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Proposal for a 1975-76 Grant
from the Ethnic Heritage Studies Program

Submitted by

THE AMERICAN ASSOCIATION FOR JEWISH EDUCATION

in collaboration with

THE INSTITUTE ON PLURALISM AND GROUP IDENTITY
OF THE AMERICAN JEWISH COMMITTEE

AMERICAN JEWISH
ARCHIVES

PROJECT DESIGN

CONNECTING WITH REALITY BY UTILIZING

CONTROVERSIAL ISSUES FOR JEWISH ETHNIC STUDIES--

A NEW MULTIDIMENSIONAL MODEL FOR THE ETHNIC STUDIES FIELD

Submitted to

THE ETHNIC HERITAGE STUDIES BRANCH
OFFICE OF EDUCATION
U.S. DEPT. OF HEALTH, EDUCATION, AND WELFARE

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This project is monoethnic but it has decided multiethnic applications as a paradigm for other ethnic groups and as a unique and realistic approach to the study and teaching of the ethnic experience in America.

Its focus is a two-tiered sophisticated and critical study -- one for secondary schools and one for college and adult audiences -- of the history of the Jews in America, which seeks to penetrate into the inner communal tensions, differences, and controversies that characterized the American Jewish community as it sought to become integrated into American society. The study represents a constructive departure from the approaches which to date have marked ethnic studies. It is an effort to give ethnic history a less defensive ring.

The major objectives of the design aimed at secondary schools are:

1. The development of curriculum materials on controversial issues related to four themes in American Jewish history: a) Settlement, b) Jews in the American economy, c) Anti-Semitism, and d) Jews and American social issues and movements.

Working models of secondary school student texts, one on each theme, with study guides, will be prepared by three historians noted for their capacity to write inquiry and investigation-oriented materials for this age level. They will be assisted in the research phase of their work by four outstanding archivists and historians. (The sponsoring agencies plan to use their own funds and resources for production of the final versions of the materials.)

2. Related cassettes, accompanied by a teacher's guide, will be prepared with the assistance of a theater group under the executive direction of a radio and TV producer.
3. The curriculum materials so prepared will be field tested in four public high schools and five Jewish secondary schools in different parts of the country and appraised by experts in curriculum development and evaluation.
4. Fifteen distinct disseminative approaches and strategies will be employed to publicize, display and make available the materials to public and Jewish school systems, as well as to non-formal Jewish educational groups in all parts of the country.

The second tier of this proposal is intended to illuminate and advance scholarship on the identical four themes for college and adult audiences, in celebration of the Bicentennial. Historians will be commissioned to deliver lectures on these themes in various parts of the country. (These lectures, with appropriate discussion material, later will be published in a Bicentennial volume, for which no Federal funding is being asked.)

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INTRODUCTION

This design has both monoethnic and multiethnic dimensions. Its foundations are in the Jewish ethnic heritage but its applicability is universal. Its cosponsoring agencies representing two discrete yet amazingly interrelated disciplines -- education and intergroup relations -- have enjoyed a close working relationship for many years. The sponsors are The Commission on Jewish Studies in Public Schools of the American Association for Jewish Education, acting as principal agent, and the Institute on Pluralism and Group Identity of the American Jewish Committee. Both have served for decades as resources for the Non-Jewish citizenry as well as the Jewish Community of America in the organization and conduct of educational programs aimed at developing ethnic identity and self-awareness, sound intergroup relations and the sensitization of teaching personnel in all types of schools and educational institutions to the strengths and values inherent in the diversity and heterogeneity of American Society.

AMERICAN ASSOCIATION FOR JEWISH EDUCATION

The American Association for Jewish Education, a non-profit organization (Charter appended) is the acknowledged national service agency for coordination, promotion and research in Jewish education. It has been in existence since 1939 and the enclosed literature testifies to some of the key functions it performs in both the specifically Jewish and general sectors of American life.

Its constituents, as attested to by the letterhead and by the sample literature enclosed, include sixteen national Jewish organizations with ongoing programs of Jewish education on youth and adult levels, over 45 central coordinating communal agencies for Jewish education located in major population areas of the country, and an at-large membership of educators, scholars and lay leaders concerned with Jewish culture and education. It conducts a National Curriculum Research Institute, and operates a National Board of License for Teachers and Supervisory Personnel in Jewish Schools, a Department of Continuing Education and Jewish Studies, the National Council on Jewish Audio-Visual Materials and seven other divisions designed to provide services, consultations and publications for the field of Jewish education. One of these divisions sponsors a program for the training of administrative personnel for Jewish schools and educational agencies, which has been conducted by the Graduate School of Education of New York University during the past four years.

In January 1971, with the approval and pledged cooperation of its affiliated agencies the American Association for Jewish Education established a Commission on Jewish Studies in Public Schools. Since its creation this Commission

1. Conducted a symposium on cultural pluralism in New York City's schools which was attended by the Chancellor of the school system, members of the Board of Education, and nearly 100 school supervisors.
2. Established the first in-service course in New York City accredited and endorsed by the Board of Education, on "Teaching Jewish Studies in Public Schools."

3. Prepared and issued the following materials and instructional units, among others, for use in the public schools:

- a. THE HOLOCAUST - A CASE STUDY IN GENOCIDE, by Albert Post (a teaching guide with student reading materials)
- b. An outline and discussion guide for the most recent edition of Cecil Roth's A HISTORY OF THE JEWS
- c. Three publications consisting of annotated and graded bibliographies on World Jewish History, Religion, Culture (for grades 7 - 12), in collaboration with the Educational Research Council of America.
- d. An outline on how to teach Jewish Literature in High school English classes
- e. An annotated and graded guide to multimedia material on teaching about the peoples, culture, social institutions and economy of Israel in elementary and junior and senior high schools
- f. A course of study in American Jewish Literature for public schools
- g. A kit of varied initiatory materials for use by supervisors and teachers
- h. An anthology of short stories (with introductions and study guides) by American Jewish writers, accepted by Barron's Educational Services, Inc. for publication and now in press.

4. This Commission on Jewish Studies in Public Schools has become official collaborator of the Educational Research Council of America whose instructional texts are used by one of every five pupils in America's public schools. To date, this association with ERC has resulted in the joint publications mentioned above (3c) and in the inclusion of a chapter on the Jewish experience in ERC's series, CHALLENGES OF OUR TIME, for use in junior high schools.

5. This commission has served as a resource center, furnishing direction and guidance to innumerable school systems and school personnel in all parts of the country. (Among the major communities whose school districts have availed themselves of the Commission's guidance have been

Philadelphia, New York City, Cleveland, Dade County, Florida, San Francisco, Minneapolis, and St. Paul.)

6. This year, the Commission served in a consultatory capacity to a number of recipients of 1974 grants under the Ethnic Heritage Studies Program: Brandeis University, the New Jersey Branch of the National Education Association, and others.

7. Through its delegates, it has helped to organize and maintain the National Ethnic Studies Assembly, which is based in Washington, D.C.

8. On April 22-23, 1974, one of its spokesmen served as Consultant to the Task Force on Multiethnic Education at a meeting in Washington sponsored by the National Institute of Education.

INSTITUTE ON PLURALISM AND GROUP IDENTITY

In the years since its inauguration, the Institute on Pluralism and Group Identity has developed into one of the country's major resources "Think-Tanks" and consulting organizations on ethnic studies and cultural pluralism. The Institute is an outgrowth of the American Jewish Committee's National Project on Ethnic America which played a leading role in interpreting the "new ethnicity" and the "new pluralism."

Through an impressive host of regional consultations (see enclosures), workshops and area studies, the Institute has worked to make American Pluralism operative by bringing the social sciences and the humanities into closer contact with the needs and life styles of America's diverse groups. It develops links among scholars, educational practitioners, and government officials, formulates new policies and programs related to group status, group identity and group differences and publishes and disseminates materials to promote better understanding. In recognition of its pivotal role in creating a more harmonious citizenry it has been

the recipient of major grants from both the Ford Foundation and the Rockefeller Brothers Fund. Among its most recent publications are the following:

1. The Schools and Group Identity: Educating for a New Pluralism, which takes a fresh look at the role of the schools in fostering healthy group identity, analyzes varied approaches to ethnic studies curricula and furnishes a check list for state-level multiethnic programming.

2. The Image of Pluralism in American Literature -- The American Experience of European Ethnic Groups, an annotated bibliography designed for literature courses in high schools and colleges.

(A complete listing of the Institute's publications to date is enclosed.) It has teamed up in the present proposal with the National Commission on Jewish Studies in Public Schools because the leadership of the two bodies share a common -- and judging by past labors of other agencies in the field of ethnic studies, inclusive of those funded from the 1974-75 Ethnic Heritage Studies Program -- a unique conception with respect to the objectives and methodology of teaching about one's group history and heritage. This distinctive approach acquires added cogency as the Bicentennial draws near and provides the rationale for a projected two-tiered observance of that historic event which constitutes the core of the present proposal.

NEED FOR THE PROJECT

The Bicentennial year that is fast approaching has persuaded the peoples of America to stop for a relative moment the pursuit of their daily goals in order to take stock of the past history, present character and future prospects of our great land. Much emphasis, hopefully, will be placed not merely on the country's quantitative gross national product; but on the quality of life on these shores.

As they examine the reciprocal relationship between themselves and their country, there will be few who will not sense an inner gratitude for the environment of political freedom that permitted them to follow their vocational, cultural and social aspirations with little control or interference from their democratically constituted government. Many, no doubt, will become cognizant that a new consciousness has been coming to the surface in recent years in the tone of American citizen's relationship to his country and his fellow Americans, namely, that people had never really ceased looking at themselves as dual beings: as ethnics as well as Americans.

A careful reading of American history will demonstrate that, try as they wished, America's masses could never completely fashion themselves into one uniform mold, wittingly and unwittingly. Despite a spirit of working unity, there were differences in their ethnic and cultural backgrounds in their past and the subtle loyalties demanded by it, that influenced the character and color of their participation in American life. America was a composite of many elements brought together by a similar dream.

The history of America is, in part, a history of absorptions. It is a history of a nation that grew because millions of peoples came

to its shores, spread out over the land and in time became part of a citizenry contributing to its pulsating life. The process was not easy. There were -- and still are -- conflicts, tensions, discords and injustices.

Because the overriding elements in the nation's rapid growth were political and economic, its individual peoples, particularly the Indians and the Blacks, came to be ignored as positive contributors to the history of America. The existence and distinctiveness of America's other ethnic groups, too, were only superficially recognized. Crowded frequently in voluntary or involuntary ghettos, they established a life for themselves, accented simultaneously by a desire to belong to the new country and by a wish to retain the unique, flavorsome elements of the old life.

It is only in recent years that political and intellectual leaders of the nation began to recognize that the ethnic story of America integrally belonged in the nation's history, that the American strain and the ethnic strain were not in mutual opposition but rather that together they created internally harmonious personalities, and that, with education and time, the sensitivity to and common acceptance of ethnic differences could enrich community life, wholesomely maintain the individuality of its population groups, and lead to an excitingly diverse, yet cross-polinizing and peaceful society working in unity toward the fulfillment of the ideals of the founding fathers of our country.

THE JEWISH AMERICAN

The Jewish people, more so than most other ethnic groups that came to this land, found a haven in America, though they suffered the severe early hardships of an immigrant community that differed in culture and religious tradition from the majority population. Here they were largely free from the restrictions and persecutions that had been their lot in the countries from which they came. The vast majority of them crowded into ghettos in the major cities, but they were determined to join the mainstream of American life. They took advantage of the educational opportunities offered them in their new land, created their own institutions to deal with the various problems of their urban existence, and, in great measure, were helped by their compatriots who had preceded them.

They discovered, however, that the outside world had little knowledge of them, of their history, their beliefs, their customs, their values. In the public schools they and their children attended, the curricula either ignored the existence of the Jewish people or made only passing references to them. Even so shocking a catastrophe as the Holocaust that overtook six million Jews was treated superficially in the school textbooks dealing with World War II.

Spurred by historic events of the past three decades, Jews were moved, as were the Blacks and other American minority groups, to research, teach and promulgate to their own people, as well as to other ethnic groups, the part they and their forebears had played in world and American history as well as the substance of their way of life.

This movement for self-identity and external recognition has led to the recent acceleration of Jewish programs in elementary, secondary, undergraduate, graduate and continuing education institutions. More needs

to be done, and the basic purpose of this proposal is to bring a knowledge of the Jewish people specifically to America's secondary school students, Jewish as well as non-Jewish, in a manner not hitherto attempted.

