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HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
California School

in cooperation with

UNIVERSITY OF SOUTHERN CALIFORNIA  
School of Social Work

THE CONSUMER REPORTS:  
HIRING OF ENTRY-LEVEL JEWISH COMMUNAL WORKERS

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THE CONSUMER REPORTS:  
HIRING OF ENTRY-LEVEL JEWISH COMMUNAL WORKERS

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## ABSTRACT

The Consumer Reports: Hiring of Entry-Level Jewish Communal Workers is a study that offered executives, from the spectrum of Jewish agencies and settings, an opportunity to reflect on professional needs, desired competencies, and hiring considerations for beginning workers. The researchers were especially interested in examining the importance executives place on specific graduate education in Jewish communal service and whether executive's needs are translated in hiring practices.

A questionnaire was developed and mailed to communal executives from large and intermediate sized Jewish communities throughout the United States and Canada. The following Jewish agencies and settings were represented: federations, family service agencies, national membership organizations and affiliated synagogue movements.

Among the findings is: 1. Executives perceive entry-level workers, in general, to be inadequately prepared in areas of Jewish knowledge, yet would value its application more to practice.

2. Certain general competencies were found to be useful to all agency settings, while others were demonstrated to be useful for specific agency settings. While programs in Jewish communal service purport to respond to this need of the field, there have yet to be hiring standards that demonstrate this importance nor is there yet a trend among executives to seek these graduates. Where inconsistencies and discrepancies exist in the perceived relationship between the field and programs in Jewish communal service, recommendations are

made. Written comments made by executives in regard to programs in Jewish communal service are included in the Appendix.

## INTRODUCTION

This thesis analyzes attitudes and perceptions about Jewish communal service voiced by employers currently working in the field. The employers were asked to determine the essential types of knowledge, skills, and methods necessary to work in the Jewish community. Their responses to the importance of graduate education for the field focus upon hiring practices of entry-level professionals. The study investigates whether a relationship exists between several variables: agency setting, number of Jewish communal service graduates employed, geographic location and types of knowledge, skills, methods, importance of graduate education and hiring practices.

Chapter one reviews the literature in the field. The chapter first surveys the major issues confronting the field of Jewish communal service. Viewpoints are expressed concerning essential competencies necessary for Jewish communal workers. In addition, the debate on whether Jewish Communal Service is a separate, unique field and necessitates a unique program of study from social work is described.

Chapter two identifies the methodological basis for the research. Specifically, the construction of the questionnaire and its limitations are explored. Chapter three presents the profile of the sample.

The remaining chapters present the research findings. Areas covered include worker competencies; the considerations employers make in hiring, including personal qualities and backgrounds; and the value placed on hiring Jewish communal service graduates. Chapter



seven synthesizes these findings and presents recommendations for the field, programs of Jewish communal service and future research.

In addition to the body of the paper, an appendix is also included. This consists of the questionnaire and comments elicited from the respondents.

## CHAPTER ONE

### LITERATURE REVIEW

The field of Jewish communal service has existed for nearly one century. Both the role of the professional and the services provided by the field have adapted to the changing nature of the Jewish community over the decades; but the essential purpose has always remained the same, to "serve" the Jewish community and to "preserve" it.<sup>1</sup> While structure and development of each local community differs, many commonalities exist between the Jewish professionals who work in them. The most basic is a "common sense of purpose."<sup>2</sup> However, the task that lies ahead for Jewish communal service is made more difficult because the professionals staffing the various Jewish communal agencies represent a broad range of backgrounds and specialities.

While many are trained administrators and managers, psychologists and sociologists, teachers and rabbis, public relations practitioners and journalists, researchers and social planners, community organizers and fundraisers, and physicians and lawyers. Each community by its own set of needs and level of development, determines the specialities of its professionals.<sup>3</sup>

The Commission on Scope and Function of the Conference of Jewish Communal Service<sup>4</sup> developed the following definition of Jewish Communal

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1. Ralph I. Goldman. "The Role of the Professional in Developing and Shaping Jewish Communal Policies and Strategies." Prepared for the International Conference of Jewish Communal Service; Jerusalem, August 23-28, 1981.

2. Ibid., p. 4.

3. Ibid., p. 6.

4. The Commission on Scope and Function of the Conference of Jewish Communal Service was established in 1981 to examine and plan for future directions in Jewish communal service.

## Service and Jewish Communal Service personnel:

Jewish communal service is activity intended to maintain and enhance Jewish life and community, engaged in by those in a variety of professional disciplines, in organizations under Jewish community auspices. Jewish communal service personnel are those engaged in Jewish communal service as defined above.<sup>5</sup>

Bubis has estimated that the current number of paid staff of all Jewish communal agencies in the United States and Canada, excluding rabbis, may number between 10,000 to 12,000 individuals.<sup>6</sup> There may, therefore, be one full-time paid professional for approximately every 450 to 500 Jews. Over the years, more attention has been devoted to Jewish purposes in agency service. While the development of Jewish communal service was considered to be dependent upon the quality of its professionals,<sup>7</sup> and as more attention was paid to the Jewish component in agency programs, more emphasis was placed on which professionals provided these services.

Recently, Charles Miller argued that the objectives of Jewish communal service agencies in regard to the Jewish purpose, were three-fold:

- 1) To expose people to Jewish experiences of any kind.
- 2) To have these feelings so strongly internalized that they result in some form of positive Jewish activity within families and within the Jewish community, and

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5. This is the final recommendation of the definitions of "Jewish Communal Service" and "Jewish Communal Service Personnel" of the Scope and Function Commission of the Conference of Jewish Communal Service, New York, December, 1981.

6. Gerald B. Bubis, "Confronting Some Issues in Jewish Community: The Response of the Profession; Journal of Jewish Communal Service. 55 (1978), p. 18.

7. Philip Bernstein. "Training for Jewish Communal Service," Jewish Social Service Quarterly, 24, (1947), p. 70.

- 3) To have the families wish to pass these feelings on to their children.<sup>8</sup>

Although Miller agreed with the ideological objectives of the Jewish component in Jewish communal service, he saw the present attempts of professionals who utilized the Jewish component in their work as having little positive result. According to him, there has been a failure of Jewish communal agencies to understand and deal effectively with the issues of Jewish identity and Jewish continuity in agency programs. He adds that this function has been "dragged in through the back door" instead of being recognized as being of primary importance to the future of Jewish life.<sup>9</sup> Miller criticizes two of the fields' most influential leaders, Bubis and Reisman, for arguing that these agencies become "Judaizing" instruments in order to ensure Jewish continuity.<sup>10</sup> He termed the attempt to do so as "artificial, unreal, and contrary to sociological fact." As one example of this philosophy, he pointed to a statement by Bubis, who wrote:

There must be then, an articulation of Jewish expectation and concern transmitted to the client. The criterion cannot be only what is good for individual Jews, but must also include the criterion of what is good for the Jewish community.<sup>11</sup>

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8. Charles Miller. "Jewish Identity and Agency Function, Journal of Jewish Communal Service, 66, (1983) pp. 28-33.

9. Ibid., p. 33.

10. Ibid., p. 31.

11. Gerald B. Bubis. "The Jewish Component in Jewish Communal Service, Journal of Jewish Communal Service, 47, (1980), p. 232.

Miller's premise was that the ideological emphasis, as presently articulated by Bubis and Reisman, was contrary to the spirit of self-determination:

Community centers and family services have been established for generations and offer certain kinds of services, with people coming to agencies for what they understand those services to be. The agencies do not offer help around feelings of Jewishness per se, nor do clients perceive that as an area for which they may perceive that as an area for which they may seek help.<sup>12</sup>

Miller concludes that Jewish objectives must be recognized and understood as being of primary importance in a framework of knowledge and skill in all professional activities, especially Jewish identity. He calls for a new definition of agency function and mission to reflect this importance.<sup>13</sup>

Lang offered a response that was in partial agreement with Miller's assessment of the Jewish identity issue, and joined with him in his criticism of Bubis and Reisman as to the issue of self-determination, especially in casework practice.<sup>14</sup> She agreed that there were problems in defining Jewish identity and what Jewish agencies intended to do about it, but also affirmed that it was the client's definition of one's own Jewishness that counted. However, she criticized the assumption of all three, Bubis, Reisman, and Miller,

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12. Charles Miller, p. 31.

13. Ibid., pp. 32-33.

14. Judith Lang. "Jewish Identity and the Function of the Family and Children's Agency", Journal of Jewish Communal Service, 60, (1983), pp. 138-141.

that casework in family service agencies, while integrating themes of Jewish identity, could not produce strengthened Jewish identity without "ideological directives." Lang was especially critical of Miller's desire in his conclusion, to create a "new concept of function in a new profession with a 'sense of ethnic mission'."<sup>15</sup>

Reisman disagreed with Miller's perception of the functions of the Jewish communal agency and stated that the present purpose of these agencies is to assure "Jewish continuity."<sup>16</sup> Reisman believes that this is done, (or should be done) in one or both of two ways:

- 1) By imparting Jewish knowledge and commitment to its service recipients, or
- 2) By enhancing the well-being of Jewish individuals and groups.<sup>17</sup>

Reisman agreed with Miller's assessment that by virtue of their "specialized function," some agencies have a more direct impact on the Jewish dimension of their constituencies' lives. This is more easily demonstrated in Jewish educational settings and community centers, and less so in the Jewish family agency. Regardless of that, he further believed that was in itself a contribution toward the strengthening of the community. Reisman further stated that the "Jewish family agency professionals, in their clinical roles with their Jewish clients, function most

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15. Ibid., pp. 139-140.

16. Bernard Reisman. "Comment on Jewish Identity and Agency Function, Journal of Jewish Communal Service, 60 (1983), pp. 34-36.

17. Ibid., p. 34.

effectively when they are Jewishly knowledgeable and committed."<sup>18</sup>

A client seeking a Jewish agency, according to Reisman, is indicative that the client would be responsive to "insights from the Jewish tradition or perspectives from the Jewish community."<sup>19</sup>

The debate regarding the Jewish component in professional practice is not a new one. It has persisted throughout the development of Jewish communal service, and is quite apparent in each issue of The Journal of Jewish Communal Service.<sup>20</sup> It has earlier been pointed out that there are no standard qualifications for Jewish professionals. But, indeed, contemporary Jewish professionals have written frequently about the essential competencies of the successful and effective Jewish communal worker. Jewish background and knowledge are stressed by some authors, while others stressed the practice skills learned in formal programs in Jewish communal service or by experience in Jewish agencies. Still others yet emphasized the knowledge, skill, and theoretical background of social work and related disciplines. Ralph Goldman stated:

We have made real advances in our ability to serve the Jewish community. We can bring even greater gains by defining - and demanding - basic essential qualifications for professionals' in whom the welfare of the Jewish community is entrusted.<sup>21</sup>

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18. Ibid., p. 35.

19. Ibid., p. 35

20. Journal of Jewish Communal Service is the quarterly publication of the National Conference of Jewish Communal Service.

21. Ralph I. Goldman, p. 9.



However, debates surface as to the necessary competencies for a Jewish communal worker; the effective blend of knowledge, values, skills, methods, and experience. Each of these issues will be dealt with separately.

### The Essential Competencies

It is much easier to speak in generalities about competency, than to determine what they actually are. Academicians, professionals, and lay people, all with different backgrounds and experience, delineate desired competencies. The following is a cumulative assessment of competencies taken from the literature.<sup>22</sup> This list is not to be considered comprehensive, nor universal, but can be used as a tool in considering preparation for the field and its future directions:

A. The Jewish communal worker should have the ability to...

1. Accept changing times
2. Advocate for the rights and needs of others
3. Analyze
4. Apply the principle of self-determination
5. Articulate
6. Budget
7. Communicate and use the medium of communication
8. Comprehend the place and importance of Jewish values

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22. These lists are a compilation of a number of authors addressing competencies for the field of Jewish communal service, among them: Berger, Dubin, Koppman. 7.



9. Conceptualize
  10. Control ego needs
  11. Create
  12. Deal with power
  13. Design and promote new programs
  14. Diagnose
  15. Expand the scope of the field
  16. Give and demonstrate leadership
  17. Improve techniques for dealing with Jewish needs
  18. Integrate other disciplines, i.e., education, psychology, and sociology
  19. Lead
  20. Manage
  21. Organize
  22. Plan strategically
  23. Possess a vision of the Jewish future
  24. Solve problems
  25. Synthesize knowledge and commitment in practice
  26. Understand the settings in which they operate
  27. Use "self" as a role model
  28. Write grants
- B. The Jewish communal worker should have knowledge of...
1. Jewish community and its services
  2. Jewish culture
  3. Jewish life
  4. Jewish literature

5. Professional "self"
  6. Professional methods
  7. The "target" group
  8. Technical details, (not listed above) i.e., computers, research
- C. The Jewish communal worker should also have the following characteristics and be...
1. "A good soul"
  2. Empathetic
  3. Flexible in outlook
  4. Jewishly committed
  5. Able to work with volunteers

For the purpose of brevity, the depth of each of these components will not be explored, but the reader is strongly encouraged to review the article on competencies by Dubin.<sup>23</sup> Among the competencies he emphasized were: Self-determination; communication skills; analytical and diagnostic skills; knowledge; commitment and empathy. The personal qualities of the worker are perhaps the least articulated in the literature when considering hiring practices but most likely to be of great importance in the field.

Berger offered a stimulating perspective in considering the weight assigned by prospective employers to the personal qualities of a worker.

How many communities care whether their superintendent possesses knowledge of sociology, political economy,

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23. David Dubin. "Essential Competence for the Jewish Communal Professional," Journal of Jewish Communal Service, 60 (1983), pp. 12-18.

psychology and so on. How many of the Jewish communities dealing with immigrants, their past, their pluralities, their tendencies, the laments or their shortcomings. The qualifications of a settlement worker are measured by the degree he or she is pleasing to the volunteers. Here the charming personality, the smooth talker and an effective smile, a jollier, and a favorite of some selected circles. What is called a good soul has better chances than the official communal worker, a man or woman of ideas, sincere and well-meaning, but not possessing external pleasantries.<sup>24</sup>

Authors continue to delineate essential competencies that qualify a Jewish communal worker for practice. There are no definitive answers. Each individual employer, agency setting, and position necessitates a unique personality with potential for success in Jewish communal work. Berger's comment is helpful in understanding that while skills and knowledge guide the worker in practice, the personal nature of this individual is perhaps more valuable.

The Effective Blend of Jewish Knowledge,  
Values, Skills, Methods, and Experience

It is generally agreed that a "profession" is a field of practice that requires specialized education for the incorporation of "practice, knowledge, skills, values and principles for the use in the service of others."<sup>25</sup> Jewish communal service literature reflects the perceived need for professionals who are effectively able

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24. Graenum Berger. "Strengths and Limitations in Present Attempts at Preparing Workers for Jewish Communal Service, Journal of Jewish Communal Service, 50 (1974) p. 215.

25. Charles S. Levy. "Education for Social Work Practice in Jewish Communal Service," Journal of Jewish Communal Service, 52 (1975) p. 37.

to blend these components. While some authors attach more weight to one or two of these components, most agree that what distinguishes Jewish communal service professionals from other professionals is the special emphasis on the field's values and commitments.<sup>26</sup>

While it seems generally recognized by professionals that each agency setting and/or job title demands a somewhat different knowledge base and skill level, many argued that there is a need for a minimum level of competency for all Jewish communal workers. One such proponent is David Dubin, who points to the average worker's high rate of mobility in the field, both in intra-agency job assignments and in inter-agency specializations.<sup>27</sup> Dubin believes that it would be valuable to "identify essential competencies that are portable and productive and can help workers understand job expectations and achieve successful employment."<sup>28</sup>

Solender concludes that the Jewish education of many communal professionals does not extend much beyond the Bar Mitzvah level, and recognizes that even those with more Jewish knowledge are frequently unsure as to how to use it.<sup>29</sup> Greenfield, also in response

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26. Matthew Penn. (Reaction to Charles Zibbell's paper) in "The Jewish Component in Jewish Communal Service," Robert O. Freedman (editor). Proceedings of the National Symposium on the Jewish Component in Jewish Communal Service, February 19, 1978, p. 18.

27. David Dubin. "Essential Competencies for the Jewish Communal Professional," Journal of Jewish Communal Service, 60 (1983) p. 12.

28. Ibid., p. 12.

29. Stephen Solender. (Reactions to Charles Zibbell's paper) in "The Jewish Component in Jewish Communal Service," Robert O. Freedman (editor), Proceedings of the National Symposium in the Jewish Communal Service, February 19, 1978, p. 23.

to the Jewish component issue, argues that there has been too much emphasis on the skill or discipline required without the real concern for the "Jewish dimension," i.e., knowledge, sensitivity and awareness.<sup>30</sup>

In the 1940's, a study was conducted by the Committee for Jewish Social Work.<sup>31</sup> Approximately 975 communal work executives responded to a questionnaire examining the necessary preparation, background and commitment needed for success in the field. One-sixth of the executives reported that they had no specific Jewish requirements in employing staff, while one-third of the respondents did not answer this question. Therefore, one-half of the executives either had not considered Jewish requirements or had little or no hiring experience. Thirty percent of the executives stated that they were able to locate individuals with the Jewish standards they expected, while a small minority expressed dissatisfaction with the Jewish backgrounds of the applicants. The employer's hiring practices were most influenced by the degree of their own Jewish schooling, home backgrounds and early Jewish training. According to Dubin, one of the most impressive features of any staff member is the reason a Jewishly committed individual has selected to work in a Jewish agency, and the individual's ability to successfully blend this commitment with effective competence.<sup>32</sup> The need for workers with the ability to blend

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30. Solomon Greenfield. "Some Reflections on the Jewish Component in the Jewish Community Center," in Robert O. Freedman (editor), *Proceedings*, p. 59.

31. Philip Bernstein, p. 67.

32. David Dubin, p. 17.

competencies with Jewish knowledge, commitment and background, is evidenced in the results of a recent study by Goldfarb, Lambert, and Schlossberg on alumni perceptions of the Hebrew Union College, School of Jewish Communal Service curriculum.<sup>33</sup> Alumni indicated that knowledge of Jewish history, scripture, and Jewish literature, for example, are areas useful in their work, though they felt insufficiently prepared in them. As another example, alumni who are now caseworkers, found the Jewish component useful in their work and recommended that casework remain part of education in Jewish community work.<sup>34</sup>

#### Preparation for Jewish Communal Service

Within the last two decades, there has been an accelerating trend in identifying Jewishly knowledgeable and committed workers for Jewish communal agencies. This trend is increasingly prevalent among lay people who often hope that the "Jewish communal worker be a product of some serious Jewish educational experience so as to infuse practice with Jewish values, attitudes and knowledge."<sup>35</sup> However, most authors agree that although Jewish objectives are very important (if not essential) they must be effectively blended with other skill and knowledge areas, as well as with other disciplines.

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33. L. Goldfarb, M. Lambert, and D. Schlossberg. An Evaluation of Hebrew Union College - Jewish Institute of Religion, School of Jewish Communal Service Curriculum, Thesis, Hebrew Union College, Los Angeles, 1983.

34. Ibid., p. 130.

35. Gerald B. Bubis. "Professional Trends in Jewish Communal Practice in America," Journal of Jewish Communal Service, p. 57.



