By MAURICE BERNSTEIN

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NTERDEPENDENCE, in our complex economic and social system, is accepted as a characteristic of human relationships along with the striving of most people to achieve a maximum of independence. It is this fact which has broadened the scope of governmentally recognized community responsibility; first in public health measures to reduce contagion, next in compulsory education and latterly in public assistance and social security. Progress in each of these fields has gone far beyond these beginnings. It is increasingly recognized that concern with psychological as well as physical, economic, and social well-being is a community responsibility, though, to a large extent, carried by voluntary agencies.

This growth in acceptance of community responsibility for health and welfare service accentuates the need for personnel trained for leadership in community organization and administration. For many years now we have discussed the necessity of adequate training programs for Jewish communal service. We have disagreed about emphases and details, sometimes also on basic premises. However, everybody is for training, though we are just now beginning to develop programs in detail, particularly for community organization and administration. We shall learn most from testing actual theory regarding such training.

This discussion touches on the nature of community organization, the scope of Jewish community programs, the objectives of central communal agencies, the methods used to achieve these goals, and the skills required to use the methods effectively. Each one of these topics obviously could be the subject of a separate paper—our focus is on their relation to training.

Case work is recognized as a basic social work process requiring specialized training and thus has gone far beyond mere good intentions, intuitive understanding of people, and respect for the dignity of individuals—central as these qualities are for underpinning professional training. It has a discipline of its own, developed through acquisition of specific knowledge, educational supervision of practice, and clarity in the professional use of oneself to carry the agency's helping function.

Similarly, group work has become increasingly a basic social work process. The skilled practice of group work also requires its practitioners to undergo specialized training.

Those who are devoting themselves to clarification of community organization have only recently begun to analyze and define its content. For our purposes, it is enough to state that it is a process through which people and organizations

PROFESSIONAL PREPARATION FOR COMMUNITY ORGANIZATION

are enabled to work together to achieve progressive realization of shared social objectives. Its general aim, in social work, "is to bring about and maintain a progressively more effective adjustment between social welfare resources and social welfare needs." 1

It is the role of the professional in community organization to use his specialized knowledge and skill to facilitate the process by which individuals and groups together find sufficient agreement to act in concert to achieve social goals. Success depends upon fruitful social relationships among the participating individuals and groups. At its best, it requires of the worker something of the combined knowledge and skill of the case worker and group worker.

In social work, community organization is both a process and a field of activity.² As a field of work, it is used to describe communal agencies responsible for planning and financing health and welfare needs.

Thus, in Jewish communal service, community organization is a primary process in federations, welfare funds and community councils. However, there is a community organization component in the administration of all agencies offering social services, requiring community understanding and cooperation toward the realization of agencies' objectives.

As in the general community, central communal agencies among Jewish people grew from a concern with joint financing of local social agencies to recognition of the necessity of social planning for relating the community's resources to its needs. Local agencies,

though unevenly, have accepted this development and planning has developed as a cooperative process among agency representatives. No similar development has taken place in the area of financing non-local programs. Various devices for more effective community representation in determining national agency policies, programs and budgets are slowly developing but the obstacles to genuine implementation of local community-national agency partnerships have still proved insuperable.

Central communal agencies, nevertheless, are concerned with financing and planning, involving local, regional, national, overseas agencies—for case work with families and children, care of the aged; health services in and out of hospitals; vocational services; group work services; Jewish education; community relations including inter-group education and combatting anti-Semitism; overseas relief, rehabilitation and educational needs; research programs, cultural programs, etc. Some of these services are financed by the local Community Chest exclusively, or in combination with Jewish federations. Local community planning is, of course, related to general community programs-privately and governmentally financed.

Most of the national agencies have local chapters, many of them with vaguely defined national-local relationships, but almost all serve as special interest groups when campaign goals and allocations are being determined.

The agencies supported—local and national—are sponsored by a variety of religious denominational groups and reflect the ideological diversity existing among Jewish people as individuals and as groups.

In administering the planning and financing program, the scope of which has been briefly sketched, the community

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¹Lane, Robert P., "The Field of Community Organization." (Report of Drafting Committee on Project for Discussion of Community Organization.) Proceedings of the National Conference of Social Work, 1939, p. 500.

