

A CONVERSATION WITH DAVID GIL

Jillian Jimenez, Ph.D., California State University, Long Beach

On a Sunday afternoon in December I sat down with David Gil and his wife, Eva Gil, for an interview about his life and his commitment to social justice, equality, and non violence. David Gil was my dissertation chair and mentor while I was a student at the Florence Heller School for Advanced Studies in Social Welfare, at Brandeis University in the 1970's. He continues to be a professor at the Florence Heller School. He has been a profound influence on my life and on the lives of many students and dedicated social activists. He has a unique and compelling story to tell.

J Tell me about your childhood experiences and their role in shaping your beliefs and values.

D I was born in Vienna between the two great wars. I was born in 1924, which is 6 years after the peace of Versailles and I guess the situation in Austria was not simple after the war. Austria used to be a huge empire, I guess like the USA is today, and Vienna after the war was a capital without a country. It was reduced to 6 million; Vienna had 2 million. My parents married after the war. Housing was very limited at the time, so we lived with my father's parents and they all worked. They had a store. They lived in an apartment; they all worked together in a fairly large business. We had a comfortable middle class life style.

I don't think as a child I had a real understanding of what was happening and what was coming. We were not observant Jews. Being Jewish didn't mean too much except for 3 days a year, we went to synagogue. Other than that, being Jewish didn't mean too much except my grandfather was religious – he used to pray.

So anyway, I went to good schools, a private, elementary school and then I went to an elite high school—we called it a gymnasium—in central Vienna. I studied Latin and Greek and all the intelligent subjects: history, science. And then when I was not yet 14, Vienna was taken over by the Germans and suddenly everything changed. When the

Germans took over it was a weekend, Saturday, March 13, 1938. The following Monday I couldn't go back to school. Hitler took over and I could no longer go to the school I had been going to.

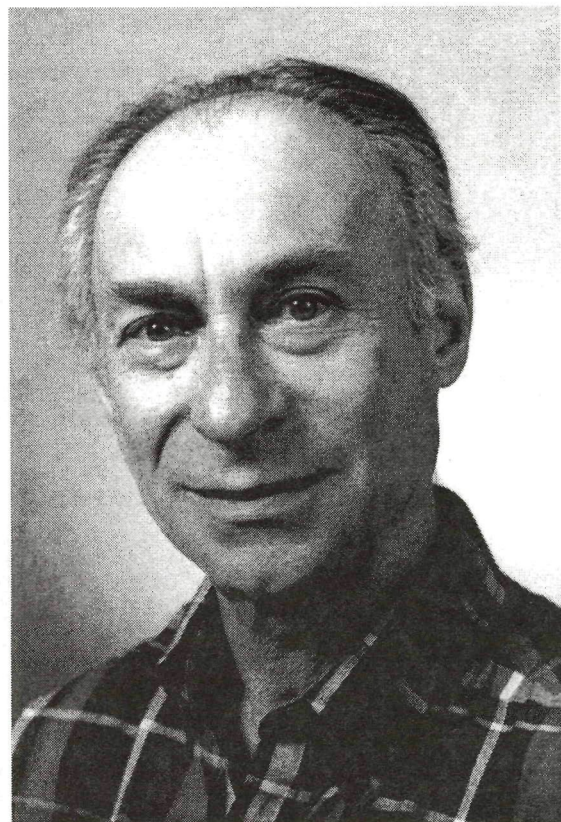
J Why?

D Why? They didn't want Jewish kids

J And you knew that right away?

D Within a day or two they had a school for Jewish children in a different part of town. So at that point I began to realize the meaning of being Jewish. Now I guess three months after the Germans took over my father was arrested and was sent to a concentration camp, Buchenwald. And at that point mother took over running everything. Her efforts were to get a place where we could go as a family, because at that time the policy of the Nazis was not yet extermination. They wanted the Jews to leave. The tragedy was there was no place for them to go. Nobody wanted them.

