

# TEACHING THE JEWISH POLITICAL TRADITION TO THE JEWISH CIVIL SERVICE

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*A convergence of three developments — the American Jewish community's maturing self-awareness, the growth of Jewish communal service as a professional field, and the emergence of Jewish political studies as an academic discipline — makes possible a new emphasis on serious study of the Jewish political tradition as a key component in the training of Jewish communal professionals. Jewish political studies can provide these professionals (and lay leaders) with a knowledge base and perspectives that link Jewish values and historical experience to contemporary issues of communal organization, process, and policy. Experiences in both academic and non-academic settings have shown that a thematic, issue-oriented approach to teaching the Jewish political tradition can enhance lay and professional leaders' sense of authenticity and effectiveness as Jewish leaders.*

## I

Over the course of the past several decades, three developments in American Jewish communal and intellectual life have begun to open new possibilities in defining the field of Jewish communal service and in training its professional practitioners.

During this period, the American Jewish community has moved toward a new understanding of itself as a voluntary, ethnically and religiously based, polity. To be sure, political elements have never been lacking in American Jewish communal life. Indeed, attempts have been made to organize American Jewry on both local and national levels in *explicitly* political structures (cf., e.g., the New York Kehilla and the American Jewish Congress in the first two decades of this century). Such efforts, however, have generally met with resistance, and Jews have been reluctant to conceive of themselves as a politically structured sub-community. In recent years, though, at least the leadership segments of the community have grown more willing to accept the fact that there is an American Jewish polity which carries out a wide range of functions constituting the "public agenda" of American Jewry. This heightened self-awareness of the political dimensions of American Jewish communal organization has brought to the forefront new concerns regarding the structures and dynamics of communal life, the processes of

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decision-making and policy formulation, and the ability of current leaders (both lay and professional) to govern and administer the polity wisely and responsibly.

Parallel to this development of greater political self-consciousness has been the steady evolution of Jewish communal service as a single field of professional practice. This process is by no means complete; there is no full agreement on the boundaries of the field, on whether it is a profession in its own right, or on what professional qualifications its practitioners should possess. Nevertheless, there is today widespread assent to the proposition that Jewish communal service involves more than simply the utilization of generic skills in a Jewish setting, that it demands a specialized repertoire of skills, knowledge, and values, and that professionals employed in the full range of Jewish-sponsored agencies should recognize themselves as colleagues working in a single communal system, with shared goals and norms. Jewish communal workers thus constitute, in effect, a Jewish "civil service," employing diverse skills in a variety of settings, but unified by their overarching responsibility to advance the purposes of the Jewish community as defined and implemented by its political institutions and processes.

These two developments in communal organization and self-consciousness become additionally significant in light of a third phenomenon, in this case within the Jewish academic world: the emergence of Jewish political studies as a major field of scholarly research and inquiry. Both lay and professional leaders have already been influenced by one important work in this field — Daniel Elazar's *Community and Polity: The Organizational Dynamics of American Jewry*. In addition, familiarity with the historical patterns of Jewish communal organization and activity is increasingly being recognized as a highly desirable, perhaps even necessary, component of the knowledge base upon which volunteer and professional leaders should be able to draw in their work.

Still, it must be acknowledged that the penetration of Jewish political studies into the area of professional training and lay leadership development for Jewish communal service has been relatively shallow and unsystematic. The thesis of this paper is that this situation can and should now be changed. As the community's consciousness of itself as a polity and as the professional's awareness of his/her unique mission as a Jewish civil servant both grow, so too do the opportunities — and necessity — for the incorporation of serious study of the Jewish political tradition into the training of communal workers and their lay counterparts.

