MOTIVATION, EXPECTATIONS AND CAREER FULFILLMENT OF WORKERS IN JEWISH AGENCIES

by

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A Thesis Presented to the FACULTY OF THE SCHOOL OF SOCIAL WORK OF THE UNIVERSITY OF SOUTHERN CALIFORNIA in cooperation with HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION, CALIFORNIA SCHOOL in partial fulfillment of the requirements for the degree of MASTER OF SOCIAL WORK

MAY, 1978

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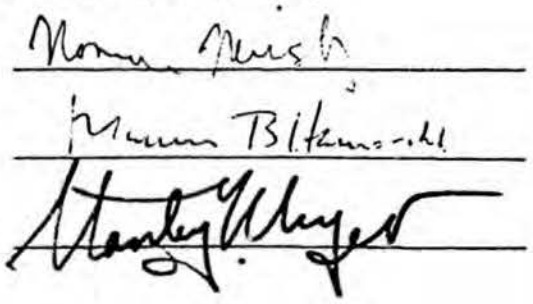

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CHAPTER 1
INTRODUCTION AND METHODOLOGY

What motivates a social worker to seek employment in a Jewish social service agency? What expectations does that person have about the Jewish agency? Does that person find fulfillment in Jewish social service? This exploratory study has looked at these subjective areas of the social worker's role in Jewish agencies. We have compared two groups of recent graduates of the University of Southern California School of Social Work (USC), who are employed in Jewish agencies. The members of one group have earned the degree Master of Social Work (MSW). The members of the second group are the recipients of the Master of Arts degree in Jewish Communal Service (MAJCS) in addition to the MSW as part of a joint program of Hebrew Union College (HUC) and USC. The "Double Masters" degree is earned upon completion of fifty-four units of credit from USC. Eighteen of these credits meet joint requirements with HUC, and an additional thirty credits come from HUC.[1]

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[1]"Program for the School of Jewish Communal Service," (mimeographed) August 1976, p. 2

We were interested in learning what differences exist between the two groups in the ways they perceive themselves as social workers and the way they see their role in Jewish agencies. Were those with the MAJCS degree especially sensitive to issues involving some aspect of Jewishness?[2] For the purpose of this study, we employed the broadest possible interpretation of Jewishness in order to include all religious, cultural and ethnic connotations and to give maximum latitude of definition to the respondents. By exploring workers' attitudes and identifying among them common themes of Jewish content, we hope to generate interest in further study of the Jewish quality of agencies and workers affiliated with the Jewish community.

The Jewish community has had throughout its history, a network of systems, informal and formal, to help its members deal with individual, family and communal problems. This background, together with growing needs and a more developed American public and private social service

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[2] Charles Levy's article "The Special Purpose of the Jewish School of Social Work" emphasizes the importance that the worker's self-awareness of his/her Jewishness can play in the use of 'self' as a professional. Therefore, the program of the Wurzweiler School of Social Work strives toward helping the student obtain that self-awareness. "The courses . . . generate sensitivity in the students to their own responses as Jews . . . and to the responses of clients, lay leaders, staff, etc." p. 8.

system, led to the formation of a complex network of Jewish social service agencies. With time, some of the agencies were incorporated into the non-sectarian social service system. Most, however, have maintained varying degrees of affiliation with the Jewish community. Our assumption is that this affiliation presupposes the existence of some Jewish element or input within the agency.

Frequently heard comments and questions which present some of the different viewpoints about social services provided by the Jewish community are: "What is Jewish about a Jewish hospital?" "We Jews take care of our own." "You Jews are 100 years ahead of the rest of the community in programs for the elderly." "The Jewish community cannot afford to provide the same social services which are available through government resources." "I want to talk to someone Jewish . . . only another Jew can understand my problem." We have observed that clients, workers, agency directors, and academicians have been unable to specify the ways Jewish religion and ethnicity make the services provided by Jewish agencies qualitatively different. How do the goals, style or interventions of workers in Jewish agencies reflect Jewishness? What is the effect of specialized training in Jewish communal

service upon workers in Jewish agencies? As a result of these questions, articulated or not, the content, method and values of social work have been analyzed in order to determine whether or not this course of study is adequate to the conduct of professional practice in a sectarian setting.[3]

Concern about the specialized needs of Jewish social service agencies in the United States and their constituency led the leaders of Hebrew Union College-Jewish Institute of Religion to underwrite a study which would ascertain the need for a school of Jewish Communal Service. In 1967 Bertram Gold conducted that study. In his introduction he states:

> Because the functions of the Jewish communal agencies must be directed towards Jewish group survival, their professionals must have an appropriate Jewish education along with technical, psychological and sociological knowledge and skills.[4] The need to provide this is paramount.

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[3]Gerald B. Bubis, "The Birth of a School," off-print from Central Conference American Rabbis Journal (October 1971), p. 2

[4]Ibid, p. 3.

Two alternative approaches for the HUC department of Jewish Communal Service were considered. The first was that of organizing a school of social work. The second was a two-year graduate school of Jewish Communal Service In the final recommendation the two options were combined. It was suggested that "A department of Jewish Communal Service . . . offer a series of courses in Jewish studies . . . that would supplement the courses offered . . . in graduate schools of social work."[5]

Following the recommendation of the Gold study, the School of Jewish Communal Service was founded in 1968. What ensues is a description of the program as stated in the 1974 - 1976 bulletin of the School.

> The academic program of the School concentrates on the values, knowledge, and skills involved in developing a commitment to careers in Jewish community service.
>
> Eclectic in its approach and contemporary in its outlook, the School seeks to contribute to its students' independence of thought and inquiry, to their creativity and open-mindedness, and to their desire to serve the American Jewish community and their fellow man.

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[5]Hebrew Union College-Jewish Institute of Religion California School Bulletin 1974-76, p. 71.

> The School of Jewish Communal Service hopes to develop and transmit; knowledge and understanding of the American Jew, his growth and development, his social institutions and their historical antecedents; awareness of and familiarity with contemporary Jewish communal services in the United States and Canada, and their developmental history.[6]

But it is not until 1972 that a program in cooperation with the School of Social Work of the University of Southern California was established. The Master of Social Work program of USC builds five interdependent sequences of courses upon the broad base of a liberal arts education.

> These sequences are: (1) Social Work Practice; (2) Social Welfare; (3) Behavior and Social Environment; (4) Research; (5) Field Work.
>
> As in any professional education, the integration of knowing and doing is of primary importance. Knowledge about social welfare service programs, the dynamics of human behavior, social work research, and the methods by which social services are offered is made real for the students through supervised practice or field work, carried on two to three days a week concurrently with classroom instruction and discussion.
>
> The trend in both education and practice is toward developing the general social work practitioner who skillfully employs a range of modalities in serving different people with differing problems, and in individual situations. All students

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[6]Ibid., p. 73.

> develop competence, at a beginning professional level, to serve individuals, families, small groups, and community groups. Courses on campus and field instruction permit graduates to qualify as social work practitioners in any agency setting in which social work is practiced.[7]

OBJECTIVES

This study has compared the USC graduates who received MAJCS degrees and are working in Jewish agencies in the Los Angeles area (DM), with an equal number of the graduates from the USC School of Social Work who were not enrolled in this program but are employed by Jewish agencies in Los Angeles (NDM).*

The interview schedule was developed on the basis of the following seven objectives.

1. To determine the motivation involved in the consideration of the Jewish Communal Service program.
2. To discover the similarities and/or differences in the motivation of the Double Masters graduates and USC graduates for working in a Jewish agency.
3. To discover the similarities and/or differences of the two groups of graduates in their expectations of working in a Jewish agency.

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[7] Bulletin of the University of Southern California School of Social Work 1977-79, p. 12.

*DM refers to Double Masters
NDM refers to Non Double Masters

4. To discover the similarities and/or differences in the career fulfillment of the two groups of graduates.

5. To determine the importance the workers place on the Jewish elements and input in their work regardless of the motivation for working in a Jewish agency.

6. To determine if the worker's primary identification is as a social worker or as a Jewish communal worker.

7. To ascertain if the worker perceives a conflict between Jewish values and social work values.

SIGNIFICANCE OF THE STUDY

We analyzed the responses of both groups of interviewees, identifying recurrent themes. Some themes were anticipated and others emerged during the course of the interviews. Our specific interest was to concentrate on the themes related to Jewish elements in the workers and their work as perceived by the graduates of the two programs.

STUDY DESIGN

As previously stated, the population we studied consisted of graduates of the DM program who are employed in Jewish social service agencies in the greater Los Angeles area and an equal number of USC MSW's who have graduated within the last five years and are working in Jewish agencies. In order to define what we consider to be a Jewish social service agency, we established the

following criteria: an agency is considered to be a Jewish agency if it is a member or affiliated agency of the Jewish Federation-Council of Greater Los Angeles or of Long Beach, or if, in the absence of Federation-Council ties, it has a clear Jewish identification. It was considered a social service agency if at least one member of the staff has the MSW degree. We identified ten DM graduates who fit the above criteria.

The method of investigation employed was in-depth interviews based upon the interview schedule. (See Interview Schedule: Appendix A) The interview schedule contains questions eliciting demographic data; open-ended questions phrased to allow the respondents maximum opportunity for qualitative input; a checklist of specific items to listen for in the responses to the open-ended questions; and probe questions for specific items which are not covered in answer to the open-ended questions.

In order to improve and refine our interview schedule, we pre-tested it on selected current students of the DM program and of the USC MSW program who had field placements in Jewish agencies.

Both researchers taped an equal number of interviews with DM graduates and USC graduates.[8] We listened independently to all the tapes. One researcher coded all

[8]Two interviewees did not wish their responses to be taped and three tapes were inaudible.

of the tapes of the DM respondents while the other researcher coded all of the tapes of the NDM respondents.

FIGURE #1: DEMOGRAPHIC DATA

N=20

		1972	1973	1974	1975	1975	1976
YEAR OF GRADUATION	DM	0	0	0	2	4	4
	NDM	1	0	0	2	3	4
	Total	1	0	0	4	7	8

		under 1yr.	1-2yrs.	2-3yrs.	3-4yrs.	4-5yrs.
LENGTH OF TIME IN AGENCY	DM	6	2	2	0	0
	NDM	4	3	2	0	1
	Total	10	5	4	0	1

	no change	changed job	changed position in agency	currently changing
DM	2*	2	2	3
NDM	2	0	1	0
Total	4	2	3	3

	works in addition to agency position	worked in addition to agency position
DM	1	0
NDM	6	1
Total	7	1

		under 30	30-39	40-49
AGE	DM	8	0	2
	NDM	5	4	1
	Total	13	4	3

* Only one DM graduate who has been on her job more than one year has not made a change.

DOUBLE MASTERS GRADUATES

The ten DM graduates (see Figure #1) who are currently working in Jewish agencies in Los Angeles County comprise the universe to be studied. The nine females and one male in the population are employed or have been employed by Area Councils of the Jewish Federation Council, The Community Relations Committee, Hillel, Jewish Big Brothers, Jewish Centers, Jewish Family Service, and National Council of Jewish Women.

All of the graduates received both degrees in the same year. Two received their degrees in June 1975; four received their degrees in 1976; and four received their degrees in 1977.

