of a family agency or a psychiatric clinic or as a private practitioner. Before discussing the full meaning of the difference in resource which consultants from various agency settings bring, it is necessary to look at the varying roles and expectations which exist in a consultative process.

The need for pre-consultation clarity is based on the extent to which the consultant will be expected to assist the staff or actually help in resolving a problem. There will be great disappointment should the expectation be that the consultant will cure or solve the difficulty. Very often consultees complain that the consultant did not tell them what to do. Does the nursery school seek the help of the consultant to understand better the nature of the child's behavior and family process or is direct help and referral being sought? If the latter is true, then the nature of the resources available to the consultant becomes crucial in the choice of consultant and agency. The consultant of a family agency is in a position to assist the nursery school in making appropriate referrals when needed. The availability of resources in the family agency or clinic for diagnostic testing and work-up provides the nursery school with the availability of facilities not otherwise available.

There can be many consultants brought into the nursery school. Frequently the help of pediatricians is sought in order to develop appropriate health conditions and in order to assist in understanding the health problems of a particular child. Nursery school teachers report that there are some pediatricians who do not believe in nursery school. Some lack psychological understanding regarding the emotional needs of children. This may well be true and yet one wonders whether in such instances the nursery staff members involved may not have neglected to acquaint the pediatrician with the purpose of the consultation and some background concerning the nursery school. Neurologists are also sometimes needed for consultations regarding the possibility that a child has some minimal brain damage or other neurological condition. Nursery school teachers alert to the behavior of children find that the subtle aspects of behavior which they observe do not lead to meaningful neurological diagnoses. Competent neurologists who have worked with children are well aware of the difficulties of interpreting soft signs as diagnostic indicators in borderline neurological conditions. Many neurologists have not had this experience. Here nursery school personnel will frequently need to make a special search in order to find a qualified consultant or will have to work closely with a neurologist in the community and help him develop a more sensitive understanding of the needs of the nursery school.

Psychiatrists are frequently engaged in assisting staff to better understand the dynamics of behavior. In order for their help to be meaningful, it is necessary that the agency be certain that the consultant is well oriented to the aims and goals of the nursery school program. Even here the psychiatrist's experience and the problems to which he addresses himself are frequently different than that of the nursery staff and therefore problems in communication frequently arise. It is with the psychiatrist that one of the differentials in consultative work shows up most frequently. Every consultant is trained somewhat differently and may come out of a different school of thought in his particular field. These differences in approach will affect the nature of the consultative process. In one nursery school where the staff had a definite purpose in maintaining the same toilet facilities for boys and girls, the psychiatrist recommended a separation by sex. This example demonstrates not only differences in philosophy but also raises question concerning the authority of the consultant. Is his role advisory or are his suggestions to be dealt with in the same way that a supervisory request would?

Social workers form the largest group of consultants likely to be sought by nursery schools. Their training and background makes them especially well suited for consultation in regard to family life, group process, and program in relation to community needs.

Whatever consultant is chosen the key to successful consultation would seem to lie in the nature of the preparation for consultation and the degree to which relationships between consultants and consultees are built during the entire process.

As has been noted, there are variables in the patterns of consultations determined by the consultant and his background, the school and the Jewish Center, the need of the school, the resources of the consultant, the professional training of the consultant and the purpose of the consultation itself.

To this point consultation has been described in terms of assisting the nursery school in its purpose and as a means for providing additional services to staff,

the children, and their families. If the larger social purpose of the nursery is placed in its context in terms of the social need to help children develop into whole and free persons, then there is a need for an additional component in the process. In this view it is no longer possible to consider the nursery school a luxury for the affluent members of the community. Today we recognize pre-school education as essential for all children and we can expect that the movement will grow through Head Start and other programs. These programs recognize the changing nature of family life and the need for instrumentalities which can strengthen and add to the resources of families. Given this urgent purpose there is a need for a coalition between the educator and other community agents. It is safe to say that the education of the child beginning with the nursery school requires the coordinated efforts of numerous institutions, agencies, and professions.

Most pre-school programs have long incorporated parent education as an on-going aspect of their program. The involvement of parents; mothers in particular has been deemed important in relation to interpreting the aims and goals of nursery program to the parent and integrating it with the family life out of which the child comes. In day care centers, this program has been extended in the recognition that frequently mothers need additional help in the rearing of their children. More recently, the concept has been further extended in the Head Start programs where family aides and others work closely with the parents as an integral part of the pre-school program. In this sense the pre-school program begins to become a multi-service program for the family. However, most nursery schools do not have the resources to provide the specialized services required beyond the usual planned program elements. Nevertheless, there are needs for health services, family counselling services, welfare services, legal aid services, and others. Under these circumstances the nursery school should exist within a network of agency resources throughout the community. In the traditional program these services are available through referral channels. Much has been written and discussed in recent years concerning the inadequacy of existing referral patterns.

The development of special channels for referral should make it possible for a nursery to obtain special services for its families and staff via on-going relationships. Under these circumstances, the agencies would not be separate in the sense they are today, but rather interlocked in the form of a coalition.

The role of the consultant can be extended so that he embodies the resources of the agency which he represents. Under these circumstances, the consultant becomes a bridge between the nursery and the agency. The development of the consultant's role in this direction leads to the development of a process in which the consultant may be involved in activities ranging from direct service through to staff development services. The consultant might actually meet a given client, observe a child, meet with staff, lead parent education groups and meet with staff groups. His expertise under these circumstances would then depend not only on his training in his given field but also as a process expert utilizing his relationship with both the nursery school and his home agency to provide continuing opportunities for services as needed.

The social worker from the family agency or the Community mental health clinic might well be the consultant best suited to the task of developing and maintaining a consultation process in the nursery school. The social worker brings basic knowledge of human growth and development and the effects of social stress on social functioning. He understands the inter-relationship between individual problems or needs and the opportunities or deprivations of social environment. He is knowledgeable regarding the provision of social resources and in matters of

social planning. He is knowledgeable and skilled in the process of study, assessment or diagnosis, planning and evaluation. He has understanding and skill in the management of interpersonal relationships and he has special skill in the conscious and purposeful use of self in professional problem solving.

It might be added that the social worker's capacity to bring these skills to bear will be enhanced to the extent that the agency which offers his services sees what he does as an important organized program.

The institution of the kind of program described brings us back to the original concern as to the social purpose of the nursery and its fulfillment. How can the nursery school administrator or teacher institute such a program and develop some standards for its accomplishment? This writer can then raise the question. What is a good consultant? If I have been effective, why? My response is in the fact that the consultant who is aware of the agency and its purposes and his agency and its resources, and the social purpose they both serve, is in a position not only to analyze the problem presented, but perhaps more important to synthesize and coordinate and integrate new thinking in relation to the problem. A good consultant will help relate the part to the whole.

Consultation will work best with the unusual teacher, the one who sees all of Johnny: Who notes not one element of his behavior, but all: Who can see the relationship of his way of being in the school to his family, his community, etc., and when she does not understand she seeks guidance and help both within her school and through consultation. Together the teacher and consultant can be highly significant people in the development of the child that is becoming. Both of them will understand that the consultant is not so much a change agent, as modern theorists would suggest, but rather a process expert who helps promote growth, who sees the consultee or the client as subject rather than object to be moved or changed. This fundamental respect for the other, for the wholeness of the person with whom we deal is perhaps the most important element in consultation.

If we can succeed in linking the resources of the community, in a new coalition, then the nursery school can indeed become the first stop on the child's road to becoming a whole person. All can participate in helping the child learn to use his mind and heart together. I would hope that we would do this without an over-emphasis on some of the new behaviorist concepts of child training. We need more emphasis on the imagination and those components of our awareness that are essential in order for us to imagine, judge or select. This cannot be done on the basis of learned surface knowledge. It comes rather from the use of experience, and our awareness of its meaning to us.

Within our programs the use of consultation then brings together people with many skills and different areas of professional knowledge. The consultant can be seen as an expert but it is more important that he be seen as a connector, a link through which coalitions of service in agencies could be developed. The best kind of consultation, then will be more political than scientific. It will rest on an understanding of the nature of the forces within the social system of the home, the Jewish Center, the Nursery school, the family agency, and the community as a whole. The aim is unity and community, rather than pieces of expert knowledge applied in relation to segments of problems. I believe that we have a special commitment at this time to provide our services in ways that demonstrate a willingness to deal with our social crisis. We can perhaps be guided by these words of Lancelot Law Whyte "The human situation today is unprededented and has this unique

characteristic: no man can be himself, a potential member of the human community now in course of formation, unless he consciously and deliberately orients his life in some degree to this supreme need of the race at this time: human unity. No sense of vocation is adequate today which does not include the task of assisting in some degree, great or small, the creation of a global human community."

ISRAEL CRISIS - IMPACT ON MEMBERSHIP, LEADERSHIP AND STAFF

By Marvin Lieberman, Director of Youth Services and Camping
Jewish Community Center, Baltimore, Maryland

Jewish Community Centers have traditionally responded to crisis situations of many different dimensions. In these situations, the Center has demonstrated its concern for people, which is in keeping with the concept of a social welfare institution. Agencies have utilized flexible approaches necessitating a change in gears in order to meet needs as they occur. Traditional programming in these situations have been replaced by all out efforts to meet needs, clearly identified as emergent, and related to the Centers' purposes and function.

The Baltimore Jewish Community Center adopted this approach in the days and events leading up to the Six Day War in June, 1967. The Jewish community of Baltimore, very much identified with the State of Israel, and highly involved in its formation, became very aroused and concerned as the situation in the Middle East became more critical.

The Jewish Community Center began to depart from its traditional program and assessed how it could be helpful during the crisis leading up to and including the War.

Membership, Board and Staff clearly identified the Jewish Community Center as a common ground for developing programs supporting the Israeli effort in the Middle East. The Center, by virtue of its services to all the various segments within the Jewish community, became the central force for this endeavor. In addition, the experience of the Jewish Community Center Staff in working with groups and developing action programs was an additional factor in the Center's role in this crisis.

On the eve prior to the outbreak of hostilities, the Center, along with other Jewish institutions in the community planned a rally for peace as well as to reaffirm the Jewish community's commitment to the State of Israel. An overflow crowd of close to 8,000 people attended the rally at a local armory which included the two United States Senators from the State of Maryland, members of the Maryland Congressional Delegation, the Mayor of Baltimore City as well as other dignitaries. These individuals reaffirmed their strong desire to elicit U.S. support for the Israeli position in the Middle East.

When hostilities broke out the following morning, the community took the initiative in coming to the Jewish Community Center and its parent organization to offer services. The Center was literally overwhelmed by youth desires to run errands, stuff envelopes, print signs and develop a fund raising effort to secure medical supplies as well as to make contributions to rebuild the homes and services destroyed by the War.

To understand the reaction of the Jewish community in this crisis, one must recognize that Jewish youth has identified the Jewish Community Center as "Squaresville, U.S.A.," yet in time of crisis saw the institution as a coordinating force. In addition, this community, highly influenced by parochial approaches to problems and frequently conservative in its outlook, came forth in remarkable fashion.

The Jewish Community Center Staff set aside all of its traditional assignments and mobilized its efforts so as to channel all of its interest to positive ends. The Center building became a beehive of activity, housing daily meetings, supplying office space and providing batteries of hastily installed telephones and office equipment.

The Jewish Community Center responded to the community's desire to assist the State of Israel.

The Associated Jewish Charities, the Jewish Community Center's parent organization, recognized that responsibility for social action should rest primarily with the Jewish Community Center because of its services to the total Jewish community. The Associated urged constituent agencies to secure volunteers from the Jewish Community Center so that the JCC effort was seen as the coordinating body.

Within a 72 hour period, the Jewish youth of Baltimore, with the assistance of Center staff, had developed a format for a youth rally for Israel intended to raise funds for the Emergency Fund and reaffirm youth identity with the State of Israel. During this period of time, the rally was publicized primarily by word-of-mouth. The program attracted 800 youth and slightly in excess of $1200 was raised for the Israel Emergency Fund.

In addition, many youth volunteered their services to the State of Israel not only in the War effort, but primarily to help in the rebuilding process. The facilities at the Center were made available to the Jewish Agency in order to recruit youth and adults for these programs.

Along with many other Jewish organizations in the community, the Center assisted in the coordination of a rally held in Washington, D.C. to demonstrate for the Israeli position in the Middle East. The Center coordinated the transportation and publicity, resulting in 20 busloads representing 1200 people attending the rally in addition to 800 other individuals who participated in the rally by providing their own transportation from other parts of the city.

What I am attempting to describe is not a Jewish Community Center success story, but rather a community taking the initiative in response to a crisis affecting the survival of the Jewish State of Israel. This initiative has carried forth so that programs and ideas have been generated on an ongoing basis as a result of this struggle for survival.