So my father was arrested and I



remember, you know, the famous knock on the door in the evening. Two came in—in civilian clothes—they told him to come with them and of course he left. Then mother tried to get a place where we all could go but she wasn't able to do that. We had meanwhile lost the store; it was taken over by – well it was "arianized," and our guess is the guy who wanted the store had apparently been a factor in my father being arrested, but we don't know this for sure.

When my mother wasn't able to get us a place together, she tried to get the children out. My brother is a year older and under the rules of British Palestine he could go there directly. I was too young, so I went to Sweden.

J What was the rule?

D You had to be 15 years old to go with the youth immigration scheme to Palestine.

My mother was able to get a place for me on a children's transport to Sweden.

J She saved your life.

D Well, she saved everyone. She took me to the railroad and that was the last being close to her—you know, touch, kiss, and hug. And I left, and she stayed, and was continuing to try to get her husband out. And she succeeded eventually to book transit on an illegal transport to Palestine.

J For her and her husband?

D Her and her husband.

J What a powerful woman.

D Yes.

J She got him out of Buchenwald!

D After I left she wrote to me twice a

week and I had kept all these letters, and 50 years after the Nazi take over, the city of Vienna published these letters. We saw a notice in the *New York Times*. They were looking for material for a memorial and I wrote and asked if they would be interested in these letters. They were very eager to get them. So all these letters cover a period from 1939 through 1941. Mother died in 1941 in a British concentration camp. You see when they came to Palestine on an illegal transport, the British caught them and they were supposed to be deported to a British colony in Africa, when the Jewish underground blew up the boat—the Patria.

J Why did they blow it up?

D To prevent them from being deported.

J What did they think was going to happen to the people on the boat?

D Well, you know military planners have a particular calculus—they figure if they save 90% that's a good outcome. Two hundred people were killed and there must have been 2000 on that boat. My parents swam to shore and were caught there by the British and were put into a camp—an internment camp for illegal immigrants. I was able to see my mother there once. There were barbed wires for the people in the prison and the visitors were at a distance behind another set of barbed wires, so we were screaming at each other.

J That's the only time you saw your mother?

D Yes, that's the only time, because a few months later she died of typhoid in the camp.

J I'm sorry.

D Well anyway, I was in Sweden in 1939

and trying to make sense out of what really didn't make much sense—this traumatic transformation. What I had figured out at that time already was that it wouldn't be any better whether this happened to German kids or to any kid—it shouldn't happen to anybody. The question is not retribution but how to get out of this cycle of violence. These ideas I developed the first year I was away from home. I was fortunate to read the biography of Gandhi at that time—for some reason that came into my hands and was very important. The other important book I read at that time was Kropotkin, *Mutual Aid*¹.

J You read that at 15?

D I was 15.

J Who were you with in Sweden?

D I was with a group of kids like me and we worked on farms. I took care of cows—40 cows!

J How peaceful.

D It was peaceful. You can dream and think when you clean them and it's warm in the cowshed. It's an opportunity to think and figure things out.

In Sweden I developed a position of non-violence as the way out of violence. You can't solve problems that are the product of violence by counter violence—you have to find ways beyond that interaction.

I got to Palestine a year later—when I reached 15 I could go to Palestine. There was no longer any thought of the family being together. My brother already was in Palestine in a kibbutz. I got to Palestine in March 1940. My parents arrived in late 1940. When I got to the kibbutz, one of the first things there is that you are inducted into the underground and after a little while I decided that wasn't for me. That (the underground) was directed

as a defense and an offense against Palestinians and it didn't seem right to me.

J So the underground was against the Palestinians and not the British?

D Well, it was also against the British, but primarily it was part of the Jewish-Palestinian conflict.

After a while I let them know that I wanted to quit. And that created some problems because the people who were responsible for the underground thought I knew too much and they were afraid that I would betray them. We learned years later that I was supposed to be executed and that the guy who was our youth counselor saved me.

J How did he save you?