² Lane, Robert P., op. cit., p. 495.

organization worker must relate himself contributors, the beneficiary to the objectives of the agency. The stated objectives of federations, welfare funds and community councils are, for a variety of reasons, vague and all-inclusive. For example, one recently reorganized combined federation, welfare fund and council was formed to promote "the general welfare of the community." Its purposes are further stated as follows:

- "(a) To advise with respect to communal policies for the welfare of the Jewish community in the fields of philanthropy, culture, education, health and social service:
- "(b) To engage in welfare planning in any such fields and when necessary to implement such planning;
- "(c) To foster such community relationships as will promote better understanding between all groups of citizens regardless of race and creed;
- "(d) To provide machinery for arbitrating disputes."

The agency is further empowered to raise and distribute funds as it "may duly determine," to require agencies to "submit detailed statements and budgets for examination and approval," and to acquire and dispose of property to achieve the objectives mentioned.3

While constitutions may not set limitations to the scope of federations, life itself does. Thus, if the central organization wishes to be responsibly related to its constituent body, it will attempt to achieve representation of the individuals and groups who identify themselves with the Jewish community: the

⁸ Constitution of the Jewish Federation and Council of Greater Kansas City, adopted in February, 1946.

representatives, other agency representatives, religious groups, ideological groups, etc. Progress is then made through the reconciliation of differences to the extent that agreement can be established. Unity is possible on limited objectives but respect for difference is basic-this is the chief characteristic of voluntary associations. In recent years, the increasing menace of anti-Semitism and the pressing need of support for overseas needs has compelled greater unity on the one hand but has also. to some extent, intensified ideological differences.

Basic to the social work process, then, is clarity as to agency objectives. The vague and all-inclusive character of federation purposes increases the challenge to the community organization worker. He must help build the agency structure through which those who are interested in its stated objectives can express their will and, in practice, define goals and develop means for their increasing achievement.

The content of the community organization worker's job differs in some respects from that of the case worker, the Jewish educator, the group worker, the civic-protective or community relations worker. The case worker "helps individuals and families achieve healthier, more constructive relationships, selfrespect, and a capacity to deal with the reality problems of day-to-day living. As case work helps the individual to achieve an inner stability and well-being, the client becomes more capable of a healthy, constructive decision as to the nature and extent of his participation in Jewishness." 4 The case worker—except where

The Jewish Social

custodial care is a part of the program cannot take on educational or indoctrination goals without endangering the effectiveness of his service to the client. It should be added, parenthetically, "that case work's concern with the stability and emotional health of the client, the stability and well-being of family life, must be recognized as an essential and positive Jewish ideal, basic to successful identification with and participation in Jewish cultural life." 5

The Jewish educator, the group worker, the community relations worker -all have distinct educational goals.

The community organization worker -concerned with the total welfare of the Jewish community in line with the objectives of his agency-must enable each of the community's agencies to render its particular service successfully. It is hardly conceivable that he can do so without positive identification with Jewish life as such. His clients-the community represented by individuals with group loyalties-look to him for guidance and direction as well as factual knowledge. He is a citizen of the community as well as a professional social worker. As both, and particularly because his focus is on community organization, he shares responsibility for leadership in social welfare activities. He must help build the kind of a community in which the work of agencies can be productive. He is obliged to inform himself fully as to the programs and aims of all organizations contributing to the totality of Jewish life. He must achieve a balance between his own agency's accepted Jewish educational aims (using the term in the broadest sense) and social work goals. His respect for individuals and groups, his commitment to social work processes, his conviction as to the value of democratic ⁵ Dr. Gomberg, ibid.

participation, impose the necessity for the use of himself in a disciplined professional manner.

The problems faced by the community organization worker are sufficient to tax all his professional knowledge and resourcefulness. How can democracy be achieved without endangering financial support? How can representatives of opposing ideological groups find mutuality of interest? How much freedom can dissident groups have for the pursuit of their own objectives when such freedom interferes with the achievement of accepted central community agency objectives? How build a vital Jewish community structure indigenous to America in this day—when this is stated as a central communal agency objective -in view of apathy on the one hand and the activity of zealous interest groups on the other?