The work history of the respondents has several variables. Length of time on the job ranged between two months and two years and nine months. Two people worked for the same agency for two years or longer; two worked for the same agency for one year or longer; and six were with their present agency for less than one year. Job changes have occurred with some frequency. Two graduates have worked for two different Jewish agencies. Three were in the process of a job change at the time of the interview; one was moving to a different city because of her[9]

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[9]Feminine pronouns will be used throughout to preserve the anonymity of the one male DM graduate.

spouse's job change; another had given notice to her current employer in order to accept a position elsewhere in the Jewish community; and the third had informed her employer of her intention to submit her resignation and was actively interviewing for a new job. Two respondents had changed positions within the same agency. Only one respondent who has been with her agency longer than one year has not experienced a job change. Only one DM graduate works outside of her agency employment; she has several private clinical clients.

The ages of the respondents cluster in two decades. Eight are in their twenties and two are between forty and forty nine.

NON DOUBLE MASTERS GRADUATES

The ten NDM graduates are employed in a variety of Jewish agencies in the greater Los Angeles area. Nine people are employed in clinical settings, and one is employed in a community organizing setting. The agencies include Gateways, Jewish Big Brothers, Jewish Family Service, Jewish Centers Association, and Vista Del Mar. Four of the respondents had received their MSW in 1977; three in 1976; two in 1975 and one in 1972.

The range of employment was from 6 months to over 4 years. Four people have been employed by their current

agency for under a year, three people between one and two years, two people between two and three years, and one person between four and five years. However, only two of the ten respondents, one who graduated in 1977 and one who graduated in 1976, have remained in their original positions without any kind of change or additional job. Two graduates worked for a non-Jewish agency initially and now continue working there on a part-time basis. For one of those people, the position had always been part-time and, therefore, she chose to take the additional full-time position. The other person had become dissatisfied with her initial position and, therefore, switched to part-time when the full-time position in a Jewish agency was offered to her. The other 1977 graduate works part-time in the career that she had prior to entering the School of Social Work. Of the two 1976 graduates who have had some type of job change, one switched from a non-Jewish agency to a Jewish agency after six months, while the other took an additional part-time job in a non-Jewish agency. The latter person has now discontinued her part-time job in order to study for the licensing exam. Of the 1975 graduates, one has held three different positions within the same agency and the other initially had a job in another Jewish agency and is currently in private practice in addition to holding a

full-time agency position. The person who graduated in 1972 worked for a county agency for one and one-half years prior to her current position, and she is also currently in private practice. Therefore, out of ten respondents; six are currently involved in private practice, contracted services, or a non-social work position in addition to working full-time for a Jewish agency. One other person had until recently been in the same category. Two people had not had any job change, and one person, the only one in a non-clinical setting, had changed positions three times within the same agency.

The respondents ranged in age from early twenties to forties. Five people were under thirty years of age, four were between thirty and thirty-nine, and one was between forty and forty-nine.

In the following three chapters we will present an analysis of responses to questions in Part II of the Interview Schedule. Part II explores the respondents attitudes toward their work and identifies themes of Jewish content. Chapter Two is a presentation of the material obtained from interviews with Double Masters graduates. Chapter Three is a presentation of material obtained from the interviews with non Double Masters graduates. Chapter Four contains a summary of our findings.

CHAPTER 2

DATA OBTAINED FROM THE DOUBLE MASTERS GRADUATES

In this chapter we present the material obtained from interviews with the ten Double Masters graduates. In Chapter 1 we outlined the demographic characteristics of both groups of graduates which was elicited by Part I of the Interview Schedule. Now we will analyze Part II, questions #3[1] - #14 which explored the DM graduates motivations, expectations and career fulfillment as workers in Jewish agencies.

Question #3 asks "At the time of your application to graduate school, what impressions did you have of the advantages and/or the disadvantages of the HUC/USC Double Masters program?" (See Appendix B, figure #2) This question was answered in great detail by the DM graduates. Immediately, five people volunteered that they had seen no disadvantages!

Eight interviewees had considered the Jewish content of the program as a strong advantage. Five saw the Jewish content as a way to satisfy their personal need to learn more about their own Jewish identity. One person had expected the HUC courses to deal with history, Bible

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[1]Questions #1 and #2 do not apply to the DM graduates.

and ritual and had not expected courses about the Jewish family or the Jewish community. Two respondents said they had not given any consideration to the Jewish content of the courses. None saw the Jewish content as a disadvantage.

The program was seen by six respondents as an advantage in preparation for work in the Jewish community. Of the four who had not considered the program especially advantageous as preparation for work in the Jewish community, one said that since she was working in the Jewish community at the time she applied for the program, she did not need "preparation." Another person did not see how the program would relate to her future work.

All ten Double Masters graduates had seen the opportunity to obtain two degrees as a strong advantage. Three stated that they felt the MAJCS degree was less valuable in the job market than the MSW; yet "two degrees are still better than one."

The process or "strategy" of application to graduate school was a topic which engendered a great deal of reflection. Among the seven who said the "strategy of application" was not a consideration there were various points of view. Two people had applied to other schools of social work. One of those who had applied to other schools had been accepted and was offered a scholarship

by an Eastern school. She changed her mind about attending that school because of circumstances in her personal life. Another of the seven was not accepted by USC the first time she applied; she waited a year, applied a second time, and did not enter school until she was accepted by USC.

Of the two respondents who had seen advantages to applying through HUC, one felt she had both a better chance of being accepted by USC and a better chance of obtaining financial aid. The other who saw an advantage to application through HUC was acquainted with faculty and alumni from HUC and felt she was "giving my application to friends."

The one individual who felt the "strategy of application" was a disadvantage did not like writing two applications with different[2] emphases. Another respondent stated she deliberately did not vary the emphasis in her applications because to do so would have been "hypocritical." This person was among the seven who saw neither an advantage nor disadvantage to the application process.

For eight people the cost of graduate education was not a consideration at the time they were applying to the Double Masters program. The one person who saw a

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[2]This practice has been discontinued.

financial disadvantage in the program had been granted a scholarship through independent sources and felt her scholarship could have been applied to some of her living expenses if she had chosen to attend a public university.

Even though the cost of graduate education was not a prime consideration at the time of application, every one of the Double Masters graduates had received some assistance. Seven obtained aid through HUC; one had a scholarship from a Jewish agency; and two experienced changes in their personal situations and took a loan during their second year. One of the latter said "I felt like a sucker when I realized other people were getting aid and I wasn't."

Six interviewees considered the HUC/USC Double Masters program a unique opportunity which was not available elsewhere. Two of the six said they knew about the program at Brandeis University, but did not consider it because it does not offer an MSW. Two interviewees had not thought about whether the program was unique. Two did not answer the question.

The two summers attendance required by the Double Masters program was seen as a fair trade off for an additional masters degree by five respondents, two of whom anticipated the summer sessions as a time they

would enjoy very much. Four respondents did not consider the summer sessions either an advantage or a disadvantage. One person saw the summer sessions as a disadvantage because it precluded summer employment.

Half of the interviewees did not consider the Reform Movement sponsorship as either an advantage or a disadvantage. Among those who considered Reform sponsorship at all, their receptivity varied according to their affiliational status. The two who had "grown up in the Reform Movement" saw Reform sponsorship as a plus. One Conservative Jew "had never heard of HUC." Another Conservative Jew said, "I considered Reform Judaism as the next thing to Roman Catholicism!" Two nonaffiliated Jews were concerned about "fitting in."[3] The knowledge that an Orthodox Jew had preceded them in the program and that the Director is a Conservative Jew was mentioned as "reassuring" by two of the three (one Conservative and one unaffiliated) who saw the Reform sponsorship as a disadvantage.

When we asked if the interviewees had considered whether the D.M. program would ascribe to them a primary

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[3]Charles S. Liebman, "Changing Social Characteristics of Orthodox, Conservative and Reform Jews," Sociological Analysis 27 (Winter 1966)

identification as a social worker or a primary identification as a Jewish communal worker, we received a mixed response. Two respondents felt they would have both identifications; three thought their identification would be social worker; two thought their identification would be Jewish communal worker. One did not consider the issue, and two did not respond to the question.

Seven respondents thought the Double Masters program would provide them with an advantage in the job market. One person stressed the value of the MSW degree. Another stressed the value of the personal contacts which would be made in the Jewish community. Three did not consider job opportunities at the time of application. One person was committed to return to her former agency (Jewish) after graduation.

Five interviewees did not consider field placements at the time of application. Four had thought that the policy of arranging field placements in Jewish agencies was an advantage. Two thought field placements would lead to jobs. Another person thought it would have been more advantageous to have at least one non-Jewish field placement.

One theme which emerged at various points in their responses to question #3 was the applicants "lack of sophistication." Five graduates admitted to their

"naivete" either about the field of social work , Jewish communal work or even the schools to which they were applying. The respondents expressed a great deal of confidence in the program, in their own capacity to manage, and in fate. "It seemed like a good thing to try." "I figured if I got accepted, I'd get the money somehow." "I knew these people (HUC faculty and alumni); they were my kind of people, so this was the program for me." When this naivete was recalled the speakers would express amazement about serious topics which they had not considered in the course of their deciding to apply for the program.

Question #4 asks "What were the positive and negative factors which influenced your application for a position in a Jewish agency?" (See Appendix B, figure #3) This question evoked a variety of responses, four of which were seen as advantages:

1. The opportunity to use their Jewish education was seen by all ten as a strong advantage.

2. Working in a private agency was deemed an advantage by eight people. One person thought a public agency would provide a greater variety of clientele. Another did not consider the merits of private and public agencies.

3. The informal network of information was used to learn about jobs by eight graduates, three of whom were hired by agencies where they had done field work.

One person expressed disappointment with the lack of help from national offices of local agencies (for example, Jewish Welfare Board) during her job search. Another person learned about her job through an administrator at USC.

4. Working in a homogeneous atmosphere was expressed as an advantage by nine respondents, though one person qualified the advantage by saying that the variety of Jewish orientations makes her agency non-homogeneous. The one person who did not consider homogeneity an advantage reasoned that the diversity among Jews makes homogeneity impossible in her agency. She felt workers who are Jewish by birth but with no Jewish commitment do not add to the homogeneity of the agency.

The cluster of topics which evoked disparate responses begins with the status of the job market at the time of the job search. It was seen as a handicap by five graduates. Two had extended their search to communities other than Los Angeles; two would have preferred to work for Jewish Family Service and took a job which was not their first choice. Four graduates did not feel the status of the job market was a critical concern for them. One person felt she had found the condition of the job market favorable.

The level of professionalism in the Jewish

community was seen as an advantage by three respondents. As one expressed it, "I observed exemplary Jewish professionals during my field work." Three interviewees mentioned Jewish Family Service as a positive example of Jewish professionalism. Three respondents who are community organizers expressed dismay about the level of professionalism. One said, "I was concerned about the incompetence and cynicism and the poor relationship between lay leaders and the professionals." Another was more graphic, "I thought it was piss poor! The workers at my field work agency were far removed from accepted social work practices." The remaining interviewees either did not consider the issue or did not respond to the question.

Salary and benefits were considered separately by some respondents and salary was generally seen as less favorable than the benefit package. Five people saw the salary paid by Jewish agencies as a disadvantage and three saw the benefits as a disadvantage. Salary was seen as an advantage by one person and benefits were seen as an advantage by four. Four people, including two graduates who had been offered jobs outside the Jewish community for higher salaries, said salary was not a consideration for them. It is worth noting, that for most of the respondents job security was not a consideration.