D By assuring them he would watch me, but I didn't know this at the time. But I did leave the group in the kibbutz and went to live on the farm of a pacifist and there I learned a good bit more about the philosophy of war resistance—non-violence.

The next problem was I refused to go in the army and therefore I couldn't get work. I was working on different farms as a day laborer, every day some other job.

J Tell us about the army.

D When I was of army age you were expected to go into the British army. That was in 1942-1943. So I did all kinds of work, worked for a bookbindery and I learned printing.

J Where was your father?

D My father had gotten out of the camp; he was living in Israel. I visited him and he came to visit when I was still in the kibbutz.

When I refused to go into the army—in order to get work you had to have evidence

that you had done your duty by the army—it was very difficult to get work. I did get a job in a home for wayward children. I got this job because I had become involved in a peace movement around Martin Buber² the philosopher, and with one of the people with whom I had become kind of close, a professor at the Hebrew University, Ernest Simon. He got me that position in the home for delinquent children. So I was sent there. I had no formal education; I mean I stopped formal education when I was 14. I got to this place and there was supposed to be a woman and a man for 30 kids and the woman who was to be there with me left after a week. I was responsible for 30 and it was a young group, 12-14, and I was 19. Now the problem there was that the headmaster believed in corporal punishment and I didn't, so one of the results was that my place developed into a jungle because the kids were used to corporal discipline and I told them I wouldn't do that. So they were testing out how far they could go until I would break down and beat them up! I held out (I think I had read Makarenko's book—a Soviet educator who had run a children's home right after the revolution. It's a beautiful book—he believed in self-government for the kids)—that influenced me but also my pacifist position.³

It was very interesting. The kids after a while, when they realized they couldn't get me to beat them up, started to organize the house. It was never a clean, perfect place, but it was quite livable—it wasn't worse than the others.

I also became involved in challenging the headmaster's method. He was a pediatrician and he knew how to torture kids without killing them (illustrates by pulling his thumbs up under his chin).

We began organizing, another educator and I, and we went to the press to tell these stories. The difficulty was that the headmaster's brother was the head of the Jewish Welfare Services. It wasn't easy to get rid of the headmaster, but we did, except that the one that came afterward wasn't much better.

J That's a parallel to U.S. presidential elections (laughter).

D I worked there for 2 years and then I was offered a position as a probation officer. The problem there was I was too young—by law you had to be 25 and I was 21. So I went to the head office in Jerusalem to talk with the British chief and to get an exception. The lucky thing was he was a British Quaker so he was kind of impressed by my story, so I got the job as a probation officer. I got that job and I got her on that job (gesturing to his wife, Eva). She came to work there the year after I did. So anyway, I worked there under the British. I met Palestinians and we became friends.

That was during the war years. The war was over in 1945 and Israel came into being in 1948. I was working as a probation officer when Israel took over. And as soon as Israel was established there was the first war with the surrounding countries. I belonged to a peace movement with Buber, who advocated against the establishment of Israel. We advocated for a bi-national commonwealth with equal rights for both peoples.



David Gil in a kibbutz in Palestine, 1941.

J I guess not many people at that time thought much of the idea of a bi-national state—it was pretty radical.

D It was the intelligentsia in the university who supported it.

J Wasn't there a great deal of pressure to have Israel as its own state for the right of return after what happened during the War?

D The idea of the bi-national state didn't mean the Jews couldn't return. It just meant that they would live together with Palestinians in the same state. That movement was an old movement from the early times of the Jewish settlement—there were peace efforts back then.

J And you advocated a bi-national state before 1948?

D Yes, I still advocate that. It's my position that this country is too small for two national units—there ought to be a federation or something—it ought to be an economic unit even beyond Palestine, which should include Jordan, probably in an economic system. But if you divide it, it always means that each side puts its resources into the military to fight for every inch.

J Now, could you imagine this solution with the anger and the desire to arm?

D Not as an immediate step; as an immediate step you could have a Palestinian state and then a federation. The model is Switzerland, where the Italian and the French are not in love with one another but they have learned to live together as one federated nation.