## II

For much of its history, the field of Jewish communal service has been closely tied to the profession of social work. The sub-areas of that profession — case work and counselling, group work, community organization, social planning, and administration — have served as the organizing rubrics for Jewish communal service as well, and social work education has provided the backbone of professional training for Jewish communal work. From the first decades of this century, however, there have also been efforts to identify unique elements of practice — and hence of professional training — inherent in Jewish communal work. The first several attempts to establish specialized training institutions for Jewish communal service — the school of Jewish communal work set up by the New York Kehilla in 1915, the Graduate School of Jewish Social Work which operated from 1925 to 1940, the Training Bureau for Jewish Communal Service (1947-51) — met with only limited support and success.<sup>1</sup> But as the field of Jewish communal service achieved greater professional self-definition (with the evolution and growth, e.g., of the Conference of Jewish Communal Service),<sup>2</sup> and as Jewish organizational life itself was consolidated through the growth of the federation system, further efforts toward the development of educational programs specifically designed to train Jewish communal professionals bore fruit. The establishment of the Wurzweiler School of Social Work at Yeshiva University, and, a decade later, of Jewish communal service programs at Brandeis University and the Hebrew Union College-Jewish Institute of Religion in Los Angeles, has inaugurated a new era in professional education. It is now reasonable to project that in the future a significant portion of the Jewish civil service will in fact be trained in programs specifically oriented toward Jewish communal service.<sup>3</sup>

The development of this institutional infrastructure for Jewish communal professional training has made more urgent the issue of how to define the appropriate *content* of such training, and indeed the qualifications to be established for the field as a whole (which will presumably affect the ongoing in-service training of those already in the field or coming into it from other educational backgrounds). Each of the graduate schools or programs in Jewish communal service has its own curriculum and approach. In fact, faculty members within the same program may have different perspectives on how best to train the Jewish communal worker. Historically, discussions have been focused on a few central issues: One is the appropriateness of the social work model itself as the master model for Jewish communal service, and, by extension, of according social work training the dominant place in educational programs for Jewish communal work. A second issue has been the proper balance between “theoretical-academic” and “practical-

professional" elements in the training process.<sup>4</sup> A third major focus of discussion has been the so-called "Jewish" component of Jewish communal service and JCS education — how extensively and intensively should professionals be exposed to the study of Jewish history and tradition, and what expectations (if any) should exist with regard to their levels of Jewish commitment, knowledge, and practice. None of these issues is likely to be resolved definitively, and different training programs will continue to chart somewhat different courses. Nevertheless, a *de facto* consensus has appeared to emerge in recent years that at least three primary components should be incorporated in some way into the educational process: 1) the acquisition of specific professional skills and knowledge — including, but no longer limited to, those of social work practice (skills in management and education, e.g., are increasingly in demand); 2) exposure to the Jewish tradition — the history, values, and way of life of the Jewish people; and 3) an examination of the dynamics of contemporary Jewish life — current trends and issues, the institutions and organizations of the community, patterns of communal activity.

The rationale underlying this educational prescription seems to rest on a key proposition which is not always articulated explicitly, but appears to have won wide acceptance in the field of Jewish communal service: that the primary client of the Jewish communal professional is the Jewish community itself.<sup>5</sup> This means that the Jewish civil servant, no matter how technically competent, is not fulfilling his/her professional responsibility unless (s)he acts so as to preserve and strengthen the Jewish community, and the values and norms which that community embodies. This is not an unproblematic formulation, but in a community dominated by an ideology of "Jewish survivalism"<sup>6</sup> it is likely to be an increasingly powerful one. For the professional — especially the professional who aspires to be a "leader" as well as a "servant" of the community — fulfilling this mandate demands the ability to reflect critically on the values and norms of Jewish communal life, to assess their applicability in specific programmatic and decision-making contexts, and to relate them knowledgeably to the institutional system in which (s)he participates. For many within and outside the field, it is this requisite competence as knowledgeable *Jewish* leaders, more than their diverse professional skills, which makes it appropriate to speak of Jewish communal workers as practitioners in a single field. When one turns, therefore, to the question of where to focus professional educational endeavors, enhancing this capability to respond with critical acumen to the needs and institutional system of the community as a whole suggests itself as a prime area, not only for its intrinsic importance, but for its unifying impact for all those who are part of the Jewish civil service.