The ability to observe religious practices because of the agencies' policy of closing on Jewish holidays was viewed as an advantage by four graduates. Two anticipated their late hours and overtime might be a deterrent to religious observance.

In the process of answering question #4, five graduates described their job search as being "no real search." One of these said she had been offered a job as a result of a paper she had written which had favorably impressed the director of the agency. This had occurred before she had begun a job search. The other five described a long or difficult search which had included some disappointments.

The general tone of the anticipation of the graduates entering the job market was one of concern about the potential to do creative work and inspire changes in individuals or communities around Jewish issues. Idealism was characteristic, motivation was high and practical considerations like salary, benefits and job security were not held important. Considering that the graduates were searching for jobs during years when the Jewish Federation was experiencing budgetary cuts, it is amazing that not one person mentioned that her job security had any relationship to the capacity of the community to raise funds on the basis of voluntary

contributions. Nor was the necessity of responding to crises among Jews overseas with monies from the same funding sources seen as affecting either salaries or job security.

Question #5 asks, "Now that you are actually employed in a Jewish agency, what do you feel are the advantages and/or disadvantages of working in a Jewish agency?" (See Appendix B, figure #4) This question proved to be the most interesting to the interviewees. The respondents displayed a great deal of affect and they added many comments and observations to the items on the interview schedule. It is apparent that this part of the interview related to the respondents more directly. It gave them an opportunity to both glow and complain about their work.

The opportunity to use their Jewish education was an advantage for seven graduates. One graduate included her continuing contacts with HUC as part of her Jewish expertise. Another observed that her intense commitment to the job was a result of her Jewish education.

There were numerous examples of how Jewish education is used. Some of these examples are included in the response to question #6. Clinicians stressed that their self awareness as Jews, their familiarity with "Shtetl mentality," their sensitivity to the dilemmas of identity

faced by modern Jewish women, and their sensitivity to the Jewish dynamics of inter-generational relationships made them feel more effective as therapists working with Jewish clients.

The community organizers and Center and Hillel workers enjoyed drawing upon their knowledge of Jewish history, the Jewish calendar, life cycle events and Israel in working with groups or to motivate lay leaders.

Three graduates were disappointed by the limited opportunity to use their Jewish education. One felt it was because of the pressure of administrative duties, another felt other professionals in the agency had pre-empted her Jewish role. Two of the three were on their current job less than one year and hoped to find more ways of utilizing their Jewish education as their experience grew.

Employment in a private agency was considered a disadvantage by four workers, an advantage by three, a mixture of advantages and disadvantages by one, and for two it was not a consideration. Reasons for the disadvantages of private agency employment were: 1) there is a lack of diversity of clientele; 2) there is less professional objectivity toward clients; 3) "The real organizing being done today is in the health

agencies;" 4) Private agencies have a chronic shortage of resources. It is important to note that those respondents who had prior or current professional contact with public agencies considered working in a private agency an advantage. One said, "You don't know what pressure is until you're on an eighteen month grant -- then you really have to produce!"

The greatest area of disillusionment expressed concerned the perceived level of professionalism in Jewish agencies; it was considered a disadvantage by eight workers. The disappointment with staff development and/or supervision was mentioned by seven. There were other areas of disappointment with professionalism. The ineffectiveness of one Federation department was suggested four times. Excessive demands placed upon professionals by the nature of the job, supervisors, clients or lay leadership was referred to eight times. In connection with the demands of clients, two workers characterized the Jewish community as a "big tit" from which clients expected to receive endless benefits without a concomitant measure of responsibility for supporting the community. Two workers felt their professional creativity was thwarted by the Federation bureaucracy.

Three workers had negative feelings about the role

of the Union[4] in Jewish communal work. One deplored the lack of support for the Union since trade unionism was a concept consistent with Jewish values and historically endorsed by Jews.[5] One person felt she had not been well enough informed about the Union. Another person complained that the Union served to retain incompetents in their positions, which, she said, "blocked upward mobility for competent professionals." Lack of opportunity for upward mobility was mentioned by two workers as a professional disadvantage.

Salary, benefits and job security in the Jewish community did not evoke as much interest as some of the more qualitative topics. Salary was considered advantageous by two workers, disadvantageous by four and not a consideration by four. One worker expressed anger that males who have the same job classification as hers are paid more.

Benefits were considered advantageous by four workers, one mentioned the opportunity to develop a private practice on her own time. Benefits were seen as inadequate by four. One person did not consider benefits

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[4] Agreement between Jewish Federation Council of Greater Los Angeles and Community and Social Agency Employees Union, Local 800, September 1, 1976 - August 31, 1979.

[5] Irving Howe, World of Our Fathers (New York: Harcort Brace Jovanovitch, 1976) pp. 287-324.

as either an advantage or disadvantage, and one did not respond to the question.

Job security was not an issue with eight workers. One said it was a disadvantage since the Federation retains "incompetents" with whom she must work. One did not reply to the question.

The nature of the setting within Jewish agencies was characterized with some complexity. Five expressed positive feelings about the homogeneity, using expressions like "familial," "caring," "schmoozing," and "comfortable." One worker saw the homogeneity as a disadvantage because it created a parochial attitude. Four enjoyed the homogeneous setting because of the "familial," "haymish" atmosphere, yet were also concerned about parochialism and "inbred ways of doing things."

The effect that professional work in the Jewish community has upon personal religious practice was perceived as predominantly negative. Five workers said they had either little time or little inclination to participate in worship, holiday observance or Jewish study after their intensly Jewish work week.[6] But two people expressed a sense of congruence between their

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[6] Theodore I. Lenn, & Assoc. "Rabbi & Synagogue in Reform Judaism New York: Commissioned by Central Conf. Amer. Rabbis, 1972.

professional Jewish career and their personal Jewish career. The two workers who expressed this feeling of congruence were involved in Jewish programming. The clinicians did not view their work in a Jewish agency as affecting their personal observance. It was the workers who were doing the intense community organizing who felt the most oppressed by the long work week.

There were a series of additional topics raised during the responses to question #5. The negative concerns were: 1) the problems within the Jewish community of "turf and domain" between agencies and between Federation and synagogues[7]; 2) the narrow specialization required of workers in a large system; 3) the struggle to overcome the tendency of the lay leadership to get bored with the cause to which the professional is currently committed; 5) the problems of disadvantaged clients which are so severe they limit capacity to utilize programs of Jewish content; 6) excessive personal commitment of the new worker which leads to early burnout.[8]

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[7]Gerald B. Bubis, "Brocha Brokers & Power Brokers" Jewish Spectator Spr. 1975.

[8]Christina Maslach, "Burnout" Human Behavior Sept. 1976, pp. 16-22.

The positive comments were: 1) "I can achieve a better use of myself as a professional through work with clients for whom I have a deep understanding on a cultural level"; 2) "I especially enjoy working cooperatively with other Jewish agencies"; 3) "My function is to show an alternative role model for being Jewish."

SUMMARY

Question #5 revealed an over all vulnerability to early burnout among Double Masters graduates who are in community organization jobs. This is further indicated by the fantasies for future careers evoked by question #14. Motivation for beginning workers is extremely high coupled with less formal supervision; it appears that new workers have problems tailoring their expectations to the realities of work in the Jewish community. The clinicians and some of the workers doing programming seemed better satisfied and also less inclined to complain about being overworked.

Contrasting the expectations and actual experiences centering on advantages and disadvantages of working within the Jewish community leads to the following information. There was no significant change in the attitudes about salary and benefits. The importance of job security and the perceived value of working in a private agency became less important.

The anticipated use of Jewish education was a

motivating factor for all ten graduates. But after being on the job, three of the workers expressed lack of fulfillment in their ability to utilize their Jewish education.

The most drastic change occurred in the attitudes about the level of professionalism in the Jewish community. Expectations about the quality of professionalism were characterized prior to employment by three graduates as advantageous, three saw the level of professionalism as disadvantageous and four gave the issue no consideration. After working in the Jewish community only one person continued to have a high regard for the quality of professionalism. Eight people (representing a 50 percent increase) were disappointed in the level of professionalism. One saw professionalism as mixed, depending upon the individual. However, one person who is working in a situation where she has opportunities to actually compare professionals in a variety of Jewish, public and other sectarian agencies remained positive in her opinion of Jewish professionals.

It is possible that the Double Masters graduate has a tendency to project her high self expectation upon her colleagues and superiors when she begins a job. Her coworkers and superiors then become a source of disappointment when they fail to measure up to her ideal. Later the graduate may then come to terms with a more realistic appraisal of what can or cannot be expected of professionals. The feelings expressed about fatigue, overwork, and

the excessive demands of the Jewish community all point in that direction.

However, this speculation should not preclude the possibility that the new workers do encounter examples of lack of motivation and actual incompetence which are all the more intolerable to them given their special preparation and motivation for work in the Jewish community.

Question #6 asks, "What Jewish elements or input are important to you in your work?" (See Appendix B, figure #5) This question evoked responses which combined value orientation, modalities of working and a third quality which might be described as a sensitivity to Jewish ethnicity. Six interviewees requested clarification of this question before beginning their response.

In response to question #6 all ten DM graduates cited the use of Jewish values as a Jewish element in their work. Those values which were important to the workers were: 1) helping or "tzedakah," mentioned five times; 2) sense of Jewish community, mentioned four times; 3) the unique quality of the Jewish family, mentioned three times; 4) the human dignity of every individual, mentioned three times; 5) freedom, mentioned twice; 6) attitudes toward death, loss and mourning, mentioned twice; 7) "Klal Yisrael" (unity of the Jewish people) mentioned twice; 8) Jewish survival, mentioned

once, and 9) Jewish ways of handling anger, which one clinician saw as a tendency to practice denial.

Jewish programming was a modality used by nine of the workers. The one exception was a clinician who felt after she was at the agency longer she would be able to affect some Jewish programming. The content of the programming mentioned was Jewish history, holidays, Shabbat, Israel and leadership development.

All ten felt that they used Jewish symbols in their work. The term Jewish symbol was broadly defined. Symbols mentioned were: holidays, five times; Yiddish or Hebrew, three times; Jewish history, twice; Jewish culture, twice; Shabbat, twice; Bible, once; life cycle, once; and Israel, once.

The atmosphere within the agency was seen as a positive Jewish element by six workers who referred again to :schmoozing" and "caring." The agency was seen as not having a Jewish atmosphere by one person.

Working with Jewish clients was deemed a significant Jewish element by all ten interviewees. The ways in which the Jewish element manifests itself with Jewish clients is through cultural identification with the client and sharing a common idiom, in addition to understanding of the significance of certain events such as yortzeit, Pesach, the trial of a Soviet Jew or elections

in Israel. The development of lay leadership for the Jewish community was of particular concern to three of the workers. They were interested in developing a leadership which is more familiar with Jewish history, tradition and current issues of concern to Jews. They see themselves as striving to develop a more positive Jewish identity among these potential leaders.

Eight respondents saw themselves as working for such Jewish causes as: (in order of importance)[9] 1) Jewish feminism and the acceptance of Jewish single parents by the religious community; 2) Jewish survival; 3) Soviet Jewry. Two workers mentioned the tediousness of repeating the same events for the same causes each year.