J Do you think a Palestinian state is still a viable idea given their desire to arm? What

is the future now?

D There is in fact a Palestinian state but it is occupied. The issue now is to get the occupying army and the illegal settlements disbanded. Of course there would be nothing wrong to have Jewish settlements in the Palestinian state, just as there are Palestinians in Israel, but they would have to accept the Palestinian state and be citizens of that state if they want to live there. Probably the immediate solution is for a good many of these settlements to be evacuated. And you know the latest development is that the labor party had a primary and the guy who was elected advocates unconditional peace negotiations. He advocates the withdrawal from the Gaza strip and withdrawal from some settlements on the West Bank and immediate negotiations with the Palestinians. So sooner or later that will happen.

J It may, since it's already in the political discourse. It must be very hard for you to see all this carnage and hatred in Israel and Palestine, having lived there.

D It's horrible, but you have to say the same for Africa and Latin America. You see all nations operate on the paradigm of power, rather than on the paradigm of human unity, human dignity, as citizens of one planet. But what goes on in Palestine/Israel is no different than what goes on in Rwanda, what happens between Moslems and Hindus.

J The whole thing is beyond comprehension.

D The whole thing doesn't make sense. On both sides you have extremes—fanatics, religious fanatics.

J Okay let's get back to you—you are working in the probation office. Israel became a state in 1948. You were already married,

and then what happened?

D Well, there was a call up into the army. You know you go. The first thing you do is go to a swearing in ceremony. You line up everybody on the parade ground. And to indicate your agreement, your loyalty, you step forward. Well I remained standing.

J Did you know you were going to do that?

D No, I didn't know—there was a call up and I went and when they said that, I decided I could not go that far. So they arrested me and I spent a few days in jail. And then the commander called me in and I told him my story and he was understanding, so we worked it out so that I would do social service for army families. I did not know what was going to happen; at the time there was no such thing as conscientious objector status or anything like that.

J (To Eva) Did you know he was going to do that?

Eva No. I remember I found out on my birthday. They came and told me he was in jail.

D And after about two years I went back to the probation department and applied to study social work at the School of Social Work in Jerusalem. I got a certificate in social work. I decided I had to leave the country to get more social work education.

J Why leave the country to do that?

D Everybody did—some went to England. I thought of going to the London School of Economics, but I got in at University of Pennsylvania and we went there. I picked the University of Pennsylvania because they emphasized functional method as opposed to

the diagnostic, medical model method. I had been in psychoanalysis in Tel Aviv and didn't want to study that again.

J Why were you in psychoanalysis?

D Everybody had to undergo it in the probation department—it was a condition of the job.

In Pennsylvania we made a lot of close friends. We met other people from the left, including members of the Communist party, Quakers, and social activists. It was while I was in the United States that I began to understand the dynamics of U.S. foreign and domestic policy and began to see its destructive role in the world. On the other hand, we enjoyed the openness in the U.S. Here you can find people with any orientation. When we lived in Israel, anyone not an enthusiastic supporter of Israeli policy had very little space. Here there was freedom of thinking, expression and association. Of course we shouldn't take it for granted. Now we are in a phase of reduction of these freedoms. Also it depends on who you are; minorities have less freedom than others.

But we made good social connections in the United States and felt we wanted to come back. But we had to go back; we had a commitment to the government. When I went back I also went to Hebrew University to get the bachelors degree because at Penn they told me you couldn't get the master's degree until you have the bachelors. So I did the bachelors in two years.

I was back in Israel and I worked all over the country as assistant director of probation services and then the kids were born in Tel Aviv in 1957. We came back here to settle in October 1957 and I had a position waiting in Philadelphia in the agency where I had trained, Jewish Family Services, and I went back to school for the doctorate.

J I assume you elaborated your interest

in peace, equality and social justice in your doctorate, or were your ideas pretty well formed by then?

D I don't think that social work education meant very much.

J To you, or in general?

D I would say in general.

J Then, or now?