A UNIQUE APPROACH -- CONNECTING WITH REALITY

The design advanced in this proposal seeks to present the story of the Jew in America through an objective, mature, open and critical approach that does not hesitate to treat the internal controversies, divergent viewpoints and shifting philosophical and tactical emphases that characterize the Jewish community as it sought to become integrated into American society.

Some instructional materials, e.g. units, teachers' guides, films, filmstrips, cassettes, etc., have been prepared in recent years to teach the American Jewish experience. Several, in fact, will be emerging from programs funded in 1974-75 from the Ethnic Heritage Studies Program, emphasizing the unique ethnic character of the American Jewish community and its contribution to American life and culture. These were designed for use in monoethnic and multiethnic programs on various age levels.

When one examines these materials however, -- and this applies with equal force to materials dealing with the history of other ethnic groups in the country -- one is struck by the defensiveness of the content. Each ethnic group has felt impelled to stress its virtues, its cultural uniqueness, its great personalities, its contributions to American social, economic, political and cultural life. Consequently, its account of itself takes on the quality of an apologia.

This approach is understandable. For so many years, the educational

thrust of the country was to attempt to shape every immigrant child into a uniform mold called American. Newcomers were urged to drop the "old country" ways, to absorb American customs, to learn the new language and discard the old and to become thereby a more integral part of the American scene.

A reverse movement has recently begun to take place: pride in one's ethnic heritage, as well as acceptance of the social and educational values of knowing the history of one's neighbor. As indicated earlier, out of this awareness came the movements of cultural pluralism and the introduction of some multiethnic and uniethnic programs in the schools of the nation. It was not a simple matter, however, to brush away earlier memories, hence, the defensive self-laudatory approach in the materials developed.

The materials produced for multiethnic studies have been historically sound, the result of scholarly research and careful examination of primary documents and other source materials. The problem has been one of emphasis. Incidents, events, personalities, that were the cause of internal controversy generally have been glossed over or omitted. Rarely, if ever, have the tensions, perplexities, tugs and pulls, positions and counter-positions in the ethnic community's response to such forces been treated.

The result has been that, speaking specifically of Jewish ethnic studies in secondary schools, existing courses, texts and strategies do not depict a fully representational portrait of the dynamics of either American Jewish history or present-day Jewish life.

The Jewish concern with getting high school age youth to recognize the essence of America has been mainly limited to a filial, pietistic presentation. Examples are here presented of glaring omissions in the treatment of American Jewish History:

1. What were the controversies within the Jewish community during the Revolutionary and Civil Wars? Not all Jews were rebels, nor were all Jews abolitionists. We read in present materials of the strong support given the Revolutionary cause and the anti-slavery movement by articulate leaders of the Jewish Community. The involvement of Jews in support of Tories and, later, in support of pro-slavery forces is either ignored or treated apologetically. The confrontations should be presented analytically and openly, so that students not only will recognize that differences of opinion existed but will understand the motivations for particular views and actions even, if in the end, they regard those views and actions as misguided.

2. In present materials, Jews are portrayed as having been among the guiding spirits of the movement to secure the rights of labor in America, yet, during the early years of labor disputes, there was violent confrontation between workers and factory owners within the Jewish Community. The full story requires a straight-forward presentation of the considerations that moved both sides, so that students can understand the conflicting viewpoints within the context of the times.

Needed is an approach that will set right the course of history, so that the struggles that took place in the past become object lessons for the future rather than mere celebrations of one's own ethnicity. Students would be encouraged through inquiry, study of documents and other evidence, discussion in class and independent investigation to arrive at a comprehension of the emphases, polarities and shifting positions of the Jewish community in relation to the problems that confronted it internally and externally. Seeing the total picture will help to eliminate the bias that encourages snap and unsupported conclusions or that lead to simplistic accounts of ethnic achievement.

Out of an understanding of the actual contrasting, often conflicting responses of one's group to the traumatic tensions of adjustment to American events, institutions and ideas can come increased appreciation of one's own heritage and that of one's neighbor.

Jewish high-school-age youth today -- and this is doubtless true of their peers of other ethnic backgrounds -- have a deepening understanding of reality and are more sophisticated intellectually than they are usually given credit for in ethnically oriented materials. The sponsors of this proposal feel that they will appreciate the legitimate right of a group to interpret itself and its aspirations in realistic, non-indulgent terms. If there is to be controversy regarding the nature of a group's responses to a critical moment in history, it may be best handled by the group itself rather than by outsiders who may wish to use such controversy as a hostile weapon against the group.

The American Association for Jewish Education's series of student texts and study guides on controversial issues confronting Israeli society is an excellent example of the kind of authentic, non-defensive, non-monolithic approach capable of being applied on the secondary school level. Entitled Viewpoints, this series produced in 1973, is on the approved textbook list of the New York City Board of Education. Its open, provocative, non-advocacy treatment of problems which have generated tensions and conflicting stands in the Jewish communities of Israel and America, has evoked highly favorable reactions from students, teachers and educational leaders in both Jewish and public schools.

None of the grantees of 1974-75 funds from the Ethnic Heritage Studies Program pursued this unique approach of dealing with controversial figures -- and the elements in their Jewish ethnic background that

motivated them -- and with the pros and cons of the Jewish ethnic response to major issues both in American History and within the Jewish community. Nor did any of the texts or materials which were previously available to high school classes.

The pioneering thrust of this aspect of the present proposal leads its sponsors to believe that the design may be utilized as a case study or paradigm for other ethnic groups, hence for intercultural learning. There is, the sponsors are convinced, a burgeoning appetite for the type of approach envisaged and the kinds of multimedia materials and strategies recommended.

PROGRAM OBJECTIVES

As indicated earlier, the programmatic or content design consists of two tiers. The major thrust of the proposal is secondary school-directed. It will be complemented by a lecture series on the identical themes, linked to the Bicentennial observance, and geared to college and adult audiences. Involved in both are research, curriculum materials development and dissemination.

Objective I: Curriculum Materials for High School Youth

The principal purpose of the program is the development of curriculum materials on certain controversial issues that concerned the Jewish community in America from the day when a small group of Jews sought settlement in New Amsterdam in 1654 until the present. The issues selected are those which were in response to events and policies in American history and affected the internal well-being of the community and its members.

The focus will be on the following four central themes:

A. Settlement

The contents will deal with the arrival of the various waves of Jewish immigrants to this country, the contrast between what each group expected and the realities it encountered, the variety of external and communally internal attitudes produced by the problems of adjusting to a new life, the tugs and pulls within the Jewish community toward and away from a cloistered existence, etc.

B. Jews in the American Economy

The content will treat several sub-themes. Examples are the manifold ways in which immigrant Jews sought to enter the mainstream of the American economy; the effects of economic need upon the cultural and religious beliefs which they brought with them from the old country; the sweat-shop owner-worker confrontation as it affected the Jewish community; varying Jewish community responses to the country's economic ups and downs; ways in which the Jewish community coped with economic discrimination, etc.

C. Anti-Semitism

The subthemes, among others, will be the different forms anti-semitism has taken in American Jewish history from the time of Peter Stuyvesant to the Civil War, the "know-nothing" movement, the 1930s; the strategies variously taken by the Jewish community to combat it, such as "Quarantine", separatism, recourse to influential figures, appeal to law, alliances with other groups, education, working with progressive social movements, civic work, etc. Not all policies adopted to combat anti-Semitism

were acceptable to the total Jewish community. The discriminatory events that occurred and the responses of Jewish communal leadership will be examined and assessed.

D. Jews and American Social Issues and Movements.

Jews have been involved in the country's many social movements. They fought initially for their own rights as citizens and joined hands with others seeking the social, political and economic betterment of the country. Jews were rebels during the Revolution, abolitionists before and during the Civil War, standard bearers against the inhumane discipline exercised in the military, particularly in the Navy, leaders in Labor Union struggles, participants in the civil rights movement to improve the lot of the blacks and other minorities in the country, etc. But in these as in other situations, there were Jews who took contrary positions and, at times, deep-seated controversy and rifts occurred as a result. The opposing views will be examined for an objective analysis of the motivations behind them and the influences of both Jewish traditional beliefs and American values that came into play.

The End-Products the sponsors have in mind are:

1. Four working models of secondary-school student texts or booklets, one on each theme, ranging between 36 and 48 pages and employing a highly provocative inquiry-investigative approach which will seek to bring the reader into direct, inescapable confrontation with the issues. These models will include study guides containing primary documents; leading questions for discussion and independent study; and

suggestions for further reading and classroom activities.

The texts will be prepared by three historian-writers, themselves outstanding scholars of American Jewish History with proven credentials in writing material of this type for high school age youth. To assure the absolute authenticity of the content, they will be assisted in this project by four noted researchers and authorities in American Jewish history who will be available for consultation on a per diem basis. (The names of the historians-researchers-consultants-writers and their backgrounds are listed in the section on Staff.)

The historians-scholars-writers will draw on Jewish archival material, newspapers, primary and top-quality secondary sources and the wealth of data accumulated by the American Jewish Historical Society, the American Jewish Archives and scholarly studies and dissertations on the history of American Jewry during particular periods as well as specific cities and regions of the country.

2. Experimental cassettes on each of the four themes, the scripts for which will be prepared under the guidance and direction of one of the country's leading producers of radio and TV educational programs, and the narration, with appropriate musical accompaniment, performed by members of the amateur theatrical group associated either with the 92nd Street YMHA of New York City or with the Educational Alliance in lower Manhattan. These cassettes, while centered on the content of the texts, will be complementary to it. They will be prepared for use either

- a) as motivation for the textual content, b) as review, and/or c) for the benefit of the slower readers.
3. A teacher's guide to the use and application of the cassettes, with specific orientation in the distinctive ethnic heritage teaching approach sought by the sponsoring agencies.

It should be pointed out that although the present proposal envisages the production of working models of the student texts and accompanying guides, both of the organizations presenting this application for Federal funding are committed to their production and dissemination in quantity and in commercial form. Both organizations have had their works issued by various commercial publishers in the past (The American Association for Jewish Education by Barron's Educational Series, Inc., Behrman House, The Educational Research Council of America, Schocken Books, Bloch Publishing Company, etc., and the American Jewish Committee by a similarly vast array of publishing houses). However, in the unlikely event a commercial firm demonstrates no interest, the two agencies have made budgetary provision for the issuance of these works in final form. The American Association for Jewish Education will utilize for this purpose part of a five-year grant it received in 1974 from the Memorial Foundation for Jewish Culture, which is to be applied to the preparation and field testing of curriculum materials.

The present design has made express provision for the field testing and evaluation of the student texts, the cassettes and the teacher's guide.

A. FIELD TESTING

Four public high schools and five Jewish secondary schools have consented to serve as proving grounds for the materials. They are:

1) Public Schools

- a) Springfield Gardens High School, Queens, New York,
Mr. Carl Golden, Principal.
- b) Shoreham-Wading River High School, Long Island, New York
Dr. Mark F. Goldberg, Administrator
- c) Central High School, Ogontz and Olney Avenues, Philadelphia
Dr. Howard Carlisle, President
- d) Hunter College High School, Manhattan
Mr. Edwin Marienhoff, Supervisor

2) Jewish Schools

- a) Judaica High School, Miami
Mr. Gene Greenzweig, Director
- b) Jewish High School Department of the Hebrew College
Brookline, Mass.
Dr. Eli Grad, President
- c) Central Jewish High School of the Jewish Education Association
of Metropolitan New Jersey
Mr. Haggai Niv, Principal
- d) Community High School of the Bureau of Jewish Education of
Greater Buffalo, West Amherst, New York
Dr. Yehuda Shabatay, Director
- e) Communal Jewish High School of the Milwaukee Board of Jewish
Education, Milwaukee, Wisconsin
Mr. Morton Levow, Superintendent

The geographic spread of the participating schools was purposely arranged so as to afford representative feedback from different areas of the country.

B. EVALUATION

Results of field testing the materials will be carefully evaluated by a highly qualified group of consultants, comprising members of the National Commission on Jewish Studies in Public Schools, educators coopted

by the Institute on Pluralism and Group Identity, personnel associated with the schools utilized for field testing and demonstration purposes and members of the Advisory Council with credentials and expertise in curriculum development and/or evaluation of educational materials.

Appraisal of the possible utility and applicability of the content and methodology for other ethnic groups will be made by means not only of the procedures described below under "Dissemination", but also by a special team of inter-group relations, group identity and social science experts invited for that very purpose by the Institute on Pluralism and Group Identity.

4. There is to be a fourth end-product in this design -- a volume containing Bicentennial lectures that will simultaneously illuminate the identical areas of concern for college and adult audiences.