Participation in summer travel programs to Israel have been enhanced as a result of the struggle in the Middle East. These programs include an intensive orientation to those who are planning to travel to the State of Israel as well as a Bon Voyage party for the individuals. At the time that the individuals return from their tour of Israel, they will be involved in an intensive evaluation of their trip so that a better understanding can be gained as to the value of their tour of the State of Israel.

In addition, the Jewish Community Center along with other Jewish communal agencies in Baltimore, arranged for the services of an Israeli resource person to be sponsored by the Jewish Agency in New York. The engagement of such a resource person is related to the community's commitment to the State of Israel. The intent was to provide temples, synagogues and the Jewish Community Center assistance in developing Israeli programs and stimulating travel tours to Israel. A group of adults within the community highly motivated in the direction of

sponsoring these programs have developed a committee called "Intro", namely the Israeli U.S. New Training Resource Organization. The aim of this committee is to provide information and assistance to young Baltimoreans aged 13-22 who want to work, study and travel in Israel and to young Israelies in Baltimore.

"Intro" is a cultural exchange program designed primarily to introduce Israel to Baltimore youngsters, not by travel alone, but by vital stimulating experience of personal involvement in the life of the world's most dynamic new democracy.

The resource person's function more specifically is to recruit young people for work, study and travel programs available in Israel as well as to act as a program resource consultant to Jewish organizations in the community as well as to be a resource individual for the campus community, meeting with faculty and students for the purpose of creating a better understanding of Israel.

Eliezer Kroll, who is a representative of the Immigration Department of the Jewish Agency, has been coming to Baltimore once or twice a month and using the Jewish Community Center for the purpose of recruiting people for permanent settlement in Israel as well as to arrange their housing, transportation, schooling and other needs that these individuals would require. Since the Six Day War, the community's interest in settling in Israel has been greatly enhanced.

Other services have been given impetus as a result of the community's increased identification and awareness of Israel. The Jewish Community Center has successfully introduced an Israeli Folk Dance Class after many prior unsuccessful attempts. An overwhelming response to Conversational Hebrew was received despite apathetic reactions in the past. An Israeli Book Fair in commemoration of the 20th Anniversary of the State of Israel has also been planned and has produced highly successful results.

In addition, the Jewish Community Center is coordinating a parade commemorating the 20th Anniversary of the birth of the State of Israel, followed by a rally at a local high school. This parade involves not only the Jewish Community Center but all of the Jewish youth group organizations within the community. This is the first effort by the Jewish Community Center to this end and has been primarily spirited by the affairs of the last year and by the involvement of the Israeli resource person.

In view of this increased interest in the State of Israel which is directly related to incidents which have taken place over the last year, the Jewish Community Center in Baltimore seeks to continue to relate its membership to continued identification culturally, socially and politically with Israel, since the continued survival of Jewish life is related to the survival of the Jewish State.

PROGRAM DEVELOPMENT AS A RESULT OF THE ISRAEL CRISIS

Some Experiences of the YM-YWHA of Montreal*

By Arthur Rotman, Associate Executive Director, YM-YWHA of Montreal.

The program which developed at the Montreal 'Y' in response to the threat to the security of the State of Israel, must be seen in the context of the agency's particular history. Two of the salient features of this history were firstly the existence of the Montreal Jewish Youth Conference. This Conference is an active body, which for some years has conducted community-wide programming, most of it related to Israel, on behalf of all youth organizations in the city, including the Synagogues, the Zionist organizations, the BBYO and the 'Y'. Staff leadership and coordination have been provided by the 'Y'. Secondly, for the past few years, the Montreal 'Y' has structured a particular emphasis on Israel in its programming for youth. This was reflected in the fact that this agency pioneered the use of Israeli shlichim to Jewish Community Centers[1] and by active involvement in a variety of Israeli projects.

At the time of the crisis, when the Zionist Organization called a city-wide rally of the Jewish community on behalf of Israel, the 'Y' staff took the initiative to have the Montreal Jewish Youth Conference conduct a similar rally for youth of high school age. The planning for the rally had to be done very quickly and it was only three days from the time that the idea was suggested to the time when the rally was held.

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[1] Rhoda Kopstein and Arthur Rotman, "Role Model and Jewish Identification: An Experience with an Israeli assigned as a staff member of a YM-YWHA". Conference Papers. P. 57, Annual Conference, N.A.J.C.W., May 1966.

The planning for the rally was done by the staffs of the various youth organizations, including the Planning Committee. There was only time to insert an ad in the newspaper and some spots on the radio. This was the only publicity. Through the publicity within the community youth organizations, between 250 to 300 high school and college age youth attended the rally which was scheduled to be held in advance of the Zionist Organization's sponsored rally for the total community. A local park was used.

Of those who attended, a high proportion were from the Zionist movements, although all the non-zionist youth groups, including the 'Y' and BBYO were well represented. A member of the 'Y' staff was chairman of the rally. The program was centered around a speech by a local Rabbi whom we knew in advance could relate with this age group. The rally itself was held on the Monday evening after the war had started and the emotional tone can be well imagined. Arrangements had been made for those in attendance for the youth rally to be bussed down to the community rally, which was held downtown.

There was standing room only by the time the youth arrived and with the cooperation of the police who roped off an area of one of the main downtown streets in Montreal, there was impromptu singing and Israeli dancing.

A separate rally was held for young adults in the community. This was sponsored by the 'Y', Hillel, BBYO, and the Zionist Organization . A single newspaper ad publicized the rally. There were no restrictions by the Canadian Government on travel to the Middle East as there were in the United States at the time, and the major goal of the rally was for the purpose of mobilizing support on behalf of Israel. The support would include recruitment of volunteers but in a low-keyed manner.

The rally was held at the 'Y' and was convened by the Director of the 'Y' Branch with a leader of a young adult group as chairman. About 700 people attended. The mood was electric. The group was made up of people all the way from the age of 15 to 30. Some young couples were there, even with little children. There were a number of high school students but the bulk were in the 20-23 year old category.

There were presentations on ways in which young people could mobilize financial support and reports by informed speakers on the current situation. While the speakers indicated that every kind of help was needed, there was no solicitation either financial or volunteer help at the meeting itself. Anyone interested in helping was asked to indicate this by filling out prepared forms after the meeting, which they did. We know that as a result, many of those who did complete forms did end up as volunteers in Israel. The initiative for this particular young adult rally was taken by the Zionist Organization and the 'Y' cooperated actively.

A third manner in which the 'Y' responded to these many crisis was by lending members on the professional social work staff to interview volunteers for non-combatant duty in Israel. Schedules were set up so that at any time during the day or evening volunteer applicants processed could obtain their screening interview at the 'Y' without appointment. The Jewish Agency informed us later that this was invaluable in screening out a proportion of the applicants who were not suited to the stresses of volunteer work under the conditions of crisis in Israel.

In the illustrations cited earlier, the youth meeting made use of the existing structure of the Montreal Jewish Youth Conference. This is an on-going structure whose principle activity is a series of programs borne by high school boys and girls of most of the Jewish youth organizations in the city. While the Conference and its major programs are held in the spring, the planning takes place throughout the winter. A steering committee composed of two representatives of each of the participating organizations is the governing body of the Conference. This organization has been functioning effective since 1961, under the staff leadership provided by the YM-YWHA.

While the young adult rally was not directly sponsored by the Youth Conference, it did take advantage of the effective working relationships which had been built throughout the years between the staffs of the various organizations. Without this existing pattern of relationships, the organization of the rally could not have been done as effectively and as quickly.

Neither of these programs was intended to have any continuity or carry-over. They were each by definition short-term projects.

The experience of the staff at the Montreal 'Y' this year has seen more of an interest in Jewish programming because of the June crisis.

The immediate response of teenagers and young adults to the threat to Israel's existence was a revelation to themselves. They were astonished at their own strong feeling. It suddenly became very difficult for those who had previously denied any identification as a Jew to do so any longer.

The resistance to relevant Jewish experience programming, while not completely evaporated, is no longer a problem to the extent that it was in the past. This has been evident throughout this past program season. The discussions are less around whether - but rather how - to make Jewish experience programming relevant. It is the members themselves who are now suggesting that this type of experience should permeate the program.

An interesting program that has developed was a project by the teenage division by one of our branches on Soviet Jewry. They went out of their way to learn about the problem of being Jewish in the Soviet Union. They rang doorbells to collect siddurim and tolleisim which they sent to the Synagogue in Moscow. They selected this project not only because it would given them an opportunity for doing something on behalf of a "good cause" but because it provided as well the opportunity to really get involved in issues related to Jewish life. The Israeli crisis, including the role of the Soviet Union, made our young teenagers, who would never have thought of it otherwise, keenly aware of their identification with Jews everywhere. They began to realize that you cannot separate yourself from Klal Yisroel.

In summary, I can say that, while no new structures resulted directly from the Israeli Crisis per se, the crisis itself had a discernable impact on the readiness of our membership for involvement in programs around Israel and Jewish peoplehood.

THE ISRAELI SHALIACH IN THE JEWISH COMMUNITY CENTER

I. BACKGROUND AND RATIONALE

by Irwin Shaw

II. PROGRAM AND IMPLEMENTATION

by Asher Tarmon

THE ISRAELI SHALIACH IN THE JEWISH COMMUNITY CENTER

Irwin Shaw, Executive Director
Jewish Community Center of Detroit

I. BACKGROUND AND RATIONALE

The utilization of "shlichim" on the staffs of Jewish Community Centers in the United States is of very recent origin. It began in the summer of 1965 with the assignment of five such individuals to agencies in various parts of the country.

The original motivation for the recruitment of such workers from Israel was primarily the shortage of Center workers in this country. Centers here hoped that Israel could provide an additional source of staff; people who could, moreover, contribute significantly to the "Jewish content" of the Center's program. Part of the justification for exploiting Israel's meager professional manpower was the assumption that, as a result of their experience in the United States, the shlichim would be better qualified to provide professional services in Israel when they returned.

This use of Israeli workers did not involve any change in the philosophy of the Center, or any change in its emphasis or structure. The Israeli shaliach functioned either as a group worker (with a particular age group) or as a specialist in one of the arts. Presumably, by a kind of osmosis or even by his drawing directly from his own background, he would be adding an "Israel component" to the Center's program. Through the normal process of staff involvement in program development, the shaliach could, and frequently did, have some impact on programs beyond his own immediate area of responsibility. The extent of this impact has not yet been thoroughly evaluated, as far as I know. For the most part, however, whatever did develop depended primarily on the personal qualifications and skills of the shaliach himself, and not on any change in policy or practice which the agency made specifically to exploit the shaliach's special potential.

This state of affairs may have been satisfactory before June 5, 1967. But something happened during that first week in June which should have caused some significant changes in the program and structure of Jewish Community Centers in America and throughout the world. I am not referring to the remarkable military victory. I am referring to what happened psychologically and emotionally to the Jews of the world and what happened psychologically and emotionally to the Jews of Israel. In this one historic moment, the Jews of the world became really conscious of what they had subconsciously realized since the formation of the State, namely, that their security, or at least their sense of security, was inextricably tied to the survival of the State.

At this same moment it became clear to all Israelis - even those who had deprecated the Diaspora Jew - that the Jews of the rest of the world were the only friends they could really depend on in a time of crisis. To think of Israel in relation to the Center in former terms was to reveal an insensitivity to, and lack of comprehension of, this event, and how momentous it really was in the history of our people.

Long before June, 1967, however, at the Center in Detroit we had begun to sense that our ongoing program was not adequately or appropriately reflecting the significance of Israel in Jewish life throughout the world. We felt that we had to consciously make the nature and content of our program responsive to this new dynamic force. This meant giving as much attention to the content of the educational and cultural activities in our Center as to the social group work process. It meant the conscious introduction of activities which had not usually been thought of as being within the scope and function of Centers.

To this end, we deliberately set out to make Israel a major focal point of our program and in doing so, we also realized very quickly that the Hebrew language must be the sine qua non of any such endeavor. Therefore, to administer and develop a program of this kind it seemed quite logical to seek a competent shaliach from Israel. Not only would such a person's technical background qualify him to provide the content of the program itself, but in his own person - as a sort of semi-official representative of his country on temporary duty in the United States - he would epitomize the national and spiritual values inherent in the existence and function of the State.

A detailed description of the program which has been developed in Detroit since 1965 is contained in the companion paper by our shaliach, Asher Tarmon. My purpose in this paper is to describe the:

(a) genesis of the program

(b) principles which guided us in its development

(c) rationale for focusing on the Hebrew language

(d) reasons for concentrating on adults and teen-agers

(e) broader implications of the shaliach's presence in the community, and the

(f) need for a JWB "Commission on Israel and the Jewish Community Center."

Early Stages

In the fall of 1961, the Center added to its already existing Hebrew program three Hebrew conversation groups. These groups met on Saturday afternoons from three to five o'clock and were led by Israeli students attending Wayne State University. There was one beginners group, one intermediate and one advanced group. Because no budget was available for this program we offered a free membership in the Center to each of the 18 student group leaders; in return, each student lead one of the groups for six sessions on a rotating basis.