D Always (laughter). That's something I am going to talk about in Taiwan, because they want me to talk about welfare reform and my point is there is no welfare system unless there is an ill fare system to which the welfare system is an inadequate response. But the real issue is socially structured injustice, domination, exploitation and what the welfare system does is very inadequate corrections with no focus on causes. I don't think in my education in school that I was ever helped to understand the social realities to which we are supposedly to respond. And when you can't understand the causes, you can't do anything to prevent the perpetuation of these conditions. So I would say that social work education doesn't deal with social issues, it deals with some of the symptoms of social issues, but it's not like public health, which has to prevent illness rather than cure. And at Penn there was no focus on prevention in a deep sense—the root focus.

All that they teach in schools of social work is how to reduce the intensity of suffering that the system generates. Even when we had the war on poverty it was a fraud. The poverty gap was 10 billion; they spent two billion, of which one billion went to places like the Heller school to count and observe poor people. So we won that war!

J Two billion dollars a month from 1967 to 1972 on the Vietnam War and three billion

dollars period on the War on Poverty!

D Actually, I don't say I didn't learn anything, but I didn't learn anything about what really is important. I did learn certain techniques. I did a dissertation to develop a follow up system for children in foster care. It doesn't deal with the question of how you prevent foster care. It's the same with the whole child abuse system, which becomes activated after the fact—once a child is abused. Now we know what we would have to do to prevent child abuse. As I told [Senator] Mondale, when he had his Child Abuse Prevention Act, when I testified, "Sir, you have to change the title of the act; this is not prevention. We are lucky if it ameliorates suffering after the fact. It doesn't prevent a damn thing." We know what to do in order to prevent it: full employment, stable income, adequate housing.

So anyway I got through Penn, got my degree and then I worked for a year for the Massachusetts Society to Prevent Cruelty to Children.

J How did you happen to move to Massachusetts?

D I got the job.

During the year I worked there, my article on my dissertation was published in *Child Welfare*.⁴ Within a week we had five job offers. It was a very different time; there were very few people in social work research. I had done a research dissertation.

I didn't know which job to pick. We went to Wayne State—we brought the whole family to look the place over. We almost agreed to come to Wayne State, but the Dean said there were some budget problems. They said they should know in a week. Then I called David French at Heller to consult. He was one of the first faculty there. He had helped me with the job in Boston with the Massachusetts Society

Eva That was my idea. I said, "Call him and talk it over with him and see what he says."

D So I called him he told me, "Don't do anything for one half hour—I'll call you right back." So within an half an hour he calls back—he must have talked to Charles Shottland. The Heller school at that time was a highly prestigious outfit—the only place with a Ph.D. program and no masters program. And I never thought this was something I was ready for—that they would consider me. Now you have to know what is behind the scene.

The school had got a grant from the U.S. Children's Bureau to start a child welfare training program and at the last minute the guy ran off to Africa with the United Nations—a job

he liked better—so they were stuck. They either had to return the money or they had to construct somebody to take the position. So when I called, I had child welfare experience and a child welfare dissertation and he said, "Would you consider coming to Heller?" I didn't know any of this and had no experience with academia, and so I said, "Yeah, but you have to make up your mind this afternoon because I have to answer to these other guys!"

J What timing you have.

D So by the end of the day I had a two-year appointment.

J You didn't have to move. Heller was more prestigious than Wayne State!

D So when I got this job in 1964, the first thing I did was go to Washington. I wanted to know what was their concept of child welfare because I knew child welfare was a

mess, and I wasn't going to teach people that kind of nonsense that goes on in child welfare agencies. I asked the grant officer, "What do you want me to do in the child welfare training?" They had no idea. So I said, "Do you want me to prepare people to work in the child welfare system as it now operates?" They said, "Yes, that's it."

I said, "Suppose the way the child welfare system works is not good for children?"

J What did they say then?