The topics of promoting the growth of the Jewish community and increasing the client's identification with the Jewish community were seen as positive Jewish elements in the respondents' work. There are several ways this increased identification is achieved: 1) careful exploration as to why the clinical client chose to be treated at a Jewish agency helps the client to understand his/her own attachment to the Jewish community;

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[9] Rachel Adler, "Mother Myth Magic" Davka Vol. 17 pp. 20-24
Marty Ballonoff, "Halacha and the Jewish Woman" Davka Vol. 17 pp. 28-32

2) the conscious use of Jewish referrals connects clients with other services within the Jewish community; 3) active outreach to attract Jews to Jewish agencies and programs is seen as a way to find unaffiliated Jews.

The client's self perception as a Jew is a matter of great concern to nine of the ten workers. Clinicians felt that their sensitivity to the client's Jewish identity in its positive and negative aspects gave them much greater depth of insight into their clients. Handling of death and mourning and attitudes towards anger and isolation were mentioned as having unique qualities for Jews. One person described these qualities as the "baggage" each Jew carries. The community organizers work toward enhancing the individual Jew's role in the community through leadership development or through mobilization of constituent groups.

Interpreting Jewish ideals to the general community was seen as part of the worker's function by seven of the respondents. It was through the "visibility" of the programs and services that the Jewish community sponsors that three of the workers saw this interpretation taking place. One person expressed a desire to see a great deal more programming around inter-cultural exchanges between Jews and other groups.

The response to question #6 demonstrates that there

are many and varied Jewish elements and inputs in the respondent's work. The unique role of the Double Masters graduate in a given agency was of concern to five of the workers. They tended to see themselves as personally responsible for increasing the Jewish content in the agency; yet there was also an appreciation that this is an area which must be handled with care -- "beginning where the agency is."

Question #7 asks, "Which of these areas of Jewish elements are the most important to you? Would you indicate priorities?" (See Appendix B, figure #7) The ranking of priorities is as follows: 1) the client's self perception as Jew; 2) strengthening the Jewish community from within; 3) serving Jews in need and Jewish survival; 4) tzedekah; 5) interpreting Jewish concerns to non-Jews and teaching about Israel.

Question #8, "To what extent are you able to utilize those Jewish elements and inputs you considered most important?" (See Appendix B, figure #8) evoked an equal number of positive and negative responses. Three people saw no obstacles. They viewed the agency setting as supportive of their use of Jewish elements. Four workers perceived the limitation of their ability to use Jewish elements as a result of the conflict between the social work value which stresses the client's right to self determination and the worker's desire for more Jewish

input. Limitations caused by the demands of administrative detail and the workers own lack of professional experience were other factors mentioned.

Responses to Question #9, "Do you perceive any conflict between Jewish values and social work values?" were evenly split. (See Appendix B, figure #9 for analysis of questions #9, 10, 11, and 13.) Four workers did perceive a conflict; four did not and two were ambivalent. As one expressed it, "On the surface there is no conflict, but on a deeper level there is a conflict."

The tension is between the client's right of self determination which is emphasized as a social work value, and the Jewish value of loyalty to the community. At issue here is the client's right to reject involvement in the Jewish community versus the communal worker's mission to enhance the Jewish community.

Question #10, "On the basis of what you now know, would you have taken a job with a Jewish agency?" was responded to in the affirmative by seven workers. Two had some ambivalence and one said, "No, my life style has changed and my personal needs have changed."

Responses to question #11, "If you had it to do over again, would you have enrolled in the Double Masters Program?" in the main parallel the responses to question #10. The one person who responded negatively to #10

also responded negatively to #11, stating further that her perceptions about the significance of Jewish communal work in her life have changed through her treatment in psychotherapy. There was another person who was very positive about the HUC part of the program and said she would have preferred a school of social work which handles field work through block placements. The one exception to the parallel response of questions #10 and #11 expressed "uncertainty" about her "commitment now to either Jewish communal work or social work."

The responses to question #13, "Do you have a primary identification as a social worker or a Jewish communal worker?" were mixed. Three said Jewish communal work, three said social work, and four said both. However, it is interesting to compare the responses to question #9 dealing with the perception of conflict between the role of social worker and Jewish communal worker with the respondent's primary professional identification. The greatest amount of conflict was among those who identified as Jewish communal workers.

The ambiguity of the concept of Jewish communal work may be a factor in this conflict. "Jewish" identifies

a clientele, "communal" identifies a setting, but there is no term which identifies a particular theory or set of techniques for performing the work. Social work, while its designation is an equally ambiguous set of words, has an established professional tradition, a set of values and a methodology. Jewish communal work is a composite of biblical and talmudic sanctions and long established patterns of behavior to which have been applied concepts of modern social science; only recently has it been labeled. Under the new label there has been insufficient time to establish a professionalism which can become internalized by the worker.

Question #14 asked, "If you could choose the ideal path for your career, where would it take you?" (See Appendix B, figure #10) This question called upon the interviewee to fantasize about her future.

Beginning at the present time, satisfaction with the direction of their careers was mixed. Three workers felt they were on the right path now and looked forward to expanding their experience to include such things as becoming an LCSW, supervision of other workers, developing programs for training volunteers, advancement to a management level position within their agency.

Two had mixed feelings about being on the right path, but their attitudes differed greatly. One was

extremely enthusiastic about her work and had supplied many useful insights during the course of the interview. Yet, in discussing her thoughts at the time of application to graduate school, she had stressed her tendency to "flow along with what feels right at the moment." In talking about her career, she exhibited this attitude again. She liked the idea that something might come along which would provide the right opportunity for her. (And she was sure she would recognize it.) Her current career may or may not prove to be useful when another opportunity arises.

The other person who expressed mixed feelings seemed more concerned about being unsure. She chose five possible scenarios for her career. The first two would involve advancement within the Jewish community. Two, writing and clinical practice, could possibly involve some Jewish elements. The scenario which involved becoming a mental health planner would probably be a governmental practice.

Each of the three who saw their present career as on the wrong path had a different perspective. One of these three is the person who feels the insight she has gained through psychotherapy has caused her to realize that her reasons for becoming a Jewish professional were unsound. Her career plans are vague,

but she is giving some consideration to changing to clinical work.

For the other two who are not satisfied with the present path of their career, the Jewishness of their career is not the issue. Both are extremely positive about that aspect of their career. Both express an intense level of frustration with the professionalism, governance and quality of the Jewish community. However, one sees the problem as the lack of power of the professionals, the other views the problem as too much power in the hands of a few lay leaders and the top administrative professionals. Each of these two is primarily concerned with the actual type of community organizing jobs available in the Jewish community. Each felt that while fund raising is important, it was not her kind of job. Both felt the Planning Department is ineffective. Both felt that rather than leave Los Angeles, they would look at what is available outside the Jewish community. One feels that the health care agencies are the most promising possibility for exciting work for community organizers, yet in the same breath she expresses a sense of losing part of herself if she chooses to abandon the Jewish community professionally. The other person is looking for ways to be a Jewish communal worker in non-Federation settings. She would like to

work in the media, for the Board of Education or for a politician as an "exponent of the Jewish point of view." In all of these projections she is moving away from social work (her career choice since age five). Yet, she did not utter a single word of regret.

Two people did not begin their fantasy with a consideration of their present career. One, a clinician, saw two possibilities in addition to clinical work in Jewish agencies. One possibility was to leave the Jewish community temporarily to work in a community mental health setting. Her purpose for doing this was quite clear in her mind. She would gain experience working with more seriously disturbed clients and gain experience working with other ethnic groups. This clinician also looked forward to an expanding private practice.

The other respondent who did not begin with her present job had described frustration about her work, but saw herself as having few options which would build upon her current position. She had experienced disappointment with the job opportunities when she graduated. She had recently changed jobs, and was hoping to be able to improve her capacity to deal with her own priorities as her experience on the job grew. Her fantasies took her to areas of work far removed from her current job. They included writing, teaching and a complete switch from

community organizing to private clinical practice as a post-retirement career.

The age of the respondents appeared to have little effect upon their projections for the path of their career. One person over forty saw her career as moving in a positive direction and was enthusiastic about her future. The other person did not foresee any upward mobility, but did mention alternatives which sounded more like disengagement.

Among the respondents who were under thirty, the career fantasies were varied. Only two gave any consideration to raising a family in their discussion of their career.

An interesting fantasy was expressed by three workers. Each wanted to become the director of a Federation in a small to medium size Jewish community. They envisioned that job as allowing for more diversity, commanding more respect from lay people, and enabling a better life style. This fantasy was fueled by the positive reports they have heard from fellow graduates who are currently directors or assistant directors in smaller communities.

The career fantasies can be viewed almost as a projective test about several areas of interest in our study. The clinicians who work primarily with one

individual at a time appear to exhibit a high level of motivation, but do not expect to achieve changes of great magnitude through their work. For the most part, they are primarily satisfied and intend to continue along the same path with some minor variation. The fact that four workers who are not currently in clinical practice consider that alternative gives credence to the notion that clinical case work is perceived as a potentially fulfilling type of work.

Workers who are involved in Jewish programming[10] also display a high level of motivation and expectation. They seem to feel there are opportunities to fulfill those expectations through creative programming.

It is the workers in community organizing positions who seem to have frenetic motivations, global expectations, and a crushing sense of frustration. This dilemma may be built into a macrocosmic orientation, or it may result from identification with administrators in industry who do have more opportunity for observable rewards.

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[10] Several people in this category are not satisfied in their present position, but one identifies herself as a community organizer and her responses are consistent with other CO workers throughout her interview. The other has been discussed earlier as changing her views based upon her own experience in psychotherapy.

CHAPTER 3

DATA OBTAINED FROM THE NON-DOUBLE MASTERS GRADUATES

This chapter presents the material obtained from the interviews with the ten Non-Double Masters graduates. The sample consisted of social workers employed in Jewish agencies in Los Angeles County who had also received their MSW from USC but who had not received the MAJCS. In order to control for intervening variables, no one was interviewed who had received the MSW before the Double Masters program came into existence. Names were obtained from the USC School of Social Work and from workers in Jewish agencies. From those names and based on the above criteria, a purposive sample of ten was selected. The total number was chosen in order to equal the total number of Double Masters graduates currently employed on a full-time basis in Jewish agencies in Los Angeles County.[1] Seven of the ten interviews were tape recorded.[2]

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[1] In actuality, a total of eleven Non-Double Masters graduates were interviewed. This was due to the fact that one interviewee had to be excluded from the sample because she had begun the MSW program in 1969, before the Double Masters program was in existence.

[2] One interviewee did not wish her responses to be taped and two tapes were inaudible.

Each interview was guided by the Interview Schedule. (See Appendix A).

EXPLORATORY DATA

In Question #1 the respondents were asked: "At the time of your application to graduate school, did you consider the HUC/USC Double Masters program?" The majority of respondents had not considered the program. Some of the respondents said that they did not know of the program at the time they applied to graduate school.[3] Those who did know about it but chose not to consider it, gave a variety of reasons. They ranged from one person's feeling that she already possessed a great deal of knowledge about Jewish communal work and therefore did not need the additional program to other people who did not see themselves as Jewish communal workers and therefore did not feel that the program was applicable to them. Several of the people added that they saw the program as a disadvantage because they thought that it would label them as Jewish communal workers and therefore would limit both their training and their job options. They seemed to be unclear as to the meaning of Jewish

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[3]Question #2 Did you know about the program?

communal work. They mentioned that they "wanted to be clinicians and couldn't conceptualize the merger between communal work and being a clinician."