While such a rotating system didn't do much for continuity and consistency, it did have the compensating value of drawing a majority of the Israeli contingent at the University into the Jewish community. The first year's experience was so successful that funds were provided the second year, and the three best leaders were hired on a regular basis to conduct the groups. By the time the Israeli shaliach was engaged in the fall of 1965, the number of students had grown to the point where five groups were necessary. Average attendance

throughout the program year was about 65 per Saturday, with a total registration of over 90.

One of the unique features of this program was the fact that, except for the beginners group, each session was self-contained and independent of the preceding or following sessions. Thus, participants who had to miss some sessions because of illness, vacation or personal business, could always rejoin the group without a sense of having been left hopelessly behind. This eliminated one of the major causes of drop-out in the conventional adult Hebrew class.

Upon his arrival in August of 1965, the shaliach took on the supervision of the Saturday afternoon conversation groups and the regular adult midweek Hebrew classes. Perhaps the most important step we took in connection with his placement on the staff was to establish a separate department for "Hebrew and Israel Culture," rather than assigning the shaliach to one of the existing Center departments; Education, Culture or Group Services. This conveyed to staff and Center members alike the great value the agency placed on this area of programming. By giving Hebrew study a "departmental status" the agency insured maximum infusion of Israeli cultural activities into <u>all</u> of the other departments.

<u>Basic Principles</u>

Two fundamental principles are basic to this whole approach, namely, that (1) the Hebrew language is the most important component of an Israel Culture program, and (2) the initial target group must be the adult segment of the Jewish population. Unfortunately, neither of these principles enjoy much acceptance in American Centers. In fact, Hebrew language study is rarely conceived of as being within the purview of the Center at all, and adult Jewish education still rates a relatively low position in the scale of Center priorities. Because of the prevailing negative attitude towards these two principles it is important that we examine them at some length even if such an examination forces us to digress temporarily from the main theme of this paper, "the utilization of the shaliach." It is only against such a background that we can understand the role of the shaliach in the particular context which is being suggested here for Centers.

<u>Hebrew and the Center</u>

The lack of interest in Hebrew language study by Centers is due to at least four factors:

1. The personal antipathy to the language by most Center workers whose own Jewish education too often was not a particularly happy experience.

2. A lack of understanding by Center professional and lay leadership of the place of Hebrew in Jewish cultural life and of its increasing importance in the future of Jewish survival.

3. The persisting notion that Hebrew language education is a sole province of the synagogue or the communal school (both of which, incidentally, have signally failed in their efforts to teach the language to any significant portion of the Jewish population).

4. The idea, based largely on the failure of the Jewish schools to teach spoken Hebrew, that the language is really unteachable.

Perhaps not much can be done to undo the first factor, the antipathy of Center workers. The psychological scars from bad education and the meager acquisition from indifferent education may in time be offset by a positive educational experience which the Center could provide its own staff if it really tried. In this endeavor, however, the agency must be careful not to merely provide the same old soured wine in new bottles.

The second factor, the meaning of the Hebrew language in the life of the Jew in 1968, is one whose full consideration merits a paper in itself. Solomon Schechter has said, "The Jews of America cannot live without English but will not survive without Hebrew." Mordecai Kaplan has said: "If Hebrew is music to your ears, you're in love with the Jewish people." Ben Gurion has said: "It is the responsibility of every Jew who feels a spiritual kinship to the Jewish people, to the prophets of Israel, to the Bible, to the reborn homeland, and to the Jewish state, to learn Hebrew, the key to the knowledge of Judaism."

There is no question that the Hebrew language itself was one of the most potent forces in the forging of a State of Israel out of a "mixed multitude" coming from more than seventy countries and speaking over a hundred different languages. As group workers, Center professionals ought to be aware of the fact that language is not merely a tool of communication; language is as an outgrowth of group experience, the primary means of transmitting a group's culture. To assume to have an understanding of a group (let alone identifying with it) without a knowledge of its language is anthropologically impossible.

In the case of the modern Jew, language has an additional significance as a means of identification. During most of its post-biblical history, the Jewish people had religion as its major common denominator. Today, whether in Israel or in the Diaspora, religion no longer enjoys this primacy, nor does it influence more than a small fraction of the day to day activities of most Jews in the world. But language in Israel is part and parcel of the daily experience of its citizens. If the American Jew is to achieve a <u>full</u> sense of identification with Israel it will be through the common language, Hebrew. For a fuller yet succinct discussion on this subject I refer you to a pamphlet entitled, "Why Study Hebrew," by Dr. Samuel M. Blumenfeld, former head of the Department of Education and Culture of the Jewish Agency in New York. Dr. Blumenfeld ends his essay as follows: "There are religious, cultural and practical reasons why Hebrew is indispensable to the Jew concerned with the fate of Jewry and Judaism. To the religious Jew, Hebrew is the language of worship and Jewish religious thought. To men of letters, Hebrew is the key to a classic literature which records the intimate experiences and memories of an ancient people. To lovers of Israel, Hebrew can serve as a bond of unity with world Jewry and the State of Israel. To Jewry at large, Hebrew can serve as a potent factor in Jewish survival, for it links the Jew to his past, binds him to the present, and enables him to share in the vision for a creative Jewish life in the future."

The third reason for the lack of Center interest in Hebrew language instruction, namely the jurisdictional control of the Jewish school, is a more difficult one to deal with because of institutional considerations. Center workers espouse the idea of "dealing with the whole person," are nonetheless perfectly content to let the various community establishments "divide up" the individual's total cultural experience, even when such separation of function is unnecessary and undesirable. For adults, who should be the initial and primary target, (as we shall discuss shortly) the Center ought to be able to provide a far better setting for

Hebrew courses than the typical Jewish school.

On the one hand, the typical school building facilities are psychologically repelling to adults for a variety of reasons, which I shall refrain from taking time to elaborate. More important, however, is the fact that the average adult would have no other reason for going to the school than to take the course. At the Center, on the other hand, there are any number of reasons why he would go to the building anyway. In other words, by providing Hebrew instruction at the Center, we can take advantage of the fact that there is already a kind of "captive audience" which can be more readily reached by the Center than by the school. This does not mean that only the Center itself must conduct the courses. Courses could be jointly sponsored by the Center and the school, or conducted at the Center, as an extension of the school. Two things, however, are important: (1) the courses should be given at the Center, and (2) the course must successfully teach conversational Hebrew.

This brings us to the fourth reason often given for not providing Hebrew language instruction: that it is impossible for most American Jews to learn to speak Hebrew.

Rabbis have told me that they are not interested in conversational Hebrew - but merely the Hebrew needed for "synagogue skills." Hebrew professors at the university have denounced the study of conversational Hebrew because, they say, the only value of Hebrew in America is as a tool for scholarship. Jewish educators have said to me that it is ridiculous to expect American Jews to acquire a speaking knowledge of Hebrew because "they have neither the time nor the interest to learn to speak Hebrew; and besides which, it's not really that important."

But all of these statements are mere rationalizations for past failures. On the basis of our hypotheses, as vindicated by the program which our shaliach developed during the past two and a half years, we are convinced that Hebrew could become the second language for a significant portion of American Jewry - particularly for those with a desire for identification with their brothers in Israel.

Adults - The Initial Target Group

The second basic principle underlying our approach to an Israel-focused program is the recognition that the initial target group should be the adult membership of the Center. Perhaps no factor has been more responsible for the failure of Jewish education in America than the fact that it has been almost entirely child-centered. Continuing Jewish studies by adults - a characteristic of the Jewish people for centuries - virtually disappeared from the content of American Jewish life during the three decades beginning with the depression years. Here and there, in an orthodox enclave or at a college of Jewish studies, adults continued their religious or scholarly investigations. But for the community as a whole, this important Jewish tradition became extinct.

With the absence of adult participation in Jewish studies, it is no wonder that the Bar Mitzvah became "the end of the line" for Jewish studies for 80% of the children who continued even until that age. "Grown men don't study Jewish subjects. Today I am a man. From now on I don't study Jewish subjects." The logic of the syllogism is inexorable; and the consequences for Jewish education

are equally inexorable.

Belatedly, there has been some apparent recognition of the importance of adult Jewish education. About a decade and a half ago, four of our largest national organizations began to be minimally active in the field. These were: The B'nai B'rith, The National Council of Jewish Women, The American Jewish Committee, and The American Jewish Congress. Perhaps some of them entered the field of education because their original function no longer required their full efforts. Perhaps it was out of a realization that, in the effort to combat anti-semitism, it was equally important for the Jews to have the kind of inner strengths which derive out of a knowledge of what it means to be a Jew.

The efforts in the field of adult Jewish education are of relatively recent vintage (the first National Conference on Adult Jewish Education was held in February of 1965) and thus far have not filtered down to the grass roots in any significant amount. There is a very real danger that adult Jewish education will become an instrument for institutional promotion; with the needs of the institution, rather than the needs of the American Jewish adult, being the major determinent of content and organization. Nevertheless, this preoccupation with adult education by four such prestigious national organizations is in itself an indication of the growing significance of this area of service.

For the Center, too, it is important that the agency provide greater opportunity for Jewish study to its adult membership. Actually, the Center is in a much better position to provide such service than the national organizations I mentioned earlier. For while these organizations possess a tremendous paper membership, the relationship between the organization and most of its grass roots membership is very tenuous. In the Center, however, direct service is, or at least can be, given to a large portion of the adult membership. Proper use of the Center's facilities combined with its professional know-how, should make it possible for the Center to reach and involve more adults than the national agencies or local schools and synagogues.

Impact on Teen-Agers

As indicated above, the major thrust of the Hebrew and Israel Culture Department in our Center was in the development of a Hebrew language program for adults. It is interesting to note, however, that of the 250 individuals currently involved in the Center's Hebrew courses, there are almost 40 teen-agers. The antipathy to formal Jewish studies by most teen-agers is universally recognized, and it came as a real surprise to find that teen-agers would voluntarily attend Hebrew courses without parental pressure or compulsion. We believe that the continuing participation of these teen-agers is due primarily to the high visibility of adults participating in Jewish studies in the Center. They think of it as an "adult thing to do"; it is beginning to be the "in" thing as well. Beyond this "adult model" reason, teen-agers are attracted to the program for the same reasons which make it attractive to adults.

Special Features of the Center's Hebrew Program

The special features of the Center's Hebrew program which have attracted adult and teen-age, Orthodox, Conservative, Reform and secular Jews as well as non-Jews include the following:

1. The superiority of the instructional method used at the Center: the

Habet Ushma system, a Technion-developed adaptation of the famous St. Cloud Audio-Visual method;

2. The availability of learning aids such as a language laboratory and audio visual equipment;

3. The replacement of the usual children's material with material of a more interesting and more sophisticated nature;

4. The absence of religious indoctrination and institutional chauvinism;

5. The club-like experience in the Center course, as contrasted with the class-room atmosphere in the school;

6. A relationship with the Israeli teacher in the Center which is far different from the teacher-pupil relationship in the school;

7. The availability and utilization of co-curricular activities which provide a broader "living experience" than can normally be provided in most schools;

8. The satisfaction derived from really gaining a command of the language.

Inherent in the above list we begin to see some of the specific operational areas for the shaliach and thus we return from our previous digression (the discussion of the two basic principles) to the function of the shaliach himself. For with the Hebrew language courses as the cornerstones of his departmental activities, the shaliach at our Center was in a position to move into other areas and develop other relationships.

Relationship with the Israeli Community

One of the first areas of contact was with the Israeli residents of the community. Having already tapped this resource for teachers and Hebrew group leaders, the next step was for the shaliach to help the Israelis themselves develop a greater group cohesiveness. This meant helping the Israeli students' groups in the local university have a more effective organization. It meant helping develop a woman's organization made up of all Israeli women in the community. While such endeavors might have increased the insularity of the Israelis from the rest of the local Jewish community, the shaliach was able to utilize these organizations as co-sponsors of special programs (particularly around holidays and Israel Independence Day) with a distinctly Israeli character and as a resource for volunteers who can participate in a wide variety of Hebrew department activities, such as the Hebrew Club, the Hebrew Newsletter, the Israeli dance sessions, recording curriculum materials, manning the listening library, as well as activities conducted by the other departments of the Center.

Other Areas of Responsibility

Occupying a position on a par with that of other department heads, the shaliach was involved in the ongoing process of program planning for the entire agency. He had the opportunity to help other departmental staff enrich their respective programs by providing or recommending materials, resource people, and types of activities. Beyond this, and to the extent that the Center could and did serve as a programming resource for groups and organizations outside the Center, the shaliach had the opportunity to make a similar contribution outside

the walls of the Center. To the extent that other institutions joined with the Center in the promotion of Israeli-type programs (like a community-wide Youth Zimriya) there was an additional contribution to community cohesiveness.