It will be recalled that the proposal was described earlier as two-tiered, one phase -- the more important in terms of Federal funding -- directed to the secondary schools; and the second, seeking to advance scholarship on a more intellectual plane. Four noted historians will be commissioned to develop these papers and, with the arrangements handled by the field offices of the American Jewish Committee, will deliver them in various parts of the country. These lectures will, in themselves, be an event. It is anticipated that the lecture on "Settlement" will be given first in Charleston, South Carolina; a Jewish settlement in America dating back to early

Colonial days. San Francisco may host the lecture on "Jews in the American Economy"; Minneapolis, the address on "Anti-Semitism"; and Philadelphia the discourse on "Jews in Social Issues and Movements." To the extent possible, they will be timed to coincide with special Bicentennial observances or events in these four communities.

The plan calls for issuing these lectures (together with any additional ones arranged between this writing and the beginning of the Bicentennial year) with appropriate introductory statements and discussion material in order that they might serve a dual purpose: develop teacher awareness, be used as backdrop for adult education needs. These lectures will be planned and implemented by the Department of Jewish Communal Affairs of the American Jewish Committee in consultation with The Institute on Pluralism and Group Identity.

Anticipating the recovery of the investment made in the publication of the lecture series, this proposal seeks no grant for the editing, production, printing and distribution of the volume. A relatively small sum, however, is requested to cover in part the cost of the lecture arrangements and the honoraria for the scholars.

DISSEMINATION

The design for disseminating the process and the end-product of this proposal is intended to assure widespread knowledge, use and replicability not only in the Jewish community but among all ethnic groups. Among the contemplated forums, methods and publications are the following:

1. The Bureau of Social Studies of the New York City Board of Education, which has had a long-standing cooperative relationship with both the American Jewish Committee and the American Association for Jewish Education, will be furnished with sample materials and its good offices solicited to publicize, display and otherwise make them known to high school principals and curriculum chairmen. Similar contacts will be made with Boards of Education in other cities, both through the field offices of the American Jewish Committee and the mailing lists of the Commission on Jewish Studies in Public Schools of the American Association for Jewish Education.
2. Regional consultations will be arranged by the Institute on Pluralism and Group Identity. Over the last few years, as the enclosed literature demonstrates, the Institute has held conceptual and training conferences in such diverse cities as New York, Cleveland, Chicago, Rockport, Ill., San Francisco, Philadelphia, Boston, Minneapolis and St. Louis. In most of these areas, continuing committees on ethnic studies, composed of a broad range of educational, ethnic and community groups, have been seeking a more definitive approach to earlier conceptions regarding ethnicity and the methods for its implementation. These communities would make ideal locations for disseminations of the outcomes,

e.g. accomplishments, problems, receptivity, etc. of the new curriculum materials.

3. There are about sixty affiliated arms of the National Jewish Community Relations Advisory Council in various parts of the country. As the name implies, these agencies are concerned with problems of intergroup relations, urban issues, equality of opportunity. Virtually all of them maintain ties with the area public schools. Efforts therefore will be made to convene their professional leadership in order to familiarize them with the project. An opportune occasion would be the annual convention in May of the National Conference of Jewish Communal Workers.

4. As the American Association's letterhead indicates, the agency serves as parent body for some forty-five local or regional coordinating organizations for Jewish education, serving Jewish studies needs in public, private and Jewish schools in their areas. These will be kept abreast of the project and its results. Furthermore, the executives of these coordinating agencies meet for seminars and workshops at the offices of the American Association at least twice yearly -- in December and June. The two occasions will be used to inform them of progress and exhibit draft and/or completed materials. The executives and their staffs will be asked to publicize the project among their constituent schools, professional educators and lay groups.

5. Over twenty colleges of Jewish studies in various parts of the country work closely with the American Association in such areas as course structure teacher training, continuing education and certification of personnel for Jewish schools. Some of these colleges conduct

high school divisions which look to the Association for guidance in curriculum formulation. These will become prime targets of dissemination literature on the project.

6. A recent study (see American Jewish Yearbook, 1974 jointly issued by the Jewish Publication Society of America and the American Jewish Committee in February 1975) by the Department of Statistical Information of the American Association for Jewish Education revealed that there were an estimated 145 all-day and 675 supplementary or after-public-school-hours Jewish schools with students of high school age in the United States and had an estimated student enrollment of 75,000. Almost all of these schools offer courses in Jewish history, and many, in the year ahead, will be marking the Bicentennial. They would doubtless welcome the materials prepared under the proposed project and will be contacted by the American Association which maintains a biennial directory of Jewish schools in the United States.

7. Both the Institute on Pluralism and Group Identity and the Commission on Jewish Studies are in regular touch with various multicultural and multiethnic organizations on the national and local scenes, among them, the National Ethnic Studies Assembly, the Center for Ethnic Urban Affairs, the Association for Multiethnic Programs, and many of the recipients of 1974-75 grants from the Ethnic Heritage Studies Program. Through correspondence and at various conferences in the course of the year, at which officials of the various organizations will be present, word of the project and its progress will be spread.

8. Annually, in May, the Commission on Jewish Studies in Public Schools has contributed significantly to the conference and exhibit

of the United Federation of Teachers of New York. Considering that interest is running high in Bicentennial materials, the sponsors of this proposal will have no problem arranging for a progress report and display. The conference is attended by hundreds of teachers.

9. Pursuant to the terms of the Title IX legislation, provision will be made for cooperation with other programs funded under Title IX.

10. The year 1975-76 will witness the joint convening for the second time in the history of American Jewish education of the membership of the four major fellowships of professional Jewish educators. These groups are the National Council for Jewish Education, the Educators Assembly, the National Association of Temple Educators, and the Educators Council of America. The conference, which will be held in April, will afford the sponsors of this proposal an unparalleled opportunity in person to bring the message of the project to hundreds of administrators of Jewish educational programs.

11. A progress report and results of the experiment will be made available to the New York State Department of Education, in the hope that provision will be made in the suggested state curricula for the addition of the new social studies units to school programs or for their incorporation into existing courses.

12. Last year, the Commission on Jewish Studies in Public Schools inaugurated a Board of Education-approved in-service course for New York City teachers on "Jewish Studies in Public Schools." Should the present proposal be selected for a grant, provision will be made for an in-service course related to the goals, content and strategies of the project.

13. The materials prepared for this project can readily be linked to the non-formal learning programs of Jewish community centers, youth clubs, and educational summer camps. Such a linkage would be attempted so that the materials would gain audiences beyond the classroom.

14. Articles will be prepared for professional journals in both the Jewish and general educational fields, describing the project and its applicability to social studies instruction, observance of the Bicentennial and multicultural programming.

15. Naturally, the regular monthly information bulletins, quarterly newsletters and other promotional literature issued by the two sponsoring agencies will carry prominent publicity pieces on the project.



STAFF

1. COORDINATORS:

Dr. Hyman Chanover, Director of the National Curriculum Research Institute of the American Association for Jewish Education, Supervisor, Commission on Jewish Studies in Public Schools; Adjunct Professor of Education, Department of Hebrew Culture and Education, New York University; author of twenty-three books and numerous articles and monographs for teachers, supervisors and students; editor and executive editor of eight additional publications; Vice-president, National Ethnic Studies Assembly; Executive member Jewish Book Council of America.

Mr. Irving Levine, Director of the Institute on Pluralism and Group Identity; Director of Program Planning, American Jewish Committee; principal organizer of the National Consultation on Ethnic America (1968); head of the National Projection Ethnic America which has received its major support from the Ford Foundation; member of the editorial board of the Journal of Ethnicity and of the Journal of Jewish Communal Affairs; has lectured widely at many universities and written extensively on group identity and cultural pluralism.

2. HISTORIANS-WRITERS

Dr. Harold Gorvine, Ph.D. Harvard University; Associate Professor of History and Teacher Education, Oakland University (1968-71); Chairman, Department of History, Akiba Hebrew Academy, 1964-68 and 1971 to present; Adjunct Associate Professor of History, Gratz College, Philadelphia; has written and lectured

widely on "Teaching History Through Role Playing,"
"Conflicts and Issues in Jewish History," (in collaboration with Professor Melvin Scult of Vassar College),
"Method and Content in the Teaching of Jewish History,"
"The American Jewish Experience: The Challenges of a Free Society," and "Idealizing Jewish History: Some Fundamental Questions."

Mrs. Ruth Kobrin, Program Specialist, Jewish Communal Affairs Department, American Jewish Committee (1968-74); Associate Editor, Our Age, (a periodical on issues, personalities and events in Jewish life, designed for high school age youth); Program Specialist, Department of Education, United Synagogue of America (1965-67); Foreign Affairs Officer, Reference and Research Analyst for the U.S. Mission to the United Nations (1961-66).

Dr. Melvin Scult, PhD. Brandeis University in Judaic Studies; Assistant Professor, Vassar College 1972-present; has collaborated with Dr. Gorvine (above) on "Conflicts and Issues in Jewish History," and written papers and articles on such subjects as "Jewish Identity in the Early Twentieth Century," "Challenges and Conflicts of the Twenties," "The Initiation of a Fourth Movement in American Judaism," and "The Life and Thought of Mordecai Kaplan."

Dr. Martin A. Cohen, Professor of Jewish History, Hebrew Union College - Jewish Institute of Religion; member of Board of

Editors, American Jewish Historical Quarterly; member of the Board of New York Jewish Historical Society; editor of the two-volume anthology, Jewish Experience in Latin America; author of many articles and studies on Jewish life and history in North, Central and Latin America.

Dr. Henry L. Feingold, Associate Professor of History at Baruch College of the City University of New York; Visiting Associate Professor in American Jewish History at the Jewish Theological Seminary of America; has published numerous articles on American Jewish themes; in 1970, he authored The Politics of Rescue: The Roosevelt Administration and the Holocaust, 1938-1945 (chosen as a Commentary Book Club selection); his most recent book, issued this year, Zion in America, deals with the ongoing reciprocity between America and its Jewish community since the landing of the first group of Jews on these shores.

Dr. Leo Hershkowitz, Professor of History, Queens College, City University of New York; Director, Historical Documents Collection at Queens College (a major resource for the study of New York general and Jewish history); Vice-President, Jewish Historical Society of New York; Chairman, Publications Committee, American Jewish Historical Society.

Dr. Abraham J. Karp, Professor of History and Jewish Thought, University of Rochester; President, American Jewish Historical Society; Visiting Professor of History, Hebrew University in Jerusalem; editor of a five-volume anthology of selected studies of American Jewish history, entitled, The Jewish

Experience in America; author of a large number of monographs, learned articles and studies of aspects of American Jewish history; also author of a forthcoming volume (now in press) on the history of American Jewry.

4. LECTURERS

Among the noted historians and sociologists who will be invited to prepare papers and deliver lectures related to the supplementary lecture phase of the proposal are:

Dr. Joseph Blau, Columbia University

Dr. Stanley Chyet, Director, American Jewish Archives

Dr. Henry Feingold, Baruch College, City University of New York

Dr. Eli Ginzberg, Columbia University

Dr. Benjamin Halpern, Brandeis University

Dr. Abraham J. Karp, University of Rochester

Dr. Moses Rischin, San Francisco University

5. CASSETTES PRODUCER

Mr. Milton E. Krents, Director of the William E. Wiener Oral History Library of the American Jewish Committee; Executive Producer, Eternal Light (both the radio and TV programs); Radio and TV Consultant, Council for Financial Aid to Education.

The teacher's guide to the use and application of the cassettes will be prepared by an educator of the caliber of a) Dr. Nathaniel Entin, Director of Audio-Visual Education of Gratz College, Philadelphia, who has produced audio-visual materials of all types,

including cassettes, and written on the subject extensively or
b) Dr. Samuel Grand, former Director of Experimental and Audio-
Visual Education for the Department of Education of the Union
of American Hebrew Congregations.



ADVISORY COUNCIL AND ITS FUNCTIONS

The listing of Advisory Council members, which follows, conforms to the regulations set forth in the Guidelines. At least half its members are representative of the specific ethnic group involved in this proposal; others are educators of Jewish or non-Jewish extraction who are expert in evaluation and/or curriculum development, while still others are highly conversant either with the sociology or history of the American Jewish Community or with the problems of multicultural education and group identity.

The Advisory Council will be consulted at least once a month in consonance with the Guidelines' provisions. Its functions will include planning, implementing, evaluating and guiding the program. Members of this body will be provided with advance copies of all reports required by the Office of Education, plus all materials prepared or distributed in the pursuit of the project.

