

purpose should be the integration of the individual emotionally, culturally and physically, to prevent breakdown and unhappiness.

His idealism remains untapped; he is on the fringe of social service, often altogether on the outside of it. The

excuse that not all Centers are financially able to supply such idealistic leadership does not hold water, for idealism can live on less bread than materialism. And to do honest work the Center worker must himself be integrated as an individual, to begin with, and also as a leader.

The Social Philosophy of the Jewish Educator

By WILLIAM A. NUDELMAN

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BY the beginning of the twentieth century a modern, progressive type of national Jewish school, called the *cheder methukan*, supplanted the old medieval *cheder* in many Jewish communities of Russia and other countries of Eastern Europe. In America, however, the brow-beaten *melamed* and the medieval *cheder* were in full sway well unto the second decade of the twentieth century. The lack of organized, coordinated Jewish community life in the American cities, and the division of the Jewish population along religious, political and *landsmanshaft* fronts, militated against the organization of Jewish education along centralized professional lines and against the recognition of Jewish education as the basic requirement for the continuation of Jewish life.

The Jewish teaching profession in America never enjoyed material security. It is true that during the high tide of prosperity, the teacher, even though he was forced to deal individually with the congregation which employed him, managed to strike a fairly acceptable bargain. It is also true that during the decade of economic well-being, Central Bureaus of Education in a number of communities succeeded in coordinating a number of communal and congregational schools into cooperating units, and in this wise

managed to arrive at a *modus operandi* in regards to professional standards, salaries and security of tenure of a number of teachers. But at no time were the coordinating efforts of Central Bureaus tantamount to control, for the reason that Central Bureaus of Education affect directly the finances of only a small proportion of the schools. With the first impact of economic adversity the congregations, and with them their schools, were rendered virtually bankrupt, and the hard-won modicum of stability was destroyed. Now, after four years of economic decline, the plight of the Jewish teacher is indeed a very sad one.

The Jewish teacher is convinced that his salvation—and the salvation of Jewish education in America—is closely tied up with the organization of an integrated Jewish community, democratically organized and expressive of all the cultural, social, and ameliorative needs of the Jewish population. Only such a community would recognize the indispensability of systematized Jewish education for the preservation of Jewish group life and for the cultural and ethical advancement of the group. The Jewish teacher pleads that the foundation for such an integrated Jewish community be laid at the very present moment.

Discussion

By GERTRUDE ALTSHULD

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THERE is the need for a general social philosophy for the Center worker, the teacher, and social worker, but there is an even greater need for such a philosophy on the part of the social worker who comes directly in contact with the economic problems of other people and who thus sees the effects of the depression.

1. A social philosophy involves a need of restating values. The individualistic philosophy or "rugged individualism" which had evolved through contact with the psychiatric viewpoint is no longer applicable. There is a need for group thinking and group action on the problems

of the day. Lack of action on the part of social workers may result in much needed legislation being shelved.

2. Many psychiatrists are facing the fact that the mass approach instead of the individualistic or clinical approach is to be desired. Frankwood Williams, in his articles on Russia in *The Survey*, considers the gains made in Russia by the mass approach far superior to those made in America by the clinical approach.

3. The passive attitude is no longer possible. The social worker is brought in direct contact with various groups, exponents of action, such as the Councils of the

Unemployed. She must know their philosophy and their techniques. She must have a philosophy equivalent to theirs regarding everyday problems and the means of handling them. These groups in the Community demand an active, working group philosophy on the part of social workers as a whole. They are not content with individual answers to individual cases.

4. The social worker can be a force in the community if a definite attempt is made to form a basic social philosophy, because social workers are looked to for action.

5. The social worker must answer the community on differences of standards. On one hand, the social worker

teaches the community through the clients that funds are not available for adequate relief and then must turn about and explain why the Jewish agency can spend more for higher standards although no funds are available.

6. Social workers have every interest in common, but no common ground on which to meet. A suggestion that might prove worthwhile is one to establish a forum for Jewish social problems where the teacher, the center worker, and the social worker can get together, discuss their common problems and possibly thrash out some means of meeting them in concerted action.

By CECILIA RAZOVSKY-DAVIDSON

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IN recognition of the changing scene, each of the three specialists before us today confesses that so far as the three fundamentals of social work are concerned: prevention, rehabilitation and adjustment—there has been an almost complete breakdown. Since the principles and values which dominated their progress in the past are no longer operative, they call upon all social workers to formulate a new kind of social planning—one which will consider the group and not the individual, one which will be militant and not conciliatory, and one which will envision a real social philosophy and not a pragmatic palliative.

It is stimulating to some of us so-called "old-timers" in social work to find the young case work practitioners re-discovering "social justice," and it is a treat to find an awakening on the part of case workers to the larger aspects of the problems confronting them in their daily rounds.

The older social workers like Florence Kelley and Jane Addams and their band of faithful followers led, as you know, a bitter struggle to attain improved social conditions in this country. They fought for good housing, for the minimum wage and for the elimination of child labor while most of you were still in school. It was the World War and the post-war rugged individualism which discouraged the old liberals and social workers who were pushed into the background and became known as the "tired radicals." Now you have come along and are re-discovering these great social needs; perhaps you have also discovered a newer, better way to attain these needs, and if you have, all power to you!

It is one thing, however, to cry aloud for social justice and radical changes when we are all of us here together, like-minded and in large numbers. It is another thing to go back to your own community, and single-handedly try to wage the fight for better social conditions. Will you keep your job very long if you do stand up for these

issues? How can you get the co-operation of the liberal lay people of your community?

You have been case workers for others, but you have not practised your case work on yourselves. What steps have you taken to tie up with any community projects looking toward better housing, social legislation, minimum wages, and so on? In the pride of your own excellent training you may be somewhat sceptical of the value of the volunteer. But, look about you. In New York State, for instance, who was it that won the fight for the minimum wage law this past year?—a lay volunteer woman's organization,—The Consumers' League,—backed up by other volunteer groups like the National Council of Jewish Women and others.

What has the worker in the community center done to coordinate the various communal groups in his city? Too often he is so busy developing the program of his own Center that he antagonizes other groups by taking over their program because he can do it better, without providing any other project for them.

In one city I recently visited, the public relief work was so badly managed that many of the social workers resigned as a protest; in a neighboring city the workers did not resign, but dared not openly complain or criticize. Neither group, in my estimation, used the right tactics. What the social workers might have done was to get all the civic and public-spirited men and women in the community organized to oppose this lowering of social service standards. Now we cannot fight our battles alone.

The time has arrived for us to be the social planners instead of the social workers. No matter what social order may develop in the New Deal there will always be need for social work. Under the old social scheme the worker was the tool of the existing system; in the coming regime the planner is the creator and leader of a new and better system.