The people who answered that they had considered the Double Masters program were then asked Question #3: "At the time of your application to graduate school, what impressions did you have of the advantages and/or disadvantages of the HUC/USC Double Masters program?" (See Appendix B, figure #2) All of the respondents mentioned as advantages the uniqueness of the program, the specialized preparation for work in the Jewish community, and the Jewish content of the HUC courses. Two of the people, however, qualified their answers. One person felt that she already possessed a great deal of Jewish knowledge in general as well as adequate preparation for Jewish communal work. She also felt that she already had job connections. Furthermore, she saw the MSW as being "the degree with the most clout" and the MAJCS as being "fairly meaningless." Yet, she stated that the most significant factor in her decision not to apply to the Double Masters program was the fact that it conflicted with a longstanding summer camp job. The other person felt that, while she was very much interested in the subject matter of the program and the preparation that it offered, she saw it as "something to be put aside until later" because she

did not feel that she "could deal with this dimension combined with dealing with becoming a social worker." The last respondent saw the only disadvantage to the program as being the application process. She felt that it was "too risky and difficult to have to write a second autobiography and to devote her energy into getting into two different schools." It was for this reason that she said that she decided not to apply to the Double Masters program. It is also interesting to note that several people felt, at the time of application to graduate school, that the Double Masters program would give them an advantage in obtaining a job in the Jewish community. However, since Jewish Family Service hired three new workers last year, none of whom were Double Masters graduates, the respondents now felt that the Double Masters program was no longer an advantage in obtaining a job in the Jewish community. One person felt that there should be an advantage even though she is glad that none was evident last year. Another interviewee "feel(s) embarrassed that priorities are not given to Double Masters graduates."

Based on different and individual reasons, each of the people who considered the Double Masters program, decided not to apply to it. One person, however, took two courses in the School of Jewish Communal Service and received credit for them as part of the MSW program at USC.

A striking comment that was made or alluded to by half of the people interviewed was that they were very "naive" about social work and Jewish communal work. Some of the interviewees said that, at the time they applied to graduate school, they had a very narrow concept of what social work was. One person added that for this reason she could not see how social work and Jewish communal work fit together. Another person said that she "really did not know what social work was, let alone Jewish communal work." Other interviewees actually used the word "naive" in talking about their impressions of the Double Masters program at the time that they applied to graduate school.

After exploring the considerations that people had when applying to graduate school, we then tried to ascertain each person's motivations for applying for a job in a Jewish agency. Question #4 asks: "What were the positive and negative factors which influenced your application for a position in a Jewish agency?" (See Appendix B, figure #3) The most common answer given was the status of the job market. Eight people specifically mentioned the great difficulty that they had in finding a job. Some of the respondents added that their first choice of a job setting had not been available and that the Jewish agency offered the closest job definition to what they had wanted. Others mentioned that they had been offered

another job in a setting which was of no interest to them. Still others said that, when they were finishing graduate school, they had not wanted to job hunt and felt that their second year field placement would offer them jobs, which is what happened.

The second most common factor mentioned was the informal network of information about job availabilities. Seven respondents had found out about their positions through the informal network. One of those people stated that "the best place to find out about jobs is in the cafeteria of the Jewish Federation building." Half of the respondents, it is worth noting, had a field work placement in a Jewish agency. Therefore, it was the availability of information about positions in Jewish agencies at the time of a tight job market rather than the Jewishness of the agency, which was the attraction for getting or obtaining a job in such an agency. One person felt that the informal network of information about job availabilities would be a disadvantage for her. She had not had a field placement in a Jewish agency and she felt that Double Masters students had greater access to the informal network.

The homogeneity of Jewish agencies was mentioned by over half of the respondents as a positive factor in their job considerations. Four people specifically used the words "more comfortable" in reference to it. While

at the time of job application no one had seen this factor as being purely negative, one interviewee had mixed feelings about it. She said that initially it was a "culture shock" for her because she had previously worked in an agency where she was the only Jew. Several people did not think that the staff would be homogeneous.

The professional level of the agency was mentioned as an advantage by half of the respondents. Others had not taken this factor into consideration at the time they applied for a job. One person had heard both positive and negative opinions about the professional level of her agency and therefore had mixed feelings. Still others felt that the professional level of the Jewish agency was lower than another agency with which they were familiar. The latter respondents accepted jobs in the Jewish agency because the other agency had no openings.

The issue of job security was also seen as an advantage by half of the respondents. Several of them attributed that security to the Union. One said that it was due to the family nature of the Jewish agency, and another said that "you would practically have to kill a client to get fired." Several people had not given consideration to the issue of job security while others felt that the security was negative. The reasons given by the latter respondents were different. One felt that the security

was not as good as what the County offered. Another felt that, since she was the last person hired, she would be the first to be fired. She added that "since the agency runs on gifts, if they run out, she would get fired."

The factor most often mentioned as negative in working for a Jewish agency was the salary. Only two respondents felt that the salary was positive. One felt that it was on a par with other beginning positions and even higher than what other comparable agencies paid. The other respondent holds a position that is partially funded by the County even though it is a Jewish agency. She felt that, because of the County funding, her salary was higher than other Jewish agency positions. However, half of the respondents did add that the benefits were good. The other respondents made no special mention of the benefits.

The catergories use of Jewish education, religious practices, and private agency received very mixed consideration. Several of the respondents felt that a positive factor would be their ability to use their Jewish education; others did not consider this factor at all when they applied for jobs; and yet others felt inadequate about their Jewish knowledge and therefore apprehensive about applying for a position in a Jewish agency. Tied to this question was the issue of religious practices. Half of the sample had not considered this issue in applying for

the position. Of the remaining respondents, some mentioned that it was very important for them to have the Jewish holidays off while others had thought that religious observance might be forced on them. The latter group, in accepting a position in a Jewish agency, had decided that they "would be the rebel." They were also the ones who had initially felt inadequate in their level of Jewish education. In regard to the topic of private agency, the responses were divided between those who had not considered that issue, those who saw it as a positive factor and those who saw it as both positive and negative. Those who saw it as an advantage mentioned such benefits as "agency flexibility," "move away from bureaucracy," and "strong commitment of the workers"; they thought it "a more honest place to be." In addition, a general dislike of public agencies was mentioned. The negative element unanimously mentioned as an attribute of private agencies was the lower salary.

In addition to the elements on the interview schedule, two other elements were mentioned by the respondents. Several interviewees said that for a long time they had had "a gut level and an intellectual commitment to working for a Jewish agency." Others observed that the factor which had impressed them the most was "a genuine concern and interest in [the job applicant] as an individual

which came through in the interview."

The overwhelming reason stated by Non-Double Masters graduates as their motivation for applying for a position in a Jewish agency was a tight job market coupled with the availability of information about those positions. The major disadvantage cited was the low salary.

Once the respondents had finished discussing the factors which influenced their application for a job in a Jewish agency, they were asked Question #5: "Now that you are actually employed in a Jewish agency, what do you feel are the advantages and/or disadvantages of working in a Jewish agency?" (See Appendix B, figure #4) In five out of the eight categories, the majority of respondents expressed no change in their perception of positives and negatives since accepting employment with a Jewish agency. In evaluating the uses of Jewish education, the major change was that the two respondents who had originally seen it as negative because they felt inadequate in their knowledge now felt that they were using Jewish knowledge that they had gained through the agency's in-service training program and from their colleagues.

With respect to the issue of Jewish agencies being private agencies, the significant change was that approximately one-third of the respondents now saw it as a negative factor when previously none had seen it as a purely

negative factor. The reasons given were that, in private agencies, one has to "put up with the will and whim of the lay people which at times clashes with professional and community needs"; a feeling that "private agencies are too secure, everything is provided for"; and a "fantasy that public agencies might offer a great deal more." Conversely, a couple of respondents went from having mixed feelings about private agencies to feeling positive about their particular agency. They said that their particular agency managed to have all of the positive elements that they had hoped for, but very few, if any, of the negative elements they had anticipated.

The perception of the level of professionalism of Jewish agencies did not change in over half of the interviews. Where change did occur, it was for the most part in a negative direction. The reasons given for the negative change included one person's feeling that, while she "had heard very high opinions of the professional level of other Jewish agencies, [her agency] was exceptionally low." Another person complained about the lack of opportunities for advancement, and a third complained about the "overabundance of nerds in the agency and the lack of personal and agency pride."

The issue of salary was the only one which received a unanimous response. The people who had originally

thought the salary good admitted that now that they were actually working in a Jewish agency they realized that it was low and therefore saw it as a negative factor. In addition, they felt that the benefits could be better.

The greatest shift in perceptions involved the topics of job security and homogeneity of setting. In regard to job security, the direction of change was both positive and negative. The change to positive was from people who had not considered the issue previously. Those whose perception of job security had now become negative explained that "once you get into the folds, you are protected for years, no matter how incompetent you are." "It is also very easy because of that to stagnate in your work and to avoid taking risks." In regard to homogeneity of setting, the direction of change was primarily toward a more negative response. Half of the respondents had come to feel that it was "too parochial, too personally limiting." One of them also mentioned that the majority of clients in her agency were not Jewish, and that, since there was only one person on the professional staff who was of the same background as the clientele, the clients' needs could not always be met. The other negative factor specified was that the familial atmosphere in the agency goes overboard to the point of "a great deal of gossiping, smothering, and in-fighting."

On the topic of religious observance, perceptions remained constant with the majority of the interviewees. Those whose perceptions did change moved in a positive direction. One interviewee said that her initial fear that religious practices would be forced upon her had proven unfounded; this issue was, therefore, no longer a consideration for her. The other inverviewees who had originally stated that they planned to be the rebels if religious practices were the expected norm of the agency, now said that they liked having the Jewish holidays off. One added that her colleagues were very positive role models and she found herself choosing to be more active Jewishly.

In addition to the above mentioned issues, several people reported finding "great flexibility" in their agency. One person found the linkage - referral system - within Jewish agencies to be very positive. Another felt "very burned-out Jewishly" -- she saw no need for every aspect of herself to be involved Jewishly. If she did, she "would have gone to Israel." Therefore, she would prefer to continue her Jewish activities as a lay person and be involved professionally elsewhere.

Overall, the Non-Double Master graduates valued the opportunity to use their Jewish education. They now find their Jewish interests growing while initially they had been apprehensive about their level of Jewish knowledge

and the possibility of cooptation into the agency's norm for Jewish expression. Some of the respondents viewed the familial atmosphere of the agency as overbearing. Other disadvantages mentioned were low salary and job security - redefined as job entrenchment.

Following discussion of the advantages and disadvantages of working in a Jewish agency, Question #6 asked: "What Jewish elements or input are important to you in your work?" (See Appendix B, figure #5) The respondents seemed to have the greatest difficulty in answering this question. Several people immediately said that the question was vague, and they asked for clarification. Others appeared to be very uncomfortable with the subject matter. This discomfort took a variety of forms, from asking for clarification to inappropriate laughter to saying that "one could make a point of everything being a Jewish element, if you want to look at it that way, but it's an abstract case, not a 'real' one." In addition, other people had difficulty with specific elements mentioned. This seemed to occur when some of the respondents were asked about their use of Jewish values or their involvement with Jewish causes.