A chairman will be selected by the group at its initial meeting which will be held in July of this year. In consultation with the other members of the Council and with the two project coordinators, he will appoint an executive committee which will have the responsibility of being available to the coordinators for consultation between meetings and communications with the full council.

Mr. Howard Blumenthal, Teacher of Social Studies, Livingston High School, New Jersey.

Dr. Shimon Frost, EdD. Headmaster, Upper School, Brandeis School, Lawrence, New York; former Executive Secretary of the Educators Assembly of America; Adjunct Associate Professor of Education, New York University.

Rabbi Philip Goodman, Executive Secretary, Jewish Book Council of America of the National Jewish Welfare Board; former Executive Secretary of the American Jewish Historical Society; associate editor of In Jewish Bookland and managing editor of the Jewish Book Annual.

Dr. Eli Grad, PhD. President and Dean of Faculty, Hebrew College, Brookline, Massachusetts; current President of the National Council for Jewish Education; member of the American Sociological Association; editor "The Teenager and Jewish Education," 1966 Yearbook of the Educators Assembly of America.

Dr. Jacob I. Hartstein, PhD. Professor of Education, City College, City University of New York; former President, Kingsborough College, New York City; former member of New York City Board of Higher Education; former Dean of Students, Yeshiva University.

Dr. Daniel Isaacman, PhD. President, Gratz College, Philadelphia; former Director of Jewish Community Services, Federation of Jewish Agencies, Philadelphia; former President of the National Council for Jewish Education.

Mrs. Florence Jackson, Acting Director, Bureau of Social Studies, New York City Board of Education; active in many Afro-American educational organizations.

Dr. Toby Kurzband, EdD. Professor of Education, Pace University, New York City; former Assistant to the Chancellor of the Board of Education, New York City; author of numerous works on teaching Jewish history and culture.

Dr. Theodore Lang, PhD. Chairman, Commission on Jewish Studies in Public Schools; Professor of Education, Baruch College, City University; former Deputy Superintendent of Schools, New York City Public Schools.

Mr. Morton Lewittes, Supervisor, Bialik School of Brooklyn; author of nine textbooks for junior and senior high school youth on Jewish history and culture used in public schools throughout the country.

Mr. Joel Ollander, Staff member, National Jewish Community Relations Advisory Council; organizer of the first regional "Consultation on Ethnicity" in the midwest; former Assistant Director of the Multi-Culture Institute of San Francisco.

Dr. A. Harry Passow, EdD. Professor of Education and Chairman, Department of Curriculum and Teaching, Teachers College, Columbia University; editor of over twenty educational volumes; former President of the Board of Education of Englewood, New Jersey.

Mr. Albert Post, Assistant Director, Bureau of Social Studies; author of The Holocaust: A Case Study of Genocide, a teaching guide; member of the Commission on Jewish Studies in Public Schools.

Mr. Julius Schatz, Director, Commission on Jewish Affairs and Director of Community Services of the American Jewish Congress; Chairman, National Council on Jewish Audio-Visual Materials; Chairman, National Council on Adult Jewish Education; former Chairman of the National Conference of Program Directors, representing all major national Jewish agencies.

Mrs. Martha K. Selig, Consultant to the YM/YWHA of New York and to the Jewish Board of Guardians; former Executive Director for Community Services of the Federation of Jewish Philanthropies of New York; former President, National Conference of Jewish Communal Service.

Dr. Nathan H. Winter, Chairman, Department of Hebrew Culture and Education, School of Education, New York University; author of Jewish Education in a Pluralist Society; former President of the Educators Assembly of America; current Vice President, the National Council for Jewish Education.

Dr. Rudolph Vecoli, Professor of History and Director of the Immigration History Research Center at the University of Minnesota; former President of the American-Italian Historical Society; in charge of the Minnesota Archives on Immigration History.

B U D G E T

COORDINATORS

Salary	\$10,000.	
Soc. Sec.	585.	
Pension	1,000.	
Misc.	<u>250.</u>	
		\$11,835

SECRETARIAL SERVICE

Salary	6,000.	
Soc. Sec.	350.	
Pension	300.	
Misc.	<u>150.</u>	
		6,800.

HISTORIAN-WRITERS ----- @ \$1,500 honorarium per text
for student texts 6,000.

STUDY GUIDES - for student texts 1,600.

HISTORIAN-RESEARCHERS ----- @ \$100 per diem 3,000.

WORKING MODELS OF FOUR UNITS @ \$1,200 4,800.

CASSETTES ----- Preparation of four scripts, par-
ticipation of amateur theatre group
and production. 8,000.

TEACHING GUIDE FOR CASSETTES 1,200.

PERMISSIONS ----- for reprints of documents, music
for cassettes, etc. 750.

DISSEMINATION ----- Regional consultations, conferences,
published articles, mailings, etc. 4,500.

ADVISORY COUNCIL ----- Meetings 500.

LECTURERS AND STUDY GUIDES - 4,750.

OVERHEAD ----- lighting, phone, etc. 3,500.

TOTAL \$57,235.

Amount to be absorbed by sponsoring
agencies 9,235

Amount Requested \$48,000.



NATIONAL PROJECT ON ETHNIC AMERICA

A Depolarization Program of THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations 165 East 56 Street, New York, N.Y. 10022

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The American Jewish Committee
Alexander Allen
National Urban League
Jack Agueros
Mobilization for Youth
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St. Louis University

Irving M. Levine
Project Director
Judith M. Herman
Project Coordinator
Nancy Seifer
Director of Community Relations
David G. Roth
Midwest Coordinator

NATIONAL INSTITUTE ON GROUP IDENTITY AND PLURALISM

A Proposal Submitted to the Rockefeller Foundation

AMERICAN JEWISH
ARCHIVES
by the American Jewish Committee

National Project on Ethnic America

Bertram H. Gold
Executive Vice President
American Jewish Committee

Irving M. Levine
Project Director
National Project on Ethnic America

September 1973

SUMMARY

The National Project on Ethnic America, a part of the American Jewish Committee's Institute of Human Relations, has been working for more than five years in the area of multi-ethnicity and the problems of America's lower middle income communities. It has been largely credited with rekindling national interest in these topics, and with developing innovative policy and strategy approaches to problem-solving and building new coalitions. Its primary work has been with social scientists and practitioners of intergroup relations, with a parallel emphasis on affecting such key mainstream institutions as business, labor, religion, the mass media, government, public affairs leadership, and education.

The Project's work has been accomplished through an action process which involves research, consultations and conferences, publications geared to broad audiences, a vast communications network, servicing requests for assistance, and helping self-sustaining experimental projects to become established. Its work has been discussed in popular and scholarly publications, its books and papers reviewed favorably in many forums, and its constituency has expanded so rapidly that it has become difficult to respond adequately to the interest that has been generated.

Now, looking forward to the middle of the 1970s, with a refined view of the current social climate, the Project proposes to take a somewhat new direction. Where there was once a need to call attention to ethnic diversity, there is now an equal need to harmonize conflicting group interests. There is, in short, a need for a "New Pluralism" for America, an ethic and a program which makes real the slogans about diversity and self fulfillment for the average family.

More than that, there is a need to include a large and crucial group of Americans in the quest for national "self-renewal" -- that group which has come to be called Middle Americans. Without their participation, the society may continue the drift toward separation, between those in the elite corps of intellectuals and professionals with visions of a new life, and those caught in the crunches of social and ideological change who have no alternative (or at least so they think) but to resist change in any form.

Today's agenda, as the Ethnic Project seeks to transform itself into a National Institute on Group Identity and Pluralism, also involves new linkages between and among academics and problem-solvers, and especially new relationships with the disciplines of the humanities. Questions of values, history, and expression need to be melded into social action and social policy issues if long-lasting change is to occur. Widespread thought and discussion are needed, especially at the level of institutional leadership which helps a society define and understand itself.

The program of the National Institute on Group Identity and Pluralism is presented in the following pages. The Institute plans to carry forward and expand the experimental work of our Ethnic Project in the fields of education, work and leisure, mental health and personal growth, neighborhood life, affirmative action, women, and research.

The Institute will be a generator of ideas and opinion, an organizer of intellectual energy, a national focus for concepts and programs relating to pluralism and Middle America. It will draw on talent from throughout the country, from varied disciplines and settings. It will establish linkages between scholars and practitioners as well as between Middle America and its observers.

The proposed program will cover three years, and will see expansion of the present National Project on Ethnic America staff as well as the creation of five local decentralized operations. A detailed budget accompanies the program description.

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BACKGROUND

One cannot think programmatically about 1974 without considering the impact on America of the events and discussions collectively identified with the name "Watergate." For while there is often a tendency among observers to make too much of any one event or to invest too much significance in what is currently on the front pages, in this case it seems clear that fundamental questions of national importance -- far more important than whodunit or who even knew about it -- are indeed involved. As many writers have said, it is a question of national standards, national values, of what we as a society will accept as legitimate "business as usual" and where we will draw the ethical line. And perhaps even more critically, it is a question of where America goes from Watergate, how we begin thinking through a reconstruction of the national fabric of idealism which appears now to be so tattered.

There are many places to look for underlying causes of the disintegration of standards and values: international adventures which failed, domestic disillusionment, overly critical dissent, and as many other theories as there are theorists. Our own experience with the critical domestic issues of the past decade suggests that a partial explanation of today's national psyche is related to America's failure to fulfill itself as a pluralistic nation. Politically and culturally, we have announced ourselves to be diverse and tolerant, but the reality has been far more closed and one-dimensional. Still, a reconstructed pluralism offers a base for American unity, if we can learn how to shape it and give it substance.

POLITICAL AND CULTURAL PLURALISM: SLOGANS AND FACTS

The pluralistic ideals of this nation have been expressed in many ways -- "E pluribus unum," "unity in diversity," "a nation of nations," "balance of power." In the case of cultural pluralism, we represented ourselves as tolerant of, indeed enriched by, difference. Politically, we described a system of approximately equal contending forces, no one of which could achieve a monopoly on power and control.

In both cases, group life (ethnic, occupational, sex, group, regional, political, neighborhood, etc.) worked itself out through conflict and accomodation, with mutual respect among groups, and under certain mutually agreed-upon national principles. There were, in the theory, overarching national values -- of individualism, due process, loyalty, morality -- which were to transcend the group. "The national interest" was to override "parochial" concerns; statesmanship was expected of ethnic and other group leaders when "the public" was involved; and national institutions like the courts were to be impartial arbiters of priorities and fairness.

We have come to recognize that American pluralism, as just described, seldom functioned as more than a mask for one or another group's interest. Culturally, we have been far from tolerant of ethnic difference. Blacks, Chicanos, Indians, and Puerto Ricans spoke up loudly to defy and deny the assimilationist tendencies of America, and their protests -- "I don't want to integrate if it means giving up my integrity and my identity" -- were soon to be echoed by the second and third generation descendants of the European immigrants.

Now they are all asking for more than a slogan of pluralism, more than foods, folk fairs, and heroes' statues in the parks. And, predictably, as the myth of pluralism has become more exposed, the reactions against having been "taken in" by that myth are expressed in the extreme. Thus, some ethnic leaders are now abandoning such mutually agreed upon principles as reliance on individual rights -- arguing that the "mutual agreement" was nothing more than a power structure trick to perpetuate itself -- and demanding ethnic representation, ethnic balance, ethnic quotas. "Support of proportional representation is not a matter of ethics," many have said. "There is only one ethic in America -- get what you can for your own!"

Politically, the balance of contending forces and potential for a small group to achieve power with the proper alliances -- i.e., political pluralism -- has undergone a similar crisis of belief. Only financial force seems politically potent. The manipulation of political campaigns with Madison Avenue techniques, the lack of accountability once election promises have been made, the unresponsiveness of elected officials to citizen concerns -- these and other factors have undermined the myth of a pluralistic political system where the outcome of contending forces is a decision truly in the public interest. Appeals to "national interest" are seen as thin cover for "my own group's interest," and again the ethical standard becomes, "whatever you can get is what you deserve."

Thus, it can be said that America's failure, or at least inability, to be a truly pluralistic society has contributed to a climate of self interest which led to selfishness, has destroyed ideals and substituted cynicism, and has fostered an "anything goes" standard in politics, intergroup relations, and social intercourse.

But where will America go from here? At worst a new national unity will be created out of shared cynicism. Selfishness will be more open, behavior will be more raw, civility will go by the wayside. There are predictions of a conservative tide or a radical reformation in an effort to return to more basic values. In our view, the task is to reconstruct American unity based on more than cynicism; to distill a new glue for a torn-apart nation lunging without direction toward its bi-centennial anniversary; to make old values and slogans real rather than rhetorical; to add content and meaning to political and cultural pluralism as revitalizing concepts; in short, to create and make live a "pluralistic ethic" for America.