Being located in a city without an Israeli consular office, the Detroit Center's Hebrew Department inevitably began to function as an informal and unofficial consulate. The kinds of inquiries which would normally be directed to a consular office - questions of travel, aliyah, property, financial arrangements, family relationships and a host of others - began to be directed to the shaliach in increasing numbers as the community became aware of his presence. Similarly, in Detroit where the Jewish Agency does not have a resident representative, the shaliach was also called upon to provide assistance with some of the Agency programs, particularly those dealing with volunteers for and tours of Israel.

A "Commission on Israel and the Jewish Community Center"

Our experience in Detroit thus far convinces us that the shaliach can not only provide an important addition to the Center's program but that his full potentialities are to be fully realized, there must be, in addition to local efforts, the support which can only be provided on a national level. Just as the local Center should establish a "Hebrew and Israel Culture Department" within its own structure, the National Jewish Welfare Board should include within its structure a "Commission on Israel and the Jewish Community Center." This commission should have as its principal function the conduct of a series of intensive workshops with Center personnel to determine the content and implementation of appropriate "Israel" programming in the Center. The commission should then work with the Jewish Agency in developing a more effective modus operandi than has been achieved heretofore.

The selection, and particularly the training, of shlichim for Centers must be vastly improved. The Jewish Agency ought to be encouraged to discontinue its present practice of sending shlichim to the youth movements in cities where Centers exist. (This use of shlichim is not only economically unsound, it is philosophically anachronistic in view of recent political developments in Israel.) Each large city Center ought to be provided with two shlichim - a first year man and a second year man to provide for continuity. These shlichim must be thoroughly trained in Israel before coming to the United States and then required to attend regional workshops periodically during their tour of duty at the Centers.

The Commission should explore with the Israeli Embassy lines of communication with its respective consulates. There are legal implications which must be recognized and dealt with in establishing an appropriate relationship between Centers and consulates, but these will not be serious or difficult if handled correctly. In any event, the programmatic resources of the consulates ought to be exploited by Centers to the fullest.

The United Jewish Appeal is another agency with which the Commission ought to confer. While the basic relationship between the United Jewish Appeal and the local Jewish community is through the local Federation, the United Jewish Appeal ought to have realized by now that it, too, has a stake in the American Jewish community itself. The potentialities inherent in the use of U.J.A. speakers beyond the fund raising function (as unquestionably paramount as that is) have rarely been exploited - not because of any ill-will but merely because

of an unawareness of these potentialities and the absence of any structure or method of implementation.

Finally, the Commission on Israel and the Jewish Community Centers should develop suitable program and training materials, in appropriate forms, for use in all Jewish Community Centers. This is a big job, because it not only involves the collection, organization and dissemination of a great variety of materials developed by a multitude of organizations, it also means the development of original materials specifically designed for Center programs. These materials may be produced by the J.W.B. itself or by other qualified agencies or companies, who will prepare the material in accordance with specifications set up by the Commission. In carrying out this task the Commission must take advantage of all the latest advances which have been made in methodology and in educational technology, such as video tape, direct short wave communication with Israel, listening libraries, language laboratories, etc.

Summary

In this paper I have attempted to explain the basic principles underlying the utilization of a shaliach, namely: place of Hebrew in the Center's program, and the importance of adults as the primary target group. I have noted, all too briefly, the principal role of the shaliach as the head of the Hebrew and Israel Culture Department of the Center. I have indicated his broader area of relationship with other departments of the Center and with the larger community outside of the Center. And finally I have suggested the need for greater support on the national level through the instrumentality of a J.W.B. "Commission on Israel and the Jewish Community Center."

Yet, even if all of the above ideas are implemented, the future role of the shaliach in the Center will remain a very limited one unless Center directors and Center lay leadership recognize that Israel culture must have a higher status in the Center's program goals. For the Center to accept this shift in emphasis is not just a matter of "jumping on the band wagon"; it is in a real sense the discovery of an important, and perhaps the most effective, means of achieving the real purposes for which the American Jewish community established and continues to maintain the Jewish Community Center as an agency of Jewish survival.

THE ISRAELI SHALIACH IN THE JEWISH COMMUNITY CENTER

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II. PROGRAM AND IMPLEMENTATION

INTRODUCTION

With the background and rationale for the utilization of the Israeli shaliach in the Jewish Community Center having been delineated in the companion paper by Irwin Shaw, we may now turn to a more detailed description of the activities of the shaliach at the Center in Detroit during the past three years. We shall be dealing with the Hebrew language program, the consultation services provided by the shaliach, the Israel Volunteer programs, miscellaneous cultural projects and the cooperative activities with Hebrew speaking groups.

A. HEBREW LANGUAGE PROGRAM

From the modest beginning of Saturday afternoon Hebrew conversation groups, the scope of the Hebrew program at the Jewish Community Center in Detroit has increased and today embraces 15 concurrent courses for over 250 adults and teen-agers. Each week of the program year sees the scheduling of 23 sessions in modern Hebrew, of which 17 are conducted in the audio-visual methodology. The rest are held once weekly, using materials developed and produced in the department. The increased demand for and interest in learning Hebrew at the Center resulted from the unprecedented success of the pilot project, begun in September 1966, when the Center adopted "Habet Ushma" as the basic system for its Hebrew Department.

Two Israeli teachers were sent to Philadelphia to train in the new method prior to the opening of the experimental course. The course met twice a week (Mondays and Wednesdays) at midday for a two-hour session. In the interval, lunch was taken together and two Hebrew speaking leaders, in addition to the teachers, were each assigned to a table for the purpose of encouraging conversation in Hebrew during the meal. The class was limited to twenty participants and was filled almost immediately after the announcement of the project. Shortly after the class began, a continuous demand forced the immediate opening of two more courses, one early in the morning, and the other in the evening. One classroom was especially equipped and furnished with the audio-visual equipment required for the Habet Ushma method. In addition, microphones were installed in order to listen in and record from a remote location for evaluation purposes.

Because of the unique way the Hebrew language was now being taught, it captured the imagination of many who had tried previously and failed. The enthusiasm of the students was great and attendance was remarkably high, even in the worst of weather. Several mothers brought their very young children and arranged to have them placed in the care of a baby-sitter near the classroom in order to be able to maintain regular attendance.

Today the courses taught by the audio-visual method contain teenage drop-outs from Hebrew schools as well as teenagers who are currently students in the Yeshiva;

professionals from all fields including a Lubavitcher rabbi, Hebrew teachers and several non-Jews; parents of Hebrew day-school students, as well as complete families. Members of the first experimental class already demonstrate a basic fluency in the language and have proved that it can be learned if the approach is a correct one. Conversations in Hebrew are now heard in the building of the Center every day of the year. Seven members of the Center staff are also taking this course regularly.

The department conducts six additional courses, utilizing the audio-lingual method. On Saturday afternoons there are four groups ranging from beginners to very advanced, which meet throughout the program year. Two other classes are held weekly - one for advanced speakers on Wednesday midday and the other for teen-agers on Monday evening. The materials used in all these classes had to be produced or adapted by the department itself because of the almost complete non-existence of suitable materials for adult students.

Instructional Materials Library

To provide all classes with their study material for the acquisition of Hebrew as a modern living tongue, much time and effort was invested in creating appropriate texts. Thus a constant search was maintained and a vast library of materials has already been created, which includes: tape recordings (either in the original or specially performed), transparencies for overhead projector and printed material for the student. The following categories reflect the variety of items at the disposal of the teacher who can find a replica of the desired material in a coded catalogue. He constructs his lesson from the source, utilizing a number of different items each session.

Sayings	Stories	Songs
Radio Sketches	Monologues	Speeches
Plays	Biblical extracts	Courses
Grammatical forms	Readings	Filmstrips
Conversational dialogues	Festival material	Musical shows
News Items	Poetry	

The department also produces and places at the disposal of instructors:

Cartoons	Folk Dance Music
Crossword Puzzles	Games
Maps	Alpha-Bet
Tests	Films with Hebrew sound track
Israeli Broadcasts	Radio Lessons
Slides	

Various aids have been written and published by the department for use by students of its courses.

Verb Table Book - beginner's easy guide to the conjugation of the basic 200 verbs

Visual Tracking - self-instructional work book for speed reading and perception

Handbook of Sayings - sample conversations utilizing colloquial idioms and sayings, accompanied by a tape recording.

Alpha-Bet Practice Sheet - for writing Hebrew script correctly.

Verb Table Form - for practicing and reviewing conjugation of each new verb learned.

Reference Room and Lab

A language laboratory is at the service of all students. It is manned daily and on Sundays by a resource person who is available for individual consultation and assistance. One of the main features of the laboratory is the four sound-proof booths. Each booth contains a Language Master machine for self-instructional work or review. For this machine the student utilizes an appropriate series of pre-recorded cards which contain: printed text both in Hebrew and English, the recorded voice of the instructor and a track for the student to record his own voice. Available now in this form are 26 separate subjects for conversational dialogue, a complete set of exercises for learning to read and the entire Habet Ushma audio-visual course. The lab is used regularly by at least 75 of the persons enrolled in the courses. Every student is trained in the use of this Language Master machine.

Teacher's Workshop

Once a year a week's training seminar is held for teachers of local, out-of-town, and out-of-state institutions to equip them with the practical know-how for teaching Hebrew by the Habet Ushma method. Twenty-four Hebrew teachers in 1967 and thirty-four more in 1968 were given an attestation by the Chilton Center for Curriculum Development after completing this training course at the Detroit workshop. The week of the workshop also included a special Hebrew lecture on the first evening and periodic visits to the department's facilities by the trainees to give them additional information about its operations.

Summer Ulpan for High School Students

The department established a Summer Ulpan to teach modern Israeli Conversational Hebrew to high school students who had completed the 9th, 10th or 11th grades. Since the primary objective is to serve those who had never studied Hebrew and to salvage those who had once studied but had succeeded in forgetting, no previous knowledge of Hebrew is required for admission.

The Ulpan is made up of classes of twenty students each, meeting daily, Monday through Friday, for eight weeks during the summer vacation. The schedule begins at 9 a.m. and continues until 4:45 p.m.

In addition to five full hours of direct language instruction each day, there is also a variety of co-curricular activities, many of which are conducted in Hebrew. Some of these activities, like singing and Israeli folk dancing, involve

a considerable amount of language learning and practice. The lunch period, too, is exploited for further language practice by assigning the Hebrew-speaking members of the Center's professional staff to student tables, a procedure first instituted with the adult experimental course. During the recreational periods students use the gymnasium, swimming pool and game rooms. Many of them also take advantage of these periods to practice by themselves in the language laboratory.

Upon completion of the course in August, the students are given both an oral and a written test. All students who successfully pass the tests are granted 10 credit hours toward their language requirements at their respective public high schools.

In order to ensure continuity and prevent loss of language skills, the Center provides an opportunity for all participants in the Ulpan to attend weekly group sessions with the same instructor during the regular school year. They are also permitted to use the language laboratory for individual study and practice.

Technion Youth Ulpan

Those who successfully complete the Summer Ulpan at the Center and attend at least 20 of the weekly sessions during the ensuing school year are eligible to enroll for an advanced course the following summer. The first such advanced course will be conducted in the summer of 1968 at an eight-week Youth Ulpan at Technion University, which is located in Haifa, Israel. Those who successfully complete this advanced course will be eligible for another year's high school language credit and thus will fulfill the language requirements for admission to most colleges in the United States.

Hebrew Club

To provide a continuing outlet during the summer vacation months and to help maintain practice in Hebrew, a drop-in club activity for all Hebrew speakers takes place once a week. The club operates from the time formal courses cease for the summer, until they reconvene in the fall. During the regular program year a bi-monthly program is sponsored by the club. Opportunity is provided for students of all levels to talk to Israelis in a social setting, listen to tape recordings, hear radio broadcasts from Israel, learn songs, see films, review pieces of literature, hear short lectures, prepare short talks, play games - all in Hebrew.

The club holds a festive program on the occasion of holidays such as Purim and Israel Independence Day. Since these programs are open to the public, they provide an Israeli atmosphere for the Hebrew speaking community in general and the students of all our courses in particular.

Survey

A survey was conducted among the students who participated in the Habet Ushma twice-weekly courses. The tabulated results are appended to this paper. It is interesting to note that of the 139 respondents, 58 are college graduates of whom 8 have Ph.D.'s. The median age is under 35, indicating that it is not

primarily a program for Senior Citizens who have little else to do. While the women outnumber the men by 3 to 1, there is an impression that this is a better ratio than is normally the case for such courses. More than a third of the total number of respondents are made up of husbands and wives who are taking the courses simultaneously.

B. CONSULTATION SERVICE

From its inception, the Hebrew Department constantly dealt with requests for information, advice and assistance emanating from other departments and groups in the Center.