The Jewish element or input which was unanimously mentioned, was the Jewish atmosphere of the agency. The next most commonly mentioned elements were working with

Jewish clients and a client's identification with the Jewish community. Most of these respondents expressed a sense of comfort in working with clients of the same background. One person added that "it is easier to understand their hang-ups," while another mentioned that she was paying the community back for the help she "had received growing up in the Jewish community." In regard to a client's identification with the Jewish community, one interviewee saw the very fact that clients came to a Jewish agency as a form of identification with the Jewish community. But half of the interviewees saw the use of referral within the Jewish community as their way of helping clients identify with the community.

Working for the growth of the Jewish community and helping clients with their self-perception as Jews were each mentioned as important by eight of the respondents. Several of the respondents asked for clarification of the concept of 'growth' of the community. They wanted to know if we meant numerical growth. It seemed that a majority of the respondents who said that the category was important agreed mainly for the sake of agreeing. Only one person volunteered it as an answer without the topic being probed. The other topic - helping clients with their self-perception as Jews - was volunteered more freely by the respondents, but it was also qualified. Half

of the interviewees went on to say that it was dealt with only when raised by the clients.

Jewish values and Jewish symbols were the next most commonly mentioned categories. The Jewish values specified were: family; the concept of grief and mourning; tzedakah; respect for the individual; liberal politics; and agency flexibility. A couple of the people who initially said that Jewish values were important in their work could not specify any. The Jewish symbols mentioned were: Yiddish; holidays, mezuzot on the doors of the agency; the word 'Jewish' in the title of the agency; the individual worker as a role model; and the absence of Christmas decorations.

Working for Jewish causes, programming/education and interpreting Jewish ideals to the general community were each mentioned as being important by six of the respondents, yet each answer was also qualified. The interviewees tended to set limits to the use of each of those elements. They mentioned that those elements were used "indirectly," or "with discretion," or "with a very limited client group."

Three additional statements were also made by the respondents. Two people felt that they needed "to learn more about Judaism in order to be more effective in [their] work." One person mentioned that a major input for her was "the expression of her own identity." And one person

said that she has her "Jewish needs met elsewhere where it is more appropriate."

Following the listing of the Jewish elements and input, the respondents were asked Question #7: "Which of these areas of Jewish elements are the most important to you? Would you indicate priorities?" (See Appendix B, figure #7) About a third of the respondents said that they had no priorities, all were equally important. Another third of the respondents mentioned the value of the family as being their highest priority. Other priorities considered were: Jewish education; helping clients with their self-perception as Jews; and agency flexibility. Several people gave second choice priorities. These included: Jewish programming and helping clients with their self-perception as Jews.

Question #8 was then asked of each interviewee: "To what extent are you able to utilize those Jewish elements which you consider most important?" (See Appendix B, figure #8) The responses to this question were quite varied. A couple of people felt that they had encountered no obstacles. Others answered that it depended purely on what the clients wanted - which was in complete consonance with how they felt it should be. Another group of respondents felt that they had personal limitations. One person felt that the nature of the agency - the lack of

Jewish clients - did not allow her to use the elements which she considered important. And still another person stated that she has her "Jewish needs met outside of the agency."

The interviewees were then asked Question #9: "Do you perceive any conflict between Jewish values and social work values? If yes, what are the areas of conflict?" (See Appendix B, figure #9) The majority of respondents recognized no conflict. They felt that there was a general congruity in values. One person added that if she "led her life more Jewishly, [she] would be a better social worker." A couple of people added that they were aware that some people do see a conflict, but feel that it is not an issue for them because they deal with Jewish elements only when the clients raise them. Several respondents did mention a conflict although originally they said that they did not see one. One person said that there are some Jews who are bigoted and prejudiced; that circumstance she sees as being in contradiction with social work values. Two other people mentioned the contradiction between the traditional Jewish view of women and social work values.

Question #10 asks: "On the basis of what you now know, would you have taken a job with a Jewish agency? Why or why not?" (See Appendix B, figure #9) All but

one person said that they would consider a position in a Jewish agency. The one person who felt that she would not, quickly added that it was not a question of what she knows now, but is based on where she currently is in life. Furthermore, she said, it was "not based on Jewish commitment, but rather on other needs, financial needs." Half of the respondents said that they definitely would accept a position in a Jewish agency. Among the reasons cited were: "interesting clients"; "a commitment towards working with low income Jews"; and "the knowledge that other Jewish agencies are much better than the one where [she is] currently working." Another person said that she "would have been much more nervous in the job interview because the job is one thousand times better than [she] thought it would be." Other respondents, however, had mixed reactions; they felt that they would consider a position in a Jewish agency, but would not limit themselves to that area; they would first examine all of their options.

Question #11 was only asked of respondents with the MAJCS. Therefore Question #12 was asked next. "<u>If you had it to do over again would you have enrolled in the Double Masters program? Why or why not?</u>" (See Appendix B, figure #9) The majority of people said that they would not yet their reasons varied. Half of the respondents felt no

need for it; one felt that she already had most of the knowledge as well as two masters, another said that her goals still do not involve Jewish communal work, and still others had achieved what they wanted without it and had obtained jobs in a Jewish agency. Another person explained that she was more familiar with the Double Masters program now. She explained that she had a friend who had been in the program and dropped out because of value conflicts; she felt that the same might happen with her. Yet another respondent answered that not only would she not enroll in the Double Masters program, but she would not go into social work.

A few of the respondents said that they would now consider part of the program. One said that she would "seek out courses at HUC." Her reason for not enrolling in the Double Masters program was that "she can't organize anything" and feels that "the emphasis of the program is community organization." Another said that she might consider the program, she does not know very much about the program and that summers might be a problem, but that it sounded interesting. The last respondent felt that she would enroll in the program and is at the present time seriously considering the HUC certificate program. She felt that she was now ready to absorb the material which HUC has to offer, and that she would gain a great deal

from it personally. She added that she had had a warped impression of HUC when she applied to graduate school.

Question #13 asked: "Do you have a primary identification as a social worker or as a Jewish communal worker?" (See Appendix B, figure #9) The majority of interviewees said that their primary identification was as social workers. A couple of people clarified their answer by saying that this was because they did not have the MAJCS and because they did not see their jobs as being communal in nature. One person said that she could not decide between the two identifications. Until recently, she added, she had thought that the term Jewish communal worker applied only to Jewish community center workers. Another said that, while she had originally thought of herself only as a social worker, she was "making a conscious gravitation toward Jewish communal worker." She now saw herself as both. Yet another person said that neither was the case, that her primary identification was as herself.

The last question, #14, asked: "If you could choose the ideal path for your career, where would it take you?"[4] (See Appendix B, figure #10) A large number of the respond-

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[4]Three of the respondents mentioned several different paths.

ents mentioned private practice in combination with several options as their ideal path. The combinations included: part-time agency work; agency administration; and a non-social work position. Other options mentioned were: advancement in the current system; teaching; and leaving social work to go into business. Those who talked of going into business gave it as their solution for burnout and one person added financial needs.

While all of the respondents had knowledge of the thesis topic at the time that they agreed to participate, the affect of four of the respondents indicated discomfort with the subject. In the discussion that continued with one of the people after the interview, she mentioned that she had been uncomfortable through much of the interview because she saw the interviewer as the "real" Jewish communal worker and she herself is just now struggling with that identity.

CHAPTER 4

COMPARISON OF THE TWO GROUPS OF GRADUATES

DEMOGRAPHIC COMPARISON

The DM graduates and NDM graduates had an almost equal number of representatives from each of the recent graduating classes. They tended to have been employed by their current agency the same amount of time.

There are, however, several significant differences between the two groups. The ages of the DM graduates fell into two decades, the twenties and the forties, with the majority being still in their twenties. The NDM graduates were divided equally between the twenties and thirties. We might conclude, therefore, that some of the NDM graduates had more work experience and life experience before entering graduate school. The DM graduates were primarily women; the NDM graduates were equally divided between women and men. These differences of age and sex might account for some of the differences in the attitudes expressed by the two groups.

There were significant differences in the type of social work practiced by the two groups. The DM workers were clinicians, social group workers, community organizers and several combinations of group work and community organization. The NDM workers included only one non-clinician. We found that it was characteristic of the clinicians to treat outside clients in addition to their

agency practice. "Moonlighting" was a common endeavor for the NDM group, while it was the exception for the DM group.

IMPRESSIONS OF THE DOUBLE MASTERS PROGRAM

The DM graduates approached the Double Masters program as applicants to graduate schools with a desire to work in the Jewish Community. Strongly motivated to take courses with Jewish content, they saw the acquisition of two degrees as a worthwhile reward for their extra effort. The dual degrees, they felt, would increase their job opportunities.

By contrast, the NDM graduates in the main did not even consider the program when applying to graduate school. Their reasons for not considering it were either unawareness of the program's existence or the impression that the program was not applicable to clinicians. Those who did consider the program identified the same advantages that the DM graduates had, but a variety of individual reasons dissuaded them from applying.

Both groups of respondents volunteered the same striking observation about their naivete at the time of application to graduate school. They knew very little about social work, Jewish communal work, or either of the graduate programs. This material leads us to suggest

that both schools should do more to inform their prospective applicants. This is especially important for the DM program because of its short history and because it combines two programs in two institutions in a manner which is not replicated elsewhere.

FACTORS WHICH INFLUENCED APPLICATION FOR A POSITION IN A JEWISH AGENCY

At the time of graduation, the DM recipients were highly motivated to apply their Jewish education in what they anticipated would be a homogeneous Jewish setting. This impetus overruled all other considerations.

The NDM graduates did not direct their job search to solely Jewish agencies. For all of them, their eventual job was not their first choice. They all described a tight job market at the time of their job search; it was through the informal network of information that they learned about the positions they eventually took.[1]

The DM recipients expected to become agents of change in the Jewish community. They aspired to create an exemplary community and/or enhance the Jewish identity of the individuals with whom they worked. The NDM

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[1]For an understanding of the importance of the informal network, see for example:
E. Digby Baltzell, The Protestant Establishment (New York: Vintage, 1964)

respondents were more concerned with their own personal professional needs. Some were worried about losing their individuality within a Jewish setting.

PRESENT ATTITUDES ABOUT WORKING IN A JEWISH AGENCY

For the DM interviewees, the use of their Jewish education continued to be the most important advantage of working in a Jewish agency. Those who expressed dissatisfaction in this area felt constrained in their use of Judaica.

After working in a Jewish agency the members of the DM group began to attach greater importance to areas of their work setting which they had not previously considered. Salary, benefits, potential for advancement and the presence of the Union now became more significant. Desire for a wider range of professional experience and better quality of in-service training was frequently mentioned. The in-service training at Jewish Family Service was held up as an exemplary model by some workers.

While the "haimish"[2] quality of a homogeneous private agency continued to be appreciated, DM workers now saw limitations. Parochialism was mentioned as a constriction

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[2]"Haimish" (HAME-ish) is defined as "Having the friendly characteristics, or kind of rapport, that exist inside a happy home." See Leo Rosten, The Joys of Yiddish (New York: McGraw-Hill Book Company, 1955) p. 148.

of their professional experience. For some workers the role of Jewish professional actually inhibited the private expression of Judaism. They felt a need to use their leisure time to separate from Jewish concerns.