The answers can only be found through the systematic efforts of professional people using the community organization process, recording their experience and thus enriching the equipment of their colleagues, associates, and successors. The emphasis is on helping people build socially productive relationships. The methods are (1) factfinding, analysis, evaluation; (2) interpretation, publicity and public relations in a "to-and-from" relationship among all participants in the agency program, lay and professional. Implementation comes through budgeting and fundraising methods. The community organization worker helps to develop group thinking through group discussion in committee activity and by negotiation. The aim is integration of differing viewpoints at increasingly higher levels-not surrender nor annihilation of differences, though at times that is an unavoidable by-product. Only if the community organization

⁴ Statement by Dr. M. Robert Gomberg at Jewish Education Committee (N.Y.C.) Seminar for Case Workers, March, 1948.

To carry such a process in Jewish communal service, maturity is required together with (a) conviction as to agency objectives, (b) respect for members of participating groups similar to the case worker's respect of the client's strengths in handling his own problems; (c) skill as "enabler" or "catalyst" and, discreetly, skill as doer, and (d) ability in analysis and synthesis of facts and views. Basic to the use of these skills is knowledge of people as individuals and as groups, and knowledge of Jewish life and thought—the consequences of our history, cultural patterns, ideological differences, etc.

Considering the scope of community organization, the problems, the methods and skills required, what formal training is essential? Is specialization necessary? This question was resolved affirmatively for case work three decades ago and for group work within the last decade. While there are many practitioners in community organization with great skill who have contributed much to communities, their organizations, and to the social work profession, it is the contention of this writer that progress can be accelerated and made more definite through the addition of specialized training to the equipment of individuals with potential skill in community organization. Individuals without such potentiality obviously cannot profit from training sufficiently to justify the investment required.

Jewish community life has increased in complexity. Ideological differences have greater play in community agencies. The responsibility for financing local,

for groups in progressive realization of ing capital funds to replace the building investments of another generation, is greater than ever before. The participation of the maximum possible number of individuals is necessary—quantitatively and qualitatively—if community goals are to be achieved. Eventually, broadening the base of contributor support leads to effective demand for greater participation in the operations of agency programs. There are more workers now in Jewish communal service; they have more specialized and limited experience, and less opportunity for community organization contacts while in a functional agency. These trends have thrown into question the validity of apprenticeship training as the basis for transition from the practitioner to the administrative community organization level. Something new is added in such upgrading -specialized training is required for maximum effectiveness.

> Since community organization depends upon people functioning in cooperative relationships, training in case work or group work or the field of specialization (such as teaching, for Jewish education) is a prerequisite for training. Such prior training should include experience in case work, group work, etc., as well as courses in a graduate school.

> Schools of social work have accepted the fact that there is a community organization component in case work and group work and therefore have offered community organization courses for all social work students.

> If the premise that community organization is a specialized process and field is accepted, and if it is agreed that such specialization is best offered to those who have a technical base of case work or group work knowledge and experience, then there are practical difficulties confronting agencies and individuals in

producing both the opportunity and the means for further professional education. Professionally mature individuals are likely to have personal and family obligations which make investment of time and money difficult. The administrative difficulty of translating principle into action, however, can be overcome through accommodation of agencies and individuals if there is conviction as to the advantage to be derived from the training.

Nevertheless the difficulties are real. With the limitations as to available time in mind, it is suggested that the following knowledge is important for professional preparation for specialists in community organization in Jewish communal service:

- (A) Orientation to the Jewish community:
 - (1) The history of the American Jewish community, its relationship to its antecedents and contemporary world Jewry, its relationship to the general community of which it is a part;
 - Current religious and ideological beliefs in American Jewry, their institutionalized expression, their relationship to Jewish communal services;
 - Problems in the striving of individuals of minority groups to achieve likeness and to maintain differences in relation to the majority group.
- (B) The programs, organization, structure and administration of American Jewish communal services:
 - (1) A review of technical processes of case work, group work, Jewish education, community relations, etc., sufficient to reinforce under-