This is a long-range and difficult task. No one institution or set of people can accomplish it alone, but they can help set it in motion. It is that setting in motion, finding the social and cultural mechanics and values involved in building a new American pluralism, which forms the agenda for the National Institute on Group Identity and Pluralism.

THE NEED TO INCLUDE MIDDLE AMERICA

Coexisting with, if temporarily overshadowed by, current negative developments are a number of vital and important social movements. Blacks, other minority groups, women, suburban ecology activists, dissatisfied corporate executives, and many other American subgroups are involved in organizations at local, state, and national levels. Most of this activism came out of the late 1960s surge of protest and militancy and survives an evident decline in interest among today's generation of college students.

The 60s organizational activism can be both credited and blamed for its part in the problems of the 70s. On the one hand, such efforts have helped to polarize, as interest group fought interest group for power. Negative leadership was often able to capitalize on emotional commitment to a cause or an ethnic group to solidify barriers between groups. A climate of militancy and non-negotiable demands led away from the politics of alliances and compromises, toward more and more fragmentation.

On the other hand, activism and involvement educated millions of people about American political realities and raised expectations among groups which previously settled for a "can't fight City Hall" pattern of politics. A new political dynamism began to arise, and a few new leaders demonstrated the possibilities for "bridge"-oriented politics. Thus, the same movement which, when frustrated, generated disappointment and eventual cynicism, also created and educated a core of people with skill, energy, and intelligence, working constructively for their communities.

But one large important subgroup has for the most part not become involved in analyzing and solving their own problems. In the context of 1970s politics, they have come to be defined by what they are not: not poor, not young, not Black. They have come to be called Middle Americans among other things (some more and some less pejorative); but even when they are recognized, described, and labelled, they are left out. They were Time's Man and Woman of the Year in 1970 and more recently their supposed views have been used to justify political opposition to many social programs ("Middle America won't buy it").

Our experience during the past five years has been concerned with Middle America, or, more accurately, that part of it which is metropolitan, white, lower-middle income (\$5-12,000), largely ethnic, chiefly blue collar, generally high school educated at best, and caught in a variety of economic, social, and psychological "crunches." It is that large constituency -- more than 50 million people -- whom we see as crucial targets and participants in the redefining of American pluralism.

Caught in the Crunches

Lower-middle income families are caught in an income squeeze, between poverty and affluence. They are caught in a social change squeeze, acting as buffers between churning minority communities and fearful suburban families. Many feel caught in a social value change where their versions of morality and standards of behavior are being challenged and changed by their own youth, their church, the schools, the media, and now the political leaders they thought could be trusted. And perhaps most difficult to understand, they are caught in an identity crunch: as members of a socio-economic group no longer noble (where are working class heroes?); as ethnic Americans who had been taught to suppress differences; and as proud Americans now seeing positive national pride and even negative identification with anti-communist sentiment at a low ebb.

Such squeezes make life difficult and complicated; and yet, most studies or descriptions of Middle American communities oversimplify and caricature rather than understand. The word most generally used to describe them is "little," even among themselves -- "What can the little guy do?" "I speak for the little man," says George Wallace, and even a sympathetic book on "Middle American liberation," by theologian Gabriel Fackre, refers to the VLPs ("Very Little Persons") in Middle America.

This "belittling" of Middle America has important political consequences in terms of the ability to include them in new coalitions for progress. But equally, perhaps even more important, are the implications of such an attitude for the reconstruction of American pluralism. The writers and activists who call for a "new American revolution," whether they be sociologists like Arthur Vidich and Joseph Berman (The Revolution of the Middle Class), visionaries like Charles Reich (The Greening of America) or enlightened corporate leaders like John D. Rockefeller III (The Second American Revolution), tend to relegate Middle Americans to those opposed to change, and insist (if regretfully) that they will simply have to accommodate.

Rockefeller, for instance, understands that the revolution of values needed in America "will mean difficult readjustment, unsettled conditions, the erosion of the comfortable and known in favor of the new and unknown." But the inescapable conclusion is that those understandably fearful of change will need to accommodate to it nonetheless. Similarly, in Alvin Toffler's Future Shock, he recognizes that for many people, especially those less affluent, less educated, and/or only recently arrived in the middle class, the future seems nothing but threatening...but it is inexorable.

"Immigrants into the Future"

Certainly it is true that Middle Americans must be part of the changing American society, not regressive forces holding back new technology and new values. But the approach to involving them must be a delicate one, must be well thought-through, and must not assume that opposition is based on meanness and ignorance. Rev. Joseph Fitzpatrick, sociologist of ethnicity and immigration, points out that the future can be compared to a destination -- "We are all immigrants into the future." Like the earlier immigrants to America, we all face a society, a culture, and even a language which will be substantially different from that which we are leaving behind. The transition to the future may be somewhat less abrupt, but it is just as unsettling as the

tremendous uprooting and readjustment undergone by the parents and grandparents of many lower middle class ethnic Americans. Having in effect just settled down after that immigration trauma, they are now being asked -- indeed, compelled, by forces over which they have no control -- to engage in still another immigration. Small wonder that visionaries and future-oriented leaders are looked at with some suspicion!

We cannot allow America to become divided into pro-change and anti-change forces, especially when such a basic division of values would closely parallel important political divisions. If progressive leaders, Blacks, the poor, activist women, intellectuals, and similar groups are lumped together as "people who only want to change things," and Middle America is on the other side resisting, then the hoped-for reconstruction of national unity around fulfilling the American potential will not be achieved.

Watergate has, one suspects, profoundly affected Middle America. Leaders were trusted, authority was invested with loyalty, patriotic slogans and appeals were believed. In some quarters, they still are, but for many, the final pillars of stability must be crumbling. It is not alarmist thinking to fear the political and cultural results of such a leadership vacuum.

Our Project's experience during the past five years, working with issues of concern to lower middle income communities and helping the emerging new leadership within them, urges us to intensify our efforts at involving Middle America in the search for new values and programs. There is, along with fear and uncertainty, a reservoir of strength, values, social commitment, and skill which, though often difficult to tap, can be powerful when loosed. There is also an almost overwhelming sense of being little, powerless, and "put down." A solid reconstruction of political and cultural pluralism cannot succeed unless it includes "the average person." In fact, our major activities under the National Institute on Group Identity and Pluralism will have as a chief conceptual focus the social, economic, psychological, and even spiritual needs of Middle Americans.

THE CRUCIAL ROLE OF INSTITUTIONAL LEADERSHIP

How, then, can we begin to think through the complicated and difficult questions of philosophy, sociology, values, strategy, and program of a more honest and effective American pluralism? Through what channels will such a formulation and reconstruction -- one which includes Middle America this time -- occur? Shall new thinking and experimentation come from the "bottom up"

or from the "top down"? Begin with established leadership forces or with previously silent or at least ignored communities?

Our Project has shown that we must move in both directions, but our primary strategy has centered on the critical role of American institutional universities, business, labor, government, the mass media, the professions, the voluntary associations. These forces have access to the channels whereby values are established, resources are allocated, and knowledge is accumulated.

These forces are currently not trusted, especially by Middle America. In addition to the general cynical attitude toward established authority figures, these mainstream institutions are seen as "the ones who turned the country over to the crazy groups." They are accused of favoritism toward Blacks, tolerance of low moral standards, distortion of information, and a lack of concern (if not a disdain) for average people. And, as John Gardner has said, these organizations and institutions are sorely in need of "self renewal."

Our approach will continue to be directed toward those institutional forces, offering them assistance in that self-renewal, especially as it involves a new approach to Middle America and to pluralistic thinking and programming. We will help effect new linkages among the institutions, and between institutions and Middle American communities, so that the redefinition process is more than a top-down effort but includes a perspective from the average person as well.

THE HUMANITIES AND A PLURALISTIC ETHIC

Developing policies and programs which promote pluralism means working out the intricate and delicate balance between the individual, the many small groups to which he is attached, and the larger total society. When are individual interests primary and when are they subordinate to the needs of the nation as a whole? What prerogatives shall the group have and what shall it be denied? How does one group (a neighborhood or an ethnic group, for instance) work out its own desires when they appear to infringe on the desires of another group -- and what institutions do we need to negotiate these conflicts? What national principles beyond those articulated by the Bill of Rights are so vital that no group can overturn them, and how do we secure agreement on them? How do we help develop personalities who can

be comfortable in their own communities and yet work in the larger society as well? And how, throughout, do we enlist the involvement of lower middle class ethnic communities in "bridge" issues which will bring about national and social progress?

The work of the National Project on Ethnic America, from early in 1968 when we began to call attention to the need for concern with Middle American problems, has involved us more and more deeply in these questions. Our approach has been targeted toward social science, social action, and social policies needed to forge new dialogues and programs. But now, with a five year base of experience on which to reflect and with a new national context in which to work, we are proposing an important addition and modification for our own activities -- a much-needed perspective from the humanities to underly and augment social science and intergroup relations.

For the strategies and tactics of an organizational movement have -- and, we now suspect, always will -- be insufficient tools for change. We need not follow the pendulum back to the days of one-by-one attitude change, but it is still true that there are certain fundamental values which must be affected to make structure and behavior change lasting. More and more, commentators point out that the best formulated national schemes fall short of success because of public attitudes toward poor people, or criminals, or ethnic groups, or others. If we cannot affect this dimension of feelings and opinions, we can have only limited impact on policy.

Thus, we propose to incorporate a systematic involvement with humanists and humanistic concerns into the National Institute on Group Identity and Pluralism. Questions of values, history, ethics, expression, esthetics, and culture will be discussed in new networks of scholars, intergroup practitioners, and community leaders, so that a new national "pluralistic ethic" can begin to take shape.

In thus expanding our scope, we are building on a set of experiences in the area of work values and problems. As part of the National Project on Ethnic America, we conducted a two-city study for the U.S. Labor Department of young workers and their work and community situations and attitudes. This led to a request by the New Jersey Committee for the Humanities that we participate in their statewide theme project on Work Values and Public Policy, and we are currently working under a grant from that Committee on a project involving workers, industrial and community leaders, and academic humanists. Among our agenda items for this project are these key questions:

- 1) How can the field of philosophy confirm the adequacy of traditional values held by the average American worker (which will deepen a sense of security) while at the same time creating a new appreciation for change and diversity?
- 2) How can historians communicate to the average American worker the true nature of his family, ethnic group, neighborhood, and occupational history to restore a sense of attachment to kin, identity, place and work?
- 3) How can literature, the arts, and the media be better utilized to reflect more accurately both the nobility and the problems of the average worker's struggle to survive?
- 4) Can the humanities nourish the social sciences, which are now increasing their efforts to explore working class life styles, by encouraging a higher premium on expressive forms rather than solely on analytic forms?
- 5) How can the distance between high culture and average thought be bridged so that a more effective impact is made on middle Americans who have too often been cast off as inevitable victims of conventional thought and resigned to lives with limited options?

The Group Factors: Identity and Community

Raising such questions suggests the strong need for a more concerted and sophisticated understanding of the many group factors in American life in general, and Middle American life in particular, which have been inadequately dealt with. Ethnicity, age, sex, identification with occupational or economic background, neighborhood -- these smaller group identities are not always well articulated or adequately studied. Each dimension affects the totality of individual identity in the cultural and psychological sense, and each also can serve to energize a community around particular problems.

Many facets of an individual's group life even influence him in unconscious ways which prove to be extremely important. Ethnic background affects such things as value decisions, communications patterns, family roles, and political behavior even when the ethnic individual is unaware of that cultural influence. Sex role typing affects women's (and men's) self images below the level of awareness (at least until consciousness is heightened). Education, age, occupation, and social class have been studied in greater detail, but

even in those cases a further analysis, of ethnic variables especially, could help deepen our understanding.

Our Project's experience has been with issues which help link ethnic communities with one another, or "build bridges." Our contacts and experiences have been broad and have extended into program areas varying from mental health to the workplace, from ethnic studies to working class women, from neighborhood governance to ethnicity and employment patterns. Now we need to know even more. For instance, we need a deeper understanding of the identity factor -- how people feel about themselves -- as it affects social behavior. And the community factor -- people's need and/or desire to affiliate with others, to feel a common-ness in a group smaller than a 200 million-member nation.

William Pfaff says, "For a great many individuals there is a sense of powerlessness in the midst of seemingly limitless material and organizational power. Nothing seems to work properly any more. The reality today is a community of frustration, of shared impotence." And, perhaps, shared political cynicism. But there is room for identity and community built upon more positive and enduring elements, and it is in the creation of such community that we must invest.