The most noticeable change in the attitudes of the DM workers was their disillusionment with the level of professionalism among workers in the Jewish community. Perhaps the DM graduate's goal of developing an exemplary Jewish community is unrealizable. It may be that they expect too much, work too hard and so burn out quickly. It is paradoxical that, while expressing disappointment with their colleagues' "cynicism," lack of motivation, and incompetence, the DM workers revealed their own feeling of overwork, boredom, and frustration. One common complaint expressed by some of the most dissatisfied was a lack of growth opportunities and a lack of supervision.

The NDM workers, like their DM contemporaries, valued the opportunity to use their Jewish background in their work. Those who had been apprehensive about their lack of Jewish education and feared the loss of their

individuality within a Jewish context now find their Jewish interests growing. Though viewed positively by the DM respondents, the familial atmosphere of the agency was felt by some of the NDM respondents to be overbearing. This difference was perceived more by males than by females and so was more prevalent in the NDM group.

The low salary was unanimously mentioned by the NDM workers. Another disadvantage they saw was job security, which they redefined as job entrenchment. According to them too many incompetents are retained in their positions, thereby blocking opportunity for upward mobility and lowering morale. Like their DM peers, they too felt thwarted by the parochialism within Jewish agencies which limited the use of their professional skills. Workers from both groups who had experience in public agencies were less inclined to be critical of Jewish agencies. This leads us to suggest that experience in a non-Jewish setting might broaden the perspective of future Jewish agency workers.

THE JEWISH ELEMENTS OR INPUT IN THE WORK

Not surprisingly, articulation of Jewish elements or inputs was much richer among the DM workers. The NDM workers dealt with the Jewish elements in much more simplistic terms; it required more probing to evoke their

response, and even then they expressed themselves in broad generalities.

The overriding benefit of the Double Masters program was perceived as the solidifying of Jewish identity. The DM workers are comfortable with themselves as Jews and their use of self as professionals draws upon a great depth of cultural awareness. This Jewish self-actualization was identified as operative in all styles of practice. The clinicians gave numerous examples of the subtle nuances of diagnosis and treatment where their special understanding of Jewish themes are important. Those who develop programs for Jewish Centers or for Hillel found their creativity enhanced by their knowledge of Jewish history, ritual and community. The DM workers who are responsible for leadership training saw as their mission the enrichment of the lives of the participants in the Jewish community through the acquisition of knowledge about the community's past and its purposes.

IMPORTANT JEWISH ELEMENTS IN THEIR WORK

It is significant that none of the respondents in either group questioned the existence of values. The concept of value neutrality was never raised. Still, while the values mentioned by both groups of respondents

were similar, the NDM workers had more difficulty in specifying the Jewish aspect of their orientation. "I don't know that I have Jewish values, I have values." The DM workers saw their value system as being tied to Judaic origins.

PRIORITIES OF JEWISH ELEMENTS AND INPUTS

In general, the NDM respondents felt less comfortable in establishing priorities. Those who did mentioned priorities focused on the Jewish value of the family. This might be attributed to the fact that they are clinicians working with families.

The DM respondents, who include organizers and group workers as well as clinicians, placed the greatest emphasis on the client's self-perception as a Jew. It is noteworthy that the NDM workers, who are predominantly clinicians, did not mention this concept.

ABILITY TO USE JEWISH ELEMENTS

Several NDM interviewees saw their lack of Judaic knowledge as the major obstacle preventing them from utilizing Jewish elements in their work. Conversely, some of the DM interviewees mentioned their lack of professional experience as limiting their ability to use

Judaic knowledge. "Maybe when I'm here longer I'll find more ways to put to use what I learned at HUC."

A critical theme expressed by both groups was client self-determination. Respondents in each group felt that their use of Jewish elements or inputs was dependent upon what the clients initiated. The NDM workers were very comfortable with this situation. The concept of self-determination underlined for the DM workers the need to tame their Jewish enthusiasm.

CONFLICT BETWEEN JEWISH VALUES AND SOCIAL WORK VALUES

Client self-determination was the crux of the conflict between Jewish values and social work values as perceived by four of the DM graduates. The majority of NDM graduates identified no conflict. Those who did specified a conflict between the historic Jewish view of women and modern feminism.

SATISFACTION WITH THE CHOICE OF WORKING IN A JEWISH AGENCY

The preponderance of opinion from both sets of respondents was that, essentially, they were satisfied with their choice of working in a Jewish agency. The exceptions were dissatisfied for admittedly personal reasons.

SATISFACTION WITH ACADEMIC PROGRAM

In the main both groups of respondents would have made the same academic choices. A small minority in both groups had second thoughts about the overall field of social work. Several NDM respondents now expressed an inclination to enroll in courses in Jewish communal work.

PRIMARY IDENTIFICATION AS SOCIAL WORKER OR JEWISH COMMUNAL WORKER

The NDM workers identified themselves primarily as social workers, while the DM workers gave mixed responses. It appears that professional identification is tied to work setting rather than to academic program. The NDM workers tended to associate Jewish communal work with Federation settings. But some clinicians in both groups felt that they had dual identifications. Among the DM workers, it was those in settings with mixed disciplines (Centers have recreation workers and child care workers; Hillel has Rabbis) who identified themselves as social workers.

IDEAL PATH OF CAREER

When asked to fantasize about the ideal path for their career, the DM interviewees played with more options,

more directions, and more diverse paths. In addition, they were more concerned about upward mobility. Along with upward mobility, diversity of practice modalities was valued by the DM interviewees. The favorite fantasy was to become a Federation director in a small community, thereby combining a variety of professional functions. As for their relationship to the Jewish community, the DM interviewees displayed a close affinity for the community. While some mentioned the possibility of leaving the professional Jewish community, this comment was always accompanied by a comment about the pain they would feel if they made that decision.

The NDM interviewees were more settled in their career path. They mentioned fewer alternatives, and the alternatives cited were for the most part coupled with private practice. A greater representation of NDM respondents in the thirty to forty year old decade might account for less restlessness.

Private practice was mentioned by over half of the respondents in each group. While the NDM respondents had already begun private practice in conjunction with their agency work, the DM respondents saw it as an alternative resulting from a change in work focus and life style. It was viewed by several DM workers as an

appropriate part-time career to couple with retirement or childbearing.

A more long range goal of a small number of respondents in each group was to contribute to their profession through teaching and writing.

CONCLUSIONS

There are a number of variables which we could not control in our study. Because of the small population, the influence of age, sex, style of practice and agency milieu on motivation, expectation, and career fulfillment of workers cannot be determined. Each of these variables could be a topic for future study within both the Jewish community and the total social work profession.

An additional consideration is the effect of the interviewers upon the interviewees. We suspect that the NDM interviewees nad some tendency to give the socially desirable response.[3] We suspect the converse in the case of the DM interviewees. They appeared to use the interview for ventilation with known colleagues. Despite their strong criticism of Jewish communal work, they

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[3]Claire Selltiz, Lawrence S. Wrightsman, Stuart W. Cook. Research Methods in Social Relations (New York: Holt, Rinehart and Winston, 1976), p. 165.

continue to be active in the HUC School of Communal Service and in the Jewish communal organizations.

The DM graduates can be characterized as highly motivated toward work in Jewish agencies. This motivation is first seen in their decision to apply for the Double Masters program and continues throughout the topics covered by the interview schedule. Their expectation about the quality of work in Jewish agencies is a projection of their own motivation. They set extremely high standards and are impatient with the necessary limitations of the setting. The discrepancy between what they want and are willing to work hard to achieve and what is readily achievable creates a high level of frustration. While this frustration has a negative effect upon their sense of career fulfillment, they continue to be highly motivated. They are eager to advance within the Jewish community, even though frustration will be present. They are intolerant of incompetence among Jewish professionals, while they have a noticeably positive perception of their own competence. Professionally, they are not fulfilled, but restless. They are earnestly seeking new avenues for positively influencing the quality of Jewish communal life.

The NDM graduates cannot be characterized as more motivated toward work in the Jewish community than they would be toward work in other settings. However, they can be characterized as open and receptive to the Jewish elements in the Jewish agencies. They expect much less from the Jewish communal setting in the intangible areas of values and mission. They express their frustration about the tangible areas of salary and benefits. Their sense of career fulfillment depends more upon their own growth as practitioners. They are inclined to funnel some of their ambition toward the development of private practices.

It is apparent from our interviews that the Double Masters program has a dynamic impact upon the lives of the participants. They have a calling as well as a career. It is this extra intensity which is the primary difference between the Double Masters graduates and their colleagues in Jewish agencies.

APPENDIX A

INTERVIEW SCHEDULE

PART I

1. What year did you receive your Masters of Social Work degree?

2. Did you receive a Master of Arts of Jewish Communal service?

   Yes____ No____ What year? ____

3. How long have you been employed in this agency?_____

4. Have you worked in other agencies since receiving your MSW degree? Yes ____ No ____ How Many? ____

   If yes, tell me about (it) them.

   _____

5. Please indicate your approximate age.

   Under 30 ____, 30-39 ____, 40-49 ____, 50-59 ____ over 60 ____.

PART II

1. (To be asked of respondents who did not receive MAJCS)

   At the time of your application to graduate school, did you consider the HUC/USC Double Masters program?

   Yes ____ No ____

2. (To be asked of respondents who answer no to question #1.)

   Did you know about that program? Yes ____ No ____

3. (To be asked of MAJCS respondents and those non-MAJCS respondents who answered yes to question #1.)

   At the time of your application to graduate school, what impressions did you have of the advantages and/or disadvantages of the HUC/USC Double Masters program?

Topics which may be included in the response or probed after the interviewee finishes responding to this question:

a. Jewish content of HUC courses

b. specialized preparation for work in the Jewish community

c. dual degrees

d. strategy of the graduate school application procedure

e. cost of education

f. uniqueness of the Double Masters program

g. time commitment of the program

h. the Reform movement as the sponsor of the program

i. identification as a Jewish communal worker or as a social worker

j. job opportunities

k. field placements

other _____

_____

_____

4. What were the positive and negative factors which influenced your application for a position in a Jewish agency?

Topics which may be included in the response or probed after the interviewee finishes responding to this question:

a. use of Jewish education

b. status of job market

c. private agency

d. professionalism in Jewish agencies

e. salary and benefits

f. job security

g. informal network of information about job availability

h. homogeneous setting within Jewish agencies

i. religious practices

other _____

_____

_____

5. Now that you are actually employed in a Jewish agency, what do you feel are the advantages and/or disadvantages of working in a Jewish agency?

Topics which may be included in the response or probed after the interviewee finishes responding to this question:

a. use of Jewish education

b. private agency

c. professionalism in Jewish agencies

d. salary and benefits

e. job security

f. homogeneous setting within Jewish agencies

g. religious practices

other _____

_____

_____

6. What Jewish elements or input are important to you in your work?

Topics which may be included in the response or probed after the interviewee finishes responding to

this question:

a. Jewish values (How does the worker perceive Jewish values?)

b. programming / education

c. Jewish symbols

d. Jewish atmosphere in the agency

e. working with Jewish clients

f. working for Jewish causes

g. growth of the Jewish community

h. client's self perception as a Jew

i. client's identification with the Jewish community

j. interpreting Jewish ideals to the general community

other _____

_____

_____

7. Which of these areas of Jewish elements are the most important to you? Would you indicate priorities?

_____

_____

_____

8. To what extent are you able to utilize those Jewish elements which you consider most important?

_____

_____

_____

9. Do you perceive any conflict between Jewish values and social work values?

If yes, what are the areas of conflict?

