

interviews dropped from 27.3% to 25.0% and to 14.7% in 1974.

Individual interviews increased from 51% in 1970 to 59.1% in 1974.

These statistics have particular significance to us. Will we be able to reconcile our responsibility to serve the client in new family forms with our commitment to Jewish survival, in which we have looked to the traditional family as the influential vehicle?

Another issue we need to grapple with is the contemporary thinking that a variety of relationships is helpful to individual growth. How does this affect our long-held theory that growth for children flourishes only in a permanent relationship—in a marriage—with one mother and one father?

Another issue to which we need to address ourselves is the possibility that the matching of client and therapist living similar life styles is beneficial. If so, what are the implications for the hiring of staff? How ready are we, as a traditional family agency, to change our self-image? If we expand our ser-

vices to clients involved in new life styles, do we, thereby, limit our availability to clients living the traditional life style? For example, we wondered whether or not our brochure which describes the services of our agency should in the future include a section on "gay counselling" and the effect this might have on prospective clients living traditional life styles.

Whatever dilemmas we face and whatever form the change we all witness in our practice might evolve into, we cannot be afraid of change or afraid to challenge ideas and traditions, no matter how sacred. As Herbert Otto stated,¹⁰ "What will destroy us is not change, but our inability to change—both as individuals and as a social system. It is only by welcoming innovation, experiment, and change that a society based on man's capacity to love man can come into being".

¹⁰Herbert A. Otto, *The Family in Search of a Future*. New York: Appleton, Century, and Crofts, 1970.

Integration of Jewish Commitment into the Treatment Process*

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"In a sense, the Jewish caseworker representing the Jewish agency has the responsibility for individualizing the religious, social, ethical and communal aspects of Jewish identity, of bringing its richness to the individual and using it in the treatment processes to buttress and help that individual in his adversity. In enabling the individual thus to value his Jewish identity and to use it for his own growth and development, the Jewish social worker opens the possibility for each client to add from his own experience to the collective strength of Judaism and its continuity."

The Distinctiveness of the Jewish Casework Agency

THERE is a growing recognition that the Jewish agency serving families, children and the aged must carry a role in the Jewish community different from that of the non-sectarian agency. It shares the responsibility with the non-sectarian agency for alleviating individual and family disturbance and breakdown and providing assistance at periods of crisis. As a Jewish agency it carries additional responsibilities which include:

- 1) Sustaining and embodying the Jewish traditions of the centrality of the family, the essential worth of every individual, zedakah (charity and justice) and chesed (loving-kindness).
- 2) Enriching Jewish life through the enhancement of the individual's and family's ability to live affirmatively as Jews by contributing in some degree to Jewish life.

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The term "casework agency" is used here broadly to define those agencies which offer tangible services, counseling and psychological treatment primarily through the use of a relationship with a professional caseworker or other clinical personnel. They include child care, family and health-related services.

- 3) Exploring the means for strengthening and furthering creative Jewish continuity and identity.
- 4) Contributing as a Jewish agency to the broad American community's ability to cope with poverty, dysfunction and alienation.

Beyond its special functions, the Jewish agency is unique in that it is preferred by Jewish clients, serves predominantly Jewish families and individuals, is administered by primarily Jewish boards and administrators, is staffed to a major degree by Jewish caseworkers and derives its essential support from Jewish contributors. Even where a substantial portion of the funding may come from public or United Way funds, essentially that money represents the Jewish community's share of the total funds made available for the purpose of meeting individual needs for the entire population. The Jewish family agency has persisted because of the continuing conviction that the Jewish individual and family can best be served by an agency which operates under the auspices of the Jewish community and is particularly sensitive to the meaning of being Jewish in a non-Jewish world.

Much thought and a body of literature has developed providing the rationale for the continuing importance of the Jewish family agency and its

difference from the non-sectarian agency. It is not my intention to recapitulate the arguments for this position which has already been amply documented.² We are here concerned with the implications for staff and clients of the special nature of the Jewish agency and how the commitment implicit in its purpose can be integrated into the treatment process through which it achieves that purpose. I refer to "treatment" in its broadest sense as encompassing casework, counseling and therapy with individuals, couples, families or groups and utilizing the professional relationship as the central service.