The main objective of such consultations concerned programming on Jewish, Hebrew and Israeli subjects. These would include:

(a) Serving as a resource person to help these departments with their programs for Jewish holidays, special events, and ongoing activities.

(b) Translating and adapting Hebrew stories, plays and songs.

(c) Gathering scripts, film strips, Israeli newsreels, and other informational material.

(d) Introduction of new types of programs, like a Zimriya, a Bible Contest, etc.

(e) Participating as lecturer and discussion leader in Center club groups of all ages.

Likewise the department has gradually and progressively become a consultative service for outside agencies and individuals. Beginning with calls and visits regarding conditions in Israel, customs regulations, advice on travel and study, summer and volunteer programs, there came a continuous stream of miscellaneous inquiries too numerous to detail.

The Jewish Welfare Federation has consistently used the department for referrals. The Jewish Family and Children's Service has requested the translation services of the department in connection with the processing of documents in Hebrew submitted by compensation claimants among its clients. The Fresh Air Society used the good offices of the department to arrange for the Israel Puppet Theater to serve as artists in residence at its summer camp.

Individuals who turned to the department for help and material included the shlichim to the local youth movements, teachers from the public and Jewish schools, musical directors, principals and administrators from out-of-state.

The shaliach was active in the development of a local group which assumed responsibility for the collection of musical instruments. Close to thirty instruments of excellent quality have already been shipped to Israel by this group.

Last, but not least, the shaliach also served as lecturer to Jewish and non-Jewish groups outside the Center, including the campuses of neighboring universities.

C. ISRAEL VOLUNTEER PROGRAMS

The department became at the outset, the Detroit agency for Sherut La'am and has sent seven candidates for a year's service to Israel. Many more interviews were held, scholarship funds were obtained, and a lengthy processing was carried out for each individual who was accepted. To maintain contact with the volunteer, a regular correspondence takes place while they are in Israel.

Each year a contingent of youth was organized and the department is involved with the recruitment and processing of high school students for the Jewish Agency's Israel Summer Institute. Returnees have joined the Hebrew courses and in varied ways have become connected with Center activities.

Assistance is given to those applying for the many other programs of study, tours, and aliyah in Israel. This involves:

(1) providing application forms

(2) writing recommendations

(3) suggesting additional sources for information

(4) helping with job placement in Israel

(5) presentation of information at assemblies of young people both at the Center and on campuses.

(6) referrals to other Jewish Agency representatives as needed.

This phase of the department's work has grown so much that a youth-movement shaliach was co-opted to work in the department specifically on these programs. Nevertheless, a great deal of time is still devoted to the many applicants who wish to discuss plans on a personal level.

D. MISCELLANEOUS CULTURAL PROJECTS

Youth Zimriya - Since 1966, an annual Youth Choral Festival was instituted and organized at the Center. Involving choirs from congregations of all Jewish denominations, youth movements, Hebrew and Yiddish schools, the Zimriya's purpose was to encourage every choir to engage in learning Israeli songs.

The planning committee selects two Hebrew songs which are prepared in advance by each choir and sung by all of the choirs together at the close of the program. In addition, each choir prepares and presents at the Zimriya two Hebrew songs of its own choice. The planning committee acts as a clearing house so that no two choirs sing the same song as their individual contribution to the program. In this way the maximum number of different songs are ensured. The Zimriya in 1967 involved the participation of over 300 children and youth.

Holiday Atmosphere in the Center - The creation of a festive atmosphere permeating the building is a task of the Hebrew Department. On the eve of a holiday, suitably taped music is played over the P.A. system, the lobby is decorated, a staff get-together is held and all greet each other over a festive spread prior to leaving for home.

Hebrew Bulletin = A bulletin is issued in Hebrew containing news items, announcements and forthcoming programs and is distributed to members of the Kvutza Ivrit, the Israeli Students and Women's Organizations, the Hebrew speaking community locally and members of the Hebrew courses.

E. COOPERATION WITH HEBREW SPEAKING GROUPS

Israeli Students Organization - This expanding group was invited to make the Center their home. The department services their requirements for meeting; it provides contacts for finding housing, jobs, and other assistance. The main outcome: festival celebrations at Hannukah, Purim and Independence Day which are prepared and presented by the students' musical, dance and choral ensembles for combined celebrations with the Jewish community. Israeli students are granted free membership at the Center and in return they provide a commensurate amount of volunteer assistance whenever called upon by the Hebrew Department. Such activities have included (a) recording in Hebrew; (b) decorating for festivals; (c) manning the reference library; (d) conducting Israeli V.I.P.'s around town, etc.

Israeli Women's Club - This social group conducts its meetings at the Center and combines its efforts with the Israeli Students in the above mentioned functions by assuming responsibility for catering, decorating, etc. They also sponsor special holiday celebrations for Israeli children and have collected clothes which have been forwarded to needy children and adults in Israel.

Kvutza Ivrit - An old established local society of Hebrew educators conducts its regular literary meetings at the Center and in cooperation with the department hosts the annual reception for teachers attending the Audio-Visual Training Course.

SUMMARY

The foregoing represents but a skeletal outline of the activities that became the prerogative of an independent department. A report of this kind cannot detail the manifold events and actions which became an integral part of its daily life. Furthermore, this report cannot incorporate a depiction of the problems which arose in the creation of materials, in the hiring and supervision of instructional staff, in the myriad peripheral items that came into its orbit, particularly in time of crisis. The very existence of such an institution within the Center was accepted as the logical focus of all kinds of activities in behalf of Israel. A most dramatic illustration of this fact is the central role which the Center played in the Detroit community during the critical period of May and June, 1967, when the Center was the site for the community-wide demonstration and the recruitment headquarters for volunteers and material.

Israel is the topical subject affecting all Jews and the prevailing common denominator for our people the world over. The department thus acts as a link in the lifeline binding people with Israel's milieu. There is no limit therefore to the possibilities of programming and projects that could be carried out within an all-embracing agency such as a Jewish Community Center. The establishment of such a department to strengthen the contact between the Jewish community and Israel is no less important for Israel itself. The shaliach can make an impressive contribution to the Jewish community and simultaneously enhance the cultural image of his homeland.

Hebrew Department
Jewish Community Center
Detroit, Michigan

Appendix

SUMMARY OF STUDENT SURVEY

(HABET USHMA)

180 Questionnaires were distributed
139 Questionnaires were returned.

Sex		
	Men	36
	Women	103
		139

Age	
Under 18	26
18 - 25	14
25 - 35	23
35 - 45	32
45 - 55	27
55+	5
Not stated	12
	139

Occupation

Housewives	55	C.P.A.	1
Students	34	Real Estate	2
Secretaries	5	Lawyer	1
Social Workers	7	Pastor	1
Teachers	8	Optometrist	1
Salesmen	2	Bookkeeper	3
Doctors	5	Manager	4
Research Chemist	1	Commercial Artist	1
Librarian	2	Professor	1
Engineers	2	Auto Adjuster	1
		Dressmaker	1

Educational Background

Doctorate	8
M.A. or M.Sc.	14
B.A. or equivalent	36
Other degrees	4
College	20
High School	51
Under High School	1

Religious Classification

Orthodox	16
Conservative	59
Reform	23
Secular	28
Non-Jews	7

Reasons for Taking Course

To increase Jewish identification and tie with Israel	24
To visit, live or work in Israel	64
To be able to read and study	9
To speak to spouse or children who are learning Hebrew	10
Enjoy taking second language - challenge	18
To correspond or maintain contact with family in Israel	6
To teach Hebrew or other professional use	10
Desire to speak Hebrew well	38

Previous Studies in Hebrew

As a child or elsewhere	94
Read	54
Write	42

Member of Family Speaks or Understands Hebrew 56

Languages

Yiddish	55	Russian	4
French	28	Latin	6
Spanish	15	Others	7
German	16		

Families Taking Hebrew Courses at Center

19 (2 members of same family)
5 (3 members of same family)

RIOTS - THE FIRE THIS TIME:

RESPONSE FROM THE JEWISH COMMUNITY

Summary remarks by

Hyman Bookbinder, Washington Representative
American Jewish Committee

The tragic and senseless assassination of Robert Kennedy a few days ago is a forceful reminder for all of us that intolerance and violence threatens our very society these days.

The nation is now engaged in much self-analysis. There are those who insist upon calling us a "sick" society; there are those who reject this severe charge. The President has correctly reminded us that 200 million Americans did not pull the trigger of the gun that took the life of Robert Kennedy. That is true. But what is also true is that not enough of the 200 million Americans have been insisting upon the kind of social action that would make it less likely that criminal behavior would erupt - - as it has erupted in so many ugly forms in recent years.

If Robert Kennedy stood for anything, he stood for the eradication of those social deficiencies which are the causes of violence. He sought the control of violence, but mostly he sought the elimination of conditions which bred such violence.

The man who fired those shots that took the life of Robert Kennedy is easily condemned - - either as a criminal or as a hopelessly sick person with a warped mentality. But we would be making a serious mistake if we fail to recognize that other criminal things have been happening in this country, too, but these have not been so identified.

What shall we say, for example, of the Congress which only two days ago rejected meaningful anti-gun legislation? Is it not criminal to permit the continued stockpiling of deadly weapons in the hands of irresponsible people?

What shall we say of the refusal of members of Congress only a few days ago to vote the funds required to implement the federal rat control program which was finally enacted last year? Is it not criminal to permit children to be attacked by rats which could be eliminated if the funds were made available?

What shall we say of the failure to vote the full appropriations requested by the President for the war on poverty? Is it not criminal to deprive children of the benefit of Head Start, to deprive young men and women of opportunities in the Job Corps, to fail to provide legal services and Health Care for residents of ghettos?

In some respects, these and many other actions by presumably intelligent and healthy and responsible individuals are more outra-

geous than the senseless, psychopathic act of a sick individual.

The country today is indeed faced with a wide variety of challenges to peaceful and constructive evolution of progress. I am distressed at the wide range of nihilistic tactics which have been adopted in the name of social progress. Strong objections to the war in Vietnam are understandable -- but the nature of some of the protest activities, like storming the Pentagon and, if you will pardon the expression, mass urinating against the walls, are counterproductive and needlessly violative of the law. The frustrations and bitterness of the ghettoes is understandable, but rioting and looting with impunity is intolerable.. Alienation and powerlessness on the part of students in America today are understandable, but the recent orgies at Columbia and other campuses are inexcusable.

Having said all of this, however, I must quickly add that this kind of pontificating and scolding on my part is not particularly productive either. The only answer to the tactics of violence and nihilism which have developed is making available suitable and acceptable forms of participation and/or protest. As long as an aggrieved individual or group feels that the "Establishment" is not interested or is not listening then that individual or group develops alternative ways to seek redress of grievances.

Today in Washington there is a city within a city. Resurrection City is not pretty. It mars that beautiful physical landscape of the nation's capital, but more importantly, it mars the social picture of America. It represents our failure to eliminate poverty in this affluent nation of ours. The residents of Resurrection City felt that they had to engage in this type of activity to draw attention to their grievances. If we permit our attention and our energies to be monopolized by the deficiencies in Resurrection City instead of trying better to understand why we still have 30 million poor people in America, then we will have failed to recognize the real problem in America.

More than three months ago, this nation should have responded enthusiastically to the report of the Kerner Commission on Civil Disorders. It should have screamed out: 'We do not want this society to be 'moving toward two societies, one black, one white -- separate and unequal.' We are ready to do what must be done to prevent this from happening."

But this did not happen. For a few days there were many newspaper articles and television programs based on the Kerner report. Some private groups, like my organization, the American Jewish Committee developed programs of implementation. But the sad fact is that the country as a whole has not adequately responded to the challenge of that report.

Who is responsible for this default? I know it is very easy and quite fashionable these days to blame the President and the Congress for their neglect. I do not absolve them -- but neither do I blame them primarily.

The fault lies with the people of America. It is as simple as that. I do not believe that the American people have yet grasped the challenge of the Kerner report and the need to support massive and sustained action to eliminate the basic causes of social conflict. They must be helped to understand the gravity of the crisis.

I can think of no more important single function for people like you and me than this fundamental job of educating the American people -- Jews and non-Jews -- in the cities and the suburbs of America regarding their social responsibilities.

I know that there is some hesitation among some of you to pursue this important function with vigor. I know that the Jewish community is not immune from the general backlash which has developed in the country. I know that the recent disturbances following the King assassination have been particularly troublesome to the Jewish community. Of course, there are irresponsible elements in the Negro community who have raised the ugly spectre of anti-Semitism. Let us condemn them forthrightly and without embarrassment, but let us not make these irresponsible actions of a few the excuse for not pursuing our basic Judaic command and mandate -- to seek justice for all people at all times.