The question that presents itself is: What is the necessary and appropriate education for the field of Jewish Communal Service? This question has been pondered in the literature since the establishment of training programs in Jewish communal work, beginning in 1905. Over the years social work became the dominant discipline for Jewish communal work.

Alexander and Speizman, however, recalled the most pertinent, recurring question (once rephrased by Michael Freund in 1950) concerning graduate education for Jewish service work: "Did the Jewish social worker really face such unique problems that training in a general school could not meet his needs?"<sup>36</sup> This question was posed in recounting the history and background of the Graduate School for Jewish Social Work that operated from 1924 to 1940.<sup>37</sup> In the years after the first world war, there was a tremendous growth in both the Federation and community center movements. Since there was a general decline in the need for immigrant relief, the role of the Jewish social service agency began to change, bringing a growing movement toward the professionalization of both general and Jewish social work. Schools of social work were perceived by some as no longer being able to provide for the specific needs of Jewish community life.

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36. Leslie B. Alexander and Milton I. Speizman. The Graduate School for Jewish Social Work, 1924-40: Training for Social Work in an Ethnic Community, *Journal of Education for Social Work*, 19 (1983), p. 8.

37. A comprehensive recapitulation of the history of Training Schools for Jewish Communal Service is found in Michael Freu Training for Jewish Social Welfare with Spiral Reference. The Training Bureau for Jewish Communal Service prepared under the auspices of the Continuing Committee of the Board of Trustees of the Training Bureau for Jewish Communal Service. New York, 1956.

Training programs for Jewish communal work persistently attempted to fill the gaps left by generic schools. However, the debate centered on how to implement the curriculum, by providing an effective blend of the best in social work education and training for Jewish community life. The Graduate School attempted to mediate the desire by some to have an "all out" Jewish school, and others who desired a technical school for training of Jewish communal workers. The philosophy chosen was blended to reflect this view:

Although the American Jewish community was an integral part of the American nation, at the same time it was engaged in religious and cultural activities of its own... the future leaders in Jewish social and communal life needed to be thoroughly grounded in the cultural life and history of the Jews as well as the most up-to-date techniques and principles of social work.

The Graduate School was successful and met the need of both the field and its graduates. It served as a model for social work education for years. However, efforts to establish non-denominational, Jewish particularistic schools failed. Alexander and Speizman therefore suggested that only with a denominational identification, would Jewish social work education succeed.<sup>39</sup>

In an article on the essential competencies of a Jewish community center worker, Gold and Pins stated that social work education provided the best preparation for JCC work.<sup>40</sup> They viewed the Center

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38. Ibid., p. 9.

39. Ibid., p. 10.

40. Bertram H. Gold and Arnulf M. Pins. "Effective Preparation for Jewish Community Center Work, In The Turbulent Decades, pp. 1214-1233. Edited by Graenum Berger. New York: Conference of Jewish Communal Service, 1980.



as a social work agency concerned with all social work functions including prevention, restoration of impaired capacity and provision of services to those in need. In addition to knowledge and skill in social work, it was their belief that a professional dealing with Jewish clients had to recognize the need for, and have knowledge about, Jewish communal service, as well as commitment to Jewish life.

Hofstein analyzes social work as a viable discipline, but comes a bit closer to the idea of a distinct education program for Jewish communal services. While social work theory is useful and offers much that can be helpful, it is "not fully adequate to meet those needs of Jewish social service which are unique."<sup>41</sup> Both social work and Jewish communal service share the purpose of enabling the individual to live productively and responsibly within social systems. However, Hofstein felt that Jewish communal service must move beyond the commonalities toward meeting the responsibility of Jewish objectives.

Bernard Reisman holds a divergent view.<sup>42</sup> He points out that the changes in the profession of social work, and changes in the Jewish community have presented new tasks for the Jewish community center, in particular. In Reisman's opinion, these new tasks have only diffused the commonalities between center work and social work. He sees preparation in social work as no longer functional. Instead, the development of graduate programs for training in Jewish communal

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41. Saul Hofstein, DSW. "Social Work Theory - New and Old; Implications for Jewish Communal Service," Journal of Jewish Communal Service, 41 (1974), p. 139.

42. Bernard Reisman. "Social Work Education and Jewish Communal Service and Jewish Community Centers: Time for a Change," In The Turbulent Decades. New York: Conference of Jewish Communal Service, 1980, pp. 1264-1268.

service are evidence of the need and interest for specialized education programs.

Berger also argued for the uniqueness of Jewish communal service and for schools to reflect this uniqueness. He saw little potential for alliances with social work schools, with few exceptions, for the kind of Jewish practice and leadership these graduates would ultimately assume.

What is good in contemporary economics, psychology, sociology and education that square with Jewish interests should be incorporated in our own specifically designed Jewish communal schools, and two or at most three models<sup>43</sup> should be sufficient for our future requirements.

There is yet no agreement in the literature to determine the extent of compatibility between social work and Jewish communal service. Jewish communal service and social work have evolved together and there is history to demonstrate both the paths of commonality and divergency. Some, like Reisman, argue that Jewish communal service is a "profession" with its own value and knowledge base. Others, like Gold and Pins, view Jewish communal service as a "field of service," sharing common values and knowledge with other disciplines while focusing on Jewish objectives.

#### The Responsibility for Competence

In the introduction to the essential competencies of social work practitioners, Hepworth pointed out that there is agreement in the literature that assuring practitioner competence is the "responsibility

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43. Graenum Berger, p. 222.

of the schools, the profession, individual practitioners and the community."<sup>44</sup> There is literature to demonstrate that this shared responsibility is indicative of Jewish communal service, as well.

Tension and misunderstandings often exist between agencies and education programs in their expectations of one another. Munsson acknowledged this tension in the field of social work:

The schools are attacked by agencies for not producing skilled practitioners trained to meet the needs of clients, and agencies are chided by the schools for being unwilling to update their methods to keep pace with advances in knowledge.<sup>45</sup>

Munsson suggested that the responsibility for assuring worker competency need not be at the expense of either the agency or the school: "Each has a role to play and they should be struggling together to achieve the effectiveness and efficiency that best benefits the client, and to grapple with finding solutions to social problems..."<sup>46</sup> There is a basic difference between agencies and schools as "social institutions" that cannot and should not be bridged, but should be recognized and used to bring about a "dynamic tension" between the field and the classroom.<sup>47</sup>

Education for Jewish communal service has been a solution to the need for competent professionals since the inception of the

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44. Dean H. Hepworth., ed., "Assuring Practitioner Competence: Whose Responsibility?", Graduate School of Social Work. University of Utah, 1974.

45. Carlton E. Munsson. "The Concepts of Effectiveness and Efficiency Applied to the Social Work Profession: An Historical Perspective, Journal of Education for Social Work, 14 (1978), p. 91.

46. Ibid., p. 91.

47. Ibid., p. 91.

Conference of Jewish Communal Service in 1899.<sup>48</sup> It was recognized that something needed to be done to solve the problem of shortages of qualified Jewish professional workers. Ways were also sought to prevent incompetence and alleviate misunderstandings in the field. A move toward professionalization of Jewish communal service was seen as the solution.

However, the lack of a career structure in the Jewish civil service in many communities continues to be an obstacle to further professionalization. Goldman feels that the solution to this dilemma is the development of more attractive career opportunities and community-wide incentives for entrance into the field.<sup>49</sup> Bubis forecast that the fields' continual disregard in providing funding of the programs of Jewish communal service "will undoubtedly shape the agenda for the relationship of schools and field in the years ahead."<sup>50</sup>

#### Programs in Jewish Communal Service

Although training and education programs in Jewish communal service have existed sporadically since the turn of the century, the trend for training and educating Jewish communal workers has flourished only recently. There are now seven programs of Jewish communal

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48. Gerald B. Bubis. "Confronting Some Issues in Jewish Continuity: The Response of the Profession, Journal of Jewish Communal Service, 55 (1978) p. 19.

49. Ralph I. Goldman, p. 9.

50. Gerald B. Bubis. "Introduction: Professional Education," In The Turbulent Decades. New York: Conference of Jewish Communal Service, 1980. 19.

service, most employing a social work model while incorporating Judaic coursework and case material.<sup>51</sup> Each has a slightly different set of admission's standards, programs, philosophies, curricula, and graduation requirements. The size of the schools vary, graduating numbers of students each year. This section will summarize the content and objectives of each of these programs.

#### Baltimore Institute for Jewish Communal Service

The Baltimore Institute for Jewish Communal Service is co-sponsored by Baltimore Hebrew College and the University of Maryland, School of Social Work and Community Planning, and the Associated Jewish Charities and Welfare Fund. This program has three program goals:

- 1) To train graduates for professional leadership;
- 2) To provide learning experiences which will encourage a deep commitment to Jewish life; and
- 3) To synthesize professional leadership and Jewish commitment, creating a group who will take positions of trust and responsibility in the high levels of Jewish communal affairs.<sup>52</sup>

Upon successful completion of the program, graduates are awarded a Master in Social Work granted by the University of Maryland and a Master of Jewish Studies granted by Baltimore Hebrew College.

#### Brandeis University, Hornstein Program in Jewish Communal Service

The Benjamin S. Hornstein Program is a two-year program

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51. Gerald B. Bubis. "Professional Trends in Jewish Communal Practice in America, Journal of Jewish Communal Service, 57 (1980) p. 305.

52. Excerpted from admission's packet of the Baltimore Institute for Jewish Communal Service, 1983.

integrating courses of study and field experience leading to a Master of Arts in Jewish Communal Service. The program's main objective is to train responsible leaders "who combine the highest level of professional skills with broad knowledge of the contemporary Jewish world, and who have a deep commitment to the values of the Judaic heritage."<sup>53</sup>

Students may choose one of two concentrations: 1) Group work/ community organization or, 2) Jewish education. All students take courses in professional theory and practice, contemporary Jewish Studies, and Classical Jewish Studies.

In addition to the Hornstein program's own course offering, a cooperative arrangement enables students to enroll in courses offered by Brandeis University:

- 1) Department of Near Eastern and Judaic Studies
- 2) Center for Modern Jewish Studies
- 3) Florence Heller Graduate School for Advanced Studies in Social Welfare.

Students may also elect to enroll in other Boston area graduate schools.

#### Hebrew Union College, School of Jewish Communal Service

Hebrew Union College - Jewish Institute of Religion's School of Jewish Communal Service is housed at the University's Los Angeles campus. The school delineates three objectives:

- 1) To develop and transmit knowledge and understanding of the internal and external forces contributing to the survival of the Jew through history;
- 2) To develop and transmit knowledge and understanding of

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53. Excerpted from admission's packet of the Benjamin S. Hornstein Program in Jewish Communal Service, Boston: 1984. 21.



- the American Jew, his growth and development, his social institutions and their historical antecedents;
- 3) To develop and transmit awareness of and familiarity with contemporary Jewish communal service in the United States and Canada, and their developmental history.<sup>54</sup>

Hebrew Union College offers a number of degree programs involving the School of Jewish Communal Service. A Master of Arts in Jewish Communal Service is offered as well as joint degrees linked with Jewish Education and Judaic Studies. Three double master's programs are offered at the University of Southern California combining the Master of Arts in Jewish Communal Service and a Master of Social Work, a Master of Arts in Public Administration and a Master of Science in Gerontology, respectively. Double Master Social Work programs are also linked with the University of Washington in St. Louis and the University of Pittsburgh. Additionally, the school offers a two summer Certificate in Jewish Communal Service program.

Graduate School of the Jewish Theological Seminary and The

Columbia University School of Social Work

Joint Degrees Program in Jewish Studies and Social Work

The Graduate School of the Jewish Theological Seminary and the Columbia University School of Social Work offers a joint degree program leading to the Master of Science in Social Work and the Master of Arts in Jewish Studies. The joint program is designed to prepare students for career opportunities in individual and group counseling, programming for youth and the aging, community centers and camps, and national Jewish organizations. The social work program

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54. Hebrew Union College - Jewish Institute of Religion Catalogue. Cincinnati: 1983.

equips individuals with the specialized social work skills and knowledge in both direct services program development, and administration that will qualify them for positions in these different settings. The Jewish Theological Seminary emphasizes Jewish values, the structure and functioning of today's Jewish community, and the contribution of the Jewish tradition in individual and community development.<sup>55</sup>

### Spertus College of Judaica

#### Master of Arts in Jewish Communal Service Program

Spertus College of Judaica, in cooperation with the Jewish Federation of Metropolitan Chicago, offers the newest of the programs in Jewish Communal Service leading to the M.A. degree. The program's admission information literature cites three objectives:

- 1) To update the competencies of Jewish communal service personnel in their present professional roles;
- 2) To develop new roles for which there is significant local and national need in the social, health and welfare areas and for qualified planners and administrators for Jewish agencies;
- 3) To provide the community agencies with personnel who combine a high degree of professional competence with substantial grounding in Judaic Studies and with a sound grasp of contemporary Jewish life.<sup>56</sup>

The program consists of academic coursework and field work experience in Jewish agencies and disciplines. The coursework is divided into three components: Professional Core, Judaica Core and Research Orientation. The School of Social Work of Loyola University of

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55. Excerpted from Admission's packet of the Graduate School of the Jewish Theological Seminary, New York: 1983.

56. Excerpted from Admission's Packet of Spertus College of Judaica, Chicago: 1984. As of this writing, Spertus College does not have any graduates in the field.



Chicago and Spertus College have developed a parallel, dual degree program for those persons who intend to do direct practice.

#### University of Judaism, Graduate Management Program

The University of Judaism offers a Master of Business Administration through the Graduate Management Program. This program functions on the stated premise that "Social service agencies would function more efficiently if they were administered by men and women who were trained as professional managers and who had a thorough knowledge of the community they serve."<sup>57</sup>

The University combines courses in Management with study of the sociology, structure and value of the particular communities served.

#### Yeshiva University, Wurzweiler School of Social Work

Yeshiva University's Wurzweiler School is unique among the programs of Jewish communal service as the only graduate school of social work under Jewish auspices. The stated objectives of the school include:

- 1) To educate students so that they may become competent social workers; possessing the necessary knowledge, attitudes and skills; and
- 2) To prepare graduates who have a deep sense of social responsibility and a foundation from to pursue new knowledge and, therefore, render more effective social service.<sup>58</sup>

Besides the traditional concurrent program, Yeshiva offers a block field work opportunities in Israel and throughout North America.

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57. University of Judaism, Graduate Management Program General Information Catalogue, Los Angeles: 1983.

58. Yeshiva University Catalogue, New York: 1983.

Besides the M.S.W. programs, under Wurzweiler's aegis, the Yeshiva University Gerontological Institute also offers a Certificate in Gerontology.

### Future Directions

Some current literature looks to the responsibility of the Jewish communal worker of the future. Ted Kanner recently wrote of the need to strive for "sound, intelligent, considerate, sensitive and risk-taking leadership to our communities" in the years ahead.<sup>59</sup>

Feldstein asserts that strong professional leadership must encourage cultural pluralism and democracy. However, while Jewish communal workers must encourage their constituencies to participate in Jewish communal life and to act as the final authorities on broad policy questions, they must also "swim against the current" and openly try to influence their constituencies toward more "meaningful Judaism."<sup>60</sup>

Ralph Goldman also pleads for "dedicated, imaginative, competent, Jewishly committed and knowledgeable professional leadership"<sup>61</sup> for Jewish communal survival in Israel and the Diaspora. He calls for

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59. Ted Kanner. "Meeting the Challenge of an Evolving Jewish Community, Journal of Jewish Communal Service, 60 (1983) p. 10.

60. Donald Feldstein. "Crucial Issues in Jewish Communal Service" A comment on the paper read by Dr. Verbit at the Annual Meeting of the National Conference of Jewish Communal Service, Grossinger's, New York: June 6, 1971.

61. Ralph I. Goldman, p. 31.

purposeful efforts in developing training programs especially for Jewish communal service. He perceives the future need for professionals who "have flexibility of outlook, an acceptance of changing times tempered by limitations of resources, who above all possess of a vision of the Jewish future and will work towards to realization."<sup>62</sup>

Much of the literature on Jewish communal service supports Goldman's assessment of the future. The recent resurgence in recognizing the need for competent Jewish professionals, and programs in Jewish communal service as one way to meet this need, are intended to answer some of the questions authors have posed since the beginning of this century. Some of the programs have just begun research of their own to determine the impact their graduates have had on the direction the field is taking, as well as determining if the training and education they received has contributed satisfactorily to their personal practice. There is a lack of research that attempts to verify the literature's perceived need for specifically trained, Jewishly committed, skilled and knowledgeable communal workers. This study will survey employers to assess their judgment of these efforts.

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62. Ibid., p. 39.

## CHAPTER TWO

### METHODOLOGY

A questionnaire (reproduced in Appendix A) was constructed to investigate three areas:

- (1) The professional knowledge base, skills and methodology that are identified by employers as most desirable for entry level workers. The researchers asked employers to rate the relative importance of applying these in practice.
- (2) The considerations made in hiring entry level workers. Employers were asked to rate types of hiring considerations including degrees and backgrounds of applicants.
- (3) The preference, if any, graduates of Jewish communal service programs. The researchers asked about the number of graduates employed in an agency and the level of salary received.

The authors adapted questions used in areas one and two from previous research by Goldfarb, Lambert, and Schlossberg.<sup>1</sup>

Goldfarb, Lambert and Schlossberg examined the perceptions of alumni of the School of Jewish Communal Service at Hebrew Union College. The alumni were asked to assess the value and relevance of their education. This thesis expands upon the prior research, assessing the employer's view of Jewish communal service graduates.

The questionnaire was pre-tested among retired Jewish communal service professionals in the Los Angeles area. The survey's ability

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<sup>1</sup>Leslie Goldfarb, Marie-Jeanne Lambert, and Debra Schlossberg, "Evaluation of Hebrew Union College - Jewish Institute of Religion, School of Jewish Communal Service," Thesis, May, 1983.

to reflect the breadth of the field subsequently proved problematic, due to insufficient pretesting among Jewish Community Center workers and professionals with a knowledge of programs outside of the Southern California area.

The precoded questionnaire, comprised of twenty-three questions, was mailed to 283 Jewish communal professionals across the United States and Canada. The final question remained open-ended so as to allow respondents to note additional comments.

The mailing packet included the following:

- (1) An explanatory letter from Professor Gerald B. Bubis and the researchers.
- (2) A packet of instant coffee attached to the letter to attract attention in an attempt to improve the response rate.
- (3) The questionnaire together with a stamped self-addressed return envelope in care of Hebrew Union College.

Three weeks subsequent to the first mailing, a letter and new questionnaire were sent to sixty of the non-respondents asking for their response. The sixty people were chosen at random from the pool of 116 non-respondents.

This generated identifiable problems and consequently, the survey may reflect an unconscious bias towards the structure of the Hebrew Union College program, Jewish Federation work, and Jewish Family Service work. An additional, unconscious bias may have been made toward social work to the exclusion of business administration, public administration, education and other professions represented in Jewish communal service. It was deemed beyond the scope of one questionnaire to exhaust all of these areas.

The data input and analysis were performed at the University of Southern California on the IBM model 3278 computer. The Statistical Package for the Social Sciences, Version X (SPSSX), was used to process the data and analyze the statistics.

The authors predetermined the distribution of the questionnaire in order to assure a parallel response from agencies noted below.