A necessary corollary of the affirmation of the distinctiveness of the Jewish agency is that its Jewishness must be reflected in all aspects of the institution—its physical setting, the way in which clients are served and in its practices. The client coming to a Jewish agency for service should find there a Jewish environment, one which reflects a positive valuing of Judaism, its heritage, culture and ideologies.³ In

²See among others: Maurice Bernstein, "The Unique Contribution of the Jewish Casework Services to the Welfare of the Jewish Community" this *Journal*, Vol. XLIV, No. 1 (Fall 1967), pp. 64-72; Irving Greenberg and David Zeff, "The Jewish Casework Agency: Problems and Prospects in a Time of Paradox", this *Journal*, Vol. XLII, No. 1 (1965), pp. 49-59; Saul Hofstein, "The Jewish Heritage and the Social Agency", this *Journal*, Vol. XXIV, No. 3 (March 1948) and "Preparation of Workers for Casework Practice in a Jewish Agency", this *Journal*, Vol. XLV, No. 2 (1968), pp. 156-164; Morton I. Teicher, "Reexamination of the Rationale for Sectarian Social Work", *Social Casework*, February 1972, pp. 78-84; David Zeff, "The Jewish Family Agency, The Jewish Federation and The United Fund: problems, Omens, and Opportunities", this *Journal*, Vol. XLVI, No. 5 (Spring 1970), pp. 217-225.

³Theodore R. Isenstadt, "Toward Enriching the Quality of Jewish Life: The Role of the Jewish Family and Children's Agency", this *Journal*, Vol. L, No. 1 (1973), pp. 31-39.

addition to finding a service to meet the specific need which brought him there, he should be able to find that the experience with the agency has enriched him as a Jew, strengthened his own affirmation of Jewish identity and provided him with a greater sense of connection with the Jewish community. With other Jewish institutions, the Jewish casework agencies share the challenge as expressed by Leonard Fein: "Save as we can demonstrate that being Jewish permits you to know, feel and do things that others cannot know and feel and do, being Jewish will not be seen as and will not, in fact, be a plausible enterprise".⁴

A great deal of attention has been given to the types of activities within the Jewish family agencies which can add to its distinctive qualities. Physical decoration, observance of holidays, training of staff in Jewish content, services to meet specific Jewish needs, Jewish family life education programs and a variety of other means have been described in the literature. Ultimately, if the Jewish family agency is to play a role in Jewish continuity, the sense of Jewish commitment must pervade the helping processes which are at the core of its services. The purpose and function of the agency are ultimately individualized and transmitted to the client and family through their relationship with the individual social worker. It follows that the distinctive quality of Jewishness must be so reflected in the transactions which take place between social worker and clients and so integrated into the treatment process that it enhances and expands the potential of that process.

⁴Leonard J. Fein, *Reflections on Jewish Commitment and Education*, New York: Council of Jewish Federation and Welfare Funds, 1968, p. 14.

Affirmation or Denial of Jewishness in Treatment

Unfortunately, Jewishness has tended too often to be discerned as a limiting factor in the treatment process rather than one which could open that process to further enrichment and new potentials. Many factors have contributed to this thinking. The sources of knowledge utilized in developing social work and psychological treatment processes were based primarily on rationalistic and scientific ideologies which tended to deny purpose, faith and humanism.⁵ Although many of the originators of the major theories of human behavior and social functioning themselves were Jewish, it is interesting to note how prevalent among these innovators was a denial of their own Jewish identity. While they were ready to explore in depth a tremendous variety of factors which infringed on behavior, the one major omission in their analysis was the significance in the growth and the development of the human personality of the meaning of being Jewish in a non-Jewish world. Similarly, while helping practitioners were prepared to use many different psychological and social instrumentalities for helping the individual cope with his problems, there seemed on the part of many to be a conscious or unconscious exclusion of any particularly Jewish content. Such exclusion reflected as deep a prejudice and as damaging a bias to the effectiveness of treatment as other biases which the leaders in therapeutic innovation tried so hard to avoid.

⁵For a more complete discussion of the frequent lack of relevance of general theory to the Jewish experience see: Saul Hofstein, "Social Work Theory—New and Old; Implications for Jewish Communal Service", this *Journal*, Vol. LI, No. 2 (1974), pp. 139-147.