For reasons that a group like this need not be reminded, many American ghettoes do indeed have a large number of small Jewish merchants and landlords and teachers and social workers. We could comfort ourselves with the many surveys that prove that the Negro attitude towards Jews is more favorable than the Negro attitude towards whites generally -- but we should not deceive ourselves over the urgency of the current attacks, both verbal and physical, against the Jewish presence in the ghetto. This is a reason not for lessening our efforts on behalf of the poor and the Negro, but for increasing them. Abhorrent as it may seem to some of us to have to present it this way, we should stress the self-interest involved in pursuing social justice for the Negro. A community torn apart by social strife is never "good for the Jews."

It is my judgment that both the professionals and the lay leadership of most Jewish communal agencies are in substantial agreement with the need to move vigorously in support of programs enunciated in the Kerner Commission's recommendations. They are substantially ahead of the general rank-and-file membership of their respective agencies. It is not because they are better people or more intelligent; it is because their positions have made them better informed. I am naive enough to believe that if we go out and tell the story to our memberships, we will get support for what has to be done.

Four years ago, this country declared war on poverty. There were about 30 million Americans then who were so far removed from the mainstream of social and economic progress that they were correctly

called the "other America." These were the Americans in families with average annual incomes of $1,800, or $35 a week for a family of four. Only three out of ten were Negroes -- but for Negroes and other minority groups, poverty was disproportionately high. We set out to do something about this -- and we did. But we did not do nearly enough.

Recent eruptions in our nation's cities may give the impression that things have actually worsened for most of our poor and most of our minority groups in recent years. It would be a mistake to accept such an indictment. But it would be an even greater mistake to be satisfied with the improvements that have taken place.

The truth is that in recent years we have done many exciting and meaningful things to shore up human dignity. But we just have not done enough. We must build on what we have started, on what we have learned, on what we know works. And to the extent that these actions require money and resources, we must be ready to support whatever is required.

In my judgment, implementing the Kerner Commission's report will require no less than a trillion dollars of added expenditures over the next twenty years -- an average expenditure of 50 billion dollars for each of these years.

We can easily afford to make this commitment and to live up to it. Ten years from now, our annual Gross National Product will be 500 billion dollars greater than it is today. The trillion dollars needed for housing and education and manpower and health programs for our disadvantaged Americans represents no more than about ten percent of our anticipated additional wealth in the next twenty years.

In other words, the 85 percent of us who are not poor must be willing to agree to become even richer at a somewhat reduced rate so that those who are poor can stop being poor.

I am not so unrealistic to believe that this nation can or will start investing in the rebuilding of our cities at a 50 billion dollar rate this year or next. But we ought to make the commitment to do so without delay. And we should start to live up to that commitment at as high a level as possible. Only then can we hope to win back, if ever we had it, the faith among our poor people and our minority groups that this nation is really concerned about all its people.

The present mood of Congress, however, is for less spending rather than more spending on domestic programs. The six billion dollar condition for adopting the President's tax program is an abomination, in my judgment. The crisis facing us is so severe that I would like to see the American people rise up as one and say:

"We have never resisted extra taxes to wage war abroad. We are ready to pay higher taxes today to wage the war at home against poverty and despair."

Money alone, of course, will not solve the crisis of our cities, but the absence of money will guarantee failure. Our Jewish organizations, to the extent permitted by their respective mandates, have a clear responsibility to educate the public, to advocate and work on behalf of needed programs, and then practice themselves what they preach.

Hundreds of local Jewish organizations are now constructively engaged in manpower and housing and educational and legal services programs. Let us all learn from one another how we can best contribute to resolving America's great crisis.

JEWISH COMMUNAL RESPONSE TO THE URBAN CRISIS:

Some Thoughts on the "Trappings" of Institutionalization And The Need for Immediate and Thoughtful Response

GLADYS SINGERMAN
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In his paper, Mr. Bookbinder referred to the irony of a Federal cut-back in the presence of the"poor" who are demanding responsible Congressional legislative action.

I should like to refer to another tragic irony, that which exists on the level of implementation: the irony of the Jewish Communal worker still motivated to the "good", entrapped in the structure and limited flexibility of a narrow Community Center - broad in its conceptualization - narrow in its present functioning - the Jewish Community Center which emerged fifty years ago from the Social Action Model of the "Neighborhood Settlement."

Unless we, here, at this conference are agreed that our original model, that of broad community involvement and broad community concern is relevant today, there can be no dialogue.

If we accept Jewish involvement and Jewish concern, logic requires that we:

1) examine the things that have to be done, and
2) isolate, and deal with those factors which prohibit our doing them.

It is my belief that neither an intensive study of the Cohen Watt's Riot Report or the Kerner Report, nor the perusal of the newspapers can give us an adequate picture of what needs to be done. We can not comprehend the problems of the Ghetto and the Barrio until we hear it, "as it is", from our brothers who live it.

To read in the local press of developing Skills Centers, Summer Youth Program, Teen Centers, and the hiring of Negro professionals may give us the feeling that at last something is being done. It's not, until we hear from the people involved, that training equipment used at the Skills Center is obsolete, that summer program funds are used up ferrying youth back and forth to Catalina Island, that random visits to Teen Centers find the bulk of them inoperative, and that much of the allocated poverty funds go into the salaries of middle-class Negroes, regardless of their skills or attitudes, rushed into the Ghettos to project a black face between the agency and the community.

The Jewish Community Center needs to open up communications, through whatever means, between the poor and the not-so-poor. It needs to facilitate increasing understanding on both sides. In Los Angeles, centers have made a beginning through sponsorship of discussions, public forums, and analysis of the "Kerner Report".

Once begun, communications need to be kept open:

1) By encouraging Schools of Social Work to place students in our Centers, even as we question their orientation and relationships to our own services. In the West San Fernando Valley, we've had a community organization student whose sole responsibility has been to our neighboring Mexican American community.
2) By encouraging our membership, youth and adult alike, to develop the working relationships that naturally follow communication and understanding.

In the West San Fernando Valley, since Dr. King's assassination, one of our Center Board members, a housewife, a devout Jew and an ardent Zionist, has solicited and obtained the help of 200 volunteers, both within and without the Jewish Community Center, to work with our neighbors in Pacoima.

Without reference to the much quoted and totally irrelevant Jewish Model of social mobility (hard work and education) and with deliberate abstention from leadership roles, our volunteers have helped the Urban League in its beginning careers program, supplemented legal services in the area between arraignment and arrest, helped in classrooms, in the Black Arts Workshops, and in the development of a Community School.

Where a project, in the view of the volunteers, appeared doomed to failure or anti-social, a clear and direct statement was made to that effect. Neither communication nor the working relationship was cut off.

Some of our very young teens are requesting that program be geared to more than socialization and entertainment. They are insisting on service-oriented programs both within the center and in the neighboring communities. Since not all parents wish such programming, joint discussion and joint service projects have been offered on a family-choice basis.

3) By identifying with the needs of our paid club leaders to explore the role of the young Jew in today's crsis society - and by providing them with the tools of knowledge and information, so that they may come up with the answers.

4) By an individual professional response, outside the framework of the Jewish Community Center, until that institution has been revitalized and freed to act sensitively and within a meaningful time span to community needs.

Outside of the framework of his own agency, and out of his own professional reference, one of our Center Directors has served as consultant and unofficial colleague to the Director of a local poverty agency.

Another Director has served as consultant and resource person during the process of moving from the idea of a camp to its implementation.

Concurrent with movement towards involvement we have to face the realities that institutionalization of communal services, while bringing stability and sincerity has also brought encrustation and slow and tortuous response.

We have to determine whether in truth, our boards are representative of the total Jewish Community and whether if they are not representative, we can ppofess to serve the community centers.

We need to examine our entaglement with Boards and internal structures and processes, and determine whether an equal amount of time spent in the community would be more productive in terms of Social Work objectives.

We need to improve our young adults and our college students in a dialogue to determine where they want to go and whether there is a place for us, the Jewish Institution, in their scheme of things.

"SENSITIVITY TRAINING: EXPERIENCE IN STAFF DEVELOPMENT"

Jack Dauber, Associate Executive Director of Jewish Centers Association, Los Angeles and Jack Goldowitz, Director, Hollywood Los Feliz Jewish Community Center, Los Angeles.

To understand what is meant by team building, one must first understand the term within two contexts. The first is that it is a process within a broader framework of organization development. Organizational development, as used here, is defined as a system which attends to and develops the human side of affairs in an organization. Its characteristics are that it is planned and directed from the top, that it has a long range plan, and is related to the organizational mission. It is seen as relevant to the personal goals of employees. Its activities focus both on action planning and learning and it pays explicit attention to human processes.

The organizational development process is made up of three overlapping umbrellas. The first is - the psychological and emotional contract with the individual employee. It includes recruitment, employment, assimilation of the employee to his job, to the group within which he works and to the culture of the agency. It also includes job enlargment, career planning, skills development, separation, rewards, and compensation.

The second umbrella is personnel services, that is the administration of employee benefits, the maintenance of records, of information about staff - including an inventory of skills, In essence, it includes a kind of data bank from which information can be obtained about who, where and how good people are in the organization.

The third umbrella consists of the methods, techniques and processes through which the human organization is developed. It includes goal-setting, climate change, strategies of change, growth, organizational planning, team building and intergroup training. It emphasizes the Laboratory Method of learning.(1)

Agency background

The second context within which the team building experience took place is the Jewish Centers Association of Los Angeles. This agency is made up of seven operational units - five centers, a community services division and a resident camp. Its staff consists of 45 full time program and administrative staff members. Personnel practices, hiring procedures, some of the staff training is either performed or determined centrally. A course on Jewish affairs consisting of twenty-five weekly sessions is required for all staff members. Staff teams or committees consisting of workers from each of the operating units meet together on matters of common interest and concern. These include such groupings as Nursery School Directors, Teen Workers, Cultural Arts Workers and Physical Educators. JCA is twenty-five years old and was organized originally out of a merger of several Centers already existing in the community. Since its formation, new Centers and a camp have been added. During this period - during the year of the experience which will be described in this paper - JCA had a new Director and Associate Director. This team has begun to experiment with some different methods of administration.

The Center in which the team-building took place has a staff of six - a Director,

a Physical Education Director, a Nursery School Director, a Group Work Aide, who works mostly with teen program, an experienced Group Worker whose job includes work with older adult and with children, and a Cultural Arts-Adult Worker. The Center has its own Board of Directors, a membership of approximately 1300 individuals. It is located in a changing neighborhood which has a growing population of minority groups, mostly Orientals, and a Jewish population of about 10,000. The facilities in the building include a gymnasium - built four years ago - as an addition to existing facilities and a variety of meeting rooms. In general, all facilities are considered to be multi-functional, including the gymnasium. The Center's history predates that of the Jewish Centers Association. Many of its leaders have become leaders of JCA and in the Jewish community. One of its characteristics has been a strong sense of independence.

Aims of Team-Building

The goals for team-building generally, and specifically with the Center staff selected, are

to unfreeze individuals;
to free people up;
to develop a climate of openness and trust;
to develop teams as learning units;
to confront relationships;
to set goals;
to improve inter-personal communication;
to confront its own data;
to improve performance;
to develop insights into one's own behavior and how it is perceived by others;
to gain better understanding of group process;
and to encourage a greater sense of autonomy and control over one's actions and destinies.

Organizational Norms

Most of these goals are in direct conflict with the norms of staff behavior which are characteristic of bureaucratic organizations. To mention a few which are easily identified and commonly known:

1. Decisions made at the top and the information disseminated through the hierarchy.
2. An attitude of "don't rock the boat."
3. Unwillingness to engage in direct confrontation either of issues or people.
4. Buck passing.
5. Empire building - that is the building of a wall about one's own functions or department.
6. Prevalence of hidden agendas - because it does not appear to be safe to be open about all of one's motivations or aspirations or problems. The hidden agenda attitude leads to a system of fencing - that is trying to get another person to reveal what he really is after before one declares one's self. It also leads to acting on assumptions of the other person's motivations without checking to see if the assumptions are correct.

These were present to a greater or less degree in the Center staff. In addition, as the team-building progressed, several additional norms specific to this staff became apparent. These were:

1. A tendency to use "globalisms." On occasion when a specific issue was under consideration, the discussion could escalate to the purposes of the Center, the changing community, morale, etc. While these may have had some relevance to the issue, the"globalism" would tend to obscure rather than bring any new light or understanding to the specific.

2. In analyzing problems there was a tendency to project onto others, onto the agency, onto JCA, onto the community.

3. There was a desire to be supportive of other staff members coupled with a concern of getting too close.

4. Genuine caring for each other was expressed but appeared to be related more to personal relationships outside of the job.

5. There was a tendency toward delayed reaction times in the expressions of feelings toward colleagues, particularly around situations which created irritations or antagonisms.

6. There was a reliance on the Director to mediate inter-staff problems.

7. There was an over-use of general statements, usually introduced by "we all know that" or "the Center should", "the membership feels."

The criteria for the selection of this Center were:

1. The readiness and willingness of the staff to engage in the team building experiment. Key in this was the Director's desire to participate.