The sample included:

- (1) Professionals from Jewish federations (also known by various names such as Jewish Community Councils, Association of Jewish Charities and Jewish Welfare Funds) (JF).
- (2) Professionals from Jewish family services (also known by such names as Jewish Family and Children's Services and Jewish Services to the Aged) (JFS).
- (3) Professionals from Jewish community centers (also known as Jewish Centers Associations and Young Men's and Women's Hebrew Associations) (JCC).

These listings were taken from the following: the Directory of Jewish Community Centers and Young Men's and Young Women's Hebrew Associations; the Directory of the Association of Jewish Family and Children's Agencies; the Directory of Jewish Federations, Welfare Funds and Community Councils.

The responsibility of the professionals within the Community Relations category is to build ethnic and political liaisons. The category of Community Relations (CR) professionals and "Other" professionals overlap. Professionals in B'nai B'rith Men, B'nai B'rith Women, B'nai B'rith Youth, Anti-Defamation League, Hillel, Community Relations Committee, National Council of Jewish Women, American-Jewish Congress, American-Jewish Committee, and congrega-



tional movements encompass these categories. The professionals from these agencies selected whether or not they identified as community relations professionals. Those not identifying as CR professionals were part of the "Other" category. The listings were drawn from the Directory of Constituent Organizations of the National Jewish Community Relations Advisory Council.

The researchers utilized listings of agency professionals working in the twenty largest Jewish communities and large intermediate communities in the United States and Canada. The aforementioned communities hire the most professionals, particularly entry-level professionals.

Of the 283 questionnaires, 182 (64.3%) were returned. While the methodological literature does not set a definite rate to qualify a survey as being a representative sample, 60% is considered a very good rate of return.<sup>2</sup> Nine questionnaires were not usable, so 173 (61.1%) were used in the study (see Table 2-1).

The percentage of valid returns was more than the average of 61.1% for JF, JFS and JCC (all are at least 68%). The average percentage was lower because of the rate of return from CR and Other professionals (42%). The researchers conjecture that people in these two categories do not identify themselves as closely to Jewish communal service as JF, JFS, and JCC professionals.

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<sup>2</sup>Earl Babbie, Survey Research Methods (Belmont, CA: Wadsworth Publishing Co., Inc., 1973), p. 165.



TABLE 2-1  
RESPONDENTS'  
AGENCY SETTING

	<u>Valid Returned Questionnaires</u>	<u>Number Mailed</u>	<u>Percent Valid Returns</u>
JF	43	55	78%
JFS	38	56	68
JCC	44	60	73
CR	20		
Other	<u>29</u>	<u>129</u>	<u>37</u>
	173	300	

The study was limited to employers' identification of the competencies, skills, methods and knowledge deemed necessary for an entry-level worker. Employer considerations and patterns of hiring were also analyzed. Individual programs of Jewish communal service were not studied though a particular degree, the Masters of Arts in Jewish Communal Service, was presented to employers as one model for Jewish communal service education.

### CHAPTER THREE

#### PROFILE OF THE RESPONDENTS

The questionnaire was sent to upper management executives, those who have had experience in hiring entry-level professionals. As expected, a high percentage of respondents (74.4%) were found to be in the Executive Director/Executive Vice-President category (see Table 3-1).

A set comprised of eight geographic regions was developed to enable analysis of the questions based on regional differences and similarities (see Table 3-2). The researchers expected the majority of respondents would be employed in the Northeast region. The largest percentage of American Jewry lives there. (Employers working for national agencies were also entered in this region since many of the national offices are established there.) Over three-fifths of the respondents (61.9%) were there. Note that the Eastern Canada, Western Canada and Rocky Mountain regions are under-represented and were not used in analysis of the findings.

In order to ascend to upper management positions, respondents would have had to be employed in the field for a number of years. Therefore, the researchers expected to find that the majority of the respondents had been employed for at least ten years. It was found that over six-sevenths (85.9%) have been in the field for at least ten years (see Table 3-3). Note that the selection "seven to nine years" was omitted on the questionnaire, therefore a possible

TABLE 3-1  
RESPONDENTS'  
JOB TITLE

	<u>Absolute Frequency</u>	<u>Adjusted Frequency%</u>	<u>Cumulative Frequency %</u>
Executive Director/Executive Vice President	128	74.4	74.4
Assistant/Associate Director	29	16.9	91.3
Director of Professional Services	10	5.8	97.1
Supervisor	0	0.0	
Other	5	2.9	100.0
Missing	<u>1</u>	<u>missing</u>	
	173	100.0	

TABLE 3-2  
GEOGRAPHIC LOCATION OF RESPONDENT

	<u>Absolute Frequency</u>	<u>Adjusted Frequency %</u>	<u>Cumulative Frequency %</u>
<sup>1</sup> Northeast	75	45.7	45.7
<sup>2</sup> Southeast	16	9.8	55.5
<sup>3</sup> Midwest	29	17.7	73.2
<sup>4</sup> Southwest	12	7.3	80.5
<sup>5</sup> West Coast	25	15.2	95.7
<sup>6</sup> Rocky Mountains	3	1.8	97.6
<sup>7</sup> Eastern Canada	3	1.8	99.4
<sup>8</sup> Western Canada	1	.6	100.0
Missing	<u>9</u>	<u>missing</u>	
	173	100.0	

- <sup>1</sup>"Northeast" included Connecticut, Delaware, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Virginia, Vermont, West Virginia and Washington, D.C.
- <sup>2</sup>"Southeast" included Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, and Tennessee.
- <sup>3</sup>"Midwest" included Iowa, Illinois, Indiana, Kansas, Minnesota, Missouri, Nebraska, Ohio, South Dakota, and Wisconsin.
- <sup>4</sup>"Southwest" included Arkansas, Oklahoma, New Mexico and Texas.
- <sup>5</sup>"West Coast" included California, Oregon and Washington.
- <sup>6</sup>"Rocky Mountains" included Colorado, Idaho, Nevada, Utah and Wyoming.
- <sup>7</sup>"Eastern Canada" included Newfoundland, Nova Scotia, New Brunswick, Quebec, and Ontario.
- <sup>8</sup>"Western Canada" included Alberta, British Columbia, Manitoba and Saskatchewan.

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TABLE 3-3  
RESPONDENTS'  
TIME IN FIELD

	<u>Absolute Frequency</u>	<u>Adjusted Frequency %</u>	<u>Cumulative Frequency %</u>
One to Two Years	5	2.9	2.9
Three to Four Years	6	3.5	6.4
Five to Six Years	7	4.1	10.5
Seven to Nine Years	6	3.5	14.0
Ten to Twenty Years	71	41.5	55.5
Twenty or More Years	76	44.4	100.0
Missing	<u>2</u>	<u>missing</u>	
	173	100.0	

discrepancy in this category exists. However, a number of respondents wrote their response on the questionnaire. (Some might have responded to one of the other categories.)

Respondents were given an opportunity to identify their own educational background, indicating the highest degree attained. Here 93.5% of the respondents indicated that their highest degree was a post-baccalaureate degree, 15 times the number indicating an undergraduate degree (see Table 3-4). A significant percentage of post-baccalaureate degree holders have received doctorates or rabbinic degrees. With such a large percentage of respondents holding post-baccalaureate degrees, the researchers hypothesized that high importance would be placed upon graduate education for entry level professionals. This hypothesis will be examined in Chapter Five.

The total of Jewish Communal Service graduates who procured positions within agencies are shown in Table 3-5. While at least one to three graduates are employed as staff within the great majority of these agencies, a significant number of JFS agencies have not employed any Jewish communal service graduates as staff. A significant percentage of JFS professionals do not perceive the programs of Jewish Communal Service as equipping entry level workers with the skills, methods and knowledge necessary for their setting.

Three typologies of agency begin to emerge. Based upon the number of graduates employed in the respondents' agencies, JF and JCC professionals comprise one group, JFS professionals a second, and CR and Other professionals a third.

TABLE 3-4

HIGHEST LEVEL OF EDUCATION  
ATTAINED BY RESPONDENT

	<u>Absolute Frequency</u>	<u>Adjusted Frequency %</u>	<u>Cumulative Frequency %</u>
Undergraduate	11	6.0	6.0
Graduate	126	72.8	78.8
Postgraduate	35	21.2	100.0
Missing	<u>1</u>	<u>missing</u>	
	173	100.0	

TABLE 3-5

JEWISH COMMUNAL SERVICE GRADUATES  
EMPLOYED IN AGENCY SETTINGS  
STAFF GRADUATES

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CRC</u>	<u>Other</u>
One to three grads	65.7	36.2	70.7	62.6	52.1
Four to eight grads	15.8	11.1	14.6	6.3	13.0
Nine or more	5.3	13.9	2.4	6.3	8.6
No staff grads	<u>13.2</u>	<u>38.9</u>	<u>12.2</u>	<u>25.0</u>	<u>26.1</u>
Total	100.0%	100.0	100.0	100.0	100.0
N= 154	N=38	N=36	N=41	N=16	N=23

CHAPTER FOUR  
THE ESSENTIAL COMPETENCIES OF THE  
JEWISH COMMUNAL WORKER

The literature reviewed in this thesis reflects the need for Jewish communal workers to be skilled in a variety of disciplines and competencies, including both Jewish and generic knowledge and skill areas. Programs in Jewish communal service have recently evolved within the past two decades to meet these professional needs. However, it is still too early to tell conclusively, what impact, if any, these programs are making on the field in the preparation of well-rounded Jewish professionals. In surveying the views of Jewish communal executives, the researchers were interested in learning about what specific skills and knowledge areas they thought to be most useful in successful practice and of which all agree are essential for all entry-level Jewish communal workers. Deemed beyond the scope of this study was the perception of executives as to the contribution graduates of programs in Jewish communal service have made to the field, and their evaluation of this education. However, if Jewish communal service programs are necessary and are to provide the field with competent professionals, they must be open to continual dialogue with those who will be assessing the competency of graduates of these programs in the years ahead.

The Jewish Component

The researchers were interested in assessing how executives



perceive the preparation of all entry-level Jewish communal workers in utilizing Jewish components in practice. Employers were also asked whether they were satisfied with the present level of use of these components among their beginning workers. The researchers also hoped to uncover commonalities and discrepancies in the perception of executives from different agency settings.

Respondents were asked two questions in order to assess their perceptions regarding the desired level of use, and preparation of, entry-level professionals in nine areas of Jewish knowledge: Jewish values; ritual practice; Jewish ethnic groups; organization of the Jewish community; scripture; Jewish history; literature, contemporary Jewish issues and Hebrew. These nine dimensions were adapted from a recent Hebrew Union College evaluation study in order to compare responses from alumni of one particular program in Jewish communal service to executives responses.

Table 4-1 presents an important segment of the total overall response for the two questions addressing:

- (1) The percentages of executives indicating the degree they wanted entry-level workers to use more skill in applying each of the nine dimensions of Jewish knowledge to practice.
- (2) The percentages believing entry-level workers were at least adequately prepared in each of the nine dimensions.

Approximately three-fourths of all executives would like more use of knowledge of Jewish values (82.1), knowledge of the organized Jewish community (77.7), and knowledge of contemporary Jewish issues

(74.0) to practice. In addition, approximately half of the executives indicated that a knowledge of ritual practice, Jewish history, and ethnic groups were areas that should receive more emphasis.

A range of 40 - 80% of the executives find entry-level workers to be inadequately or not at all prepared to utilize these Jewish components in practice. Knowledge of Jewish values (58.2), ethnic groups (55.7) and contemporary Jewish issues (51.3) were the only three knowledge dimensions that just over half of the executives believed workers to be adequately prepared. Each of these dimensions will be analyzed separately.

Executives value those areas most easily translated into practice. Knowledge of Jewish texts is perceived to be an area where very few entry-level workers appear to be prepared, and significantly fewer of the executives would like to see more utilization in practice (when compared to the more general areas). There are substantial percentages indicating that knowledge of Jewish texts be given more attention.

The Jewish background and value base of Jewish communal workers vary considerably, although the expectation is that all must have sufficient preparation and grounding in Jewish values as is apparent from the findings. Almost three-fifths of all executives sampled reported that entry-level professionals were at the very least adequately prepared in a knowledge of Jewish values. However, 82.1 of those sampled would like their workers to use them more in practice. On the other hand, over 40% believed that entry-level workers were either "poorly prepared" or "not prepared." The small numbers of executives

TABLE 4-1

JEWISH KNOWLEDGE DIMENSIONS EXECUTIVES WOULD LIKE  
ENTRY-LEVEL WORKERS TO USE MORE IN PRACTICE AND  
IN WHICH THEY FIND THEM TO BE AT LEAST ADEQUATELY PREPARED

	<u>Would Like To Be Used More (%)</u>	<u>Adequately Prepared or Better (%)</u>	<u>Valid Responses N = 173</u>
Jewish Values	82.1	58.2	151
Organization of the Jewish Community	77.7	40.5	153
Contemporary Jewish Issues	74.0	51.3	150
Jewish History	52.0	42.0	150
Ethnic Groups	53.6	55.7	149
Ritual Practice	48.9	49.6	149
Jewish Literature	35.3	23.3	150
Scripture	27.5	18.1	149
Hebrew	21.1	19.1	147

who indicated that workers were satisfactorily using Jewish values in practice believed workers were "at least adequately" prepared in this area (see Table 4-2). These findings indicate that while many more workers have perhaps entered the field of Jewish communal service with strong Jewish upbringings, they are nonetheless still unaware of how to bring their knowledge to practice to a degree which is discernible to their employers.

TABLE 4-2  
KNOWLEDGE OF JEWISH VALUES BY FREQUENCY  
OF USE AND PREPARATION

	<u>Would Like to Be Used More</u>	<u>Fine As Is</u>	<u>Not Relevant</u>
Very Well Prepared	3.2%	11.5%	0.0
Well Prepared	13.7	19.2	0.0
Adequately Prepared	37.1	46.2	100.0
Poorly Prepared	38.7	15.4	0.0
Not Prepared	6.5	7.7	0.0
Not Applicable	<u>.8</u>	<u>0.0</u>	<u>0.0</u>
	100.0%	100.0	100.0
Total N=151	N=124	N=26	N=1

Missing Observations 22  
 $\chi^2 = 9.33110$       Significance 0.5010

Jewish ritual is usually considered within the realm of personal Jewish practice, although it is useful in agency programs, especially those related to life cycle events. Slightly less than half of the respondents reported they would like workers to use their knowledge more in practice. There was a clear division between those who believe that workers are at least "adequately prepared" in this area, and those who believe workers are "poorly" or "not prepared." Almost three-fifths of those who desired more use in this area, believed that

workers were either "poorly" or "not prepared," whereas 62.1% of the 58 executives who reported that the present level of use was "fine as is" believed workers were at least "adequately prepared" (see Table 5-3). Interestingly, one-third of the executives who believed workers were using ritual practice to a satisfactory level felt workers were "poorly" or "not prepared." These executives either believe that workers could do a better job with the way ritual practice is in the agency program, or they don't care one way or the other. For these executives, the feeling seems to be if the worker wants to apply it fine, if not, that is also fine.

TABLE 4-3  
KNOWLEDGE OF RITUAL PRACTICE BY  
FREQUENCY OF USE AND PREPARATION

	Would Like To Be Used More	Fine As Is	Would Like To Be Used Less	Not Relevant
Very Well Prepared	4.1%	5.2	0.0	0.0
Well Prepared	2.7	8.6	0.0	0.0
Adequately Prepared	35.6	48.3	0.0	43.8
Poorly Prepared	49.3	27.6	50.0	18.8
Not Prepared	8.2	5.2	50.0	12.5
Not Applicable	<u>0.0</u>	<u>5.2</u>	<u>0.0</u>	<u>25.0</u>
Total N=149	100.0% N=73	100.0 N=58	100.0 N=2	100.0 N=16

Missing Observations 24  
 $\chi^2 = 35.13254$  Significance 0.0024

Workers' knowledge of the organized Jewish community was found to be an area of importance for the Jewish communal professional (see Table 4-4). More than 75% of the executives desired their workers to apply this component more in practice. Moreover, 58.2% asserted that entry-level workers were either "poorly" or "not prepared" in this area. An additional 75% of those who would see great value with more use, find workers to be unprepared. This is one subject that workers do not normally acquire knowledge without previous work experience in the Jewish community or formal classroom education.

TABLE 4-4  
KNOWLEDGE OF THE ORGANIZATION OF THE  
JEWISH COMMUNITY BY FREQUENCY OF USE AND PREPARATION

	<u>Would Like To Be Used More</u>	<u>Fine As Is</u>	<u>Would Like To Be Used Less</u>	<u>Not Relevant</u>
Very Well Prepared	3.4%	6.5	0.0	0.0
Well Prepared	5.0	6.5	0.0	0.0
Adequately Prepared	25.2	51.6	0.0	33.3
Poorly Prepared	52.9	29.0	0.0	0.0
Not Applicable	<u>.8</u>	<u>0.0</u>	<u>0.0</u>	<u>66.7</u>
Total	100.0%	100.0	100.0	100.0
N=153	N=119	N=31	N=0	N=3

Missing Observations 20  
 $\chi^2 = 77.59422$  Significance 0.0000

The researchers found a similar split in the level of preparation for knowledge of contemporary Jewish issues (see Table 4-5). More than three-fourths of the executives would like workers to have a better understanding of how to apply this understanding of contemporary Jewish issues more in practice. A bit more than half believed that workers were at least somewhat prepared in this area, with 46% believing that workers were inadequately prepared. Again, the findings indicate that those in the minority who are satisfied with the level of how contemporary issues are presently applied in practice, believe their workers are prepared in these areas. Executives indicate that even those workers who are knowledgeable about contemporary Jewish issues are often unsure how it relates to their work. Executives, however, perceive a value in its use.

TABLE 4-5

KNOWLEDGE OF CONTEMPORARY JEWISH ISSUES  
BY FREQUENCY OF USE AND PREPARATION

	<u>Would Like To Be Used More</u>	<u>Fine As Is</u>	<u>Would Like To Be Used Less</u>	<u>Not Relevant</u>
Very Well Prepared	.9%	5.9	0.0	0.0
Well Prepared	9.9	17.6	0.0	0.0
Adequately Prepared	37.8	44.1	0.0	0.0
Poorly Prepared	44.1	23.5	100.0	0.0
Not Prepared	6.3	5.9	0.0	0.0
Not Applicable	.9	2.9	0.0	0.0
Total	<u>100.0%</u>	<u>100.0</u>	<u>100.0</u>	<u>100.0</u>
N=150	N=111	N=34	N=3	N=2

Missing Observations 23  
 $\chi^2 = 86.57079$  Significance 0.0000



Knowledge of Jewish history (see Table 4-6) and Jewish ethnic groups (see Table 4-7) are two areas (like ritual practice) where there is division between executives as to the present level of utilization in practice. Fifty-five percent of the respondents believed that entry-level professionals were either "poorly" or "not prepared" in Jewish history. Approximately one-half would like workers to use history more in practice, while approximately 40% of the respondents felt that workers who seek work in Jewish agencies are adequately prepared. While 40% of the executives believed that the present use of history was "fine as is," 43.3% of these respondents believed these workers were "poorly" or "not prepared" in it. Almost 68% of those who desire the knowledge of history to be applied more in practice also believed workers were inadequately prepared. It is evident from these findings that knowledge of Jewish history is not an area of expertise for a majority of Jewish communal workers, and therefore is not easily utilized in practice. Perhaps it is also not an area of expertise for executives, for few of them have received specific formal education in Jewish communal service or Jewish studies.