While the Jewish individual professional and agency have a great deal in common with all others, the fact of being Jewish introduces a quality of distinctiveness which must be taken into account in all processes in which they are involved. That distinctiveness may be acknowledged and utilized or it may be overlooked, denied, rejected or repressed. Nonetheless, it operates as a pervasive factor in the experience of the client who comes to a Jewish agency for service. To affirm that in some respects the Jew is different, does not deny the universal qualities which he shares with all humanity. Denial of that difference in effect closes off many opportunities for self-realization and potentials for coping with the universal dilemmas man faces as he strives for self-realization and fulfillment in a complex environment.

The Intake process

Somehow the Jewish agency and its workers must learn to utilize the potentials in Judaism which can be helpful to their clients in dealing with the problems which they bring to the agency or in utilizing the services of the agency. Emphasis on such use does not imply a return to the early days of social work when the caseworker developed a "plan" which was imposed upon the client whether he wished it or not. Implicit in the treatment process in any agency must be the client's participation in every step of that process and his ultimate freedom to accept or reject whatever help is being offered.

If Jewish commitment is central to the functioning of the Jewish casework agency, such commitment should be shared with each client who utilizes the services of the agency. Obviously the fact of the agency's being Jewish does have a meaning to a client, a

meaning which from the outset should be thoroughly explored. There are many clients who come to the Jewish agency with an expressed sense that somehow they will be better understood because the agency shares their own background or ideology. Such an attitude may be enormously helpful in facilitating communication and shortening the period necessary to arrive at a clearer understanding of the client and his problems. On the other hand, it may also constitute a problem in engagement in the treatment process. The client might expect the agency to meet automatically the needs presented without his having to participate. He might assume a degree of understanding which would preclude his own responsibility for presenting himself and clarifying what he is seeking. His readiness to give himself over to the agency because of the shared religion without really becoming engaged might impede his making the effort to change necessary for resolution of his problem.

There may be other clients for whom the Jewishness of the agency may arouse a fear that their hidden, and often guilt-associated impulses and feelings will become known to the Jewish community. Another source of concern for the client may be the fear that the agency may wish to impose a particular expression of Judaism which is inimical to his own way of observance. What will the agency expect of him by way of expression of Jewishness? Will these expectations be too high a price to pay for the help he is seeking from the agency? It is obvious that sensitiveness and awareness of the meaning of the Jewishness of the agency is essential at the very beginning of the process. It might be argued that the variety of clients' reactions noted above might be dealt with by a denial or cloaking of

the Jewish identity of the agency. The result of such denial would be to repress these issues which would then emerge in different ways later in the case, often at points which could be harmful to the treatment process.

Open affirmation of the Jewish nature of the agency and an acknowledged readiness to explore its meaning with a client provide immediately the opportunity of dealing with important material, which can ease the client's fear of help and facilitate movement towards working on the problem presented or using the service offered. It can also provide important clues as to the nature of the client's sense of Jewish identity and its place in his total personality structure.

Jewish "Transference" and "Counter-Transference" Factors

It is the worker's sensitivity to Jewish issues, his readiness to point out options available through the use of Jewish experience, his awareness of the particular emotional undercurrents involved in many of the Jewish rituals and celebrations that enable him to introduce in a creative way the positive potential of Judaism for helping. To use himself in this way, the worker must have a sense of conviction, a clarity regarding his own Jewish identity and a capacity to recognize and deal with the feelings of others in this area. In one sense we might talk in Jewish terms of "transference" and "counter-transference" which operate in relationships with Jewish clients in a Jewish agency. On the one hand, the client may tend to project upon the worker aspects of his own Judaism or associate the worker with emotionally-laden experiences in his own past Jewish experience. If the worker is sensitive and perceptive of these projections

and can see their significance in relation to the identity of the client, then he can deal with them in a potentially positive way.

As we are aware, the worker, too, may well project his own Jewish prejudices and attitudes upon the client, consequently distorting his own perception of the client. In one instance a worker was unduly critical of his client's emphasis on the importance of Hebrew School for her children. Although normally warm and compassionate, he was startled at his difficulty in being responsive to this client. He became aware that he was reflecting in his current response to the client his own past struggle in relation to going to Hebrew School. Only then could he work more positively with the mother. He could then use the issue of Hebrew School to help her focus on her relationship to the children and how she conveyed her values to them. Such projections on the parts of both the client and the worker play a crucial albeit subtle role throughout the treatment process.