- standing of the content of each field of activity to which the community organization worker must relate himself, and to serve as a basis for leadership in interpretation of the content of separate fields to the community and the representatives of agencies.
- The community organization aspects of the different fields of service-trends with regard to clientele, agencies' constituencies, boards, executives and staff, financing, relationships among agencies in the same field and to central communal agencies, Iewish and non-sectarian, governmentally and privately supported;
- (3) The role of Jewish differentials, e.g., religious and educational considerations, group status, standards of service.
- (C) Community organization and administrative processes:
 - (1) Social planning—fact-finding, analysis and evaluation as a basis for planning and administration and how such information is used, committee processes, etc.;
 - (2) Public relations—review of methods, techniques, media, resources;
 - Financing programs including fund-raising and other sources of financial support;
 - (4) Budgeting for operating and capital needs, local and nonlocal;
 - (5) Problems of agency administration-organization standards, functions and interrelationships of body of ultimate

PROFESSIONAL PREPARATION FOR COMMUNITY ORGANIZATION

control, governing body, executive and staff, division of functions, etc.; personnel policies and practices, institutional and office administration; fiscal accounting and control.

The subjects listed above are not to be viewed as separate and distinct. Each part of a course of study for community organization should be integrated with the other so that knowledge of Jewish cultural patterns, programs of agencies and technical helping processes becomes interwoven with discussion of community organization and administrative processes.

Training for community organization must include an initial learning period, a period of field work for testing concepts under supervised practice, and a final period of looking at concepts and processes against the content of the field work experience. Field work requires supervision by an agency and by representatives of personnel responsible for teaching. Recording by the student is required for training for the same reasons as in case work and group work.

The need for qualified professional leadership in Jewish communal work has been increasingly recognized. The shortage of personnel available for administrative and executive positions has be-

come more acute with the extension and expansion of Jewish programs. A study made by the Committee on Training for Jewish Social Work recommended the establishment of special training courses for community organization and administrative personnel.

The Training Bureau for Jewish Communal Service offers a program to achieve the training objectives herein outlined. It is experimental. Its aim is to test the hypothesis, outlined in this paper, that specialized training will add sufficiently to the equipment of the community organization worker to justify the student's and the community's investment of thought, time and funds. The existing shortage of personnel, the magnitude of the tasks facing the American Jewish community, suggest the importance of adequately testing the hypothesis. This requires a vital cooperative relationship between the bureau and the agencies having on their staffs, or seeking, potential leadership personnel. Such cooperation, if it is to be meaningful, must result in the accommodation necessary to permit individuals, seeking to become disciplined professional community organization workers, the opportunity to do so. Foresight for the morrow and our communities' continued growth indicate the economy and vitality which should stem from a sound training program.

STAFF PARTICIPATION IN A COMMUNITY RELATIONS PROGRAM

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SHOULD like to present the program of the Public Relations Department of the Jewish Child Care Association of New York, and to describe the working relationships that have been developed between the Public Relations Department and the case work staff in its program of community relations. For background, I would like to sketch in the outlines of the agency structure.

The Jewish Child Care Association represents a merger in 1940 of several child care agencies whose historical roots go back 126 years. It was chartered to serve dependent and neglected children in foster homes and institutions. There are at present about 1,600 boys and girls under care, from 10 days to 21 years of age. The agency is made up of various departments, each one geared to a specific service. In the Intake Department, the parent considers with the agency whether he will place his child, and if so, where, in a foster home or in an institution. The Foster Home Department provides living in foster homes to twothirds of the population of the agency. Pleasantville Cottage School offers institutional care to children over 8 who need an environment of group living. Edenwald School for Boys serves boys who are mentally retarded, or are functioning as retarded children because of emotional difficulties. To Youth Service Department come those young people

from 16 to 21, who are not yet ready to leave the agency. The Child Guidance Department coordinates and interprets the psychiatric program of the agency.

The Public Relations Department was set up in August, 1946. Prior to this, the Foster Home Department only had the services of a publicity worker. The objectives of this new department were: to better acquaint the public with the agency and its work; to establish a relationship with community groups and leaders in order to stimulate the finding of foster homes, bequests and other agency interests; to assist individual departments in those aspects of their work involving publicity and promotion, and to serve as a "minute man" in supplying information to the public when called on by newspapers, community organizations and other interested groups.

We recognized that the ability of an agency to carry out such a program which touches the lives of so many persons—children, parents, foster parents, alumni and auxiliary groups, Board members and staff—depends on public understanding and acceptance of what the agency does, why it does it, and how it does it. This is what we saw as the essence of a program of public relations—telling the whys and wherefores of the many aspects of the agency's program in order to strengthen our support from, and our relations with the various com-