Within this context, the significance of Jewish political studies in

the professional training effort becomes clear. Even assuming that "Jewish knowledgeableability" is made a focus of Jewish communal service education, one must still answer the question: "what kind of Jewish knowledge?" Professor Charles Levy of the Wurzweiler School of Social Work has suggested five key areas as follows:

...That which all practitioners in Jewish communal service may require for effective performance, aside from those requisites associated with particular fields of practice and occupations with which they are identified and for which they may have been prepared, would include knowledge affecting the history and development of Jews as a group; the origins, nature, and condition of the Jewish community as most inclusively conceived, and Jewish communities as they have been constituted; Jewish communal structure and organization, including decision-making, planning, supporting, coordinating, and other processes, dynamics and resources; the needs of Jews individually and collectively, and the methods employed by Jewish communal organizations and agencies to deal with them, and with the needs of others whom they happen to serve; and the relationship between Jews and Jewish communal agencies, on one hand, and other groups, organizations, and the social welfare structure of the community, nation, or society as a whole, on the other.<sup>7</sup>

In effect, Professor Levy offers in this statement a brief on behalf of Jewish political studies as a (if not the) critical academic component in the education of the Jewish communal professional. Comparing Levy's list with the sub-fields of Jewish political studies identified by Daniel Elazar,<sup>8</sup> buttresses this conclusion. The study of Jewish political organization, institutions and behavior, of Jewish public law and practice, and of intercommunity and external relations — all areas being developed within the framework of Jewish political studies — can provide that body of shared knowledge which will give communal workers credentials as Jewish leaders of broad perspective. Even more significantly, perhaps, Jewish political studies can provide an analytic framework which facilitates comparison of and generalization from the mass of available information on historical and contemporary Jewish communal organization and activity. The conceptual tools of Jewish political studies — drawn both from the vocabulary of political science and from within the Jewish political tradition itself (e.g., the all-important concept of *b'rit* as a political category) — make it possible to use the data of history and sociology more effectively in policy determination and evaluation and in assessing both the empirical viability and normative authenticity of present communal structures and processes. A polity cannot be effectively administered by leaders who lack an understanding of either its political dynamics or the political

tradition which shapes it. Thus, while not every communal professional may require an equivalent exposure to Jewish political studies (or to every sub-field within it), it becomes increasingly difficult to imagine that sound professional training for Jewish communal service today can proceed without a concerted effort to incorporate at least some elements of Jewish political study into the curriculum.

### III

Despite this potential significance — and the growing body of literature, both historical and contemporary in focus, now available to students — Jewish political studies is still only on the verge of making a major mark in education for Jewish communal service.<sup>9</sup> Although it was not possible to undertake a comprehensive survey for this paper, material gathered from several of the major graduate programs in Jewish communal service indicates that study of the Jewish political tradition (at least explicitly) generally plays a subsidiary role at best in these training programs. All of the programs do require coursework on American Jewish communal organization, and all offer some opportunity for historical and textual studies which may bear on Jewish political life and for examination of current issues in communal affairs. The importance of Elazar's *Community and Polity* as a resource for framing the understanding of how the American Jewish community is organized and functions which professionals must have is graphically illustrated, we might note, by the curricula of courses offered in the Brandeis, Baltimore, and HUC-JIR programs. These curricula also reveal, however, that study of the contemporary community is usually not related either to historical materials or to a body of theory and concepts taken from political science or the Jewish political tradition. Given the limitations on time with which these programs operate and the practical knowledge and skills which they must impart (not to mention fieldwork), it is perhaps understandable that there is little extended study of the Jewish political tradition in these Jewish communal service training programs. Yet, if Levy is correct in his estimation of what the Jewish communal professional needs to know, some intensive study of that tradition, in both its empirical and normative dimensions, would appear to be critical.

What is not or cannot be provided within the Jewish communal service graduate training programs can, of course, be attempted through in-service and continuing education programs for professionals already in the field. The entire area of continuing education for communal workers — which, defined broadly, includes not only specific training programs, but also sessions at conferences and professional association meetings and publications aimed at a professional audience (notably

articles in the *Journal of Jewish Communal Service*) — is one of expanding activity today. As with the graduate training programs, however, a perusal of journal articles and conference programs over the course of recent years reveals only a few explicit efforts to deal with historical or conceptual dimensions of the Jewish political tradition.<sup>10</sup> In these forums too, there is obviously much to be done and little time and space to do it in, so that the pressure to focus on areas of practical training and on issues with immediate implications for professional functioning can be considerable.

Nevertheless, it is noteworthy that recent years have seen increasing concern for augmenting the Jewish dimensions of the professional's knowledge and skills embodied in continuing education programming. (The most notable efforts to incorporate a Jewish political studies perspective in such programming have, not surprisingly, taken place in the federation field. The Continuing Professional Education Program of the Council of Jewish Federations, as well as seminars organized by the professional association of community organization personnel, have on occasion addressed issues in an analytic and conceptual context, directly drawing upon work in Jewish political studies.) Accompanying this desire, however, has been a persistent interest in insuring that such programs remain linked to professional practice and to the daily activities of the communal worker.