In an excerpt prepared for a staff meeting at his agency, and later discussed at a conference sponsored by the American Jewish Committee, a worker from the Jewish Family Service of New York City expressed this problem well. Examining his failure to utilize the religious content brought by a client, he stated "... I had compartmentalized myself in that my Judaism was something that I left at home with my *tfilin* and my religious texts, and my religious life was something that I left home when I come to the agency... the professional went on in place of the religious...". After some discussion with others, he has now come to the conclusion: "... my Jewishness, my Judaism, my Orthodoxy, my Religiosity, my Background and my Religious

Self is something I can use... helpfully in my role as a professional..."⁶

Frequently, particularly in work with children and adolescents, but also with many adults, the client will utilize the caseworker as a model in the process of strengthening his own ego or identity. He may follow this model or reject it. Whether implicitly or explicitly, the value system utilized by the social worker has its continuing impress upon the client in his development. Where the worker denies his own Jewish identity or presents a "neutral stance", the client may be left with the impression that there is something negative and devalued in the Jewish aspect of identity. Denial of the validity or importance of Judaism for the treatment process on the part of the worker may diminish the client's readiness to utilize Judaism for enrichment and affirmation. On the other hand, when the worker is able to assert positively his own Jewish identity and share his own conviction of the positive valuation of being Jewish, the client may, in many instances, use it for his own growth.

The Diagnostic Process

Involved throughout the treatment process is the constant effort to understand and to explain the particular behavior of the client and its sources—the diagnostic process. Progress in the treatment process is often dependent on the continuing mutual exploration and interpretation of the significant data evolving out of the relationship. Sanford Sherman has noted: "Tracing the thread of religious experience—or avoidance, etc.—in a person's developmental cycle affords profound and in-

⁶In *The Jewish Dimension of Case Work Practice*, (mimeographed) New York: American Jewish Committee, 1974, p. 8.

dispensable insights into that person's identity—its affirmative and conflictual sides".⁷ Later he notes ". . . the vicissitudes of one's (client's? worker's?) relationship to his Jewishness—past, present, future—can be decisive (a) in understanding behavior, aspiration, adaptation (b) in piecing together that which has entered into mal-adaptation and (c) in reparative means, methods that can be useful . . ."⁸ Each phase of the life cycle with its attendant religious rituals can provide significant information regarding the way in which individual and family has coped with his life situation.

A mother, for example, was puzzled over what she had come to perceive as a pervasive negative attitude towards one of her children. With her worker she had been seeking for the source of this attitude without any success. She responded with some bewilderment to the worker's inquiry as to how they had named the child. When the worker asked about the child's Jewish name, she recalled a terrible inner struggle that had taken place over the naming. She felt that she had been trapped into naming the child after an uncle who had died just before her daughter was born. This uncle had molested the mother sexually when she was a child. This was a secret she had always kept to herself. At the crucial time of her daughter's birth, she could not suddenly reveal to her own mother the basis for her dislike of that name and, yet, she was not strong enough nor did she want to hurt her mother by rejecting her urging to name the child after her mother's recently departed brother.

We do not have to go into the rich dynamic material which unfolded from this point. It is clear though that the worker had to be ready to open up this question and to understand its significance in religious terms as well as psycho-dynamically. Many additional illustrations could be presented show-

⁷Sanford N. Sherman, "Notes on the Jewish Aspects of Family Service", in *Ibid.*

⁸*Idem.*

ing how Jewish aspects of Brith, education, the Bar Mitzvah, confirmations and weddings and deaths affected significantly the life process of the individual.

An equally rich treatment potential lies in the planning and review of each of these events as they occur within the current life of the client and the family. The Jewish calendar, fully understood and utilized within the treatment process offers similarly many possibilities for opening up dynamic and significant material related both to the individual's development and sense of himself, as well as that of the family. The manner in which the client anticipates, plans for, participates in and recalls the particular holiday reflects both his own sense of himself and the important dynamic relationships in which he participates. Whatever the particular service which the client seeks, he frequently may utilize the time rhythm and the holiday cycle as a way of structuring his own movement in treatment.