2. The staff unit was small enough so that the face to face interactions in the team-building meetings would have greater opportunity for carry over.

3. While there were no problems of crisis proportions, there were evidences of some "aches" which the staff wishes to resolve. The absence of major crsis meant that there would be sufficient time for a process to take place.

4. It was hoped that any change in this staff or sub system would affect other staff groupings in the total agency system.

Preliminary Steps

Several steps took place, prior to the beginning of the team-building program. These included a JCA-wide staff meeting in which each staff unit was asked to develop goals and expectations for their respective units for the coming year. This Center had listed the following as goals:

1. Development of active lay committees.

2. Make maintenance and clerical more efficient.

3. Involve more people in program.

4. Explore in program our uniqueness as a Jewish Community Center.

5. Develop an "esprit de corps" among board membership and staff.

6. More programs for the total family.

Following the JCA-wide staff meeting, each unit was asked to discuss further the goals which they had selected for themselves. The Associate Director (henceforth identified as "trainer") made a series of visits with the Center staffs in order to become familiar with them and for them to get to know him. During these visits, he participated in the staff meeting in a way which was described as follows by a staff member, as "a conscious role of making people accountable for comments and ideas which they submitted for group consideration." Finally, the trainer consulted with the Center Director about the goals and methods, team-building program and his willingness in participating in it.

The program was discussed fully with the Center staff at a meeting at which a decision was made to engage in the program. The staff's understanding of the project is reflected in the following excerpt of the minutes of that meeting. "Our future staff meetings will be geared to a double purpose: that of discussing in depth the goals that we have projected for this year coupled with honest attempts on the part of each staff member to be free, to speak openly and honestly about feelings and reactions to other staff members as well as about the Center and programming. This was felt to be a healthy approach at resolving some of the problems below the surface (individually), and to make it more easy and comfortable in realizing the task of the Center goals that we are committed to." Staff members understood that the "team building" process was oriented to a consideration of how they functioned together as well as on specific agency goals.

At this meeting, we also considered the question of the trainer's authority position in JCA and its possible effect on the staff's participation in the team building program. Issues considered were would his involvement retard open expression by Center staff? Would there be attempts to please the trainer by conforming to his expectations, or the reverse of resisting him because of the authority he represented in the total agency?

While these and others were recognized as possible problems, the staff felt that it was prepared to move ahead with the program. It should also be noted that part of the readiness of the staff to participate was due to a sensitivity training weekend held for JCA staff two years before this time.

The team-building program covered a period from November through May and included at least one session a month ranging in duration from two hours to eight. The team-building program was related to and became an integral part of the normal supervisory and staff meeting process of the Center. Data produced at team-building sessions provided material for follow up in individual supervisory conferences, during informal contact between staff and for discussions at staff meetings.

Methods Employed

A variety of methods and techniques were used during the team-building program.

These included:

1. Taping the sessions and replaying parts of the tape during the sessions in order to review together what had been said and the preceptions and understandings of those expressions.

2. A test to analyze staff effectiveness (see appendix). This was used in the first session and served to identify areas of concern by the group and by individuals. Responses by staff were tabulated while the group was in session and the results shared with them for discussion and analysis purposes.

3. Consensus testing. This involved: (1) checking with each staff member at points where there appeared to be lack of clarity or differences regarding perceptions of what was said or of behavior. (2) Checking about decisions to test the degree of agreement. The one to seven scale in the test for analyzing staff effectiveness was also used to test consensus on issues which arose. For example - a staff member suggested that staff meetings be used for an exchange of information regarding programs conducted by each of the staff members. There seemed to be agreement, however, when thrown onto the one to seven scale it became clear that several staff members were "going along" without real commitment to the idea.

4. A form of role play was used in which staff members who appeared to have differences between them, talked them out in front of the rest of the group. The other staff members were observers of the role play and then participated with the role players in the analysis of their exchange.

5. Kurt Lewin's force-field concept was introduced as a means for analyzing the forces at play in the staff system. The concept was developed to view behavior or attitudes, but can be applied in analysis of the conflicting forces at play in a group. Briefly stated, the behavior of a group at a given moment is the resultant of a number of opposing or conflicting forces. The equilibrium is dynamic and is thrown out of balance when there is a change in the strength of the forces which operate either to constrain or to push forward. The change strategy which derives from the concept is that of removing the restraining forces that hold back desired movement. Staff were asked to apply this concept by listing forces which they felt made for better staff functioning and those forces which tended to restrain better staff functioning.

6. Non-verbal experiences. These included exercises which were performed individually, others which were done in pairs and several which called for participation by the entire group. Their purpose is to find ways of communicating which do not have predetermined or preset rules or responses, to encourage freedom of expression, to experiment with and recapture a sense of self and other, to encourage a feeling of trust and support. During the session on the non-verbal experiences, opportunities were provided for staff to talk to each other regarding their responses and reactions and to try to make connections between their behaviors during this session with those in other settings.

   One staff reaction was that "it was almost totally unrelated to us as

staff members, but completely focused on our being people with needs, feeling, and abilities. It was a most refreshing and unusual experience for all. At one point, the relationship of the experience to our being members of a particular staff did emerge, and the results were encouraging. Staff did indicate a trust and willingness to be dependent on other members as played out in an exercise in which each took a turn being passed from person to person in a closed circular formation."

7. Time was provided at each session for analysis of group processes, that is the interactions between individuals, decision making, identification of hidden agendas, etc.

8. A full day sensitivity training session was conducted. Discussion was limited to the "here and now," that is, the data which was produced within the group by the individuals involved during that session. Discussion of tasks, that is, job oriented matters was ruled out. It should be noted that the group could not maintain this rule during the entire day. The sensitivity training session took place away from the Center in order to be free of the distractions of that setting.

In general, the threads that ran through all the sessions were an insistence on checking perceptions, meanings and interpretations; on encouraging the confrontation of self and others in a direct and open way, on training in giving feedback designed to help others by giving observations of specific acts or expressions rather than of generalized behavior or of giving "diagnoses." Encouragement was given to narrow the time as much as possible between the occurrence and the comment or feedback. Task accomplishment and group maintenance efforts i.e., the human relations aspect of group performance, were reviewed on a concurrent basis or at least as close in time as possible.

Examples of Experiences

Several summarized versions of discussions within the group are presented here in order to illustrate what took place during the project.

At a regular staff meeting, staff was given the assignment of selecting three items which they felt they would like to address themselves to at future meetings some of which would be part of the team-building program. The three which were chosen were: (1) Membership involvement, including participation in program on committees of the Board: (2) Program priorities; and (3) Administrative procedures as related to the clerical and maintenance functions. At the meeting which followed these selections, the trainer announced that he would serve as an observer in this session and would relate his perceptions during the meeting. The staff was asked to address itself to the agenda which it had selected at the previous meeting. The Director who chaired the meeting asked the staff to choose one of the three items for discussion at this meeting. A suggestion was made that the membership matter be dealt with first. This was followed by a recommendation that the matter of budget, which represented a fourth item, was the most important one for consideration. There was considerable support for this matter but there was recognition that it would be necessary to have budget figures available along with some preliminary analysis. There also seemed to be agreement that this should be the subject for the next staff meeting. The discussion on this item continued for about thirty-five minutes with valid points, questions and information being given about the budget with the concominant recognition that the budget figures would be necessary for adequate study.

The trainer intervened and asked the staff what they saw as having taken place the first half hour. In the analysis of process which followed, the following observations were made and considered.

1. There was a genuine interest in the need for information regarding budget.

2. All the staff members recognized that they needed the budget figures before any adequate examination could be made. There was general awareness of this yet there appeared to be an inability to stop the discussion of the subject.

3. This was identified as a "stalling device." On the one hand it was felt that the time was needed in order to clarify a plan for dealing with the budget discussion. On the other hand, it was identified as a means of delaying a choice about the three items initially chosen for the agenda.

4. There was some recognition that when this session became identified as a "regular business" meeting, that normal modes of behavior, i.e. non-"sensitive" norms, prevailed. This led to a discussion of the need for interweaving both the task and human relations aspects.

5. The fact that the men tended to dominate this part of the discussion was recognized and led to consideration of some competitiveness between them, of their apparent lack of concern for participation by other staff members, and assumed expectation that men should be more knowledgeable about budget matters.

6. The probability that two of the men had formed an alliance against the third was examined.

7. The responsibility of each staff member to act appropriately on his perceptions of group and individual participation was stressed.

Several other incidents can be classified as communication problems. In one, a staff member proposed that the matter of closer working relationships between committees of the Board be discussed because of lack of liaison between the two. It was suggested that this hampered program for two age groups. The real problem which emerged was that the staff member who had introduced the question had not been informed about a change in a program by another staff member and, as a result, had been unable to make appropriate preparations.

In another situation staff member A had not been given sufficient information regarding the number of participants to expect in a program by staff member B. As a result A had not been able to make proper arrangements. A made a general statement about poor staff communications. In examining the specifics of the incident, a question arose as to what A had actually said. When the tape was replayed, A's statements were proved accurate. However, it was also clear that each of the staff members had a different understanding of what had been said. The meaning of the words had been obscured by the feelings which accompanied them.

In another incident, two staff members had disagreed about a specific of a program in which both were involved. The heat of the argument was only partly due to the specific incident but was related more to a perception which one worker had that

the other felt that this program was more important than any other. This was voiced and led to a discussion by all staff in which some similar comments were made in a tentative fashion. Others supported the second worker.

In the early sessions, there was great concern expressed by all staff members about the building maintenance problems which appeared to center around one of the janitors. The Director found himself under considerable attack because of apparent inability to deal adequately with the situation. The problem was a substantive one which added some severe irritations to relationships between program staff members. In a particularly dramatic session, the Director was able to share fully and openly all of the problems he saw in the situation. As a result of the new information and insights which the staff received, they changed from an attacking to a supportive stance and helped to make a more positive analysis of the situation. The support received from staff was a factor in the Director making a decision which alleviated most of the problem.

One of the recurrent dillemmas which found expression in a variety of ways was, "How close should I let other staff members get to me?" and related to that, "How much do I reveal about myself?" Symtomatic of this dilemma were (a) some reluctance to give credit for jobs well done; (b) to respond to moods of other staff members either with sympathy, concern, or interest; (c) some reluctance to move out of one's office to visit another worker not located in the immediate vicinity; (d) reliance on the Director to mediate differences rather than dealing with them on a one to one basis directly; (e) suggestion that some joint program projects be developed for there to be closer association between staff; (f) expressions by staff members that their programs or departments were really not related to those of others.

In one instance, there was several comments that staff member A really did not encourage visits or observations of his program. A had extended invitations. However, one or two workers who had visited indicated that they really had not felt at home or wanted there.

In the discussion which followed, A was able to identify that he felt that there were some inadequacies in his program which he preferred that others would not observe. A voiced some reluctance about consulting with other staff regarding areas in which he felt some improvement was indicated.

The View from the "Outside"

In general, as the team-building progressed it appeared to the trainer that the staff members' expressions of "closeness" swung in pendulum fashion. Sessions and parts of sessions where openness and self revelation was high were followed by periods of "cooling it" or withdrawal. However, the trend has been toward more closeness as staff has discovered respective strengths and concerns and as they have learned to accommodate themselves to changing and warmer relationships.

Staff members evidenced high intuition and insight about others and self but either did not feel free or did not know how to express them in ways which would be helpful. The methods which were employed did appear to provide some retraining of well established patterns - particularly in learning to give feedback to each other.

One of the results of more openness was greater volatility and a higher state of

tension within the group. Uncertainties developed from the confrontations, from the modifications in and experimentation with new behaviors and from shifts in roles. "Shake-ups" such as these were not easy to adapt to and did create some feelings of malaise, some of which have continued.

The process did help in solving problems of a task nature by helping to identify the related parts of the problem and by helping to focus on the "real" or most important issues. Decisions were made by individuals regarding work situations after relevant task requirements, feelings and inter-relationships were analyzed and understood.

Staff interest in continuation of the program was checked periodically. Their insistence on going forward was taken as a measure of their satisfaction and desire for further learning.

Even though this is a small staff, each member tends to function as though he were a department. Some of the relations between individuals have similarities with those which exist between departments in larger agencies. Interface difficulties prevailed to higher degree than had been anticipated by the trainer.

The risk in the team-building program was greatest for the Director. His role was changed most as he went from "authority" to peer. Feelings held in check, or concealed, or "lived with" in the normal work situation found expression in the team building session. A Director asking for and receiving help and support was a new experience for him and his subordinates. To change back to the director-subordinate relationship could not be completely the same as before and new, sometimes subtle, modifications in that role relationship had to be made.