In order, therefore, to expand the role of Jewish political studies in both initial graduate training and continuing education for Jewish communal service, two challenges must be met: First, we must develop a rationale for the incorporation of the study of the historical, as well as contemporary, dimensions of the Jewish political tradition which demonstrates the utility of such study for the communal professional. And second, we must develop appropriate formats and methods for teaching the Jewish political tradition which embody this rationale.

We can, I believe, deal successfully with both challenges by recalling the basic propositions of the field of Jewish political studies itself. One of the major assertions underlying the field is that there is a continuous tradition of Jewish political activity extending from the biblical period to the present day, and that this tradition can be understood in terms of several recurring fundamental themes and organizing rubrics. Contemporary organizational structures and issues need not, therefore, be regarded as *sui generis*; rather, we may strongly suspect that they reflect both persistent principles of Jewish political organization and persistent problems which affect such a political system. The contemporary Jewish community's growing awareness of itself as a polity thus constitutes a rediscovery of its roots in the historical Jewish experience. But it also opens up to that community new resources for dealing with its own problematics and potential. The variety of concerns dominating Jewish institutional life today — the

qualifications and authority of leaders, relations between and among organizations, methods of securing and priorities in allocating financial and human resources, ways of balancing voluntaristic commitment and the need for communal self-discipline, the development of a Jewish ideological stance which can sustain, motivate, and legitimate communal endeavors — are all issues which have been addressed — empirically and normatively — within the framework of the Jewish political tradition.

This fact provides us with the most direct approach to extending the scope of Jewish political study within professional education. While (nearly) everyone in the field speaks of the desirability of providing communal workers with “historical perspective” and fostering their appropriation of “Jewish values,” there is continuing frustration at the practical instructional level with the abstractness of such a prescription. What too often results is a *de facto* compartmentalization: professional skills in one box, contemporary Jewish studies in a second, and some exposure to Jewish history, texts, or thought in a third. Integration of these three areas may then remain at best an earnest wish, at worst an impossible (and therefore abandoned) task for the individual worker or trainee. It is precisely the content and perspective of Jewish political studies which breaks down the wall of separation between these three components of professional education, by showing the connection between past and present Jewish experience and by relating both of these to concrete issues of communal organization, process, and policy.

The teaching of the Jewish political tradition to the Jewish civil service should, therefore, embrace a thematic and issue-oriented approach. Current communal issues, familiar as such to the professional worker, can be re-presented in political terms, using the conceptual rubrics of both contemporary political science and the Jewish political tradition. Historical materials can then be adduced which illuminate the issue and set it in the context of Jewish political life as a whole. The payoff for the student — whether graduate trainee or practicing professional — will not necessarily come in the form of a “solution” to the problems of contemporary communal life, but in the acquisition of new, broadened perspectives which can inform his/her professional work. Redefinition of a problem, understanding of an issue in terms of its historical precedents and evolution, the ability to locate oneself and one’s institution on a map of the total political system of contemporary Jewry — all of these, while providing no simple recipe for action, add to the likelihood that when action is taken, it will be rooted in a more comprehensive and more perceptive appreciation of the options available and their potential impact.

This approach to incorporating Jewish political studies in education — both graduate and continuing — for Jewish communal work has

been employed in several different contexts in recent years: in a course which this author taught for several years at the Hornstein Program at Brandeis University, in a series of talks by Daniel Elazar presented at the annual meeting of the Association of Jewish Community Organization Personnel (AJCOP), and in a Leadership Development program designed by this author and the Center for Jewish Community Studies for the Council of Jewish Federations. Although these all are likely to constitute imperfect models, they do suggest positive lines of direction for ongoing work in this area.