A Pluralism of Cultures

In a cultural sense, a new pluralistic ethic needs to go beyond the traditional meaning of "cultural pluralism" involving nationality/ethnic groups. We do need better mechanisms of relating to ethnic differences and a freer climate for ethnic expression, and ethnicity is perhaps a more important element in an open society than many have recognized. But we also need a pluralism of other cultures and values, an appreciation of neighborhood culture, regional culture, family culture, perhaps even sex culture -- in short, a "culture of daily life" standing alongside that which is commonly labelled Culture.

As with new social policies and programs, cultural values can no longer be "laid on" Middle America, but must also grow out of it. The present hierarchy of values which defines an individual's worth and dignity based on standards developed somewhere else (in recreation and leisure, for instance, taking adult education courses is better than painting one's house, but that is better than bowling), must be modified to allow for true diversity and tolerance without snobism and "put-down."

At the same time, there should be cultural options available to every individual, and no one should be limited by family, neighborhood, income, sex, ethnic background, or other force in his daily life. One's home base can transmit security and surefootedness and it can nourish personal growth; but it can also stifle and limit, especially when the larger society offers few choices for transcending it.

Generally, Middle Americans are described as culturally empty. Vidich and Bensman leave them out of "the revolution of the middle class," by asserting that they are "desperately conscious of their personal educational disadvantages ... (But) life for the working classes is not wholly dismal. They are offered a broad fare of engaging and distracting involvements: the mass media (Ed Sullivan, football and baseball games, space shots, 'Hogan's Heroes,' and so on); fighting, hunting, and camping; unlimited home improvements by the do-it-yourself method; and Catholic religiosity, Protestant self satisfaction, beer, and compulsiveness... ."

Not that such an overdrawn description of Middle American cultural pursuits is totally untypical -- but what are the choices? And who would make what choices were they to become available? Is the ethnic, neighborhood, and family culture merely a substitute for "an increasingly middle-class world to which they feel they do not belong" (Vidich and Bensman again), a retreat to the safe, a defense against threat? Or does the Middle American "culture of daily life" offer elements from which more so-called "cosmopolitans" could learn?

A new pluralistic ethic will have to take its shape from these kinds of questions, from the conflict between universal principles and particular needs. It will have to grope for the balance between overarching humanistic and national values and standards, and diversity in which differences are accorded truly equal weight. It will have to be fashioned out of new relationships between value-establishing and norm-setting social and cultural institutions and the multi-ethnic communities and neighborhoods they now often ignore. It will only grow through experimentation, exploration, discussion, public scrutiny, dialogues, and clashes.

From a wide variety of different vantage points, several observers have come to make the same point about the American future. They do not all use language calling for a new pluralism, but their comments are intertwined with the analysis presented here, and they suggest the abidingly deep nature of the work being proposed. Theologian Gabriel Fackre calls for "the liberation of Middle America," for, he says, "if any of our visions of a

more humane society are to be fulfilled, they will have to catch the eye of this sector of the population." John D. Rockefeller III urges a new faith in individual involvement, "rather than feeling ourselves to be weary and impotent victims of imponderable forces." And M.I.T. political scientist James Burnham, writing on "the crisis of American political legitimacy," says, "Lurking just beneath the once-calm surface of American politics is a fundamental constitutional crisis, the gravest since the Civil War. ...But in a larger, perhaps almost mystical sense, the struggle is for the American soul."



THE PROPOSED PROGRAM

There are no easy mechanics for bringing about, or at least helping to guide, this political, social, and cultural transformation. At the same time, we are not totally unfamiliar with techniques and strategies which have proved effective in the development of new ideas. Our National Project on Ethnic America is widely credited with arousing renewed nationwide interest in ethnicity and working class problems and has had nearly five years experience in this field. During that time, we have developed a program approach which does the following:

- (1) *Focuses attention and interest on a problem area;*
- (2) *Builds consensus around a constructive definition of the issues;*
- (3) *Identifies those individuals and institutions with ability, power, and/or interest in new approaches;*
- (4) *Collects, generates, and builds on thinking and research from various disciplines;*
- (5) *Publishes and widely promotes readable program-related documents, incorporating ideas, research, and action strategies;*
- (6) *Trains institutional and community leadership, imparting the ideas, contacts, and skills needed for new approaches;*
- (7) *Maintains linkage among national institutional leadership, and between national-level and local groups, creating a "network" of concerned and active people;*
- (8) *Works with key institutions to develop experimental programs testing recommendations in a field;*
- (9) *Constantly feeds back information and experiences into the communications network, upgrading knowledge, developing still further new ideas, identifying and training more leadership, publishing the latest findings, expanding the network, etc.*

It is this approach, this program system, that we will apply to the individual components of the National Institute's program. Based on the work we have already done, we have identified several crucial areas for continued and intensified work, areas especially in need of the enlarged perspective of humanities to supplement the social science base we have already created. Broadly speaking, these relate to: (1) education at all levels; (2) work and leisure; (3) mental health and personal growth; (4) neighborhood life; (5) ethnicity, quotas and affirmative action; (6) women in Middle America; and (7) new interdisciplinary research and research techniques relating to values, policy development, and problem-solving.

Our aim is to influence the agendas and activities of others as well as to engage in direct projects ourselves. We will be, in effect, organizers of brain-power, trying to channel intellectual energy into questions concerning pluralism which we consider to be critically important to America at this time. Our approach is based on the faith -- substantiated by our past experience -- that enough thought and experimentation can indeed lead to progress. But that thought needs perspectives which are multidisciplinary, multi-ethnic, local and national, "high" culture and "average" culture, strategic and abstract, and not isolated from important events. To be useful, that thought needs a structure, forums, mechanisms of communication, and translation into the many different languages of research, speculation, action, and public policy. These are the functions of the National Institute on Group Identity and Pluralism.

Other more specifically issue-oriented programs can grow from these basic concerns. For instance, a focus on Middle America and ecological issues might emerge from concentration on jobs and neighborhood life; a leadership training project might develop from several perspectives; other studies might be done under specific contracts; or particular neighborhoods might be selected for implementation of recommendations from a number of program areas. The mechanics and structure of the Institute are spelled out in the next section, but here let us briefly discuss the major facets of our program agenda. In each case, our Project has already developed operational papers, proposals, and program models that supplement the descriptions of content listed below.

I. Education

None of the current debate now swirling around the schools challenges the idea that schools have a strong influence on children's intellectual and emotional development. The relationship of that influence to later employment and income measures seems to be in the eye of the beholder, but even Christopher Jencks urges renewed concentration on what actually happens between teacher and child and among children in the school setting.

In this context, questions of pluralism become essential agenda items for educators at all levels. Teachers, trainers of teachers, educational researchers, government policy developers, parental and administrative leadership, and related community agencies need to focus on such items as these:

- A. What kind of ethic is implicit (or even explicit) in American schools, both in curriculum and structure? Do children learn the pluralistic reality of the American past and present, or are they presented with a view of this country which makes current intergroup problems seem like totally new experiences for America?
- B. How do schools help young people deal with the group factors in their own identity -- ethnic background, family history, occupational and income experience, sex, region? It is possible, especially if one goes back to the research of social psychologist Kurt Lewin, that a person's ability to tolerate diversity depends on the acceptance of his own ethnic and other group associations. Thus, the schools' constructive handling of this affective dimension of ethnicity is extremely important.
- C. Some new anthropological research suggests that ethnic and cultural background have a profound, although often unconscious, effect on communications patterns. Gestures, symbols, even "body language" tend to differ along ethnic lines. The insights of this research suggest that many classroom conflicts now seen as value conflicts or even prejudice are often simple distortions of communication, and could be diminished by new awareness and teacher training.
- D. There is considerable controversy over the schools' function as an avenue of upward mobility for earlier generations of immigrants, controversy related to the match or mis-match between the school culture and the various cultures children bring into the school. Are

schools in fact pluralistic enough to accommodate cultural differences? For instance, in schools where the majority of graduates attend colleges, how is the non-college-bound minority treated? Often this breakdown between college and non-college (or "greaser") youth is coincident with class and/or ethnic divisions, with resulting problems of intergroup friction in the schools and the community.

- E. Some of the social-psychological studies of Black children, in Head Start and other programs, are beginning to suggest a strong relationship between the child's sense of self-esteem and his ability to perform well on standard school achievement measures. How comparable is this kind of idea to Middle America, to youngsters from various ethnic backgrounds, to young girls in male-oriented families or communities? What is the result of a child seeing himself as a member of an out-group, if that is indeed how he perceives his situation? And how do the perceptions of teachers fit those of their students? Is there a "Pygmalion" effect (where teacher expectations determine the child's success through a self-fulfilling prophecy) between teachers and children of different ethnic backgrounds?
- F. Community colleges, the fastest-growing element in our country's educational system, are in many areas becoming the primary higher educational institutions for Middle America. How do they serve this population, not only the recent high school graduates but also the workers looking for enrichment and advancement, the working class women not included in "continuing education for women" programs, the senior citizens, the community leadership? Where do community colleges deal with pluralism? What new help do they need?
- G. In colleges and universities, there are more and more ethnic students interested in the study of their own backgrounds. New models are needed to integrate some of this material into current curriculum, and to find curricular and extra-curricular ways to meet this need for knowledge and identity without promoting destructive group chauvinism and educational distortions.

- H. Work with Middle America raises important social value and policy issues around the role of higher education in America. The strong feeling that a blue collar job is not dignified, that a college education is essential even for youngsters who might not otherwise choose it, that "educated" is measured in terms of degrees and diplomas -- these feelings coexist with a strain of anti-intellectualism, dissatisfaction when a college degree leads not to job fulfillment but to boredom in a white collar setting, estrangement from family and roots which often seems to be a result of a university exposure, family conflicts when Middle American women choose advanced education, and other such ambivalent or anxiety-filled feelings and experiences.

Our experiences during the past five years have brought us into contact with many of the key educational institutions and leaders around the nation. We have highlighted the ethnic and intergroup relations factors in education -- in curriculum, community relations, and teaching -- at national and statewide Consultations of our own and through appearances at numerous outside forums and discussions. We have evaluated curriculum designs, produced training materials and programs, and consulted extensively with groups ranging from classroom teachers in a single school to policymakers at the federal level. Thus, we have a strong base on which to build inquiry and new work in the areas just described.

Our program for an ETHNIC STUDIES CONSULTATION SERVICE spells out one way of structuring work in this field, buttressed by our survey of ETHNIC PROGRAMS IN THE 50 STATES, our manual for teacher training, MULTI-ETHNICITY IN INTERGROUP EDUCATION, and the reports and recommendations of our several CONSULTATIONS ON ETHNICITY AND EDUCATION.

II. WORK AND LEISURE

For the past two years, the National Project on Ethnic America has been working under a contract with the U.S. Department of Labor's Office of Policy Evaluation and Research, on the problems of young workers. Our focus, through a pilot project in Hartford and Chicago, has been on young men and women from Middle American ethnic backgrounds, who work in blue collar or lower level white collar jobs. Our concern has been with their work values, life styles, self images, intergroup relations, and the relationship between their work and non-work lives and needs. Our project and the findings of others, spotlighted by the release of the H.E.W. Work in America report, has once again raised questions about the prospects for humanization of work and the prevention of growing work alienation.

These questions impinge heavily on our dual concerns for a new pluralism and for better approaches to Middle America. They relate to the goals a society has for its people, the degree to which it accepts "someone always doing junky jobs," the kinds of options it identifies, the support available for changing job patterns, the tolerance of nontraditional work styles, and the hierarchy of values relating to work and nonwork.

Interwoven with work issues are leisure issues, for the trends toward lowered work time and intensified leisure demands have begun to generate discussions about the goals and possibilities for nonwork activities. Will leisure be seen as exciting or just expensive, liberating or stifling, relaxing or just time-consuming? Will new leisure options be developed by industrial and community forces, targeted at the needs and desires of Middle Americans, and will they be aimed at enhancing individual, family, and community development or rely on more of a "bread and circuses and sports leagues for the masses" psychology? Do people need to learn, as one psychologist has suggested, "to leisure," as all of us learned from our earliest days to work?

Our objective in this phase of programming is not to replicate the expertise of industrial psychologists, business and labor leaders, educators, and others. But we are concerned over the sometimes narrow range in which debates over work/leisure questions are conducted. Too often, they are restricted to newsmagazine slickness, labor's collective bargaining postures, management-oriented discussion which generates suspicion on the labor side over the goals of work redesign programs, or pietistic

statements about fulfillment of human potential which are not followed by experimentation and evaluation of new possibilities to do just that.