Similar findings were found regarding knowledge of Jewish ethnic groups. Only 12% of all respondents believed tht workers were either "well" or "very well" prepared, while 41% believed workers were "poorly" or "not prepared." Over 46% of the executives who believed workers were at least "adequately prepared" would like this knowledge area used more. Over half of those who believed workers were "poorly" or "not prepared" would like workers to use it more. Slightly more than 40% found the present level of application in the dimension to be "fine as is."

TABLE 4-6

KNOWLEDGE OF JEWISH HISTORY BY  
FREQUENCY OF USE AND PREPARATION

	Would Like To Be Used More	Fine As Is	Would Like To Be Used Less	Not Relevant
Very Well Prepared	2.6	4.5	0.0	0.0
Well Prepared	2.6	4.5	0.0	0.0
Adequately Prepared	25.6	46.3	50.0	33.3
Poorly Prepared	53.8	28.4	50.0	0.0
Not Prepared	14.1	14.9	0.0	0.0
Not Applicable	1.3	1.5	0.0	66.7
Total	100.0%	100.0	100.0	100.0
N=150	N=78	N=67	N=2	N=3

Missing Observations 23  
 $\chi^2 = 60.34504$  Significance 0.0000

TABLE 4-7

KNOWLEDGE OF ETHNIC GROUPS  
BY FREQUENCY OF USE AND PREPARATION

	Would Like To Be Used More	Fine As Is	Would Like To Be Used Less	Not Relevant
Very Well Prepared	3.8%	3.3	0.0	0.0
Well Prepared	8.8	9.8	0.0	0.0
Adequately Prepared	35.0	57.4	0.0	28.6
Poorly Prepared	43.8	23.0	100.0	14.3
Not Prepared	7.5	6.6	0.0	0.0
Not Applicable	1.3	0.0	0.0	57.1
Total	100.0%	100.0	100.0	100.0
N=149	N=80	N=61	N=1	N=7

Missing Observations 24  
 $\chi^2 = 76.46229$  Significance 0.0000

While over 60% of the executives found most entry-level workers to be either "poorly" or "not prepared" in Jewish literature, scripture and Hebrew, 20-35 percent felt that these areas were not relevant to practice (see Tables 4-8 through 4-10). A relatively higher proportion of the respondents stated that they would like workers to use these areas more in practice, however. These three dimensions of Jewish knowledge are also among those less likely to be part of the employer's background. They are also not areas that have easily discernible practical applications, as would be apparent in the use of Jewish values and knowledge about Jewish community structure and organization. It is possible that those who would find these competencies valuable are those who have some comfort in using them because of formal education or other exposure during critical periods of identity formation.

TABLE 4-8  
KNOWLEDGE OF JEWISH LITERATURE BY FREQUENCY  
OF USE AND PREPARATION

	<u>Would Like To Be Used More</u>	<u>Fine As Is</u>	<u>Would Like To Be Used Less</u>	<u>Not Relevant</u>
Very Well Prepared	0.0	4.1	0.0	0.0
Well Prepared	1.9	1.4	0.0	0.0
Adequately Prepared	11.3	28.8	33.3	14.3
Poorly Prepared	66.0	37.0	66.7	9.5
Not Prepared	18.9	17.8	0.0	14.3
Not Applicable	<u>1.9</u>	<u>11.0</u>	<u>0.0</u>	<u>61.9</u>
Total	100.0%	100.0	100.0	100.0
N=150	N=35	N=73	N=3	N=21

Missing Observations 23  
 $\chi^2 = 61.19103$  Significance 0.0000

TABLE 4-9

KNOWLEDGE OF SCRIPTURE BY FREQUENCY  
OF USE AND PREPARATION

	<u>Would Like To Use More</u>	<u>Fine As Is</u>	<u>Would Like To Use Less</u>	<u>Not Relevant</u>
Very Well Prepared	2.5%	2.7	0.0	0.0
Well Prepared	2.5	2.7	0.0	0.0
Adequately Prepared	7.5	27.0	0.0	3.2
Poorly Prepared	67.5	40.5	75.0	6.5
Not Prepared	15.0	20.3	0.0	9.7
Not Applicable	<u>5.0</u>	<u>6.8</u>	<u>25.0</u>	<u>80.6</u>
Total	100.0%	100.0	100.0	100.0
N=149	N=40	N=74	N=4	N=31

Missing Observations 24  
 $\chi^2 = 93.15645$  Significance 0.0000

TABLE 4-10

KNOWLEDGE OF HEBREW BY FREQUENCY  
OF USE AND PREPARATION

	<u>Would Like To Use More</u>	<u>Fine As Is</u>	<u>Would Like To Use Less</u>	<u>Not Relevant</u>
Very Well Prepared	0.0%	3.0	0.0	0.0
Well Prepared	0.0	1.5	0.0	2.9
Adequately Prepared	12.2	27.3	20.0	2.9
Poorly Prepared	51.2	25.8	20.0	8.6
Not Prepared	29.3	34.8	0.0	8.8
Not Applicable	<u>7.3</u>	<u>7.6</u>	<u>60.0</u>	<u>77.1</u>
Total	100.0%	100.0	100.0	100.0
N=148	N=41	N=66	N=5	N=35

Missing Observations 26  
 $\chi^2 = 84.47375$  Significance 0.0000

Tables 4-11 and 4-12 present the nine Jewish component dimensions by agency setting and in a more comprehensive and discernible manner to determine whether there are differences in the recognition given to the Jewish component in practice. Table 4-11 provides the percentage of executives, from each agency, that believe the field would benefit from more use of specific areas of Jewish knowledge by entry-level workers.

With only two exceptions, JCC's placed the highest emphasis on each of these Jewish competencies. JCC executives even rated text components significantly higher. These are interesting findings, especially when noting that JCC's are likely to hire entry-level workers of very diverse backgrounds ranging from program directors to recreation specialists and child care workers. Except for upper- and middle-management executives in the center, very few are likely to have graduate education. Many are hired at the bachelor's level. If JCC's find it important to improve the "Jewish" function in their programs, then perhaps they have not set appropriate standards in hiring professionals. There is a discrepancy in the centers reported professional needs and their actual hiring practices.

Over 80% of executives in federations, JCC's and community relations indicated a strong desire to improve the application of knowledge in Jewish values, the organization of the Jewish community, and contemporary Jewish issues. Jewish family service agency executives indicated a desire for workers to place more emphasis on Jewish values (81.1) and organization of the Jewish community (64.9). Because of its relevance to casework practice, a knowledge of ethnic

groups was perceived to be an area in need of more attention for workers in this setting (72.2). Because of the nature of community relations work, a knowledge of ethnic groups was also needed.

A significant number of professionals in Jewish family service agencies have yet to see the potential for the use of Jewish components in practice. As indicated previously, the belief of social workers' that the worker must "start where the client is" inhibits many professionals from the practical application of the Jewish dimension, unless it is a blatant issue during sessions with clients. Unfortunately, when intervention might be helped by knowledge in these areas, the JFS workers may be the least likely to apply them in practice because of insufficient knowledge.

Membership organization executives appear to be the most satisfied in the present utilization of Jewish knowledge areas by their employees, and hence, the lower percentages indicate less need for more use of Jewish components. Many of the professionals in these agencies have strong Jewish backgrounds. Several of the respondents are Rabbis. Nevertheless, more than one-fourth of these executives desired more use.

TABLE 4-11

AREAS OF JEWISH KNOWLEDGE THAT EXECUTIVES  
WOULD LIKE USED MORE BY AGENCY SETTING\*

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Jewish Values	85.4	81.1	82.4	82.4	67.9
Organization of the Jewish Community	87.8	64.9	83.3	94.1	67.9
Contemporary Jewish Issues	82.5	48.6	88.1	88.2	75.0
Jewish History	53.7	33.3	61.9	64.7	57.1
Ethnic Groups	36.8	72.2	42.9	76.5	57.1
Ritual Practice	37.5	56.8	64.3	17.6	46.4
Jewish Literature	35.9	16.2	54.8	35.3	35.7
Hebrew	30.0	13.5	45.2	25.0	25.0
Scripture	26.8	13.5	35.7	29.4	33.3

\*This collapsed table presents the percentage of valid responses made by agency executives for each of the nine areas of Jewish knowledge they believe workers should use more in practice. Executives were asked to respond to each of these components on a scale of "would like to be used more" through "would like to be used less." There was also a "not relevant" response.



TABLE 4-12

AREAS OF JEWISH KNOWLEDGE THAT EXECUTIVES BY AGENCY  
SETTING BELIEVE WORKERS ARE "POORLY" AND "NOT PREPARED"\*

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Jewish Values	28.9	55.6	47.5	45.5	24.0
Organization of the Jewish Community	36.9	68.6	75.6	61.5	44.0
Contemporary Jewish Issues	28.9	57.1	62.5	41.7	32.0
Jewish History	43.2	60.0	62.5	69.2	48.0
Ethnic Groups	28.9	50.4	42.5	30.8	44.0
Ritual Practice	37.8	62.8	52.5	50.0	16.0
Jewish Literature	68.4	45.7	77.5	61.6	44.0
Hebrew	62.1	31.1	69.3	45.5	40.0
Scripture	68.5	40.0	69.2	46.2	50.0

\*This collapsed table presents the percentage of valid responses made by agency executives for each of the areas of Jewish knowledge they believe workers were either "poorly" or "not prepared." Executives were asked to respond to each of these components on a scale from "very well prepared" to "not prepared" and included a "not applicable" response.

There appears to be no definitive pattern in how agency executives respond to the need for more utilization and preparation of entry-level workers in areas of Jewish knowledge. There are a significant number of executives who would like their entry-level workers to use all areas of Jewish knowledge but find that they lack adequate preparation. Yet, workers did appear competent in utilizing areas of knowledge that were previously developed. The researchers believe that there are meaningful implications for the field when considering

hiring practices in order to meet the needs for more competent, Jewish professionals. This will further be examined in the next chapter.

### Professional Skills and Methods

The researchers also attempted to find an answer to the following question in regard to generic competencies: "Are there a set of skills and methodologies expected of all Jewish communal workers, regardless of professional role and agency setting? It was hypothesized that while entry-level professionals in the field of Jewish communal service require competence in specialized skill areas, inherent in the agency setting and specific job description, they should also be expected to have competency in variety of other areas. The interdependent nature of Jewish communal agencies and the expected high rate of inter- and intra-agency job mobility demonstrates a need for flexibility in the use of these skills and methods.

Executives were presented with twenty generic skills and methodologies and asked to assess how often an entry-level professional was expected to use them on a scale from "frequently" to "never" (see questionnaire, question C-2). With the exception of lobbying and computer skills, 70% of the employers, regardless of agency setting, indicated that they expect entry-level workers to at least "occasionally" use all the competencies listed. Lobbying (22.7) and computer (25.0) skills were the only two with a significant number of respondents indicating that they "never" expect entry-level workers to use them. However, none of the skills and methods listed received

under a 56% response for at least "occasional" use.

The components that employers expect entry-level workers to use "frequently" in their practice are presented in Table 4-13. These competencies are listed in the order of the most frequently indicated responses. Working with lay boards (62.0), public relations (58.4) and program development (54.2) were skills at least half of the respondents expected all entry-level workers to use "frequently."

At least one-fifth of all the respondents indicated that 16 of the 20 competencies listed were skills expected to be used "frequently" (see Table 4-13). Several of the executives reported that it was difficult to make generalizations about competencies without a clear idea of the specific job description in question.

-- "Jewish communal workers enter the field in a variety of positions, i.e. campaign, P.R. (public relations), leadership development, research, P&B (planning and budgeting), etc. Your questionnaire does not differentiate above and, so noted, my answers would differ as to specific areas of (the) entry position being considered." (Federation executive, see Comment 4, p. )

-- "Many of the answers to the questions on specific qualifications and for training are highly dependent on the job to be filled and can't necessarily be generalized." (Jewish Community Center executive, see Comment 27, p. )

These comments have not been ignored, for they highlight the differences between agency settings. Although 70% of the executives report that entry-level workers should at least "occasionally" use a majority of the competencies that were identified, executives expect entry-level workers to possess some general competencies. For example, Federation executives would like their entry-level professionals to use skill, "frequently," in working with lay boards

(92.9), fundraising (85.7), and community organization (83.3) (see Tables 4-14 through 4-16). While over 80% of community relation and membership organization executives believed that entry-level professionals are expected to work with lay boards "frequently," the expectation is not as high as with Federation executives. However, there is a clear division when examining the perception of community center (46.1) and family service (8.1) executives (see Table 4-17). Differing expectations between executives in administrative settings and direct service executives is clearly defined throughout a majority of the findings. While work with lay boards is not frequently expected of all entry-level workers, it will be a necessary skill when working the way up the managerial hierarchy. Over 97% of JCC and 83.8% of JFS entry-level workers are expected to work with lay boards "occasionally." This expectation has more than doubled for JCC workers and is more than ten times greater for family service agencies when examining the variable of "occasional" use.

TABLE 4-14

EXPECTED FREQUENCY OF WORKING WITH  
LAY BOARDS BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Frequently	92.9%	8.1	46.1	83.3	81.5
Sometimes	7.1	29.7	29.3	16.7	7.4
Occasionally	0.0	45.9	12.2	0.0	11.1
Never	<u>0.0</u>	<u>16.2</u>	<u>2.4</u>	<u>0.0</u>	<u>0.0</u>
Total	100.0%	100.0	100.0	100.0	100.0
N=165	N=42	N=37	N=41	N=18	N=27

Missing Observations 8  
 $\chi^2 = 82.86138$  Significance 0.0000

Similar findings are indicated in other competency areas, as well. While fundraising and community organization are skills synonymous with Federations in the Jewish communal world, these skills are not restricted to these settings. With only one exception, all Federation executives indicated that entry-level professionals are expected to engage in both of these activities at least "sometimes."

Entry-level workers in Jewish community centers (86.1), membership organizations (84.5), and community relations (77.8) are expected at least occasionally to do fundraising. While two-thirds of Jewish family service executives indicated that fundraising was "never" expected or "not applicable" to this field of practice, almost one-third indicated at least "occasional" expected use (see Table 4-15).

Over 94.6% of Jewish family service agency executives and 95.3% of JCC executives indicated at least "occasional" expected skill in community organization. All community relation and membership organization professionals also have this occasional expectation (see Table 4-16).

TABLE 4-15  
EXPECTED USE OF FUNDRAISING BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Frequency	85.7%	2.8	9.3	38.9	53.8
Sometimes	14.3	5.6	25.6	16.7	19.2
Occasionally	0.0	22.2	51.2	22.2	11.5
Never	0.0	44.2	11.6	16.7	7.7
Not Applicable	<u>0.0</u>	<u>22.2</u>	<u>2.3</u>	<u>5.6</u>	<u>7.7</u>
Total	100.0%	100.0	100.0	100.0	100.0
N=165	N=42	N=36	N=43	N=18	N=26

Missing Observations 8  
 $\chi^2 = 125.41691$  Significance 0.0000

TABLE 4-16

EXPECTED USE OF COMMUNITY ORGANIZATION  
BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Frequently	83.3%	2.7	30.2	55.6	52.0
Sometimes	14.3	24.3	34.9	38.9	36.0
Occasionally	2.4	67.6	30.2	5.6	12.0
Never	0.0	2.7	2.7	0.0	0.0
Not Applicable	<u>0.0</u>	<u>2.7</u>	<u>0.0</u>	<u>0.0</u>	<u>0.0</u>
Total	100.0%	100.0	100.0	100.0	100.0
N=165	N=42	N=37	N=43	N=18	N=25

Missing Observations 8  
 $\chi^2 = 82.86138$       Significance 0.0000

As also would be expected, a sharp contrast exists when examining the responses of Jewish family service agency professionals. All JFS executives saw casework/counseling as the single most frequently expected skill for their workers. However, 68% of Federation executives and 92.8% of JCC executives indicate that beginning workers would need casework skills at least "occasionally" (see Table 4-17). A strong social work bias is in these agencies, and perhaps entry-level professionals should have some familiarity in this method of practice. This need is less evident in community relations agencies and membership organizations, where in the former, just over 47% indicated that they expect occasional use, and over 52% indicated that this skill is either "not applicable" to their field of practice or that they "never" expect workers to use this skill. For membership



organizations, almost three-fifths indicated at least "occasional" use (see Table 4-17). Nevertheless, these trends in the data continue to demonstrate the universality of certain generic skills across all fields of practice.

TABLE 4-17  
EXPECTED USE OF CASEWORK/COUNSELING  
BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Frequently	10.5%	100.0	11.9	5.9	14.8
Sometimes	5.3	0.0	33.3	0.0	14.3
Occasionally	52.6	0.0	47.6	41.2	29.6
Never	10.5	0.0	4.8	23.5	22.2
Not Applicable	<u>21.1</u>	<u>0.0</u>	<u>2.4</u>	<u>29.4</u>	<u>18.5</u>
Total	100.0%	100.0	100.0	100.0	100.0
N=160	N=38	N=36	N=42	N=17	N=27

Missing Observations 13  
 $\chi^2 = 39.53362$  Significance 0.0000

Jewish community agencies are most likely to emphasize skills in program development and public relations. At least 70% of these respondents believed that these components are used "frequently" (see Tables 4-18 through 4-19). JCC executives indicated that the most "frequently" used skill for their workers is program development (86.0). Curiously, one JCC executive indicated that this skill was "never" expected. Over 70% of community relations and membership organization executives believe that their workers should use this



skill "frequently," while less than half of Federation executives so responded. JFS was the only agency setting with a significant number executives indicating that program development was "never" expected or "not applicable" to their practice (21.6), (see Table 4-18).

For membership organization executives, public relations were perceived to be the most frequently expected skill for beginning workers (82.1). For community relations executives, public relations (77.8) falls second to the "frequently" response, after work with lay boards. While, JFS agencies were least likely to expect use of public relations, over 97% indicate at least "occasional" use (see Table 4-19).

TABLE 4-18

EXPECTED USE OF PROGRAM DEVELOPMENT BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Frequently	47.6%	5.4	86.0	72.2	70.4
Sometimes	40.5	35.1	9.3	22.2	18.5
Occasionally	11.9	37.8	2.3	0.0	0.0
Never	0.0	18.9	2.3	0.0	0.0
Not Applicable	<u>0.0</u>	<u>2.7</u>	<u>0.0</u>	<u>0.0</u>	<u>0.0</u>
Total	100.0%	100.0	100.0	100.0	100.0
N=167	N=42	N=37	N=43	N=17	N=27

Missing Observations 6  
 $\chi^2 = 80.34015$  Significance 0.0000

TABLE 4-19

## EXPECTED USE OF PUBLIC RELATIONS BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>OTHER</u>
Frequently	50.0%	22.2	72.1	77.8	82.1
Sometimes	35.0	33.3	18.6	22.2	14.3
Occasionally	12.5	41.7	9.3	0.0	3.6
Not Applicable	<u>2.5</u>	<u>2.8</u>	<u>0.0</u>	<u>0.0</u>	<u>0.0</u>
Total	100.0%	100.0	100.0	100.0	100.0
	N=40	N=36	N=43	N=18	N=28

Missing Observations 8  
 $\chi^2 = 43.81160$  Significance 0.0000

The data indicate a need for all Jewish communal service professionals to have mastered a number of generic skills and methods. While there are blatant differences between agencies, the findings suggest that entry-level Jewish communal workers are expected to have some degree of competency in skill and method areas not necessarily associated with their field of practice. Several of the executives commented in writing that they would like to see more emphasis placed on skill development specifically for the field of Jewish communal service. One executive commented: "Better preparation needed to engage in the day-to-day tasks of work in the field...more how to rather than why"(Comment 13, p. 121). Another executive had a similar response: "The schools of JCS are doing fine on values and attitudes. They need to do better on skill development...not at all (know) enough (about) how to do things within JCS" (Comment 25, p. 123).