The course "Community in Jewish Life" was designed to provide students in the Hornstein Program with an overview of the development of Jewish communal organization linked to specific concerns of professional practice. The approach of the course was topical — i.e., we explored several themes (the normative basis of community in Jewish tradition, patterns of authority and leadership, organizational structures, communal functions and priorities, intra- and inter-communal relations) and utilized historical materials as *resources for* rather than the *subjects of* analysis. We also sought to place the historical data in direct juxtaposition to writings on contemporary communal life, often articles with a specific professional as well as academic dimension. From both the contemporary and the historical descriptive materials, we tried to abstract key patterns and recurring issues of political organization and activity. The final stage in the analytic process then involved reexamining current issues — federation-synagogue relations, leadership qualifications, conflicts over allocations priorities between overseas and local needs and between social services and other communal functions (education, community relations), relationships between national and local agencies — in light of these recurring patterns and problematics, using precedents and analogues to try to suggest how the contemporary issues could be approached within the framework of the Jewish political tradition.

As the course evolved over several years, the emphasis on elaborating a conceptual framework for analyzing political life and the Jewish political tradition increased. This was made possible by the ongoing work of the Jerusalem Center for Public Affairs, and especially by Drs. Daniel Elazar and Stuart Cohen, in both developing such a framework (a lexicon of Jewish political theory and life) and providing detailed analyses of key concepts, principles, and periods of the Jewish political tradition. Two books in particular, *Kinship and Consent: The Jewish Political Tradition and its Contemporary Uses* and *The Jewish Polity*, constitute essential resources for the systematic approach to Jewish political studies. How such work can be used in education for Jewish communal professionals has also been graphically illustrated by Dr. Elazar in his addresses to AJCOP members on the issues of participation and accountability in contemporary American

Jewish communal life.<sup>11</sup> In these talks, Professor Elazar analyzed several recent trends and problems in these areas in terms of the fundamental relationships between the Jewish *edah* (as a *res publica*), the “publics” which comprise it, and its *nesi'im* (the leaders “elevated” from it). This analysis enabled him to refocus the discussion of a number of specific issues — the “representativeness” of leaders, the role of federations as “framing institutions” in the community, the meaning of “accountability” — on the current communal agenda, and to demonstrate that an understanding of the Jewish community as a polity with a constitutional tradition and characteristic approaches to dealing with perennial political problems can help the communal worker avoid some of the dead-ends which frequently frustrate efforts to resolve these basic issues. Dr. Elazar showed, for example, that stimulating the participation of diverse “publics” in the communal system will be vital if the polity is to maintain the historically validated balance between “aristocratic” and “republican” dimensions of its governance. Similarly, he demonstrated that the oft-posed question “who should lead the Jewish community — rabbis, lay leaders, communal professionals?” in fact reflects an inadequate understanding of the traditional Jewish concept of leadership, which envisions a mix of shared and divided authority among exemplars of three different *ketarim* (“crowns”): the “crown” of Torah, the “crown” of *malkhut* (governance), and the “crown” of *kehunah* (priesthood). Above all, Professor Elazar showed in these lectures that it is indeed possible to combine basic education about the Jewish political tradition (and its inherent conceptual system) with an incisive analysis of contemporary trends in the Jewish body politic in ways which render the former concretely relevant to the work of the professional and place the latter within a context of Jewish political evolution.

This synthesis of contemporary and historical analysis designed to serve as an aid to communal policy-making and leadership role definition can be embodied in other forms of continuing education programming as well. One prime example is a multi-session leadership education program, “Jewish Community and Leadership: Contemporary Issues and Historical Perspectives,” which, although designed for lay leaders, is suitable for use with professionals as well. The project consists of a multi-session program on Jewish community and leadership which utilizes participatory learning techniques in conjunction with readings and resources designed to provide historical perspective and a conceptual framework for examining contemporary Jewish communal life. One session of the program, for example, utilizes a set of four case studies presenting potential issues of intra-communal relations and decision-making processes which federation leaders might confront: 1) What happens when the federation and a constituent agency disagree on agency program priorities; 2) The appropriateness of majoritarian