With our greatest strengths in the community relations and catalytic areas, we mean to act as a linkage between the various forces which are and should be delving more deeply into these areas, expanding their agendas to include the particular needs of Middle America and the ethnic and other cultural and identity factors which must be considered, and designing public policy suggestions which depolarize group tensions around these issues. Our primary targets are those "community system" forces, including humanistic thinkers and programmers, who should be involved in these critical debates.

Our series of papers on AMERICA'S YOUNG WORKERS has already cast us into the position of resource in this field. Out of that work, we are currently engaged in a project on WORK, WORKERS, AND THE HUMANITIES, under a grant from the New Jersey Committee for the Humanities (an affiliate of the National Endowment).

III MENTAL HEALTH AND PERSONAL GROWTH

The area of mental health raises important questions and offers potential for contributing to a new pluralistic ethic in America, and a new multiethnic unity. In the eyes of Middle America, "mental health" is often seen as being for other people, not us. And in fact, many working class white ethnic communities are drastically underserved in terms of their real needs. Family breakup, alcoholism and addiction, youth disorganization -- and more "normal" needs such as counselling, emotional support during adolescence, and experiences toward personal growth and self-development -- these are generally not dealt with by mental health agencies in Middle American neighborhoods.

More effective delivery of services

Such neglect has several consequences. In addition to many untreated problems, it leads to a lack of sympathy among Middle Americans for governmental financing of mental health services and research, and a drift away from helping the mass of Americans toward daily lives which are less anxious and more growth-promoting. It also means a nation which continues to fear emotional disorder and to misunderstand the meaning of a person's having been treated for it.

For the mental health professions, the neglect of Middle America means an inadequate understanding of differing values and behavior patterns and a narrowing of their standard definitions of "normal" and even "mental health" itself. It results in the overlooking of ethnicity as a factor in delivering services to a community, a family, or an individual. And it isolates mental health professionals from other related issues of concern to Middle America and others, such as job redesign or new educational approaches to ethnic identity.

With the publication of ETHNICITY AND MENTAL HEALTH, by Joseph Giordano, we have helped place these issues on the agendas of mental health agencies, training institutions, and research. During the next stage of programming, we will conduct training programs for professionals, using the experiences to develop training models and manuals which can be used without our personal involvement. We will build on the interest generated locally to help develop and independently finance experimental projects in unions, universities, ethnic organizations, neighborhoods, schools, and other institutions. Already we have more requests for consultation and assistance than we can respond to, enough information and interest to publish a casebook -- and thousands of copies of ETHNICITY AND MENTAL HEALTH have been read throughout the country.

Self-actualization for "average Americans"

In addition to the needs in terms of service delivery and more effective treatment plans, the Institute will maintain a serious interest in "the self actualization of the average American." The terms "self actualization," taken from Abraham Maslow, the founder of Humanistic Psychology, is not often used with reference to lower middle class, non-college-educated individuals. It is seen as something to strive for, to grope after, to stretch at -- but as the ultimate human fulfillment available only after such basic needs as security and affection are satisfied. Along this "hierarchy of needs," average working people are most often seen as still struggling at the "lower" end, to make ends meet economically, to derive a minimal sense of self esteem and security in a somewhat frightening and precarious society.

But must this be the case? Must economic needs be satisfied before personal and family self fulfillment are possible? If so, will we ever be a society where more than a very few are offered the chance to become fully human? Will economics be allowed to limit humanity? Or can we learn more, go beyond Maslow's work which was largely with college students and college-educated adults, beyond the encounter groups and Esalens which cater to those able to afford fairly stiff fees, to more mass-based forms of personal development? In esthetics,

family and interpersonal communication, self understanding, enrichment, intergroup experiences, and other areas, there must be styles and techniques which can excite and open minds often closed by earlier experiences and by the very real limitations of available choices.

There have been a few experiences where Middle Americans have been the participants in group activities normally reserved to others -- a "coffee klatsch" in Brooklyn which became a Middle American equivalent to a feminist consciousness raising group, a series of "Life Planning" workshops involving firemen and carpenters along with upper class suburbanites, a church retreat or couples institute here and there, a few labor education experiments, and some work in community colleges. But they have not been chronicled, discussed, put forth as models, evaluated, replicated, expanded. And the profound implications for the "future shock" society have yet to be explored.

Psychologist William Glasser (Reality Therapy, The Identity Society) suggests that we are moving into a period where self worth will be defined more by roles and identities than in material or even occupational terms -- but is Middle America part of that change or opposed to it, and are most average people prepared to participate in it? Is there not a widespread suspicion among the more successful and better educated over the average person's ability to grow, to indulge in "higher" emotional experiences? There is a fear of "diluting" cultural experiences by making them accessible to large numbers.

Considerable critical and intellectual discussion of these themes appears in artistic circles, but there needs to be more discussion, especially with educators, religious leaders, labor experts, trainers, mental health professionals, women's groups -- anyone with a constituency of Middle Americans. And the discussion needs to be two-way, so that it is not a question of fitting people into an upper middle class mold of self-actualization, but so that creative work leads to a pluralism of forms, goals, auspices, and outcomes from these activities.

This concern, obviously, will relate to many aspects of our program, and will involve some groundbreaking activities. It will thus have a heavier data gathering component, extensive consultation and discussion, and a more tentative approach to early experimental program design.

IV. NEIGHBORHOOD LIFE

Even though we are increasingly told that America is becoming a highly mobile society of transients, and even though suburbanization and even exurbanization are proceeding rapidly, it is still true that most Americans -- especially most Middle Americans -- live in neighborhoods. And for many people, the neighborhood is a boundary within which much of life's activities occur. Whether that geographic community is an ethnically homogeneous section of a large city, a development suburb, or even one of the celebrated New Towns, it remains an important aspect of American life which is not adequately understood.

More than expanding on the considerable body of sociological literature concerning neighborhood theories, we need to look at the relationship between neighborhoods and that elusive element known as "community." "Community" seems to be what so much of the counterculture is about, as young people look for closeness, openness, comradeship, and cooperation without the constraints of bureaucracy. Is there such a significant difference between the aspirations for intimacy in counterculture communal life and the themes echoed by more traditional ethnic groups not to uproot established networks of family, traditions, comfortable surroundings, a sense of being at home?

There are several aspects of neighborhood life which demand new attention, widespread thought from many perspectives, and new approaches. Especially important are the socio-political issues revolving around neighborhoods (including new ideas about intergovernmental relationships which include the neighborhood), the actual or potential economic function of neighborhoods, and the role of neighborhood-based institutions and organizations in Middle American life.

(A) Sociopolitically

Many of the bitterest and most difficult interethnic conflicts of the past several years have revolved around neighborhood preservation. Forest Hills, Corona, and the Northside; Kawaida Towers in the North Ward of Newark, the West Side of Chicago, and others have come to symbolize the confused and ambiguous issues we have not yet learned to deal with. For instance: Is there a legitimacy to the desire to preserve an ethnic neighborhood? Does society's need for integration take precedence? What happens when the desire for even limited homogeneity cannot be implemented without excluding others from the area? How do different cultural groups learn to coexist in the small physical space of a neighborhood, especially if there are dramatic differences in life styles and habits?

Some of these dilemmas cannot be resolved with guidelines, but require processes and mechanisms for intra- and inter-neighborhood communication, which barely exist in our cities. There are only the most ad hoc forms of dispute settlement, priority setting, and outreach to the average family. At the same time, larger levels of government have great difficulty reaching into neighborhoods without causing more problems than they solve, and they are beginning to look for procedures of neighborhood-city relationships which allow the neighborhood to translate citywide bureaucracy into local forms to meet particular local needs.

Much more thought is needed around various ideas for neighborhood governance: what prerogatives should a neighborhood have, and what should no one neighborhood be able to decide for itself? How do we fit neighborhoods' desires into the needs of the city or region as a whole -- e.g., what happens when no neighborhood wants a drug treatment center within its borders, or when transit routes are being planned? Who decides, who has power, who gives it up, what kind of financing can neighborhoods tap, what is a fair share of city services, etc.?

Our Project has begun, during the past few years, to explore these subjects through consultations and publications (especially Donna Shalala's widely used NEIGHBORHOOD GOVERNANCE: ISSUES AND PROPOSALS). We are prepared to do much more, and to aim at filling in the content for a National Neighborhood Policy, where some clear directions, or at least options, are outlined and the means to achieving them are tested and developed.

(B) Economically

Part of the socio-political dimension of neighborhoods overlaps the economic one, in that neighborhood power can mean resources and jobs. But there are other economic dimensions to be explored as well, including an idea we have begun thinking about as "neighborhood economic satisfactions. What is it about a neighborhood, perhaps especially an ethnic neighborhood, which might enhance the actual purchasing power of its residents, adding to their net economic satisfaction? It might be a pool of extended family relationships, so that almost no one pays for babysitters or even child care during the day; or a culture of handymen, saving repair bills or tool purchases; or an industry related to the neighborhood culture, employing teenagers who would otherwise be competing in a shrinking citywide job market. We know little about the relationship between culture, life

style, and economics, and a more intense analysis might tell us a great deal about how daily lives are actually played out in the city, and what kinds of elements should go into neighborhood planning to enhance economic satisfactions.

These concepts are difficult to refine and clarify, and our thought is in the beginning stages, but many economists are highly interested in pursuing such study and discussions. Specifically, these economics-based questions are being considered from other vantage points in a study of ethnic groups being conducted by the Urban Institute, and they have expressed an eagerness to interweave our concerns. Our program paper on NEIGHBORHOOD ECONOMIC SATISFACTIONS provides a detailed conceptual and research overview, and suggests how such exploration can begin.

(C) Neighborhood institutions

Some of our discussion in this section and others has revolved around neighborhood-based institutions, especially their potential as deliverers of services. Much of the effort which is sometimes described as "the ethnic movement" is based in neighborhood organization and development, neighborhood leadership training, and establishing ongoing neighborhood-based activities. This effort needs assistance, content, new techniques, and a way of sharing experiences. It raises the difficult and important question of the future of neighborhood-based activity in our cities.

The Community Action Program, and the few activities undertaken in Middle American neighborhoods thus far, suggest the enormous impact such experience can have on individuals who take part, as they acquire education, self confidence, interpersonal and intergroup skills, sophistication, and both a new sense of potency and an actual enhancement of power. Compared to residents of many Community Action areas, Middle American neighborhood leaders are often a generation behind in their organizing and social action skills, thus often making it difficult for them to work in larger organizational coalitions. But those who have done so have often become nationally recognized leaders, especially as organizations like our own and like Msgr. Geno Baroni's Center for Urban Ethnic Affairs have provided encouragement and public platforms.

Neighborhood activity is long, difficult, and often costly, but there may be no substitute for it as the primary mechanism of large scale involvement of people. One aspect of our work will be to make the most out of, and put the most into, those efforts, by linking other agencies (schools, industry, mental health, etc.) into the process, spreading successful and unsuccessful experiences, offering leadership training, and working for independent funding of neighborhood-based institutional development from public and nonpublic sources, and from the communities themselves.

V. ETHNICITY, QUOTAS AND AFFIRMATIVE ACTION

While much on the agenda of the proposed National Institute on Group Identity and Pluralism can be considered basic and future-oriented, many issues demand concern for immediate implementation. One is the ethnic conflict which has been growing around employment and training opportunities, often summarized by the words "affirmative action" and often polarized by the use of "ethnic quotas."

There is no need to summarize here how difficult the immediate policy decisions are, as competition for preferred slots in the society grows and the supply of those slots (especially jobs and educational opportunities) contracts in an erratic economy. This issue has become the front-and-center battleground for the shaping of a new pluralism, as push gets to shove and the stakes are money and power, not just good will and legal opportunities. Issues of merit, credentials, informal "grapevines," discrimination, compensation, preference, formulas -- these need to be worked out without degenerating into mere numerical power struggles and without obliterating the legal centrality of the individual.

But how? Our approach is two-fold, one involving an expanded philosophical and policy debate and the other involved with building concrete multi-ethnic action coalitions around expanding the supply of competed-for positions.

The question of distributing society's resources is fundamental to the "rules of the game" for a pluralistic nation. It needs to be discussed by ethnic leaders from many groups as well as social and legal philosophers and historians (and certainly both women and men), in non-threatening forums.

We will develop designs and conduct these dialogues so that power posturing can be avoided, dilemmas can be more honestly grappled with, and legitimate and conflicting group interests can be evaluated. The results of such deliberations will be interpreted as widely as possible, and we will attempt to use the nation's preoccupation with the short-range conflict

issues around quotas and affirmative action to generate deeper and more long range thought.