The executives, who hire entry-level Jewish communal workers, desire employees who can demonstrate flexibility in a number of generic skills and methods, while also demonstrating competency in specialized areas of practice depending upon the specific field of service. While there seems to be agreement among the executives that practical skills are highly valued, it is not yet understood whose responsibility it is for assuring worker competency.

The findings analyzed in this chapter have indeed sketched a profile of the model entry-level Jewish communal worker. Although the level of competency in both the use of Jewish components and in generic skills and methods vary significantly by agency setting, there are common expectations among all Jewish communal executives. The model entry-level workers should have the competencies and willingness to further prepare themselves in the use of Jewish values, ritual practice, contemporary Jewish issues, and the organization of the Jewish community. Executives have indicated that while these components are useful, approximately one-half of the executives do not feel their workers are prepared to apply them to practice. In addition, executives place a high value on workers who have some competence in using a comprehensive number of practical skills and methods, with emphasis in certain areas of specialization that are appropriate for their agency setting.

The next chapter will deal with the hiring considerations of executives in locating entry-level workers for their agencies and discuss whether executives are conscious of the skill and knowledge components they have indicated as being valuable when hiring.

## CHAPTER FIVE

### THE CONSIDERTIONS IN HIRING ENTRY-LEVEL

#### JEWISH COMMUNAL WORKERS

What are the important considerations when hiring a Jewish communal worker? A Jewish communal worker, like any other potential employee, obtains a position based upon possessing a set of attributes and measuring up to certain criteria. These vary depending upon the subjective judgments of the person doing the hiring, the position's educational prerequisites, and the appropriate match between the potential worker's skill and the position applied for.

This chapter's purpose is to report the importance and value Jewish communal executives place upon a variety of considerations when hiring for their agencies. The researchers were especially interested in examining the role of professional education as a standard hiring consideration among all Jewish agencies. It was hypothesized that executives would place a high value on obtaining entry-level professionals who have received graduate education in Jewish communal service and would exemplify this consideration as a priority to meet the "Jewishly" enriched and complex nature of their agencies. The researchers sought to measure the attitudes of executives using two groupings of criteria:

- 1) The responses of executives as to the degree of importance, on a scale of "extremely important" to "not at all important", they would assign each of twelve possible hiring considerations that

encompass an applicant's personal attributes, (such as personality), previous experience, and professional education (including degrees in Jewish communal service, coursework and grades).

2) The responses of executives as to the value of seventeen specific educational degree combinations. Executives were reminded that workers in the field of Jewish communal service have many backgrounds. They were asked to select the four most valuable from the list of possible combinations.

The results of the first scale used indicate an answer to the hypothesis previously proposed. Specific graduate education in Jewish communal service is, in itself, not a very important hiring consideration among agency executives. Personality (95.3) and previous work experience (81.3) were rated significantly higher in importance than any other considerations. In fact, over 60% believed the personality of the applicant was an "extremely important" consideration, while previous work experience (41.3), a graduate degree (25.1), and references (22.8) followed in order of the extremely important responses. (see Table 5-1)

The lack of agreement among executives regarding a graduate degree is perhaps more understandable when noting the similarity between the importance given to a graduate degree and the Master of Social Work. Slightly more than 25% believed a graduate degree was "extremely important" while over 20% considered this degree to be the MSW. Approximately 22% of the respondents are Jewish family service executives, among whom almost 95% believed the MSW to be a very important hiring consideration.

JCC executives are undecided about the value of a social work degree, although it is rated as more important than for all agencies, except Jewish family services. Forty-three percent of these executives believe it is extremely or very important. Many of the JCC executives have social work degrees despite the trends in hiring center staff with other than social work degrees. Federation (28.6) and membership organization (18.5) executives are even further divided on the importance of an MSW, while community relations executives do not perceive the degree as very valuable at all for their field of service. (see Table 5-2) One community relations executive stated: "I view a social work degree as an absolute negative in all Jewish fields other than family service or center work. I would not even interview an MSW without counterbalancing work experience, as I think the skills taught in most MSW programs are inimical to the skills needed..." (see comment 29, p. 123).

Although more than half of all executives believed a graduate degree of any kind to be very important, 20% do not consider this to be a very important hiring standard at all. (see Tables 5-3 and 5-4) Jewish family service is the only agency setting that identifies its professionals as those who are educated in a specific professional discipline.

TABLE 5-1

CONSIDERATIONS IN HIRING ENTRY-LEVEL  
JEWISH COMMUNAL WORKERS BY IMPORTANCE % (\*)

	<u>Extremely Important</u>	<u>Very Important</u>	<u>Important</u>	<u>Not Very Important</u>	<u>Not At All Important</u>
Personality	60.8	34.5	4.1	0.0	.6
Previous Work Experience	41.3	40.0	16.9	1.7	0.0
References	22.8	35.7	35.1	6.4	0.0
Graduate Degree	25.1	26.3	28.7	15.8	4.1
Resume	17.5	28.7	43.9	8.2	1.8
Prior Jewish Education	8.8	35.7	45.6	9.4	.6
MSW	20.8	21.4	24.4	19.6	13.7
Coursework	6.4	15.2	56.7	20.5	1.2
Certificate in JCS	1.8	13.0	32.5	40.7	12.0
MAJCS	.6	13.0	34.3	37.3	14.8
Grades	3.5	5.8	42.7	37.4	10.5
School Granting Degree	2.9	5.8	31.4	48.3	11.6

N=173

Tot. Adj. Freq. %: Personality, 100.0, 170; Previous Work Experience, 100.0, 171; References, 100.0, 170; Graduate Degree, 100.0, 170; Resume, 100.0, 170; Prior Jewish Education, 100.0, 170; MSW, 100.0, 167; Coursework, 100.0, 170; Certificate in JCS, 100.0, 168; MAJCS, 100.0, 168; Grades, 100.0, 169; School Granting Degree, 100.00, 169.

\* These hiring considerations have been arranged in order of the frequency of response given by employers to criteria weighted as "extremely important" and "very important".



TABLE 5-2

CONSIDERATIONS IN HIRING ENTRY-LEVEL  
JEWISH COMMUNAL WORKERS BY AGENCY SETTING  
(% WHO RATED ITEMS LISTED BELOW EXTREMELY AND VERY IMPORTANT)

	JF (N=43)	JFS (N=38)	JCC (N=43)	CR (N=19)	OTHER (N=28)
Personality	93.1	89.4	100.0	100.0	96.4
Previous Work Experience	88.4	84.2	81.4	68.4	75.0
References	65.1	48.6	65.1	47.4	57.1
Graduate Degree	51.2	83.8	51.2	10.5	39.3
Resume	46.6	51.3	39.5	42.1	50.0
Prior Jewish Education	58.1	29.7	48.8	26.4	46.5
MSW	28.6	94.8	43.9	0.0	18.5
Coursework	34.9	27.0	11.6	5.3	21.4
Certificate in JCS	19.5	10.8	19.1	5.3	3.7
MAJCS	19.0	2.7	20.9	10.5	7.4
Grades	7.2	15.8	4.7	10.5	10.7
School Granting Degree	2.3	13.2	7.0	10.5	10.7

N-171 Missing Cases: 2

TABLE 5-3

IMPORTANCE OF A GRADUATE DEGREE IN HIRING (ALL SETTINGS)

	ABS. FREQ.	ADJ. FREQ. (%)	CUM. FREQ. (%)
Extremely Important	43	25.1	25.1
Very Important	45	26.3	51.5
Important	49	28.7	80.1
Not Very Important	27	15.8	95.9
Not At All Important	7	4.1	100.0
	<u>171</u>	<u>100.0</u>	

Missing cases: 2

TABLE 5-4

IMPORTANCE OF A GRADUATE DEGREE IN HIRING BY AGENCY

N=170	JF	JFS	JCC	CR	OTHER
Extremely Important	14.0	70.3	14.0	0.0	17.9
Very Important	37.2	13.5	37.2	10.5	21.4
Important	37.2	13.5	30.2	36.8	28.6
Not Very Important	11.6	2.7	16.3	42.1	17.9
Not At All Important	0.0	0.0	2.3	10.5	14.3
	<u>100</u>	<u>100</u>	<u>100</u>	<u>100</u>	<u>100</u>
	N=43	N=37	N=43	N=19	N=28

Missing Observations 3  
 $\chi^2 = 77.92618$  Significance 0.0000

The lack of unity of professional identity presents a difficulty for programs in Jewish communal service, whose purpose is to synthesize and bridge professional skills with Jewish knowledge and values. The difficulty is further compounded in that most of these programs use a social work model (several incorporating social work in dual degree options). It must therefore follow that some programs in Jewish communal service are not perceived as meeting the needs of several agencies and settings.

Two specific graduate degree options in Jewish communal service were included in the list presented to executives, a certificate and a Master of Arts in Jewish Communal Service. There was an almost even split as to whether these were important or not. While only approximately 14% believed it was an "extremely" or "very" important hiring consideration, an additional one-third of the executives believed that unifying educational preparation in Jewish communal service was "important". Executives, in general, appear to be non-committal about programs in Jewish communal service. Of the approximately 48% who perceive graduate education in Jewish communal service to be important, one-third could do with or without it. (see Tables 5-5 and 5-6) Dual degrees options incorporating Jewish communal service will be discussed shortly to assess whether combining degrees enhances the perceived value of programs in Jewish communal service. Specific degrees in Jewish communal service alone, are not seen as sufficient for entrance into the field by 80% of the executives who value some type of graduate education.

The data suggest most executives do not especially value the graduates with certificates or single masters in Jewish communal

service; do not see any significant differences between the workers who graduate from them and those who do not; or may be yet unfamiliar with what the schools purport to do. One executive who believed that graduate education in Jewish communal service was "important", responded that she has "failed to see any magnificent difference in colleagues in other agencies who are graduates". (see Comment 16, p. 121)

TABLE 5-5 IMPORTANCE OF A MAJCS IN HIRING

	<u>ABS. FREQ.</u>	<u>ADJ. FREQ. (%)</u>	<u>CUM. FREQ. (%)</u>
Extremely Important	1	.6	.6
Very Important	22	13.0	13.6
Important	58	34.3	47.9
Not Very Important	63	37.3	85.2
Not At All Important	<u>25</u>	<u>14.8</u>	<u>100.0</u>
Total	169	100.0	

Missing cases: 4

TABLE 5-6 IMPORTANCE OF A CERTIFICATE IN  
JEWISH COMMUNAL SERVICE IN HIRING

	<u>ABS. FREQ.</u>	<u>ADJ. FREQ. (%)</u>	<u>CUM. FREQ. (%)</u>
Extremely Important	3	1.8	1.8
Very Important	20	12.0	13.8
Important	46	11.5	46.3
Not Very Important	68	40.7	88.0
Not At All Important	<u>20</u>	<u>12.0</u>	<u>100.0</u>
Total	167	100.0	

Missing cases: 6

Another executive involved with community relations, perceived the programs as lacking in "technical endeavors," and therefore saw "no advantage to Jewish communal education for Jewish communal service... such preparation is almost certainly a hinderance." It is not known

if this executive has had graduates as employees, and if so from which programs. However, it is evident that there is at the least insufficient interpretation from the programs to this executive in what they purport to do, and from this executive to the programs in making the agency's needs known. Again, this particular executive, and others like him, rely more heavily on other factors as demonstrated in the data.

The executives seem to be saying that a potential worker's life accumulation of Jewish knowledge and Jewish feelings cannot be compensated for by two years of professional education in Jewish communal service. Forty-five percent of all executives reported that prior Jewish knowledge was "extremely" or "very" important in hiring, as compared to the 14% who similarly rated specific Jewish communal service degrees. Over 45% more responded that prior Jewish education was "important," with 10% placing little or no importance on prior Jewish education. Hypothetically, programs in Jewish communal service attract the more Jewishly committed student seeking to learn how to effectively utilize Jewish knowledge and values in practice. Why then is there a discrepancy? The implications of this finding will be further explored in the final chapter.

From the data just examined it was shown that agency settings vary as to the emphasis given to graduate education. Education in Jewish communal service is seldom a prerequisite for work in the field despite the growth of schools and programs emphasizing the integration of Jewish components in professional practice. Jewish family service agency executives are the most likely to emphasize professional

education, but among the least to emphasize education in Jewish communal service. Community relations agency executives appear to be the most flexible in hiring practices. Aside from personality (100.0) and previous work experience (68.4), none of the other considerations received more than 50% as "extremely" or "very important". (refer back to Table 5-2) The sparseness of curriculum surrounding community relation issues in many of the present programs of Jewish communal service probably account for this lack of attention given by this setting to graduate education.

The researchers were struck with the large number of respondents who felt that it was important to write-in additional responses to the initial list used in the questionnaire. A number of executives found the choices too limiting, indicating that hiring decisions were dependent upon the immediate circumstances of the agency and the actual position being applied for. Such a large write-in response also demonstrates the diversity among employers and agency settings. The lists below provide an encapsulated, yet comprehensive, understanding of additional important considerations made in hiring and are quotes from the written comments. They have been arranged in these categories:

A. Demonstrated Skills

- 1) Applicants questions during the interview demonstrates knowledge
- 2) Able to think for self
- 3) Communication skills
- 4) Creative
- 5) Response to specific case vignettes
- 6) Generic skills
- 7) Leadership qualities
- 8) Jewish knowledge
- 9) Ability to supervise
- 10) Familiarity with the community

- 11) Knowledge about the nature of the job
- 12) Ability to deal with people
- 13) Perceptive
- 14) Relate well with lay people and staff

B. Subjective Judgments of the Interviewer

- 1) Intuition in matching applicant with a job
- 2) Commitment
- 3) Previous involvements
- 4) Potential for success
- 5) Sense of humor
- 6) Willingness to learn
- 7) Competent
- 8) Not a 9-5 mentality
- 9) Excitement and interest about agency
- 10) Positively identified in expressing their Jewishness through work
- 11) Fit of applicant to job
- 12) Confidence
- 13) Enthusiasm
- 14) Street smarts

C. Minimum Requirements for the Position

- 1) Must be Jewish
- 2) Synagogue member
- 3) Card carrying member of Jewish organizations
- 4) Field work exposure
- 5) MSW for all positions
- 6) Only Bachelor's degree for some positions
- 7) Breadth of experience
- 8) Previous voluntary activity
- 9) Israel experiences
- 10) Graduate work in Jewish Studies, Jewish Communal Service

Several of the programs in Jewish communal service have recognized that social work education, by itself, does not adequately incorporate the professional skill needs of all the agencies considered part of the inter-linking network of Jewish services. Several programs are now offering single and dual degrees in areas such as business administration, public administration, gerontology, and education, incorporating Jewish components in practice. Although the field may yet be unfamiliar with these offerings, the researchers intended to examine



whether specialized generic degrees incorporating additional educational preparation in Jewish communal service would make a difference in the hiring process. The researchers also desired to learn whether or not there were significant differences between agency settings. If there were, the researchers would recommend that programs in Jewish communal service assist students in planning sufficiently ahead for preparation in that discipline, perhaps even dismissing the notion discussed in the literature that Jewish communal workers must be well versed in a variety of disciplines, allowing for inter- and intra-agency job mobility.

Executives were presented with a list of seventeen possible educational backgrounds in a variety of combinations such as social work, Jewish communal service, and other degrees. Experience was also included as a factor in order to gain an understanding of the weight of graduate education against it. Employers were asked to choose the four most valuable and then rank them on a scale of one to four - from "least valuable" to "most valuable."

The researchers intended to focus on potential degree options by all programs in Jewish communal service, including those offering programs in conjunction with other institutions or departments. Unfortunately, several options, including the dual degree of social work and Jewish studies, and the MSW offered by the "Jewish School of Social Work," were inadvertently omitted. Many of the respondents had difficulty with the directions on the questionnaire, or felt that other possibilities they believed to be more valuable, were not listed. Criticism was leveled at the questionnaire design for not adequately



covering the breadth of the field. Center executives and affiliated community relations professionals complained that the questionnaire did not reflect their professional needs because it was "biased" toward social work. The lower response rate among community relations professionals may be due to a lack of identification with the content of the questionnaire. In total, 47% of those returning questionnaires either did not answer this question, or answered in a manner that it made it impossible to code. There was, however, sufficient response to draw some tentative conclusions.

The findings confirm that the Master of Social Work degree is the most valuable overall, especially when combined with experience and graduate work in Jewish communal service. Table 5-7 indicates the frequency with which all executives believed these backgrounds to be among the four most valuable. A Master of Social Work plus work experience proved to be the most valuable over other possibilities. The MSW plus graduate work in Jewish communal service combination was perceived as valuable by almost 65% of all respondents, with the MSW and Master of Arts in Jewish communal service following closely behind. Unfortunately there was no option on the questionnaire reflecting a dual degree in Jewish communal service plus Social Work and work experience, but there seems to be little doubt that this option would have been rated most valuable. However, the most important consideration is the balance among these three components.

A Master of Social Work degree alone, is among the four most valuable (43.5), although considerably below the value attached to the variables of experience and professional education in Jewish communal

service. Not one option received more than a 70% response rate, and less than 50% of the executives believe the Master of Social Work degree, is by itself, valuable. This demonstrates the lack of support most Jewish communal service executives give to any one professional discipline. Dual degree options when coupled with social work were the most attractive, but even these percentages indicate very little agreement as to the professional needs of their agencies.

The MSW and Master of Business Administration combination received a considerable response, despite the fact that it is not a dual degree option by any of the professional schools (25.1). These degrees would have to be obtained separately, involving four to five years of professional education.

Only 16% of the respondents perceived the MAJCS degree alone as among the four most valuable, indicating that the majority of executives do not view this degree as sufficient for entry into the field. Other Jewish communal service degree plans, excluding social work, and offered through three of the programs or schools received much less attention (10-16%). These include the MAJCS and another degree (13.7), the MAJCS and MBA (10.7), and the MAJCS and MPA (10.7). Several of these programs are very new and the graduates have yet to be highly visible in the field. The lower response rate for these combinations may demonstrate this lack of familiarity, but healthy members indicate some interest. The percentage of respondents choosing a rabbinic degree as among the four most valuable (13.7) is not surprising since a number of executives in national membership organizations and synagogue movements are rabbis. Of the 18 respondents who

weighted a rabbinic degree as among the most valuable, 64.7 were from the "other" category (see Table 5-8).