The Treatment Process in Family Service

In service to families the nature of their relationship to Judaism can become a significant and most meaningful aspect of the process. As Callman Rawley pointed out: "The Jewish family agency is the one place where family experiences which are leading the child towards estrangement, hostility or rejection of Jewish identity can be discovered and changed; where the family's communication system can be opened up and set on an honest basis; where parents can learn to understand their children; where parental manipulation, exploitation, double-bind and scapegoating can be corrected; where in short a family life can be worked out, which is favorable to the child's undistorted personality development

and Jewish identity".⁹ As we have previously noted, the agency and its workers cannot impose their particular point of view arbitrarily upon the client. This, however, does not preclude responsibility for the worker's indication that there are options in Judaism—its faith, culture and tradition—upon which the client can draw for strength and security.

A family in therapy was struggling with the problem of all its members apparently moving in different directions with very little that was cohesive about it. As the worker posed the question to the family whether it had ever known any sense of togetherness, it was interesting that this family, which earlier had indicated that it had moved away from all Jewish tradition, began to recall incidents each of which, in one way or another, was associated with a Jewish tradition, such as the Bar Mitzvah of the younger son which had made them all happy, a Passover Seder in which the maternal grandfather participated shortly before his death and a Chanukah Party where the children had exchanged gifts. The worker prompted consideration of what these events had in common. The father recognized that they were all experiences touching on the Jewishness of the family. Mother and children commented on that. The worker wondered what happened now within the family in regard to Jewishness. The family responded in various ways recalling the positive feeling and its loss as they had all gone on in their own directions. Somehow they had lost the feeling of togetherness.

The worker asked whether, having looked for other ways to overcome the sense of dissension and tension in the family, they had considered the possibility of seeking something in their own Jewishness which might bring them together as it had earlier in the family's life. As this exchange came at the end of the interview, the worker suggested that the family might want to discuss this at home together and could pick it up in the next session. When the family returned the next week, they began with a sense of excitement. For the

⁹Callman Rawley, "Opportunities of Jewish Casework Agencies", this *Journal*, Vol. XLIV, No. 1 (Fall 1967), p. 74.

first time they had been able to talk as a family at home and to decide to try to be together for the Friday night dinner with the appropriate prayers and rituals. Much else had to be worked out by the family over the next counseling period. The breakthrough achieved during the sessions cited helped to open up other areas and was instrumental in the family being able to continue to use the therapy in an important and meaningful way.

Similarly, in a helping relationship with an individual, sensitivity to and use of Jewish components can be both helpful to him and lead him to choose channels within Judaism for the strengthening of his identity. To illustrate:

A man in his 60's, a successful business man, married over thirty years and having grown children now largely on their own, sought help because of a general sense of disenchantment, a feeling of uncertainty about his own direction and a degree of restlessness about his basic relationships within the family. He had early established with his worker the goal of trying to come to a greater degree of sureness regarding his identity and of trying to develop a sense of continuity in his own life experience. The early interviews tended to bring out a difficult early childhood experience, a painful adolescence and troubled youth culminating in a marriage to a strong woman who was able to provide him with the structure, love and confidence which enabled him to reorganize and redirect his life. He spoke of his activities in the Elks and Masons. The worker commented that all the organizations he was mentioning were not Jewish. Mr. C responded that it did not matter to him whether an organization was Jewish or non-Jewish as long as people were treated equally within them. These organizations did do good work and he was happy to be part of them.

The worker wondered whether he was suggesting that the many Jewish organizations in the area did not treat people equally and did not do good work? "Are you saying I have avoided Jewish organizations?" Mr. C wanted to know. What did he think? He hadn't thought about it in that way but he saw now that he had indeed avoided Jewish organizations. At an earlier time when he had attempted to become