The tabulation of responses to the test of "Analyzing Staff Effectiveness" shows a swing toward a higher sense of trust, toward more open, authentic communication, toward confronting conflicts and working them through. Staff feeling moved lower with respect to utilization of member resources and to the degree which they felt they controlled themselves. The reasons for the first set of ratings seems to support observations by the writers. Why the other factors dropped is not clear and would be conjectural without giving the staff an opportunity to look at the changes in their perceptions of their group. (See appendix)

View from the "Inside"

The engagement of the whole staff in the process has had beneficial results. The following seem to have a discernable relationship to the process.

The engagment has certainly deepened the supervisory rpocess. Many of the feelings and attitudes that emerged in these persons have helped give the Director a much better understanding of the workers and have been picked up in subsequent supervisory meetings.

The Director also found it helpful to have the reactions and perceptions of several people effective in discerning patterns of behavior and problems that particular workers present. When the comments of several staff members are directed toward a particular worker, it helps establish patterns of functioning which are easier to see and use in confronting a staff member.

The process has given staff members an opportunity to learn more about how each appears to others and thus to see themselves more realistically through the others' eyes. Those who were willing to risk, could participate more fully and use the group situation to learn more about themselves.

The obvious other side of the coin is that where problems exist, they eventually appear and are dealt with within the group. Thus difficulties and problems are more difficult to hide but certainly somewhat easier to deal with.

The sessions have also affected how the staff functions as a group. Workers feel somewhat easier about confronting other staff about programatic problems or intra-staff irritants. There was a climate of freedom about discussing both individual and agency concerns that did not exist earlier. Staff members were more deeply involved in these discussions.

Because of this serious involvement in overall agency problems, we have been able to use both our staff meetings and the team building sessions to deal with both problems and concerns that cut across divisional lines. We have begun to look at and deal with problems using the total agency as our framework for discussion. Thus while we are seemingly talking about a problem that may have been raised regarding a specific program or division, the discussion is cast in the context of a total agency. This has permitted workers to ask for consultation and help about difficulties they are having in staff meetings and also encouraged the involvement of total staff in working out approaches and trying to deal with issues.

Staff seems much more willing to try to help one another and it is most encouraging to find a genuine interest in agency problems as well as a feeling of support when the total staff mobilizes to deal with what otherwise would remain an individual or divisional concern. This was graphically illustrated when the adult worker was encouraged to raise the problem of weekend coverage for two successive weekends because of our drama group's presentation. Other staff volunteered to pick up staff coverage. The significant thing was that this kind of problem could be shared with the total staff and help was forthcoming even though this responsibility was traditionally handled by the adult worker because the program falls under his supervision.

Additional observations by the Director are:

a) The process certainly has stimulated some of the staff a great deal. I find that staff meetings have more meaning than previously. The whole process of looking at yourself and how you function and appear to others has offered new stimulation and the opportunity for growth. Some of our staff have been with Centers and the agency anywhere from five to fifteen years, and as you can well realize, a sense of sameness and low-key stimulation sets in after this length of time. It is good to feel stimulated and to have the opportunity for further growth re-introduced in your work.

b) I find that we are still dependent on the "outside" trainer who brings not only additional skills, but a more objective observation and analysis of our group interaction. Although we have felt more ready and willing to confront one another, we still need the catalytic activity of the outsider to stimulate new insights and challenges.

c) As I indicated earlier, where individual problems of both relationship and functioning have been uncovered, workers are put in a position of dealing with difficulties. In some instances, relationship difficulties between individuals have been sharpened and accentuated. Some of these problems are most difficult to handle, and in truth, I am still dealing with some of the backlash. However, they are more out in the open - issues and conflicts have been joined. The important difference about the handling of these problems in our context is that we have the opportunity to get consensus reactions and observations from the group. It is more than one opinion or perception that is voiced and considered. We have the opportunity to check our observations, attitudes, and even feelings with other staff members.

d) The process needs an investment of time and a determination of priority from administration. Things can happen but the effectiveness is so much greater when sessions are planned in advance and staff can spend extended periods of time together. The dilemma is that at this point in time we are still dependent upon the activity of our trainer, although we have taken some responsibility for trying to transfer the process in the way we act toward one another in our own staff meetings.

e) The name of the game is "team building," and the more complete engagement of most staff members in the affairs of the Center has had a most helpful effect. I think that some of us are more free in asking for help and assistance, and the other staff members are more willing to help and become involved. The process has created a sense of closeness between us and a more genuine concern for other staff members as well as the agency.

It must be noted that the person in a position of authority, whether it be the Center's Director or a divisional supervisor, plays a key role in permitting and encouraging the team building process to work. It can be difficult and painful for the authority figure to become involved, thereby allowing himself to be criticized or second guessed, and be made accountable for decisions by people he supervises. It goes against the norms of staff behavior, which has the rather rigid built-in hierarchy of authority in which the Director represents Management and thereby retains most of the decision-making authority, and the staff represents workers who are under the control and authority of the Director.

In some of the training sessions, I found it difficult to resolve my role -- Should I be the Director and person in authority, or should I be an equal participant like the others? My role has shifted depending on the issues being discussed. At points I had participated as an equal and at other times I have functioned as the Director with an overall point-of-view and knowledge about the various parts of the Center that the others did not have.

The element of trust is quite important. If staff senses that the person of authority is being open and honest and willing to risk, it encourages the more complete encouragement and involvement of other staff. In a sense, the authority figure can set the tone for subsequent meetings and can provide a model for staff. It still remains an individual decision about how fully or superficially individuals will participate and how much they will share and risk.

The process has deepened the quality of supervision within the Center. Some of the attitudes and concerns expressed in our training sessions have been followed up in individual conferences. Some of the workers are more open and willing to share some of their real concerns. The percentage of time spent on administrative matters has lessened while the time and energy spent on inter-personal relations and feelings has increased. The degree to which workers are willing to use either the team-building sessions or individual conferences to work out some of their concerns differs; but I thinkwe have created an atmosphere where there is more freedom and also it is easier to raise questions of feelings and relationships.

Finally, speaking for myself, as Director I have found this experiment in team building most exciting and exhilarating at times. I have gotten to know the staff members more deeply, and it's been touching and moving. I have found increased opportunity for self insight, and I, too, an much freer in talking about my real concerns with my supervisor. The process has presented opportunities for me to deepen my practice of supervision, and I think I am able to be of more help to my staff. It has supplied a feeling of excitement and new discovery which has brought me greater satisfaction in terms of my work. I have found myself dealing with issues that are more taxing in terms of emotional investment, but far more satisfying than some of the other kinds of things that have been discussed in conferences. For the person who is willing to risk and test himself, the process can be most enriching. How much one gets from the experience is very much dependent on how much one wants to invest. For me, the important thing is that the opportunity for self-growth is made available to an agency staff

(1) From lecture by Richard Beckhard, at the Program for Executives in Organization Training and Development, (unpublished), National Training Laboratories Institute for Applied Behavioral Science, August 1967.

Analyze your staff (the group here in this room) by rating it on a scale from 1 to 7 (7 being what you would consider to be ideal) with respect to each of these variables. Think of why these perceptions exist. We will consider our ratings together and will try to formulate some ideas as to the reasons for the attitudes and variations in ratings, if any.

	First Session	Last Session	
1. Degree of Mutual Trust			
High Suspicion (1)	4.3	5.1	High Trust (7)
2. Degree of Mutual Support			
Every Man for Himself (1)	4.1	4.1	Genuine Concern for Each Other (7)
3. Communications			
Guarded, Cautious (1)	3.5	4.3	Open, Authentic (7)
4. Staff Objectives			
Not understood by Staff (1)	3.9	4	Clearly Understood by Staff (7)
5. Handling Conflicts within Staff			
We Deny, Avoid or Suppress Conflicts (1)	3.9	4.3	We Confront Conflicts and "work them through" (7)
6. Utilization of Member Resources			
Our Abilities, Knowledge and Experience are not Utilized by the Staff (1)	4.9	3.9	Our Abilities, Knowledge and Experience are fully Utilized by the Staff (7)

	First Session	Last Session	
7. Control Methods			
Control Is Imposed on Us (1)	5.5	5	We Control Ourselves (7)
8. Organizational Environment			
Restrictive; Pressure toward Conformity (1)	5.5	5.7	Free; Supportive; Respect for Individual Differences (7)

DRAFT COUNSELLING IN JCA

A Personal Statement by GERALD B. BUBIS
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Background

The Selective Service Act was originally developed in 1917. Since that time, countless amendments and modifications have been introduced in response to national exigencies and emergencies.

The act has three purposes:

1. To provide Armed Services with the numbers of men they need when they want them.

2. While doing this, to cause as little disturbance as possible in the civilian economy, and

3. To guide deferments into areas considered to be in the national interest by competent authority, such as the Department of Commerce, Department of Labor, scientific and educational groups.[1]

Everyone eligible is presumed 1-A, unless evidence is available to the contrary.

Over 4,000 local draft boards, each with a great deal of latitude under the law, administer the act. Under the law, the draft board is required to place a registrant in the lowest category for which he is eligible. 1-A is highest, 5-A (average) is lowest.

Under the best of circumstances, a jungle of amendments, administrative rulings, and precedents make it impossible for the average citizen to understand his options under the law.

In a time of stress and crisis such as is the case today, the need for providing information and legitimate options is paramount. Added to the complexities of a semi-war status, are the enormous and legitimately held differences concerning the efficacy and morality of the presence of American troops in South Viet Nam.

Jewish young men, 70% to 80% of whom are college students, are faced with excruciating decisions as are other young adults. Some of them consider acts (which may or may not be labelled illegal) as, to them, a "just" alternative to services. They are in need of a soundly conceived professional counselling service, which will deal with their perceptions and misperceptions, conceptions and mis-conceptions and help them to decide for themselves which course to follow.

This counselling role is akin to what any social worker would take with a client regarding any problem, be it marital, pre-marital, familial, personal or the like. The worker is expected to be non-judgmental and accepting while helping the client to face and accept realities, modify his behavior and/or his environment, and when necessary appreciate and face the consequences of any course of action upon which he embarks.

[1]The Draft - University of Chicago Press, 1967, Chapter 1, A Fact Paper on Selective Service, Lt. General Lewis Hershey, Pages 3-4

JCA Experience

The Board of Directors of JCA, after careful and long consideration, approved a short term counselling and information and referral service for those desiring draft counselling. The resolution passed by the board clearly limits the counselling to areas "under the law."

Since the inception of this service on March 10, 1968 over 160 inquiries, phone contacts and/or interviews have been handled.

The range of issues and questions raised by the clients has been great. One AWOL presented himself for "counselling." He was referred to a lawyer. Men have asked for help in getting their classifications changed based on medical grounds, changed marital status, student status, community need, hardship and for religious reasons.

In a handful of the cases today, young men have been contemplating leaving the country to avoid the draft and/or refusing to serve on "moral" grounds, preferring prison instead.

In these latter cases, considerable time has been spent in helping the client understand the full and lasting consequences of these contemplated acts. In all such instances they have been told they will be breaking the law and subject to prosecution under felonious charges.

The great bulk of the young people have been those exploring their rights, not with a view to evading, but rather exercising legitimate options open to them under the law.

Many of them have had career plans for which they would like to complete their education, if at all possible. Some have medical conditions, which were never brought to the attention of the examining doctor at the time of the pre-induction physical.

Still others feel they honestly qualify as conscientious objectors and wish to seek that status. All of these and those mentioned in the previous paragraph are prepared to serve in the Armed Forces if their re-classification is not granted.

Teenagers have asked for help in enlistment options in various reserve programs and branches of service. This has also been the case with a number who are about to graduate from college.

Approximately 20 have been referred to lawyers for clarification of legal questions, 10 to rabbis for further exploration of the validity of conscientious objector's status, and 10 to doctors for medical evaluation. The balance have made decisions appropriate to them based on the contact with the agency.

Editorial Comment

Jewish Community Centers have long prided themselves on their viability and flexibility as a social institution. Their rich 114 year history is replete with example after example of quick and effective response to felt need, individual and communal.

The anguish and ambivalence of the young adult in serving in an unpopular war demands help from Centers. As individuals, our views are as varied as they are honest on the validity of our government's position.

As an institution we commit ourselves to be law-abiding. As Jews we recognize the folly of a society governed by men and not law.

As a social welfare institution we have the responsibility to help a human being find his way by offering a service which lets him know that the Jewish Community cares about him - - as one tiny person in the cosmos and helps him find his way through the maze of alternatives which would face him at a most crucial moment in his life.

Conclusion

Draft Counselling can be seen by some to be contentious and controversial. It is no less than many other services first initiated by Centers in the past.

Counselling does not condone law breaking. It does help people face options and consequences, choices and chances, with more knowledge and information and a clarity they lack prior to the counselling.

Centers and JWB are questioning their relevancy and role for the '60s and '70s. To remain dynamic, they must be responsive. Pain may result; public misunderstanding may develop; support may be withheld.

If the service is valid and within our purview and function (which I strongly believe it is) the hazards must be faced because of the rectitude of and the need for such a service.