D At the end of that conversation it was agreed that I would do anything that is right for children, which means income, housing, family stability, and what we know is right for children. Not to wait until they are in placement and they have been pushed from one foster home to the next. I wasn't willing to teach that. So anyway we agreed on that and I began to develop the program at Heller. Before long I got a call from the research division at the Children's Bureau: "Would you like to do a nationwide study of child abuse?"

J They must have really liked you at that meeting!

D You see, it was very different than today. Today if you want to do research you have to apply. At that time they applied to you—do you want to do this research?

J You came along at the right time.

D I said, "Yes, I'll do this study." I began setting it up and then the word got around that Brandeis got this grant that over several years involved half a million dollars, which at that time was a lot of money. So once the word got around that we had that grant, I got a call from the School of Public Health at Harvard; would I want to come there? So I got this letter from the School of Public Health. I just copied the letter and sent it to Charlie

All that they teach in schools of social work is how to reduce the intensity of suffering that the system generates.

Shottland and said, "Charlie what do you suggest I do?" So I got tenure at the Heller School.

J Just like that?

D Just like that, after two years.

J It's a good thing you got tenure before they really got to know your thinking!

D So I did that study and essentially turned the whole field upside down because the assumption at that time was the medical perspective: it is sick parents who abuse their children. I said most abuse is poverty, life stress, and unemployment.

J That's been upheld over and over again—the importance of poverty. A recent study by HHS found that controlling for income, there are no ethnic differences.

D There are ethnic differences. Look, if you take a people for two hundred years and expose them to violence, and don't enable them to return that violence it erupts against themselves. The reality of slavery and post slavery and the continuation of conditions of discrimination.... A Black family has the same stresses as the white family does and a good many more. If you just take economics, the poverty rate is 3 times as high, so that the consequences of poverty will be three times as high.

J Controlling for economics is somewhat specious, because in fact there are great differences among ethnic groups.

You shifted the paradigm. You are the first person who took into account these wider economic factors.

D You see you have to be careful, I am not saying poverty causes child abuse, but poverty reduces the ability to control oneself

—it's a stress.

J Poverty is also associated with high homicide, suicide and alcoholism rates, which are all related to stress.

D Yes. At that time I didn't have a theory of violence which I developed much later. But briefly that theory says when development is blocked by needs frustration, the constructive developmental energy is transformed into destructive energy which then results in destructive behaviors against others and one's self: suicide, mental illness, escape, drug addiction. All these are what I call "counter-violence." The real violence is not what we say it is. Violence is the state maintaining structural injustice and when that blocks development, the developmental energy is displaced and transformed into destructive and self-destructive behaviors.

D I went from this study into a deeper study of policy and of violence and that led to the development of the theory of social policy and a theory of violence.

Meanwhile I was teaching and teaching became increasingly focused on understanding the dynamics of oppression from the local to the global scale. And of course with this comes a critique of capitalist economics and culture, and the realization that if you want answers they cannot be found within the culture of capitalism. So much of the teaching is an elaboration of that theme.

J That's what my teaching is, as well. When you're teaching, are you ever stopped in your mind by the realization that few students will ever make that idea their own and proceed with it in a fundamental way in their lives—that they might get an insight and say, "Oh yes, I see that," but that's where it ends? Does that ever stop you?

D The students I have worked with and

I am touch with, I know that this message is not lost. I have large numbers of students in St. Louis at the [George Washington] School of Social Work. I have been back there for 27 years and the students keep coming. Every now and then you meet people who remember.

J I think you've made a much bigger impact than I have. If I am totally dedicated to giving this message for 16 weeks to 30 students, possibly 10 will take it seriously and maybe 3 will want to do something about it when they graduate with their MSW.

D You are realistic. We are fighting a condition that has come about over 10,000 years. Because the last 10,000 years, ever since agriculture surplus, there have been variations on the theme of domination and

exploitation, whether you call it feudalism or you call it slavery or you call it capitalism, these are variations on the theme. There's a dominant class and there are dominated classes and they are dominated not for the fun of it, but for their work potential.