(as opposed to consensual) decision-making on the issue of standards for leadership; 3) The use of financial sanctions by a federation against a beneficiary organization perceived as acting against Jewish interests; and 4) The attempt to place limits on local federation autonomy where support of a national consensus and maintenance of inter-communal responsibilities is at issue. Small groups of participants discuss each case, arriving at both an action recommendation and a rationale for their prescription. These are then presented to the entire group, and analyzed in terms of "constitutional principles" which implicitly govern the American Jewish polity (e.g., voluntarism, federalism, consensualism, formal democracy, trusteeship, peoplehood responsibility) and which — the discussion typically reveals — are continually introduced by the participants to legitimate their specific recommendations. The problematics of each case are, in turn, shown to result from the fact that the interplay of these principles produces a series of underlying "constitutional issues" for the polity (e.g., relations between "umbrella" and constituent agencies, the limits of majority rule, qualifications for assuming leadership positions) which have not — and may never be — fully resolved. In the final stage of the session, these contemporary constitutional principles and issues are placed against the backdrop of classical principles and controversies of Jewish public law as embodied in *Responsa* from the medieval period. The participants are then able to see that current issues are not unprecedented, and that previous generations of Jews have grappled with similar dilemmas (majority rule vs. minority rights, the obligations of local *kehillot* to and rights vis-a-vis one another, the conditions under which communal sanctions may be applied, the scope of autonomy granted to sub-communal associations), and have developed, if not definitive responses, then at least lines of reasoning and argumentation which deserve to be taken seriously by decision-makers even today. Other sessions of the program use rabbinic texts to identify core values associated with the concepts of community and leadership in Jewish tradition, a model constitution of a fictional *kehilla* to compare with the bylaws of a contemporary federation, and the concept of the *ketarim* to illuminate current leadership patterns and issues.

The enthusiastic response which this program has received justifies optimism concerning the future of such efforts. Several of the continuing education institutes for Jewish leadership which have been run at Brandeis University over the past few years have been successfully devoted to the exploration of Jewish political issues — Israel-diaspora relations, community openness, relations between national and local agencies, and the role of the Jewish community in the larger society — from both an academic-historical and pragmatic-policy-making perspective. The concepts and data emanating from the field of Jewish political studies can be utilized to examine and refine virtually the entire

agenda of Jewish public affairs today, and serve as the basis for a new and strengthened partnership between the Jewish academy and the community.

#### IV

This vision of communal professionals (and lay leaders) working with and learning from those who are currently exposing and illuminating the Jewish political tradition is, I would contend, a realistic one, but one which demands commitments from both partners.

From Jewish communal organizations and leadership will have to come serious support for the Jewish academic enterprise — including, of course, but not limited to, Jewish political studies. Thus far, the utilization of Jewish academics (and academic centers) by the organized community has been sporadic and at times even exploitative. Communal professionals, who are increasingly accepting of the importance of the Jewish academic component in their own training and retraining, must prod the community to extend the financial support necessary to sustain research and teaching on the Jewish political tradition. Even more, the Jewish civil service must draw upon academics trained in this area for communal research and policy studies, and encourage the development of academic centers (like the Jerusalem Center) where these scholars and teachers can come together to share their work and develop new resources for the community.

It is important as well that community leaders — lay and professional — sustain the commitment to deepening their own Jewish knowledge. The present affirmation of the need for such knowledge could too easily become a passing fancy, especially if communal leaders misconstrue the nature and impact of such knowledge. If problem-solving becomes the sole aim in undertaking study of the Jewish political tradition, then knowledge will be confused with gnosis, and Jewish political studies may be discarded to be replaced by a new “saving knowledge” (e.g., managerial schema). The proposition advanced here is that Jewish knowledge filtered through appropriate conceptual frameworks and taught with attentiveness to professional needs and concerns is not a self-indulgence for the Jewish communal worker, but a requisite for effective functioning. This must not, however, be taken as implying that a course or institute on Jewish political life will bear fruit in a 20 percent campaign increase or the end of difficult committee meetings. Rather, Jewish professionals *can* expect to work with a broadly enhanced authoritative and authenticity in dealing with challenging issues, and with a deeper pool of resources to draw upon in shaping decisions and defining directions.

In turn, scholars and teachers of the Jewish political tradition will

need to assume responsibilities of their own. Not every Jewish academic need enter the communal arena actively; nor should every scholar seek to be his/her own "translator" for the non-academic audience. It is reasonable to assume, however, that if the teaching of the Jewish political tradition to communal leaders is to expand, more individuals will have to be prepared to embrace that assignment. This requires, in addition to mastery of the subject matter, an effort to become attuned to (and preferably involved in) the life and concerns of the organized community and its leadership. For the analyst of contemporary Jewish political activity and public policy this goes almost without saying. But even the historically-oriented scholar will need to tie his or her insights to the realities of contemporary communal life in order to be effective as a professional and communal educator.