involved with a Jewish Center, somehow he felt so inadequate in that Center, not as bright, capable or successful as the other members. "I developed a feeling then that I could not compete with the 'smart Jews'." We talked of the pain of that experience and his resulting feeling of inadequacy. He commented he was beginning to see he had never really felt fully accepted or comfortable within the organizations in which he had participated. Over the next few interviews there was considerable exploration of the basis for the sense of inadequacy in that early experience with the Jewish Center. Two factors emerged from this discussion: 1) The experience came at a point in his own life when his own feeling of identity was just beginning to be formed and when he had not gotten over his earlier sense of inadequacy; 2) The group he had tried to join was one in which there had been a very tight "clique" which responded to all newcomers as threats. These factors were not related to the Jewishness of the Center. His development since that time, his success in business and his relatively satisfying and happy marriage all provided ample evidence of a growing ability to cope. Why then did the early experience need to act as such a deterrent to further involvement with Jewish groups? Mr. C. gradually came to the realization that he had a great deal more to bring to an organization at this point and that his own position in life was such that the fear he had carried for so long was no longer founded in reality. As he began to reach out to a number of local Jewish organizations, he developed an increasing sense of connectedness with Jewish affairs and began to participate in the local Jewish communal drive. He commented that he was not feeling so alone and had a sense that he was now moving towards a solution of his problem.

I have elaborated only on one aspect of a very complex counseling situation. It is clear, from even this brief excerpt, that the role of the worker in helping Mr. C. to face more clearly some of the aspects of his own denial of Jewishness was helpful to him in overcoming a sense of isolation and alienation, which had begun to affect his few close relationships. Obviously the worker had to feel a certain degree of security with his own Jewishness as well as a percep-

tiveness as to what this meant to Mr. C. Opening up this question was instrumental in Mr. C's working towards a more balanced, a more realistic and a more healthful perception of himself and his relationship to others.

The Treatment Process: Illustration From Child Care

Harriet Goldstein writes, "Whatever the client's motivation, as part of its philosophical and treatment approach, the Association believes that a connection to religion is important for one's personal identity and self-fulfillment. It is the agency's view that the traditions and strengths of Judaism, its moral and ethical laws, and its accomplishments as a people over the centuries can be useful in helping both children and adults".¹⁰ How those factors are utilized will vary with the particular type of service sought and the basic function of the agency. Where the agency assumes the responsibility for total care of the child, obviously the extent to which it must play an active role in relation to the religious and cultural training of the child is considerable. Whether that responsibility can be fulfilled depends upon the degree of commitment and conviction of the caseworker and child care staff that this activity is, indeed, an important one. As children do in their own homes, the child in placement may fight against involvement in Jewish education or activities. The caseworker must be able to carry that struggle with affirmation of the responsibility of the agency to press for a Jewish education. At the same time he must be sensitive to the child's reactions to such an expectation. Obviously, the child's own willingness and readiness to participate

¹⁰Harriet Goldstein, "What's Jewish About Jewish Child Care?" this *Journal*, Vol. XLIX, No. 4(1973), p. 309.

must be developed if the goal is to be successful. The case of Billy may be used illustratively.¹¹

Billy, a child of 12, was placed in the care of the agency by his mother after desertion by his father. He was extremely immature, impulsive and controlling with a very low estimate of his own ability and tended to remain alone for fear of rejection should he reach out to anyone. Billy's mother had indicated a desire that Billy be raised as a Jewish child and that he have a Bar Mitzvah. Although Billy had also expressed a desire for the Bar Mitzvah, he found it extremely difficult to attend religious school or to participate in his Hebrew lessons.

In the discussions of this issue with his caseworker, many significant factors emerged about which Billy had earlier been unable to talk. He expressed fears regarding his emotionally disturbed mother's potential behavior at his Bar Mitzvah. Subsequent discussion opened up deep feelings towards his mother with which he had difficulty in coping. His sense of difference from other children who had fathers emerged as an important aspect of his difficulty in finding an identity. Questions about his basic capacity to learn also emerged. Each of these was discussed carefully with him focused on the Bar Mitzvah but also related to his overall problem in learning to cope with a most difficult personal and family situation. The caseworker had to be in close touch with his Sunday School teacher and Hebrew tutor in order to keep them apprised of Billy's special problems and his need for considerable support and understanding.

The child care worker, too, had to carry a considerable conviction of the importance of regular attendance at religious school and Hebrew lessons if Billy were to achieve the goal of Bar Mitzvah. While experiencing his understanding of Billy's resistance, nonetheless the child care worker could also be firm regarding the importance of Billy's participation in his religious education. As Billy's fears could be lessened, he was increasingly ready to involve himself in the necessary learning. He learned his portion and performed well at his Bar

Mitzvah. Billy saw his Bar Mitzvah as a great achievement, used it to affirm his ability to accomplish an important task and to strengthen his own sense of status with the other boys as well as his feeling of identity. Billy's Judaism, rather than being seen as a negative factor reinforcing his sense of inadequacy, could now be valued as a positive source of identity from which he could draw important strength and connectedness. It was particularly noteworthy to the caseworker and child care staff how much of the day-to-day work on this "Jewish" activity could illuminate the central problems of this youngster and be helpful in facilitating change in the total problem.