They are exploited. Exploitation I define as social-structural permanent imbalanced exchanges. The master gives little and gets a lot, and the slave gives a lot and gets little. That we have done for 10,000 years. How can this be overcome? What's the strategy of changing it? I would say that the only strategy that can change it is the transformation of consciousness of large segments of populations. To overcome it through an armed uprising is an illusion. I don't doubt the good intention of armed revolutions, they are very committed and dedicated people and they are ready to sacrifice their lives, but when the people are not ready you cannot get a real

transformation.

J So one of the roles we have as educators is to get people ready.

D To develop critical thinking, critical consciousness and the guy that perhaps wrote best about it is Paulo Friere.⁵

J How has it been to work at Brandeis?

D Brandeis is not a problem. I have been to two teach-ins on the situation in Iraq. These were organized by students. The faculty organized a teach in but their differences were differences in tactics. They never spelled out their assumptions. Their implicit assumption is that the United States ought to be the dominant power in the world and anybody who dares to challenge the United States, it's our right and our mission to stop them. And the good thing about the current government is that they honestly admit this.

J What is the role for radical social workers today?

D To use their practice context to help people discover the underlying reality of their deprivation. Instead of finding something wrong in the people, help them find what's wrong in their realities to which they then respond. That's a different paradigm for social work. Instead of blaming the victim and finding something wrong with the people with whom you work, help people with whom you work find what's wrong in reality. Help them discover that reality is the work of people and not of gods and that they can organize with other people to change their reality, just as people maintain this reality. But you also have to show people that reality is not something out there, it's something that is created every day by what you and I are doing.

J Berger and Luckman⁶ changed my life.

The real violence is not what we say it is. Violence is the state maintaining structural injustice and when that blocks development, the developmental energy is displaced and transformed into destructive and self-destructive behaviors.

You gave me that book to read and I have never thought about things in the same way since.

D Exactly. As long as people conform to the expected patterns, we perpetuate the mess.

J How have your personal relationships supported your work, and been a source of strength?

D One source of strength from my colleagues is to do what they don't do and not to do what they do. You come to my class, there are no requirements, there are no exams, there are no grades. There is no teacher control.

Eva Like in the children's home.

D There is an experience in freedom, there's a liberated space. And I know about that space by having been a victim in a non-liberated space. And I continue to be—the university is not a free space. Especially since neither students nor faculty want to transform it into a free space. When you were in school, we didn't have comprehensive exams. We had a substantive paper, which was a good thing, because you decided what you wanted to do it on. They introduced exams. I said to students, "You don't like it, don't take it. The faculty is more dependent on you than you are on the faculty." And if they really had collectively said, "We don't want these exams" they couldn't have been implemented.

J What do you see as the most significant contribution in your life thus far?

D Mine? I got married (laughter). Well, I certainly would say the theory of social policy systems, the theory of violence, and the theory of liberation strategy.

J And from my perspective, I would have to say all the people you have influenced and who have gone and done their own work. How do you sustain a life as a dissenter and all the loneliness that accompanies that life?

D Well, first of all you don't have to be lonely. We created a radical social work support group. You need support groups—you cannot remain alone. You need to work with people who are similar and have a similar worldview and goals. And you have to come together with them and have a setting where you can examine your effectiveness in political terms.

J What makes you hopeful for a just society in the United States and across the world?

D Hopeful? I don't want to waste time worrying whether I am an optimist or a pessimist. I work towards that alternative way of life in my classes, in my conversations. It's entirely possible that the human species has gone too far and we will destroy ourselves. Gramsci used to say, "Pessimism of the mind, optimism of the will."¹ If you analyze what goes on, you can't say it looks hopeful, but instead of constantly pointing out how hopeless it looks, do your part to change it. Get others to do it.

J Thank you, David, for sharing the story of your life and your commitment with *Reflections*' readers. You have re-inspired me to deepen my commitment to the work of social justice and social change.

¹ Peter Kropotkin. *Mutual Aid: A Fact of*

Evolution. Boston: Extending Horizon, 1956.