A second requisite for the academic in this setting is the recognition that education for Jewish communal workers and leaders may demand diverse approaches and methodologies. Particularly for continuing education programs, new technologies of teaching and learning emphasizing active participation by the students and graphic ways of presenting complex materials are vital. Though lectures and reading will always have a central place in the educational enterprise, expanded use of experiential methods can not only sustain high levels of enthusiasm and participation, but also more accurately model the contexts within which the learning is to be applied. The challenge to the academic partners in the enterprise is to present increasingly rich and sophisticated material in ways which excite the intellectual curiosity and enhance the professional repertoire of the communal worker, without so distilling it as to rob it of its depth and complexity and the academic of his/her professional integrity.

In light of the achievements of recent years, and the likely continuation of the evolution in communal and professional self-awareness noted at the outset, there is good reason to be confident that the Jewish political tradition can become an important intellectual and analytic resource for the Jewish civil service. No community can be better than its leadership, and no leadership can be better than the breadth and depth of vision it is able to bring to meeting the tasks which confront it. The rediscovery of the Jewish political tradition in our time is a product of forces which transcend the Jewish academy and the Jewish community. That rediscovery can now serve as a bridge bringing academy and community into closer relationship, and thereby, in the long run, strengthening both.

## Notes

1. For a brief outline of the history of professional training for Jewish communal service, see Graenum Berger, "Strengths and Limitations in Present Attempts at Preparing Workers for Jewish Communal Service," *Journal of Jewish Communal Service* (=JJCS) 50 (March 1974): 215ff.
2. The most accessible source for the early history of the profession of Jewish communal service (through 1958) is *Trends and Issues in Jewish Social Welfare in the United States, 1899-1958*, ed. Robert Morris and Michael Freund (Philadelphia: Jewish Publication Society of America, 1966). A companion volume covering the subsequent twenty years is due to be published.
3. The well-established programs include the Benjamin S. Hornstein Program at Brandeis University, the School of Jewish Communal Service at HUC-JIR in Los Angeles, the Wurzweiler School of Social Work at Yeshiva University, and joint programs involving the Baltimore Hebrew College and University of Maryland School of Social Work, and the Cleveland Jewish Federation, the Cleveland College of Jewish Studies and Case-Western Reserve University. There are also programs in existence or planned in Philadelphia (through Gratz College), at the University of Judaism (specializing in management), in Chicago, and at the University of Michigan.
4. For an illuminating discussion of this issue, see the articles "Thoughts on Jewish Professional Training" and "Jewish Professional Training: An Alternative Perspective" by William Cutter and Bernard Reisman respectively in *JJCS* 52 (June 1976): 331ff.
5. Samuel Silberman, "Jewish Communal Service — The Shaping of a Profession," *JJCS* 49 (September 1972): 19. Cf. also the statement by Herbert Millman: "I have proposed that we view the common cause of the Jewish community and its people rather than our different disciplines, as the matrix from which our professionalism arises and derives its shape." ("Jewish Communal Service — The Shaping of a Profession," 34.)
6. See Jonathan Woocher, "Jewish Survivalism as Communal Ideology," *JJCS* 57 (Summer 1981): 291-303.
7. "Toward a Theory of Jewish Communal Service," *JJCS* 50 (September 1973): 48.
8. "Jewish Political Studies as a Field of Inquiry," Center for Jewish Community Studies, pp. 12-13.
9. This obviously represents a personal judgment based on only a sampling of available literature, but the evidence examined appears reasonably clear.

10. There have been only a handful of articles published in the past decade and a half that could be placed in this category. They include: Jacob Kellner, "Contrasting Models to Community Welfare: Plato and Maimonides," *JJCS* 51 (September 1974): 67ff; Joshua Prawer, "The Jewish Community as a Force for Jewish Continuity: An Historical Perspective," *JJCS* 55 (September 1978): 23-43; Jay Stern, "Some Thoughts on the Polity of Jewish Organizational Life," *JJCS* 59 (Winter 1982): 111-115; David Nussbaum, "Tzedakah, Social Justice, and Human Rights," *JJCS* 59 (Spring 1983): 228-236.
11. "Participation and Accountability in the Jewish Community: Out of the '60s and Into the '40s," *CJF and AJCOP*, 1980. These lectures have been widely disseminated among federation professionals.