TABLE 5-7  
VALUABLE BACKGROUNDS IN HIRING

<u>Rank</u>		<u>Freq. (N=131)</u>	<u>% of Valid Responses*</u>
1.	MSW + Experience	92	70.2
2.	MSW + Grad Work in JCS	85	64.8
3.	MSW + MAJCS	81	61.8
4.	MSW	57	43.5
5.	MSW + MBA	33	25.1
6.	MAJCS	21	16.0
7.	BSW + Experience	20	15.2
8.	MSW + Another Degree	19	14.5
9.	MAJCS + Another Degree	18	13.7
10.	Rabbinic Degree	18	13.7
11.	MSW + MPA	16	12.2
12.	MAJCS + MBA	14	10.7
13.	MAJCS + MPA	14	10.7
14.	Law Degree	13	9.9
15.	BSW	9	6.8
16.	MPA	7	5.3
17.	MBA	6	4.5

\* Executives were asked to select the four most valuable backgrounds. The percentages reflect the frequency these backgrounds were reported to be among the four most valuable.

Table 5-8 further demonstrates the substantial differences between agency settings as to the value of each degree option. Jewish federation, family service, and community center executives value the MSW combinations more highly than executives from community relation agencies and the "other" category (membership organizations and synagogue movements). Federation executives value the integration of the Jewish communal service preparation more than the other agency settings. For example, among the executives responding to the MSW

TABLE 5-8

## VALUABLE BACKGROUNDS IN HIRING BY AGENCY SETTING\*

Rank	JF (N=38)	JFS (N=36)	JCC (N=29)	CR (N=10)	OTHER (N=18)	TOTAL N=131 Freq. %
1. MSW + Experience	24 26.1	34 37.0	27 29.3	4 4.3	3 3.3	92 100.0
2. MSW + Grad Work in JCS	26 31.0	24 28.6	19 22.6	4 3.6	12 14.3	85 100.0
3. MSW + MAJCS	29 35.0	20 25.0	19 23.8	4 5.0	9 11.3	81 100.0
4. MSW	10 17.5	28 49.1	15 26.3	0 0.0	4 7.0	57 100.0
5. MSW + MBA	10 30.3	4 12.1	13 39.4	4 12.1	2 6.1	33 100.0
6. MAJCS	8 40.0	1 5.0	4 15.0	2 10.0	6 30.0	21 100.0
7. BSW + Experience	1 5.0	8 40.0	10 50.0	1 10.0	0 30.0	20 100.0
8. MSW + Another Degree	2 10.5	8 42.1	4 21.1	1 5.3	4 21.1	19 100.0
9. MAJCS + Another Degree	9 44.4	0 0.0	0 0.0	4 22.2	5 33.3	18 100.0
10. Rabbinic Degree	2 11.8	0 0.0	0 0.0	4 23.5	12 64.7	18 100.0
11. MSW & MPA	5 31.3	5 31.3	0 0.0	3 18.8	3 18.8	16 100.0
12. MAJCS & MBA	8 57.2	0 0.0	1 7.1	4 28.6	1 7.1	14 100.0
13. MAJCS + MPA	6 42.9	0 0.0	1 7.1	4 28.6	3 21.4	14 100.0
14. Law Degree	0 0.0	0 0.0	0 0.0	7 53.8	6 46.2	13 100.0
15. BSW	2 22.2	6 66.7	0 0.0	0 0.0	1 11.1	9 100.0
16. MPA	1 14.3	1 14.3	0 0.0	2 28.6	3 42.9	7 100.0
17. MBA	3 50.0	1 16.7	0 0.0	1 16.7	1 16.7	6 100.0

\*The percentages reflect the agency and setting proportion of all executives weighting each degree option as among the four most valuable.

plus either "graduate work in JCS" on the "MAJCS", approximately one-third were federation executives and this accounts for almost three-fourths of the JF executives responding.

Family service and community center executives, on the other hand, agree that the "MSW plus experience" combination (97.2) was most valuable. However, while JFS executives perceived the MSW degree alone, to be the next most valuable (77.7), JCC executives find the MSW plus Jewish communal service combinations slightly more valuable than the MSW, alone.

As would be expected from previous findings, there did not appear to be any preference toward specific graduate education among community relations or membership organization executives. While the low response rates among these executives make generalizations difficult, the findings demonstrate a lack of identification with social work education, especially among community relations executives. With ten CR executives responding to this question, four indicated that all the Jewish communal service combinations were among the most valuable. Only a "law degree" was perceived to be valuable by more CR executives (70.0). There indeed was a lack of agreement. There was also diversity among the executives in the "other" category, and it appears that the same executives who ranked the "MSW plus graduate work in Jewish communal service" were the same who perceived a Rabbinic degree to be just as valuable (65%).

The findings in this chapter demonstrate the diversity in hiring practices among executives. For the most part, graduate education is perceived to be an important hiring consideration for entry-level practice. However, the findings further demonstrate the diversity among agency settings and individual employers in the emphasis given to specific graduate education in Jewish communal service. Social work, by tradition, remains the most recognized professional discipline among all Jewish communal settings, except community relations. However, social work, by itself, does not adequately meet all professional needs. Social work education, when combined with practical knowledge in the application of Jewish components, appears to be more attractive to federation and community center executives. There also appears to be interest among all executives in a variety of dual degree options integrating Jewish communal service. However, the findings demonstrate that executives have yet to set standards and priorities in hiring which give preference to entry-level workers with these backgrounds. Executives from the other agency settings have indicated that they have yet to see graduates of programs in Jewish communal service that also meet their professional needs. The value of graduate education in Jewish communal service will be further explored in the next chapter.



CHAPTER SIX  
IMPORTANCE OF GRADUATE EDUCATION IN  
JEWISH COMMUNAL SERVICE

Until now, the data on Jewish components have been presented in general terms. They were ranked and rated by employers identifying competencies, methods, skills and knowledge deemed significant to the workplace. It is these components that form the basis of professional education in Jewish communal service.

Graduate education is important to most employers (with some significant exceptions). But this finding is only attitudinal. How do employers behave in reality? Do they hire graduates of Jewish communal service programs? Do graduates receive a higher salary?

Three specific questions were formulated to help answer these questions:

1. Does the type of agency setting affect the perception of the importance of Jewish communal service?
2. Does proximity to a school or program of Jewish communal service affect a professional's perception of the importance of Jewish communal service education?
3. Do the number of Jewish communal service graduates on a staff affect the subsequent perceived importance of Jewish communal service education?

The responses to three specific parts of the questionnaire were analyzed. Responses to the question: "How important is graduate education (a degree or certificate) in Jewish communal service?" reflected the employers' attitude to graduate education.

These responses were contrasted to the hiring consideration,



"that the applicant have an MA in Jewish Communal Service." This question reflects the advantage, if any, a graduate has over other job applicants.

Finally, the prior responses were contrasted to a question where respondents were asked to indicate the level of salary merited by a double masters graduate. (Many respondents had trouble understanding how to answer this question. Therefore to standardize the responses, the researchers recorded only the responses to "MSW" and "Double Masters - MAJCS plus MSW." Thus, the answers reflect which degree - if any - merits a higher salary.)

In analyzing responses by agency settings and within settings, the authors expected some minor variance in the perceived importance of the Jewish communal service education. The findings demonstrate a great variance between agency settings. Several agency settings (JF, JCC, and Other) acknowledge strong importance for such education, while others (JFS and CR) assess it of lesser importance. Furthermore, while none of the gency settings utilize the MAJCS degree alone as an important factor when hiring entry level professionals, the findings suggest executives would pay more for a double masters (MAJCS and MSW) graduate than an MSW graduate.

Of the various agency settings, JF professionals place the highest importance on Jewish communal service education (see Table 6-1). Here 72.3% of the JF professionals rated graduate education in Jewish Communal Service as "Very Important," almost one and one-quarter times the percentage of JCC professionals and three tims the percentage of CR and JFS professionals.

Nearly one-quarter of the JF professionals rated graduate education as at most, "Somewhat Important" and almost one-half of all respondents rated graduate education as, at most, "Somewhat Important."

CR professionals indicated a low importance to graduate education. Over three-quarters rated Jewish communal service education as at most, "Somewhat Important." Almost 40% of the JCC respondents rated graduate education as at most, "Somewhat Important." Though not as low as CR and JFS professionals, JCC professionals grant a low importance to graduate education.

More than three-quarters of JFS professionals ranked graduate education in Jewish communal service as only "Somewhat Important," almost four times the percentage of JFS professionals who rated graduate education as "Very Important."

TABLE 6-1  
IMPORTANCE OF GRADUATE EDUCATION IN  
JEWISH COMMUNAL SERVICE BY AGENCY

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>Other</u>
Extremely Important	29.3	9.4	21.4	6.3	20.0
Very Important	43.9	12.5	35.7	18.8	40.0
Somewhat Important	14.5	53.1	31.0	56.3	24.0
Not Very Important	4.9	21.9	11.9	18.8	0.0
Not At all Important	<u>2.4</u>	<u>3.1</u>	<u>0.0</u>	<u>0.0</u>	<u>0.0</u>
Total	100.0%	100.0	100.0	100.0	100.0
N=156	N=41	N=32	N=42	N=16	N=25

Missing Observations 17  
 $\chi^2 = 42.26191$  Significance 0.0004

The answers reflect a low importance rating of Jewish communal service education by JFS professionals. Overall, the value of specific graduate education for Jewish communal service is viewed skeptically within agency settings.

Respondents were also asked to assess particular degrees (see Table 6-2). Only one of the 169 indicated that the MAJCS was extremely important and fewer than 13.0% rated the MAJCS as "Very Important." The importance of this degree by itself was valued by few.

The percentage of JF professionals who rate this degree as "Very Important" is almost ten times those of JFS professionals. This is also two and one-half times that of "Other" professionals and almost two times professionals in CR settings. The percentage of respondents in JCC settings is comparable to the JF professionals. There is a definite relationship between agency setting and the importance placed upon the MAJCS degree with JF and JCC professionals placing the highest importance on this degree. But overall, again, low importance is attributed to the MAJCS degree alone (see Table 6-2).

How did professionals indicate they rewarded people with the double masters compared to those only with the MSW? Three-quarters of the JF and CR professionals and two-thirds of the other professionals would grant a higher salary to double masters graduates. Two-thirds of the JCC professionals would grant an equal salary to both types of graduates. This figure is lower than CR professionals. Only one-quarter of CR professionals would grant an equal salary to both types of graduates. These figures again indicate differences in importance of the double masters degree plan based upon agency setting. (See

TABLE 6-2  
IMPORTANCE OF THE MAJCS IN  
HIRING BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>Other</u>
Extremely Important	0.0	0.0	2.3	0.0	0.0
Very Important	19.0	2.7	18.6	10.5	7.4
Somewhat Important	57.1	24.3	34.9	21.1	22.2
Not Very Important	21.4	54.1	37.2	31.6	44.4
Not At All Important	<u>2.4</u>	<u>18.9</u>	<u>7.0</u>	<u>36.8</u>	<u>25.9</u>
Total N=168	100.0% N=42	100.0 N=37	100.0 N=43	100.0 N=19	100.0 N=27

Missing Observations 5

$\chi^2 = 39.72748$       Significance .0009

Table 6-3).

A Jewish communal service degree is preferred when in conjunction with the MSW, sometimes with other degrees, but rarely by itself. The professional possessing a Jewish communal service degree with another degree will be paid more for having the dual degree.

Physical proximity to a program of Jewish communal service and its effect on the importance of a degree in Jewish communal service was also examined. The programs of Jewish communal service are located in the Northeast and West Coast. Therefore, the authors hypothesized that the professionals in the Southeast, Southwest and Midwest would give Jewish communal service degrees lesser importance ratings.

There proved to be no significance to the relationship between geographic location and the perceived importance of the MAJCS, graduate education in Jewish communal service, or the question of "who would receive a higher starting salary" (see Table 6-3).

If graduates were already part of the staff, it was believed that respondents would become acquainted with the level of expertise a graduate obtained in the schools, be satisfied with the graduates' work and thus place a high importance in the Jewish communal service degree.

Agencies employing graduates place a higher importance on graduate education than agencies without graduates. But among all agencies (regardless of the number of graduates on staff) little importance is placed on the MAJCS degree alone.

Among agencies with four or more Jewish communal service

TABLE 6-3

"WHO WOULD RECEIVE A HIGHER STARTING SALARY?"

BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>Other</u>
Double Masters Would be Granted Higher Salary	72.7	50.0	31.4	75.0	68.8
Would Give Equal Salaries To Both	27.3	50.0	62.9	25.0	31.3
MSW Alone Would Be Granted Higher Salary	<u>0.0</u>	<u>0.0</u>	<u>6.7</u>	<u>0.0</u>	<u>0.0</u>
Total N=116	100.0% N=33	100.0 N=24	100.0 N=35	100.0 N=8	100.0 N=16

Missing Observations 57  
 $\chi^2 = 17.75110$  Significance 0.0232

graduates on staff, 56.6% indicated that graduate education for Jewish communal service was "Very Important" (see Table 6-4). While the percentage does differ significantly from those agencies with one to three graduates (58%), it is twice that of those agencies without any graduates on staff. Thus there is a significant increase in attitudes of importance of graduate education for Jewish communal service when an agency employed a graduate. A similar relationship exists between employment of these graduates and the reported importance of graduate education, but the extent of satisfaction seems limited. Employees in one-third of all agencies employing a graduate of a program of Jewish communal service indicated that graduate education was, at most, "Somewhat Important." There could be some degree of disappointment with graduates already on staff.

Attitudes regarding the importance of the MAJCS degree were analyzed (see Table 6-5). Almost one-half of the respondents in agencies with one to three graduates on staff indicated that the MAJCS was "Somewhat Important." Over one-third of the respondents in agencies with four or more graduates on staff indicated that the MAJCS was "Not Important." These figures are startling. The researchers expected to find that as the number of graduates increased, the importance of the MAJCS would increase. This is clearly not demonstrated in the findings.

The rankings between the importance of graduate education and that of the MAJCS were contrasted (see Table 6-6). The percentage of respondents rating the importance of the MAJCS as "Extremely Important" or "Very Important" is much lower than that of graduate



TABLE 6-4  
IMPORTANCE OF GRADUATE EDUCATION IN  
JEWISH COMMUNAL SERVICE BY THE NUMBER OF  
JEWISH COMMUNAL SERVICE GRADUATES ON STAFF

	<u>One to Three Graduates</u>	<u>Four or More Graduates</u>	<u>No Graduates On Staff</u>
Extremely Important	21.6	23.3	6.9
Very Important	36.4	33.3	20.7
Somewhat Important	28.4	36.7	41.4
Not Very Important	11.4	6.7	17.2
Not At All Important	<u>2.3</u>	<u>0.0</u>	<u>13.8</u>
Total N=147	100.0% N=29	100.0 N=88	100.0 N=30

Missing Observations 26  
 $\chi^2 = 15.85657$       Significance 0.0445

TABLE 6-5  
IMPORTANCE OF THE MAJCS IN  
HIRING BY THE NUMBER OF JEWISH  
COMMUNAL SERVICE GRADUATES ON STAFF

	<u>One to Three Graduates</u>	<u>Four or More Graduates</u>	<u>No Graduates On Staff</u>
Extremely Important	0.0	3.2	0.0
Very Important	13.6	19.4	6.1
Somewhat Important	43.2	29.0	21.2
Not Very Important	31.8	38.7	45.5
Not At All Important	<u>11.4</u>	<u>9.7</u>	<u>27.3</u>
Total N=152	100.0% N=88	100.0 N=31	100.0 N=33

Missing Observations 21  
 $\chi^2 = 15.92735$       Significance 0.0434

education in general. Though the respondents value graduate education in Jewish communal service, they do not indicate that the MAJCS is the most valued mode of graduate education.

Actual hiring practices were also examined to determine if the high levels of importance led to employment of the graduates. The authors felt a true analysis of those who claim that Jewish communal service is important would be demonstrated by contrasting hiring practices.

The findings showed that 77.4% of the valid respondents indicated that their agency had at least one graduate of a Jewish communal service program on current staff (see Table 6-7). Many agencies employ graduates of Jewish communal services, but the percentage of respondents indicating that their agency employs one to three graduates is significantly higher than those indicating a minimum of four graduates on staff. This difference in percentages is puzzling and will be analyzed further in Chapter Seven.

Finally, employers were asked to assess the preparation of people in entry-level positions. A problem with this question existed as the term "Programs of Jewish Communal Service" was not clearly defined. Some respondents might have assumed that this term included social work preparation.

Over 80% of all respondents said that programs of Jewish communal service prepared graduates at least equally if not better than schools of social work. (see Table 6-8). Almost two-thirds of JF executives favored programs of Jewish communal service over social work, consistent with earlier findings showing high ratings for Jewish

TABLE 6-6  
COMPARATIVE VALUE OF GRADUATE EDUCATION  
IN JEWISH COMMUNAL SERVICE IN GENERAL AND  
THE MAJCS DEGREE ONLY

	<u>Importance of Graduate Education</u>	<u>Importance of MAJCS</u>
Extremely Important	19.2	.6
Very Important	32.1	12.5
Somewhat Important	34.0	34.5
Not Very Important	10.9	37.5
Not At All Important	<u>3.8</u>	<u>14.9</u>
	N=156	N=168

TABLE 6-7  
NUMBER OF JEWISH COMMUNAL SERVICE  
GRADUATES BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>Other</u>
One to Three Graduates	65.7	36.2	70.7	62.6	52.1
Four or More Graduates	21.1	25.0	17.0	12.6	21.6
No Graduates On Staff	<u>13.2</u>	<u>38.9</u>	<u>12.2</u>	<u>25.0</u>	<u>26.1</u>
Total N=154	100.0% N=38	100.0 N=36	100.0 N=41	100.0 N=16	100.0 N=23

Missing Observations 19  
 $\chi^2 = 13.86712$       Significance .0853

communal service education. CR executives while disclaiming any type of graduate education, when asked to choose between the two types of education, indicated that programs of Jewish communal service prepared graduates better than schools of social work.

Of all agency settings, a large minority of JFS professionals (one-third) indicated that schools of social work prepared graduates better than programs of Jewish communal service. This is consistent with earlier findings showing that JFS respondents favored the MSW as primary education for the field.

Nearly half the JCC professionals indicated that both types of graduates were equally prepared. Additionally, one-third of the JCC professionals indicated that Jewish communal service graduates were better prepared. These findings continue to demonstrate the ambivalence among JCC respondents. Previously, JCC respondents said that while Jewish communal service education was deemed important, most would not pay more for this education.

The field, in general, and the agency settings, in particular, thus are, at times, ambivalent toward specific graduate education for Jewish communal service as shown through inconsistent attitudes. Some of these inconsistencies will be discussed in Chapter seven.

TABLE 6-8  
PREPARATION OF JEWISH COMMUNAL  
SERVICE GRADUATES VERSUS SOCIAL  
WORK BY AGENCY SETTING

	<u>JF</u>	<u>JFS</u>	<u>JCC</u>	<u>CR</u>	<u>Other</u>
Jewish communal service graduates better prepared than social work	60.0	25.0	33.3	83.3	47.4
Jewish communal service and social work graduates equally prepared	31.4	41.7	43.3	16.7	42.1
Social work graduates better prepared than Jewish communal service	8.6	33.3	23.0	0.0	10.5
Total	100.0%	100.0	100.0	100.0	100.0
N=120	N=35	N=24	N=30	N=12	N=19

Missing Observations 53  
 $\chi^2 = 19.20718$       Significance .0138



## CHAPTER 7

### CONCLUSIONS AND RECOMMENDATIONS

Professionals determine the necessary Jewish and generic competencies and their importance in hiring considerations. This study provided executives employed in Jewish communal service an opportunity to participate in an assessment of professional needs for entry level workers.