Summary and Conclusions

While we have not covered every aspect of the treatment relationship or every setting in which treatment may be undertaken, we have seen how important to the treatment process are the commitment of the worker and his readiness to identify and affirm his own position in relation to Jewishness and to help clients similarly to deal with their own response to that commitment. The Jewishness of agency and worker is not an isolated or separate component somehow coming into play only in certain situations but is inherent in almost everything the worker does and in the client's response to him. In a sense, the worker embodies and represents the Jewish communal concern for the client. Through that personification he enables the client to individualize the particular aspect of Judaism that can be meaningful and enriching for himself. Questions regarding the treatment process are never finally answered. It is clear that certain dilemmas remain, particularly what Fred Berl has described as the "tension between commitment and freedom."¹² Yet, it is im-

¹¹This case illustration is modified from case material of the Association for Jewish Children of Philadelphia. All identifying material is modified.

¹²Fred Berl, "Commitment and Freedom; A Paradox in Service to the Jewish Family", this *Journal*, Vol. LI, No 2 (Winter 1974), pp. 151-161.

portant that Jewish social workers, working within Jewish agencies, address themselves to a continuing effort to clarify these dilemmas and to find the means of integrating their Jewish identity and that of the agency into the total treatment process.

Perhaps the best way of summarizing the points made in this paper is to provide a series of guidelines, which the worker in the Jewish agency or the Jewish professional working in any treatment relationship needs to follow if he is to realize the tremendous potential for the treatment process in his own Jewish commitment:

- 1) The caseworker must be clear regarding his own Jewish identity. He must be aware of his attitudes about his own Judaism, about the particular way in which he has chosen to express it and the difference of that way from those of other Jews.
- 2) The caseworker must be able to accept his own difference and that of his clients where they may reflect a different way of expressing Jewish identity.
- 3) The caseworker must also be able to identify himself with the particular Jewish purpose of the agency for which he is working.
- 4) The caseworker must see himself not as an isolated practitioner but also as a representative of Jewish communal concern.
- 5) The caseworker should be sensitive to his own Jewish prejudices and be aware when they intrude on the helping relationship.
- 6) The caseworker must avoid projecting his own Jewish prejudices upon the client.
- 7) In reviewing possible courses of action with the client, the social worker must include the Jewish options.

- 8) In reviewing the consequences of any particular projected behavior with the client, the caseworker has to take responsibility as well for assessing and sharing the consequence of that behavior to Jewish group identity and continuity.
- 9) The caseworker must be ready to see the affirmation of positive Jewish identity and involvement in Jewish activities as appropriate and desirable courses of action.
- 10) The client ultimately must be left free to make the choices that are meaningful to him.
- 11) Diagnostic assessment should utilize the Jewish experience of the client and the family and individual's relationship to that Jewish experience.
- 12) Jewish faith, tradition, ritual are seen as potentially positive sources for strength and growth.
- 13) The Jewish caseworker must utilize in the helping process the rich sources of Jewish values, heritage, tradition and faith.
- 14) The caseworker should be constantly intent on expanding his own knowledge about Judaism in all its expressions.

The family and children's agency has a primary role to play in furthering the basic Jewish valuation of the individual and his ultimate responsibility for choice. Judaism provides for the polarity of individual responsibility and group identity. Whatever other services or message it might utilize, the Jewish agency ultimately must be able to reach the individual and to offer him assistance in meeting crisis and overcoming trouble. In a sense, the Jewish caseworker representing that agency has the responsibility for individualizing the religious, social, ethical and

communal aspects of Jewish identity, of bringing its richness to the individual and using it in the treatment process to buttress and help that individual in his adversity. In enabling the individual thus to value his Jewish identity and

to use it for his own growth and development, the Jewish social worker opens the possibility for each client to add from his own experience to the collective strength of Judaism and its continuity.