_____

_____

_____

10. On the basis of what you now know, would you have taken a job with a Jewish agency

Why? or why not?

_____

_____

_____

11. (To be asked of respondents with MAJCS)

If you had it to do over again would you have enrolled in the Double Masters program?

Why? or Why not?

_____

_____

_____

12. (To be asked of respondents who do not have a MAJCS degree)

If you had it to do over again would you have enrolled in the Double Masters program?

Why? or Why not?

_____

_____

_____

13. Do you have a primary identification as a social worker or as a Jewish communal worker?

Which? _____

14. If you could choose the ideal path for your career, where would it take you?

APPENDIX B

FIGURE #1: DEMOGRAPHIC DATA

N=20

		1972	1973	1974	1975	1976	1977
YEAR OF GRADUATION	DM	0	0	0	2	4	4
	NDM	1	0	0	2	3	4
	Total	1	0	0	4	7	8

		under 1yr.	1-2yr.	2-3yrs.	3-4yrs.	4-5yrs.
LENGTH OF TIME IN AGENCY	DM	6	2	2	0	0
	NDM	4	3	2	0	1
	Total	10	5	4	0	1

		no change	changed job	changed position in agency	currently changing
JOB CHANGES	DM	2*	2	2	3
	NDM	2	0	1	0
	Total	4	2	3	3

	works in addition to agency position	worked in addition to agency position
DM	1	0
NDM	6	1
Total	7	1

		under 30	30-39	40-49
AGE	DM	8	0	2
	NDM	5	4	1
	Total	13	4	3

* Only one DM graduate who has been on her job more than one year has not made a change

FIGURE #2: QUESTION #3
IMPRESSIONS OF THE DOUBLE MASTERS PROGRAM AT THE TIME OF APPLICATION TO GRADUATE SCHOOL

N=13*

	Advantages		Dis-advantages		Did not consider		No answer	
	DM	NDM	DM	NDM	DM	NDM	DM	NDM
JEWISH CONTENT OF COURSES	8	3	0	0	2	0	0	0
PREPARATION FOR WORK IN THE JEWISH COMMUNITY	6	3	0	0	4	0	0	0
DUAL DEGREES	10	1	0	1	0	1	0	0
STRATEGY OF APPLICATION	2	0	1	2	7	1	0	0
COST OF EDUCATION	1+	0	1	0	8	3	0	0
UNIQUENESS OF PROGRAM	6	3	0	0	2	0	2	0
EXTRA TIME COMMITMENT	5	0	1	2	4	1	0	0
REFORM MOVEMENT AS SPONSOR	2	1	3	0	5	2	0	0
JOB OPPORTUNITIES	7	3	0	0	3	0	0	0
FIELD WORK IN JEWISH AGENCIES	4	1	1	0	5	2	0	0

	Social work		Jewish communal work		Both		Did not consider		No answer	
	DM	NDM	DM	NDM	DM	NDM	DM	NDM	DM	NDM
IDENTIFICATION AS SOCIAL WORKER OR AS JEWISH COMMUNAL WORKER	3	0	2	0	2	0	1	3	2	0

* Total number of NDM's who answered this question = 3 because only three people considered the Double Masters program at the time of application to graduate school. Of the seven that did not consider the program three people did not know about the program and the other four did not consider it.

+ Seven DM students applied for scholarships.

FIGURE #3: QUESTION #4
POSITIVE AND NEGATIVE FACTORS INFLUENCING APPLICATION FOR POSITIONS IN JEWISH AGENCIES

N=20

	Positive		Negative		Both		Did not consider		No answer	
	DM	NDM	DM	NDM	DM	NDM	DM	NDM	DM	NDM
USE OF JEWISH EDUCATION	10	4	0	2	0	0	0	2	0	2
JOB MARKET	2	9	5	0	0	0	3	1	0	0
PRIVATE AGENCY	8	3	1	0	0	4	1	3	0	0
PROFESSIONALISM	3	5	3	2	0	1	3	2	1	0
SALARY	1	2	5	8	0	0	4	0	0	0
BENEFITS	4	5	3	0	0	0	2	0	1	5
JOB SECURITY	3	5	0	2	0	0	7	3	0	0
INFORMAL NETWORK	8	7	0	1	0	0	2	2	0	0
HOMOGENEOUS SETTING	9	6	0	0	0	1	1	3	0	0
EFFECT UPON RELIGIOUS PRACTICE	4	2	2	3	0	0	4	5	0	0

FIGURE #4: QUESTION #5
ADVANTAGES AND DISADVANTAGES OF WORKING IN A JEWISH AGENCY

N=20

	Positive		Negative		Both		Did not consider		No answer	
	DM	NDM	DM	NDM	DM	NDM	DM	NDM	DM	NDM
USE OF JEWISH EDUCATION	7	7	3	0	0	0	0	0	0	3
PRIVATE AGENCY	3	4	4	3	1	1	2	2	0	0
LEVEL OF PROFESSIONALISM	1	5	8	4	1	1	0	0	0	0
SALARY	2	0	4	10	0	0	4	0	0	0
BENEFITS	4	2	4	2	0	0	1	1	1	5
JOB SECURITY	0	3	1	4	0	0	8	3	1	0
HOMOGENEOUS SETTING	5	3	1	3	4	4	0	0	0	0
EFFECT UPON RELIGIOUS PRACTICE	3	4	5	0	0	0	2	6	0	0

FIGURE #5: QUESTION #6
JEWISH ELEMENTS OR INPUT IN THE PERSON'S WORK

N=20

	Important		Not important		Both		Not applicable	
	DM	NDM	DM	NDM	DM	NDM	DM	NDM
JEWISH VALUES*	10	7	0	3	0	0	0	0
PROGRAMMING/ EDUCATION	9	6	1	3	0	1	0	0
JEWISH SYMBOLS+	10	7	0	2	0	0	0	1
JEWISH ATMOSPHERE	6	10	1	0	2	0	1	0
WORKING WITH JEWISH CLIENTS	10	9	0	0	0	0	0	1
WORKING FOR JEWISH CAUSES	8	6	2	3	2	0	0	1
GROWTH OF JEWISH COMMUNITY	9	8	0	2	0	0	1	0
CLIENT'S SELF-PERCEPTION AS A JEW	9	8	0	2	0	0	1	0
CLIENT'S IDENTIFICATION W/ JEWISH COMMUNITY	10	9	0	1	0	0	0	0
INTERPRETING JEWISH IDEALS	7	6	2	1	0	0	1	3

* See page 94 , figure #6
+ See page 94 , figure # 6

FIGURE #6: QUESTION #6
JEWISH VALUES AND SYMBOLS MENTIONED
N=20*

JEWISH VALUES	DM	NDM
AGENCY FLEXIBILITY	0	1
ATTITUDES ABOUT DEATH/MOURNING	2	1
ATTITUDES ABOUT EXPRESSION OF ANGER	1	0
DIGNITY OF THE INDIVIDUAL	3	1
FREEDOM	2	0
JEWISH COMMUNITY	4	0
JEWISH FAMILY	3	4
JEWISH SURVIVAL/"K'LAL YISRAEL"	7	0
LIBERAL POLITICS	0	1
HELPING/"TZEDAKAH"	5	1
COULD NOT SPECIFY JEWISH VALUES	0	2
	23	11
JEWISH SYMBOLS		
THE BIBLE	1	0
ISRAEL	1	0
JEWISH CULTURE	2	0
JEWISH HOLIDAYS	5	2
JEWISH HISTORY	2	0
JEWISH LIFE CYCLE	1	0
"JEWISH" IN ACENCY TITLE	0	1
LACK OF CHRISTMAS DECORATIONS	0	1
MEZUZOT	0	1
SELF AS ROLE MODEL	0	1
SHABBAT	2	0
YIDDISH/HEBREW	3	3
	17	9

* Some people gave mumerous responses.

FIGURE #7: QUESTION # 7
PRIORITIES OF JEWISH ELEMENTS OR INPUT IN WORK

N=20

	First choice		Second choice	
	DM	NDM	DM	NDM
JEWISH VALUES	2	4		
PROGRAMMING/ EDUCATION		2		1
GROWTH OF JEWISH COMMUNITY	2		3	
CLIENT'S SELF-PERCEPTION AS A JEW	6	1	3	2
NO PRIORITIES		3		

FIGURE #8: QUESTION #8
EXTENT TO WHICH ABLE TO UTILIZE JEWISH ELEMENTS OR INPUTS WHICH ARE IMPORTANT TO THEM IN THEIR WORK

N=20*

	Number of people feeling obstacles	
	DM	NDM
NO OBSTACLE	3	2
AGENCY	0	1
ADMINISTRATIVE DETAIL	2	0
PROFESSIONAL SKILL	2	0
CLIENT SELF DETERMINATION	4	4+
INFORMAL METHODS	0	1
HAS JEWISH NEEDS MET ELSEWHERE	0	1
PERSONAL LIMITATIONS	0	3

* Some people gave more than one response.

+ Not viewed as an obstacle by the NDM respondents.

FIGURE #9: QUESTIONS #9, 10,11,12,13
COMPARISON OF IDENTIFICATION, VALUE ORIENTATION AND SATISFACTION

N=20

		Jewish communal worker	Both	Social worker	Other	Can't decide
IDENTIFICATION (QUESTION #13)	DM	3	4	3	0	0
	NDM	0	1	7	1	1
	Total	3	5	10	1	1

		Yes	Mixed	No
CONFLICT BETWEEN JEWISH VALUES AND SOCIAL WORK VALUES (QUESTION #9)	DM	4	2	4
	NDM	0	3	7
	Total	4	5	11
WOULD HAVE TAKEN A JOB IN A JEWISH AGENCY (QUESTION #10)	DM	5	3	2
	NDM	5	4	1
	Total	10	7	3
WOULD HAVE ENROLLED IN THE DOUBLE MASTERS PROGRAM (QUESTION #11, 12)	DM	7	1	2
	NDM	1	2	7
	Total	8	3	9

FIGURE #10: QUESTION #14
IDEAL PATH OF CAREER
N=20*

	DM	NDM
ON THE IDEAL PATH	3	0
ADVANCEMENT IN CURRENT SYSTEM	2	4
GOVERNMENT	4	0
DIRECTOR OF AN AGENCY	4	0
FULL TIME PRIVATE PRACTICE	2	0
COMBINATION PRIVATE PRACTICE AND PART TIME AGENCY WORK	2	3
COMBINATION PRIVATE PRACTICE AND NON SOCIAL WORK POSITION	2	1
LEAVE THE JEWISH COMMUNITY	2	0
PRIVATE PRACTICE AND SOME AGENCY ADMINISTRATION	0	3
TEACHING	2	3
BUSINESS	0	2
WRITING	4	0
DIRECTOR OF JEWISH FEDERATION IN A SMALL TOWN	3	0
CHANGE AGENCY (TO JFS)	1	0
NATIONAL JEWISH AGENCY	1	0
LEAVE OF ABSENCE FOR PARENTING	2	0
Total	34	16

*Some people gave more than one response.

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