A high response rate, 64.2%, demonstrated the importance which executives gave to the study. No such study has been attempted since the study by the Committee of Jewish Social Work in the 1940's. Both studies were limited in scope, not surveying professionals in individual congregations and Hillels.

The respondents identified several essential competencies for workers on the basis of agency settings: knowledge of Jewish values, knowledge of the organized Jewish community and contemporary Jewish issues. These areas, which executives also said should be used more in practice, are purported to be emphasized by the programs of Jewish communal services. Since employers were asked about the competencies of all of their workers, their perception of the preparedness of communal service graduates in comparison to others is not clear.

When presented with a list of general competencies, respondents indicated that all except computer and lobbying skills were occasionally useful regardless of setting. The employers desired that workers use these skills more often. The respondents further indicated their desire for workers to be experts with certain competencies with respect

to individual agency settings.

The majority of the executives do not know what the respective curricula of the programs of Jewish communal service covers. Their perceptions are formed by observation of how the workers perform. Since the employers perceived a lack of mastery of both generic and Judaic competencies, the workers, who are attending Jewish communal service programs may not be applying the learned competencies fully. a gap exists between classroom learning and real world application of the learning.

More opportunities for the integration of these competencies should be available to the students. These opportunities should allow for practical application of the learned theories and techniques, and the skill specialization and expertise-building desired by the professionals. One such opportunity is field work. The programs utilize field work to develop the several competencies. Specialization within field work, as would be necessitated by the typology of the agency, should also be encouraged and supervised. The field supervisors should be informed about course descriptions and receive course syllabi. When informed about the material taught in the classes, the supervisors can better aid in bridging the gap between theory and practice.

Besides the employers' differing desires for specific competency expertise based on agency settings, the literature review showed that a variety of backgrounds are brought into the field of Jewish communal service. Therefore, it was not surprising that several typologies emerged when evaluating hiring considerations: JF and JCC professionals,

JFS professionals, and CR and Other professionals. These typologies were also evident when considering graduate education. Inconsistent patterns emerged when considering salary and preparedness of graduates.

With all of these qualifications, more than three quarters of JF and JCC professionals rated graduate education as important. JF and JCC professionals also stressed the importance of areas of Jewish knowledge more than the other agency settings. But JCC professionals were not willing to grant the double masters graduate a higher salary than the MSW alone. Two-thirds of the JCC respondents indicated that an equal salary would be granted to both types of graduates. Less than 10% would grant the graduate of an MSW program a higher salary than the double masters graduate, but twice that percentage said that social work graduates were better prepared than Jewish communal service graduates. JCC executives reaffirmed that various backgrounds are needed and utilized in the field.

This study does not attempt to evaluate the programs. Rather, employers' perception of the programs as a whole was surveyed. The field seems to be most comfortable with dual degrees. Further exploration for those schools granting only one degree is necessary.

Respondents indicated that it would be useful for workers to have groundings in a variety of disciplines. Literature from programs of Jewish communal service showed that the majority of the programs were founded upon the discipline of social work. Though social work is still the preferred disciplinary grounding for their workers, executives indicated that other disciplinary groundings would be

useful. This is particularly true of Jewish Community Center executives. JCC respondents have demonstrated that they were moving away from the social work to other disciplinary grounds. Other disciplines were thought to provide better grounding for the diversity of positions within Jewish community centers. The comment of one respondent reflects the attitude:

...I would like to point out that in our hiring practices in the Center field, we are constantly looking for people with bachelor's and master's degrees in physical education, pre-school education and adult education, as well as in the cultural arts...People who are trained in social work and Jewish communal services are not prepared for these positions, and they make up to as much as 50% of the professional staff in the average Center.

A recent survey of executive and lay relationships in Jewish community centers presented several gaps in the relationships. The survey showed that half of the lay leaders felt that executives should be knowledgeable in bookkeeping and accounting skills, skills not normally taught by social work programs. Though this particular survey spoke of the executive level, it further illustrates an emerging trend for all levels of Jewish Community Centers worker.

The trend towards other disciplines is not unique to Jewish Community Centers. Other agency settings also desire groundings in other disciplines. One respondent exemplifies this trend:

I view a social work degree as an absolute negative...The skills taught in most MSW programs are inimical to the skills needed in leadership development, community relations, fundraising, etc.

Some Jewish communal service students are beginning to graduate with combined degrees plans other than those grounded in the

traditional social work model. Their impact on the field is not as yet known. The field has not had an opportunity to evaluate these new plans since only a few students are currently in the field. As more enter agencies, a further study should be made on their impact.

Though the field desires various interdisciplinary backgrounds, this does not preclude the establishment of hiring standards. The survey by the Committee of Jewish Social Work recommended that hiring standards be established, yet to this day, standards have not been developed. The typologies present a difficulty in formulating standards, but there are still common bonds and competencies in all the agency settings. Two methods could form the basis of hiring standards:

1. Certificating the competence of entry level workers.  
Workers would be tested on the minimal skills, knowledge and values necessary to enter the field.
2. Requiring graduation from a program of Jewish communal service. Assuming the programs could develop the appropriate competencies for use in the field, obtaining a degree from one of the programs would be a radical departure from currently expressed attitudes and perceptions.

Development of hiring standards would assure quality and competence of workers, particularly entry-level workers, in the field. As previously demonstrated, the field indicated general competencies desired in all agency settings. Standard requirements would assure that all workers would possess these competencies according to the level of



their positions. Whether employed in Los Angeles, Birmingham or Harrisburg, the type and quality of work (in a particular agency setting) would be consistent, based upon general competencies, skills, methods, knowledge and values. The necessities of the position might vary only on the basis of such variables as geography, culture and language. This would then require the worker to be flexible in the adaptation and innovative usage of skills, methodology, knowledge and values. Standardization would further assure that the worker possesses the ability to innovate according to the situation.

The salary level might also become standardized through the adoption of hiring standards. Currently, salaries appear to differ based on variables other than regional costs of living. Standards might alleviate this situation and, therefore, increase the quality of applicants and workers available to less accessible communities and their agencies. This concern is highlighted by a respondent:

When I have interviewed these graduates at the Conference of Jewish Communal Service, I find that I usually wind up being interviewed... I have been told that our Jewish community (50,000) is too old, too retired and not Jewish enough... We are a retirement community and most...probably are thinking equally about marriage prospects and working conditions. Until your schools devise some sort of "mandatory service corps," I'm afraid your graduates will be like our nation's doctors -- bunched up and underutilized in a few desirable (from their standpoint) areas.

Another major question which arises is whose responsibility it is to set hiring standards and define competencies? Several factors and players would be at work here including the Conference of Jewish Communal Service (CJCS), the programs of Jewish communal service, and the national Jewish organizations.

The National Association of Social Workers (NASW) was once in a similar professional position to that of the Conference. Once the separate professional organizations were merged into one association, a significant unifying force for the profession resulted. Eight Jewish professional organizations merged to form the Conference of Jewish Communal Service albeit in a way different from the pre-NASW days.

As NASW formulated certification requirements and lobbied for licensing, so too might CJCS. The conference could work to develop certification standards and form an "honor roll" similar to the Academy of Certified Social Workers within the NASW. The Conference could lobby with the national Jewish organizations to require of professionals similar to the current state testing for social worker licenses.

The employees were asked who should bear the responsibility of providing professionals and students with skills, knowledge, values and methods. One-half of the respondents believe that "a creative tension" should exist between the programs of Jewish communal service and the field (see Table 7-1). One-quarter of the professionals believe that the field should follow the programs of Jewish communal service while one-quarter believe the reverse. The professionals essentially called for a dialogue between the programs and the field. A council of representatives from the programs, and the field should meet on a regular basis to share needs and develop curricula.

Representatives of individual schools should also assemble periodically to discuss their role and how to meet the field's needs. Through these two types of meetings, the schools would also be able to work towards a better understanding of what they purport to



TABLE 7-1

What Should Be the Relationship  
Between the Field and  
Programs of Jewish Communal Service?

	<u>Absolute Frequency</u>	<u>Adjusted Frequency %</u>	<u>Cumulative Frequency %</u>
Programs in Jewish communal service should follow the field	34	25.8	25.8
Programs in Jewish communal service should lead the field	32	24.2	50.0
Programs in Jewish communal service should exist in a creative tension with the field	66	50.0	100.0
Missing	<u>41</u> 173	<u>missing</u> 100.0	

accomplish and their interdisciplinary groundings. These meetings would also enable the second proposed hiring standard to be adopted.

This study has only touched on the needs of the field and Jewish communal service and the components of graduate education. A future study should research the "creative tension", jointly surveying the field (employers) and workers (including alumni of Jewish communal service programs) to identify model curricula.

It should be noted that since this study has focused on entry-level Jewish communal service workers and graduates of programs of Jewish communal service, continuing education has not been discussed. Several plans and courses of continuing education for the field are now in place and should be examined in a separate study.

Finally, one group integral to the field has not been involved in this study -- the lay leadership. What role do or should the lay leaders play in the development of the field of Jewish communal service? What do the lay leaders view as the needs? A future study should seek to identify the perceptions and attitudes of lay leaders toward the field workers, and programs of Jewish communal service.

This thesis focused upon the attitudes and perceptions of Jewish communal executives toward the field. The attitudes and perceptions form patterns as complex as the interrelationship of the components of Jewish communal service: programs, graduates, executives, lay leaders, professional organizations and agencies. The respondents demonstrated that there were general competencies inherent to all of the agency settings. At the same time, other competencies were unique to specific settings. The executives further indicated that a variety

of disciplinary groundings were useful for their workers, though social work was still the preferred grounding.

All of the programs of Jewish communal service are relatively new. Some programs have been formed recently under new approaches while others are new variations based upon established models to meet the needs of the field. An example of this is the attempt to provide education for the community relations agencies, an agency setting which is unsure of the current education necessary for its workers. One program has begun granting dual degrees in Jewish Communal Service and Public Administration as an attempt to fulfill this need. These graduates have not yet entered the field in substantial numbers to have an impact upon the field.

As more graduates from all programs enter the field, a follow-up study should be conducted. To continue fulfilling the needs of both the field and the programs, an ongoing formal dialogue among all interested parties and organizations should be encouraged.

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APPENDIX A

THE CONSUMER REPORTS: HIRING OF ENTRY-LEVEL  
JEWISH COMMUNAL WORKERS  
SURVEY OF EXECUTIVES FROM  
JEWISH COMMUNAL AGENCY SETTINGS  
AND ACCOMPANYING LETTER

January, 1984

**The Consumer Reports:  
Hiring of Entry-Level Jewish Communal Workers**

Steve Reitman and Gary Rotto

Hebrew Union College  
Jewish Institute of Religion

What is your current job title?

(5)

Executive Director/Executive Vice-President

( )<sup>1</sup>

Assistant/Associate Director

( )<sup>2</sup>

Director of Professional Services

( )<sup>3</sup>

Supervisor

( )<sup>4</sup>

Other: \_\_\_\_\_

( )<sup>5</sup>

In what setting or agency do you work?

(6)

Federation

( )<sup>1</sup>

Jewish Family Service

( )<sup>2</sup>

Jewish Community Center

( )<sup>3</sup>

Community Relations Committee

( )<sup>4</sup>

Other: \_\_\_\_\_

( )<sup>5</sup>

How many professional staff work in your agency?

(7)

1 to 3

( )<sup>1</sup>

4 to 8

( )<sup>2</sup>

9 to 12

( )<sup>3</sup>

13 to 19

( )<sup>4</sup>

20 to 29

( )<sup>5</sup>

30 or more

( )<sup>6</sup>

How many professional staff do you supervise directly?

(8)

1 to 3

( )<sup>1</sup>

4 to 8

( )<sup>2</sup>

9 to 12

( )<sup>3</sup>

13 or more

( )<sup>4</sup>

How many professional positions do you have responsibility for hiring?

(9)

1 to 3

( )<sup>1</sup>

4 to 8

( )<sup>2</sup>

9 to 12

( )<sup>3</sup>

13 to 19

( )<sup>4</sup>

20 to 29

( )<sup>5</sup>

30 or more

( )<sup>6</sup>

Please indicate the importance of the following:

	EXTREMELY IMPORTANT (1)	VERY IMPORTANT (2)	IMPORTANT (3)	NOT VERY IMPORTANT (4)	NOT AT ALL IMPORTANT (5)	
Previous work experience of prospective applicant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(10)
References of the prospective applicant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(11)
Coursework taken by the prospective applicant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(12)
Grades received by the prospective applicant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(13)
That applicant has graduate degree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(14)
That applicant has Master of Social Work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(15)
That applicant has a certificate in Jewish Communal Service	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(16)
School from which the prospective applicant received degree	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(17)
Personality of the prospective applicant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(18)
Prior Jewish Education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(19)
That applicant has an MA in Jewish Communal Service	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(20)
Resume of the prospective applicant	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(21)
Other - Specify	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	(22)



ers in the field of Jewish communal service have many backgrounds. Please select the four most able backgrounds, then weight those you select on a scale of 1 to 4 where 4 is the most valuable and 1 least valuable.

Bachelor of Social Work (BSW)	<input type="checkbox"/>	(23)
BSW Plus Experience	<input type="checkbox"/>	(24)
Master of Social Work (MSW)	<input type="checkbox"/>	(25)
MSW Plus Experience	<input type="checkbox"/>	(26)
MSW Plus Masters of Arts in Jewish Communal Service (MAJCS)	<input type="checkbox"/>	(27)
MSW Plus Graduate Work in Jewish Communal Service	<input type="checkbox"/>	(28)
MSW Plus Master of Business Administration (MBA)	<input type="checkbox"/>	(29)
MSW Plus Master of Public Administration (MPA)	<input type="checkbox"/>	(30)
MAJCS	<input type="checkbox"/>	(31)
MAJCS Plus MBA	<input type="checkbox"/>	(32)
MAJCS Plus MPA	<input type="checkbox"/>	(33)
MAJCS Plus Another Degree	<input type="checkbox"/>	(34)
MBA	<input type="checkbox"/>	(35)
MPA	<input type="checkbox"/>	(36)
MSW Plus Another Degree	<input type="checkbox"/>	(37)
Rabbinic Training (Ordination)	<input type="checkbox"/>	(38)
Doctor of Jurisprudence (J.D. - Law Degree)	<input type="checkbox"/>	(39)

3

ate the level of beginning salary which the following educational attainment would command. For of the degrees below, please indicate whether an entry level professional with this degree would have p salary, better than average salary, below average salary or bottom salary:

	TOP OF BEGINNING RANGE (1)	BETTER THAN AVERAGE (2)	AVERAGE (3)	BELOW AVERAGE (4)	BOTTOM OF BEGINNING RANGE (5)	
BA	_____	_____	_____	_____	_____	(40)
BSW	_____	_____	_____	_____	_____	(41)
BA Plus Graduate Work in JCS	_____	_____	_____	_____	_____	(42)
MA, MS	_____	_____	_____	_____	_____	(43)
MSW	_____	_____	_____	_____	_____	(44)
MBA	_____	_____	_____	_____	_____	(45)
Double Masters MAJCS Plus MSW	_____	_____	_____	_____	_____	(46)
Doctorate	_____	_____	_____	_____	_____	(47)

1 For each of the following, please indicate:

A. To what extent do you think entry level workers should use the following?

B. How well prepared are entry level professionals in the following?

	Would like them to use more	Fine as	Would like them to use less	Not relevant		Very well prepared	Well prepared	Adequately prepared	Poorly prepared	Not prepared	Not applicable
	(1)	(2)	(3)	(4)		(1)	(2)	(3)	(4)	(5)	(6)
Knowledge of Jewish values	_____	_____	_____	_____ (48)		_____	_____	_____	_____	_____	_____ (49)
Knowledge of Jewish ritual practice	_____	_____	_____	_____ (50)		_____	_____	_____	_____	_____	_____ (51)
Knowledge of ethnic groups	_____	_____	_____	_____ (52)		_____	_____	_____	_____	_____	_____ (53)
Knowledge of organization of the Jewish community	_____	_____	_____	_____ (54)		_____	_____	_____	_____	_____	_____ (55)
Knowledge of scripture (i.e. Bible, Commentaries)	_____	_____	_____	_____ (56)		_____	_____	_____	_____	_____	_____ (57)
Knowledge of Jewish history	_____	_____	_____	_____ (58)		_____	_____	_____	_____	_____	_____ (59)
Knowledge of Jewish literature	_____	_____	_____	_____ (60)		_____	_____	_____	_____	_____	_____ (61)
Knowledge of contemporary Jewish issues	_____	_____	_____	_____ (62)		_____	_____	_____	_____	_____	_____ (63)
Knowledge of Hebrew	_____	_____	_____	_____ (64)		_____	_____	_____	_____	_____	_____ (65)

How often do you expect an entry level professional in your agency to use the following methodologies?

**Begin Deck  
Two  
1-4  
---**

	FREQUENTLY (1)	SOMETIMES (2)	OCCASIONALLY (3)	NEVER (4)	NOT APPLICABLE (5)	
work/counseling	_____	_____	_____	_____	_____	(1)
ic relations	_____	_____	_____	_____	_____	(2)
inistration	_____	_____	_____	_____	_____	(3)
ervision	_____	_____	_____	_____	_____	(4)
draining	_____	_____	_____	_____	_____	(5)
cy formulation alysis	_____	_____	_____	_____	_____	(6)
munity organization	_____	_____	_____	_____	_____	(7)
up work	_____	_____	_____	_____	_____	(8)
puters	_____	_____	_____	_____	_____	(9)
f development & ing	_____	_____	_____	_____	_____	(10)
licity	_____	_____	_____	_____	_____	(11)
nt writing	_____	_____	_____	_____	_____	(12)
dership development	_____	_____	_____	_____	_____	(13)
earch	_____	_____	_____	_____	_____	(14)
ing reports, ers, articles	_____	_____	_____	_____	_____	(15)
gram development	_____	_____	_____	_____	_____	(16)
lition building	_____	_____	_____	_____	_____	(17)
bying	_____	_____	_____	_____	_____	(18)
king with lay rds & lay people	_____	_____	_____	_____	_____	(19)
lgetting	_____	_____	_____	_____	_____	(20)

## PART D EDUCATION IN JEWISH COMMUNAL SERVICE

How many of your professional staff are graduates of programs of Jewish Communal Service?

(21)

- |            |                  |
|------------|------------------|
| One        | ( ) <sup>1</sup> |
| 2 - 3      | ( ) <sup>2</sup> |
| 4 - 6      | ( ) <sup>3</sup> |
| 7 - 8      | ( ) <sup>4</sup> |
| 9 - 12     | ( ) <sup>5</sup> |
| 13 or more | ( ) <sup>6</sup> |

Have you hired a graduate of a program of Jewish Communal Service within the past? (Check more than one, if applicable.)