²Martin Buber. *Between Man and Man*. Translated by Ronald Gregor Smith. Boston: Beacon Press, 1955.

³Anton Makarenko. *The Road to Life: an Epic of Education*. Translated from Russian by Ivy and Tatiana Litvinov. Moscow: Foreign Languages Publishing House, 1951.

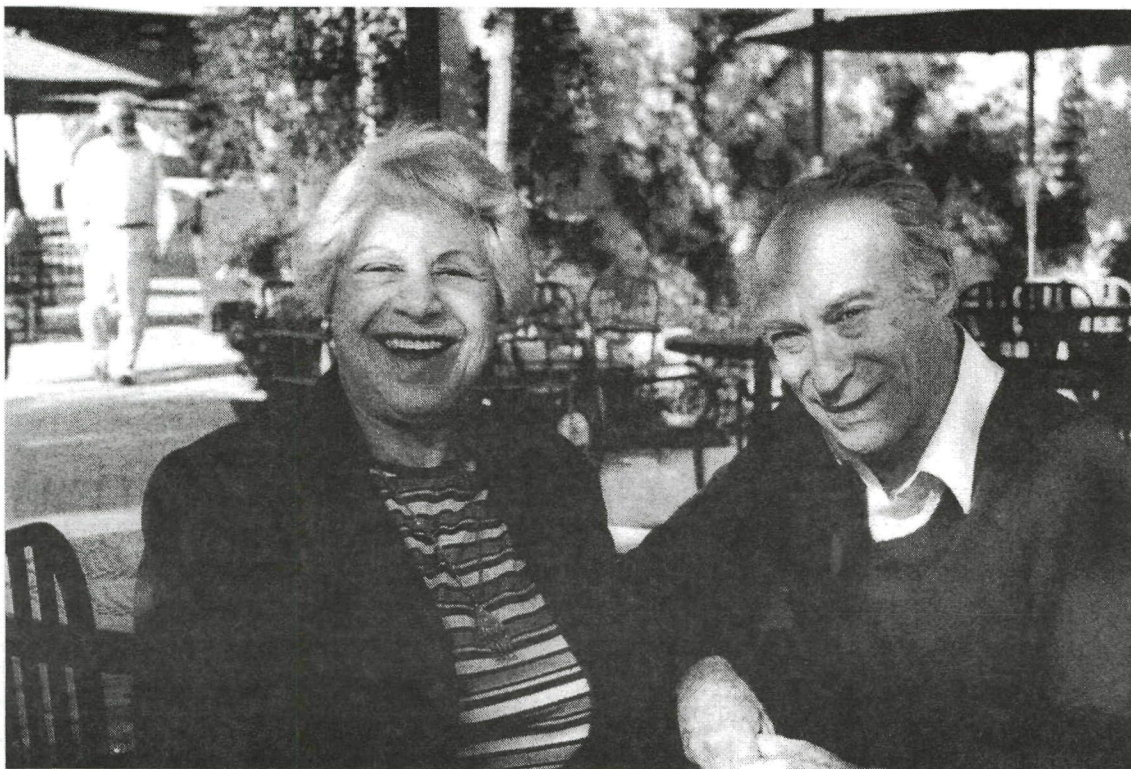
⁴"Developing Routine Follow-up Procedures for Child Welfare Services," *Child Welfare*, Vol. 43, No. 5, May 1964.

⁵Paula Friere. *Pedagogy of the Oppressed*.

New York: Herder and Herder, 1970.

⁶Peter Berger and Thomas Luckman. *The Social Construction of Reality: A Treatise on the Sociology of Knowledge*. Garden City, N.Y.: Doubleday, 1966.

⁷Antonio Gramsci. *Selections from Cultural Writings*. Eds. David Forgacs and Geoffrey Nowell-Smith. Translated by William Boelhower. Cambridge, Mass.: Harvard University Press, 1985.



David and Eva Gil, December 2002.

Copyright of Reflections: Narratives of Professional Helping is the property of Cleveland State University and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.