- |  |     |      |
|--|-----|------|
| A) One year  | ( ) | (22) |
| B) Two to three years  | ( ) | (23) |
| C) Four to five years  | ( ) | (24) |
| D) Six to seven years  | ( ) | (25) |
| E) Eight to nine years   | ( ) | (26) |
| F) Ten or more years   | ( ) | (27) |
| G) Have not hired a graduate of a program of Jewish Communal Service | ( ) | (28) |
| H) Not sure of background  | ( ) | (29) |

If you have hired graduates of programs of Jewish Communal Service within the past ten years, from which schools did they graduate? (Check all that are applicable.)

- |  |     |      |
|--|-----|------|
| A) Baltimore Institute of Jewish Communal Service                                    | ( ) | (30) |
| B) Brandeis University/Hornstein Program in Jewish Communal Service                  | ( ) | (31) |
| C) Columbia University School of Social Work/Jewish Theological Seminary             | ( ) | (32) |
| D) Hebrew Union College, School of Jewish Communal Service                           | ( ) | (33) |
| E) University of Judaism (Graduate Management Program)                               | ( ) | (34) |
| F) Yeshiva University, Wurzweiler School of Social Work                              | ( ) | (35) |
| G) Other: _____  | ( ) | (36) |
| H) Have hired program of Jewish Communal Service graduate, but not sure of school(s) | ( ) | (37) |

In general, do you see a difference between graduates of Jewish communal programs and those with social work educations?

Programs of Jewish Communal Service prepare graduates:

(38)

- |                                       |                  |
|---------------------------------------|------------------|
| Better than schools of Social Work    | ( ) <sup>1</sup> |
| As well as schools of Social Work     | ( ) <sup>2</sup> |
| Not as well as schools of Social Work | ( ) <sup>3</sup> |

How important is graduate education (a degree or certificate) in Jewish Communal Service?

(39)

- |                      |                  |
|----------------------|------------------|
| Extremely important  | ( ) <sup>1</sup> |
| Very important       | ( ) <sup>2</sup> |
| Somewhat important   | ( ) <sup>3</sup> |
| Not very important   | ( ) <sup>4</sup> |
| Not at all important | ( ) <sup>5</sup> |

There exist different perceptions in regard to the interaction of the schools to the field. We would like to know how you feel.

(40)

Programs in Jewish Communal Service should follow the field by providing professionals with the skills, values, knowledge and methodology which they need now.	( ) <sup>1</sup>
--	------------------

Programs in Jewish Communal Service should lead the field by preparing students with new skills, knowledge, values and methodology.	( ) <sup>2</sup>
---	------------------

Programs in Jewish Communal Service should exist in a creative tension with the field when considering the skills, knowledge, values and methodology which the student or professional needs.	( ) <sup>3</sup>
---	------------------

In your opinion how well do the following programs of Jewish Communal Service train an entry level communal worker in each of the following areas?

(Use 1 for excellent, 2 for good, 3 for fair, 4 for poor, and 5 for 'no opinion')

	Baltimore Institute	Brandeis	Columbia U.	Hebrew Union College	University of Judaism	Yeshiva	
Jewish commitment	_____	_____	_____	_____	_____	_____	(41-46)
Professional skills	_____	_____	_____	_____	_____	_____	(47-52)
Jewish values	_____	_____	_____	_____	_____	_____	(53-58)
Research	_____	_____	_____	_____	_____	_____	(59-64)
Knowledge of current Jewish community	_____	_____	_____	_____	_____	_____	(65-70)
Knowledge of Jewish history	_____	_____	_____	_____	_____	_____	(71-76)

**Begin Deck  
Three  
1-4  
---3**

2 How familiar are you with the following programs of Jewish Communal Service?  
(Please rate on a scale of 1 as not familiar and 5 as highly familiar.)

Baltimore Institute	( )	(5)
Brandeis University	( )	(6)
Columbia University/ Jewish Theological Seminary	( )	(7)
Hebrew Union College - Jewish Institute of Religion	( )	(8)
University of Judaism	( )	(9)
Yeshiva University/Wurzeiler	( )	(10)

## PART F BACKGROUND

Have you ever taught a course in a graduate program? (Check all that apply.)

- |                                   |     |      |
|-----------------------------------|-----|------|
| Community College                 | ( ) | (11) |
| State University                  | ( ) | (12) |
| Private University                | ( ) | (13) |
| School of Jewish Communal Service | ( ) | (14) |
| Other: _____                      | ( ) | (15) |
| No teaching position ever held    | ( ) | (16) |

Within what geographical area (states or provinces) is your agency located? (17)

- |   |                  |  |
|---|------------------|--|
| Northeast (CT, DE, MA, MD, ME, NH, NJ, NY, PA, VA, VT, WV)                  | ( ) <sup>1</sup> |  |
| Southeast (AL, FL, GA, KY, LA, MS, NC, SC, TN)                              | ( ) <sup>2</sup> |  |
| Midwest (IA, IL, IO, IN, KS, MI, MN, MO, MT, ND, NE, OH, SD, WI)            | ( ) <sup>3</sup> |  |
| Southwest (AR, OK, NM, TX)  | ( ) <sup>4</sup> |  |
| West coast (CA, OR, WA)   | ( ) <sup>5</sup> |  |
| Rocky Mountains (CO, ID, MT, NV, UT, WY)                                    | ( ) <sup>6</sup> |  |
| Eastern Canada (New Foundland, Nova Scotia, New Brunswick, Quebec, Ontario) | ( ) <sup>7</sup> |  |
| Western Canada (Alberta, British Columbia, Manitoba, Saskatchewan)          | ( ) <sup>8</sup> |  |

How long have you been working in your field? (18)

- |               |                  |  |
|---------------|------------------|--|
| to 2 years    | ( ) <sup>1</sup> |  |
| to 4 years    | ( ) <sup>2</sup> |  |
| to 6 years    | ( ) <sup>3</sup> |  |
| 0 to 20 years | ( ) <sup>4</sup> |  |
| 0 or more     | ( ) <sup>5</sup> |  |

What are the highest degrees of education that you hold? (Check all that apply.)

- |   |     |      |
|---|-----|------|
| High school diploma                               | ( ) | (19) |
| AA, AS  | ( ) | (20) |
| BSW   | ( ) | (21) |
| BA, BS or other bachelor's degree. In what field? | ( ) | (22) |
| MSW   | ( ) | (23) |
| MA in Jewish Communal Service. Which school?      | ( ) | (24) |
| MA, MS or other master's degree                   | ( ) | (25) |
| Doctorate   | ( ) | (26) |
| Rabbinic training (ordination)                    | ( ) | (27) |
| Doctor of Jurisprudence (JD - law degree)         | ( ) | (28) |

Would you like to share anything further on the values or attitudes of graduates from schools of Jewish Communal Service? Your comments are very much appreciated.

APPENDIX B  
QUESTIONNAIRE COMMENTS



Would you like to share anything further on the values or attitudes of graduates from programs of Jewish communal service? Your comments are very much appreciated.

1. I find them well intentioned and poorly equipped. They seem to know little of process, and we are reluctant to employ another person after our past experiences.
2. While schools of JCS must, by definition, be concerned with "Jewish" issues (values, history, current events, etc.) and, by so doing, attempt to strengthen commitment as well as knowledge - more emphasis must be placed on the practical application - on the job - of skills, attitudes and philosophy as well as knowledge.
3. As you can see from my answer, I am ambivalent about schools of Jewish communal service and over special relevance for the needs of our agencies.
4. Jewish communal workers enter the field in a variety of positions, i.e. campaign, CR., P.R., Leadership Dev., research, P & B, etc.

Your questionnaire does not differentiate above and, so noted, my answers would differ as specific area of entry position being considered.

Good luck on your efforts!

5. The educational background of my staff varies greatly. In my view - commitment, intelligence, motivation and the ability to stay cool in pressure situations are the most important qualifications.
6. I have not had a graduate of any of the schools offering programs in Jewish Communal Service apply for a position in any of the agencies which I directed.

I have not had the experience of having a student from any of the schools in this study do a field placement in any of the agencies for which I worked.

It is almost impossible to evaluate the product (graduated students) without an opportunity to see them in action in our setting.

7. Need people with a balance of three major components
  - knowledge and commitment to social work values
  - knowledge and commitment to Jewish values
  - familiarity with administrative approaches.

There is usually an imbalance in one direction or another.

8. What happens if the (MAJCS) decides to leave the Jewish Field?

What is the track record? I believe the MSW is more generic, and therefore, possibly more valuable.

9. This questionnaire was extremely difficult for me to answer and I am not sure that my responses will be of value to you.

First of all, we have no positions in the agency for which a degree in Jewish Communal Service is the required degree. We have positions for which the MSW is the required degree and others for which the BA (or BS or BSW) is the required degree. There are also a few positions for which a law degree or degree in nursing or some other profession is required.

Because of this, I am not even really aware of how many of our employees may have studied Jewish Communal Services. In many of our programs such studies would be considered a positive factor among other factors, but rarely the only consideration. We do have a few staff members whose studies were in Orthodox Jewish Education and we have considered this as to be the equivalent of a degree. But I don't believe that's what you mean in Jewish Communal Service.

If the MSW from Wurzweiler is considered also a degree in Jewish Communal Services, then we do have Jewish Communal Service workers since we have a number of Wurzweiler graduates on our staff.

10. We have only had two staff and students from the School of Jewish Communal Service. One - currently on staff is an excellent clinician and is well prepared in Jewish issues and how they apply at a Jewish communal agency. The other student seemed totally inadequately prepared.

Good luck with this study. I would appreciate a copy of the report.

11. I have attempted to recruit graduates of these joint programs. (MSW/MAJCS) - to little avail. Firstly, when we have an opening it is listed with the AJFCA and Dr. Greenberg. I will rarely get any response from the upcoming graduates - I assume the AJFCA distributes it's job memos to all of these schools.

When I have interviewed these graduates at the Conference of Jewish Communal Service, I find that I usually wind up being interviewed! Not that I mind this. I have been told that our salaries are too low\* - yet we pay the prevailing South/sunbelt wages and have good advancement after a few years. I have been told that our Jewish community (50,000) is too old, too retired and not Jewish enough to satisfy the "Jewish quality of life" the job applicants seek. To this I have no comment other than "what is, is!" We are a retirement community and most female Jewish MSW's and MSW/MAJCS probably are thinking equally between marriage, prospects and working conditions. Until your schools devise some sort of "mandatory service corps," I'm afraid your graduates will

be like our nation's doctors - bunched up and underutilized in a few desirable (from their standpoint) areas.

---

\*Also it is terribly difficult, legally, to pay more \$ for a multiple master's - if you have staff with other multiple masters degrees which are useful. You really can't start rewarding one and not the other. So we pay a master's rate and multiple degrees are assumed in it.

12. Your letter was clever and this form is challenging, but it reflects the HUC context too much. For instance, our students in Baltimore receive an MSW and an MA in Jewish Studies (history), but no "MAJCS," yet that combination didn't appear in several questions. Also, some of the questions were unclear as to whether you were asking about my department, my agency, or the field in general. Finally the omission of Israel and world Jewry as distinct areas of knowledge and experience is rather glaring! But I enjoyed it anyway.

Good luck!

13. Better preparation needed to engage in the day-to-day tasks of work in the field. Such as Board and lay involvement, proper development and outreach, budget preparation, P.R., organizing groups, group skills, stronger commitment to the field of social service. More how to rather than why.
14. Some knowledge of Jewish history and culture are important, but more important is understanding of family systems, psychodynamic diagnosis and ability to relate and formulate treatment plans of any taken out.
15. I have had little direct experience in considering JCS grads for employment at this agency. The few I did interview found our setting and community too limiting for their professional aspirations. They wanted to "lead" from day 1 - with little grounding in practice.

Their grandiosity turned me off!

16. I believe the couple of programs of Jewish Communal Service are important. Have had limited opportunity to hire graduates. So far have failed to see any magnificent difference in colleagues in other agencies who are graduate. Maybe the system doesn't let them use their training to the maximum.
17. My experience is limited, but those I have met have no identification with social work as such. Since the field is closely connected with the development of social work, this creates many problems in a direct service agency. In the spectrum, the closer

the agency to Health and Welfare the more tension. Community organization work seems to create less difficulty.

18. Graduates of Brandeis who have been employed by our Federation were incompetent, and were dismissed after causing much upheaval.
19. In the area of "clinical" service work, I believe the era has ended when "good" clinical skills will be sufficient to enable the professional to work competently in Jewish Communal Service. A knowledge of Jewish values, ethnicity, life cycle events, rituals, etc. are in fact inherently "good clinical practice," whereas an absence of knowledge or skill in this area represents a vacuum, and more importantly is not reflective of quality clinical social work. Quality clinical social work in Jewish Communal Service dictates a knowledge, understanding and skill of the Jewish agenda - anything short of that offers less than quality practice.
20. I would like to comment not on the graduates but on the hiring process as I perceive it in our agency vis-a-vis graduates of schools of Jewish Communal Service. If two or more prospective employees are seemingly similar, the deciding factor is likely to be the possessor of a degree from a school of Jewish Communal Service.
21.
  - 1) I don't drink coffee.
  - 2) If I did, it would have taken more than one cup to complete this questionnaire. Found the layout difficult to follow, and the format less than clear.
  - 3) Would be very interested in results.
22. Would like to know more about curriculum of schools of Jewish Communal Service for community relations work, policy making, planning, etc.

I have the sense (incorrect, I'm sure) that most of the programs offered by the schools are versions of those offered by regular schools of social work.

23. It seems to me that you want to define graduates of these programs solely in terms of what the schools provide. In fact, individuals attend different schools for different reasons, and at different points in their careers. Some people could receive 5 JCS degrees and still have no Jewish feeling. Another might receive an MSW from the best of schools and be unable to function in a group work or clinical setting. Also, as an employer and supervisor, I prefer to hire individuals with special skills as well as special personality traits. My own proclivity is toward hiring HUC grads, as I am one myself, and because I know the faculty and would trust faculty opinions. Also, I am on the West Coast. UJ or HUC grads would be less expensive to employ because of moving costs.

Your survey seems to take into account many important factors, but leaves many out a well. I hope you don't draw strong conclusions from the questions asked without a better context.

24. As you probably know, the UAHC is not the type of agency for which this questionnaire has been drawn up. I wonder if the answers I recorded can really be of help to you in your research.
25. The schools of JCS are doing fine on values and attitudes. They need to do better on skill development. In some cases students are learning a great deal about the Jewish Communal Services - but not at all enough how to do things within JCS. There needs to be better balance in the curricula.
26. You sent the study to the wrong person. Absent fairly technical endeavors, such as Jewish education, ritual and casework, I see no advantage to Jewish communal education for Jewish communal professionals. In the Jewish public affairs world, where I work, such preparation is almost certainly a hindrance.
27. Many of the answers to the questions on specific qualifications and for training are highly dependent on the job to be filled and can't necessarily be generalized.
28. I subscribe to much that was written on this subject in the Fall 1983 issue of the Journal of Jewish Communal Service by Dave Dubin.
29. Graduates also require some training in
  - 1) Working with volunteers
  - 2) Group dynamics
  - 3) Individual behavior
  - 4) Public relations
  - 5) Communicating in oral and written discourse
  - 6) Fundraising
30. For an entry level position, I would give first consideration to an HUC-JCS graduate of the JCS-MPA prog. with previous work experience over all others. A graduate of the program with no work experience would be the equivalent of someone with no JCS training but 2 years worthwhile work experience.

I view a Social Work degree as an absolute negative in all Jewish fields other than family service or center work. I would not even interview an MSW without counterbalancing work experience, as I think the skills taught in most MSW programs are inimical to the skills needed in leadership development, community relations, fundraising, etc. I know others share my negative orientation, and I wonder whether social work students are aware of the handicap it may put them under.

I think students in JCS should be given both practical courses



on the field as it exists and courses on Jewish values and issues.

31. To be perfectly frank, I am appalled by the superficiality of the people I've contacted with training in either social work schools and communal service programs. One of my current colleagues, who has attended a program in JCS, and I have talked at length at meetings about what he is exposed to in the course of training, I find it shocking how little his exposure to the program gives him a sense of the complex nature of Jewish life - both its contradictions and its consistencies - and the role of Jewish learning in defining for Jews and Christians what might be a healthy pluralism. My experience with others, with whom I've been forced to work, is that since they don't know where they are going, they are comparable on any road.

Most importantly, those whom I know are better communal workers for having "street smarts" than they are with the training they get, i.e., they lack an important Jewish quality - Sechel!

32. A mix of degrees and interests is good in a multistaffed office. The very highest level of Jewish background is important in a one-person office.

I like enthusiasm, commitment, creativity, and confidence.

33. It took a lot more than a coffee break to do this, so at least, please make sure I get a report or copy of the resulting information. I am enclosing my card for that.

34. 1. There is little direct input and communication, in my opinion, between the Jewish Communal schools and the field. The professionals who have education refuse to recognize that their practice base becomes stale in 5 or more years of teaching with no direct practice.

2. Creative issues don't emerge from a service level: e.g.  
A. Intermarrieds who want to convert with the Jewish community.  
B. Developmentally disabled Jews residing in half-way homes and community institutions.  
C. Leadership Development.

3. The model of internship, unfortunately, is patterned after MSW models and needs to be changed - is the Jewish component applied?

35. The only students I have worked with or hired from a school with a Jewish orientation is Yeshiva - School of Social Work. In my opinion, they are superbly trained and committed to upgrading the quality of Jewish life in the U.S.A.

The questionnaire does not define professional and does not recognize other professionally trained personnel in the Center field (i.e. Pre-School, phys. ed., cultural arts, business, etc.). The only position that relates to this questionnaire are those in group service areas - Centers are no longer so limited in their services.

Jewish educational programs for these other professionals are sorely needed.

Group service people who have MSW's from a Jewish oriented school or one that specifically trains people for Jewish communal work is far and away the best possible.

36. To be of service to the Jewish community, workers must not only be conversant with their fields and be skillful, but must be committed to Jewish service and all its concomitants.

Thanks for the High Point!

37. I have read, with interest, and completed your questionnaire. However, I feel compelled to respond to Page B2 in a manner which will not feed into the computer.

The development of the questionnaire on this particular page is so clearly indicative of one of the major problems in the field as not to be believed. It is clear to me that the vast majority of potential creative individuals coming into this field and whom we ought to be attracting are not even listed as potentials on your check list.

I have been in this field for a number of years and the continuing refrain has been how the field is changing and recognizing where a significant number of our colleagues have been trained. If this is a questionnaire relating to hiring of entry level Jewish Communal workers, it certainly does not respond to what I believe are the realities in this field and frankly, I am shocked, but I finished the questionnaire anyhow.

Good luck, and if you are ever interested in pursuing this, please let me know.

38. Congratulations on your research project. I will look forward to reading the results. While I can easily recognize the focus of this project, I would like to point out that in our hiring practices in the Center field, we are constantly looking for people with bachelor's and master's degrees in physical education, pre-school education and adult education, as well as in the cultural arts. References to this very significant portion of our field are left out. People who are trained in social work and Jewish communal service are not prepared for these positions, and they make up to as much as 50% of the professional staff in the average Center.



"Essential Competencies for the Jewish Communal Professional," Dave Dubin's paper in the Journal of Jewish Communal Service, is the subject of a feature presentation at the Large Cities Center Executive Seminar in New Orleans, this week. I happen to be chairing that session and we will be dealing primarily with the preparation of students to do Jewish Center work. I want you to know that you are dealing with a very current topic of concern among executives.