In a more pragmatic vein, we will undertake an analysis, with the help of a multi-ethnic and interdisciplinary resource group, of those areas of the economy where expansion of personnel is needed and where new channels of entry and upward mobility can be created. Also, we will look at manpower areas currently involved in conflict, such as teaching, to see what new roles and jobs can be created for those individuals who have no alternative but to stay within the system. In other words, we will attempt to develop alternatives to the "no-win" policy of either protecting those already in job slots or allying with those who wish to enter. The choice is not necessary; there is room for more personnel in many vital areas of American life, in new positions and with varying levels of education. But coalitions cannot be built around abstractions; they need concrete analyses of how many people are needed in, say, public health careers over the next ten years.

As described in detail in our AFFIRMATIVE ACTION TASK FORCE paper, we are prepared to enlist the aid of manpower economists, professional organizations, labor leaders, industrialists, and others in a short-range effort to enunciate some clear action goals in the education/manpower/career development area, and to widely discuss these agenda items with those in positions to effect changes. Some of this work will relate to new career options and will be linked to our activities in the work area and in the area of education, as well as to new possibilities for neighborhood-based employment and careers.

VI. MIDDLE AMERICAN WOMEN

We have already emphasized how important it is to have more precise knowledge about the sub-groups of Middle America -- younger people, various ethnic groupings, regional differences, etc. Of particular importance are women. At a time when women's needs and problems are coming dramatically into national consciousness, with intense coverage by the mass media, what is happening to the self perceptions, desires, feelings, and lives of Middle American women? The symbolism of the active women's movement is either radical or upper middle class professional, with a smattering of union women on the fringes. Activist Black women have become almost commonplace figures on TV news programs. But what of the wife of a salesman, or the mother of five who works afternoons in Woolworth's, or the A&P checkout clerk?

Programs for women, especially in continuing education and professional employment recruitment, are mushrooming -- but not in lower middle income neighborhoods where finishing high school is the next order of

business. Consciousness raising groups are helping women deal with new questions and new desires -- but most Middle American women who don't even want to use the term "consciousness raising" because "we aren't that kind of women." Is America again, in a time of new social movement, programming for the upper and lower ends of the spectrum and avoiding the needs of the average? What would be the cost of such an error, in terms of the potential impact of a truly broad-based women's movement on American pluralism?

The implications for our own concerns about options, choices, differential life styles, values, enriched family and community life -- in short, for a new approach to identity and pluralism -- can only benefit from a vital and far-reaching women's movement. But if that thrust gets trapped by a narrowness of vision, and generates a backlash of misplaced traditionalism by refusing to acknowledge the needs of more traditionalist elements, it will only serve to intensify polarization and increase distance between "elites" and masses.

Our program goals and strategies in this area are detailed more fully in A PROPOSED POLICY STUDY ON WORKING CLASS WOMEN. We intend to relate to established women's groups, women's movement leaders, chroniclers of trends, and institutional programmers, as well as to emerging grass roots leadership in Middle American communities. When programs and policies are being discussed, whether around child care systems or new career possibilities, we will constantly look at issues from the perspective of Middle American women -- and from various sub-groups among them in terms especially of age and ethnicity. Through our contacts in communities, we will effect linkages between new spokeswomen and those in control of resources, as well as new relationships between Middle American women and established women's leadership.

VII. NEW RESEARCH: SUBJECTS AND PROCESSES

Throughout the preceding sections on program concerns, there have been questions raised about how much more we need to know to do an adequate job. Basic data, statistics, trends, relationships, patterns, desires, opinions, histories -- and the variations along so many different lines of region, ethnicity, age, sex, and various combinations of all of these -- mean there is fertile ground for years of solid and traditional basic research. But as the philosophical and values questions become more central, we find that there is a need for a different type of research, perhaps more humanistic and historical, to give us insights not as easily subjected to quantitative analysis.

The question is not what to research -- each specialist and scholar will find his or her niche. The questions for us as an Institute involve how to get the

most out of research, how to tie things together from different fields, how to transmit insights into implications, and how to ensure that some basic work is done which might otherwise go undone because of the need for involved interdisciplinary organization.

Our research agenda will be multi-faceted. As a fundamental step, we will monitor research and research proposals in the social and humanistic fields, and will attempt to help shape projects so as to add relevant questions on the dimensions of identity and pluralism which might otherwise be left out.

Often it is a matter of adding a few significant questions to a survey, or a step to data analysis, for a study to yield important results beyond the particular hypothesis being tested. For instance, a study of working class women who moved from city to suburbia concluded that there were important differences in satisfaction and adjustment, but could not identify what made the difference. Had ethnic background been among the questions asked (especially since the communities were largely Scandinavian and Italian, with implications for the relative importance of extended family life), the explanation might have been easier to see. Or, when a multi-million dollar "quality of life" study was being planned in California, it was only last-minute intervention that added questions about ethnicity and generational background to test some hypotheses about how third generation Americans see their lives in relation to other groups.

Along with monitoring and consulting on existing and forthcoming research, we will develop a more comprehensive communications network to reach relevant researchers in interdisciplinary ways. We will raise the policy and action implications of research which is reported, and will link the studies with programmers and policymakers as quickly as possible. We will, in effect, translate studies into new questions and new ideas. Through a published "research digest" format, we will create a mechanism for interdisciplinary discussion between academics and intergroup relations practitioners.

In a few key areas, we anticipate conducting major research of our own, although much of the initial years will be spent only in design. We have found that present formats and instruments are really not adequate for uncovering subtleties of identity, unconscious influences of ethnicity, patterns of values and behavior, or group conflict issues. Even such concepts as "group identity" have been theoretically underdeveloped, or else defined so narrowly that they lose qualitative meaning. We need new discussions with theoreticians about these concepts, new insights from intellectual history, new

approaches to making ideas concrete without losing their reality.

One area where we will undertake such work is in designing a study of "the pluralistic personality," for which a preliminary STUDY PROSPECTUS has already been done. When the American Jewish Committee in the 1950's pioneered with the famous study, "The Authoritarian Personality," the energy generated by that work was astounding and profound. Today's question is, in effect, corollary to that raised after World War II -- not what produces distortion in personality, but what produces health, tolerance, an ability to thrive with difference and variety and change, an ability, in short, to enjoy and create pluralism. How do we discover why so few people are pluralists and most are not? Can we create conditions to enhance the development of pluralistic individuals?

Obviously this level of questioning needs to involve thinking and techniques from philosophy, education, individual and social psychology, anthropology, sociology, even history and political science. In the construction of a project design team around this area, we anticipate learning a great deal about new ways to develop and organize research of this type.

The final element in our research program involves promoting a new technique of relating research to implementation. In some of our earlier experience, particularly our Young Worker Project, we learned to "telescope," or condense, the amount of time needed between study and action. The process is not terribly complex; it means ongoing involvement between the researchers and those who will ultimately use the results of the study. Questions are framed jointly, and the very act of doing so gives the scholars a better reality base and generates intense interest among the practitioners for the results. Continuous contact during the study -- work-in-progress reports, feedback, interim findings -- helps enormously to narrow the time lag between the reporting of results and their translation into action experiments. The standard cycle of planning, data collection, analysis, writing, publication, promotion and finally someone reading a long report and figuring out what the findings mean to him -- we feel we cannot afford that kind of time, and we will devote considerable attention to shortcut processes.

PROGRAM SUMMARY

In these seven areas -- education, work and leisure, mental health and personal growth, neighborhood life, affirmative action, women and research -- the National Institute on Group Identity and Pluralism will program. Our role will range from developmental to experimental, with the constant goal of affecting American thought and action.

The Institute will be a generator of ideas and opinions, an organizer of intellectual energy, a national focus for concepts and programs relating to pluralism and Middle America. It will draw on talent from throughout the country, from varied disciplines and settings. It will establish linkages between scholars and practitioners as well as between Middle America and its observers. Many of the program areas are already developed in existing papers, as indicated in the discussion. Additional models exist for a MIDDLE AMERICA TRAINING PROJECT, a citywide action group around ETHNICITY AND MENTAL HEALTH, a program in HUMAN RIGHTS AND MULTI-ETHNICITY, and other possibilities.

As the National Project on Ethnic America helped the country to take a new look at its lower middle class white ethnic communities and their problems, the Institute will push for deeper examination of fundamental issues and strategies for achieving a new American pluralism. Its output will be new recommendations for public policy, new questions, knowledge, action models, experimental projects, publications, and expanded agendas for mainstream social institutions. It will result in new "bridges" between groups, fostered by new spokesmen trained in coalition-building.

The time span for this work is long. Some policy and group conflict issues must be confronted immediately, other questions demand the most fundamental and long range consideration. Out of our work should come a proliferation of activity on the part of others. With a central structure, an ongoing National Institute network and program system, that work can have a multiplied impact.

STRUCTURE, STAFF, GOVERNANCE, BUDGET

The National Institute on Group Identity and Pluralism will be part of the American Jewish Committee and its Institute of Human Relations, building on the work of the National Project on Ethnic America. In that way, it will be able (especially in the early stages) to draw on the resources and services of AJC for administration, publications, public education, development, and local program implementation. It will also play a role with other Social Action Department staff as it develops ideas and programs which they then implement through their own work in such fields as housing, social welfare, civil liberties, and education.

The work of the National Institute will be conducted by a staff of functionally skilled individuals knowledgeable in community relations and social issues. The staff will be communicators, facilitators, catalysts, organizers, planners, reporters, trainers, project developers, consultants, and researchers. Their abilities will go beyond any one subject area and emphasize the program processes needed to make a large impact out of intense efforts. Specifically, the Institute will eventually have, in addition to its Director and an Administrative Assistant, fulltime staff specialists in communications (including publications), research, training, project and resources development, and local consultation and servicing. These staff specialists will work with subject-area consultants as they are needed for specific tasks and projects.

DECENTRALIZATION

In the early stage, the local implementation of Institute programs will be largely handled by the field offices of the American Jewish Committee, under the direction of local AJC professional staff. The development of local approaches to problems of group identity and pluralism is, of course, extremely important in a nation as regionally diverse as ours, and we project establishing local branches of the Institute in at least five areas. Most of these branches will be metropolitan-centered (e.g., we will maintain our Chicago office); one or more may develop along regional lines (e.g., the Southwest).

Local Institutes on Group Identity and Pluralism may also grow in cooperation with local universities, as joint structures incorporating teaching, research, intergroup relations practice, and social policy

development. There is interest among a number of universities (Fordham, University of Connecticut, and others) in such a model. These branches would be independently financed, with developmental funding coming from the National Institute.

Even in the early stage, we will establish local linkage networks to the National Institute, through a group of Institute Associates in at least ten cities. These individuals will be interested people in key settings who wish to advance "the New Pluralism" and are in positions to effect changes within their own city or institution. For instance, the social action director of the archdiocese, the superintendent of schools, the head of a labor studies program, ethnic business leaders, community organization leadership from various neighborhoods, researchers at the local university, foundation executives, government officials -- these and other types of people will be invited to become Associates. Local leaders of the American Jewish Committee will also serve as Associates, thus providing important linkage between the Institute and AJC.

While the Institute will be a part of the American Jewish Committee structure and thus related to its Board of Governors and national committees, it will also have its own Advisory Council. That group, which will include some AJC leadership, will be multi-ethnic, broadly representative of the Institute's research and community constituencies, and will provide direction, ideas, assistance, influence, and even resources for the program.

Directing the National Institute on Group Identity and Pluralism will be Irving M. Levine. Mr. Levine is currently Director of the National Project on Ethnic America and is also Director of Urban Projects for AJC. He will spend the bulk of his time on the development and direction of the National Institute. His biography is attached.

THE AMERICAN JEWISH COMMITTEE INSTITUTE OF
HUMAN RELATIONS

The American Jewish Committee is America's oldest intergroup relations organization, dating to 1906 when it was founded to protect the rights of Jews throughout the world. Its scope, agenda, and competence have consistently expanded, and it has attained international prominence and responsibility in the fields of human rights, social concerns, pluralism, group identity, and Jewish communal affairs.

In the field of basic research, the Institute of Human Relations is perhaps best known as conceiver and sponsor of the monumental Studies in Prejudice, leading to The Authoritarian Personality series. Its studies on religious prejudice served as an important source affecting changes on religious tolerance at Vatican II. Its Lakeville Studies of community life have made a similar impact in current sociology, as have its many conferences such as the Group Life in America meeting whose papers were published as a special issue of Daedalus in 1961. Throughout its research program, AJC's aim is to achieve new insights for scholars and practitioners, so that concrete and strategic changes can occur. Its work with the media has been acclaimed as most effective and professional.

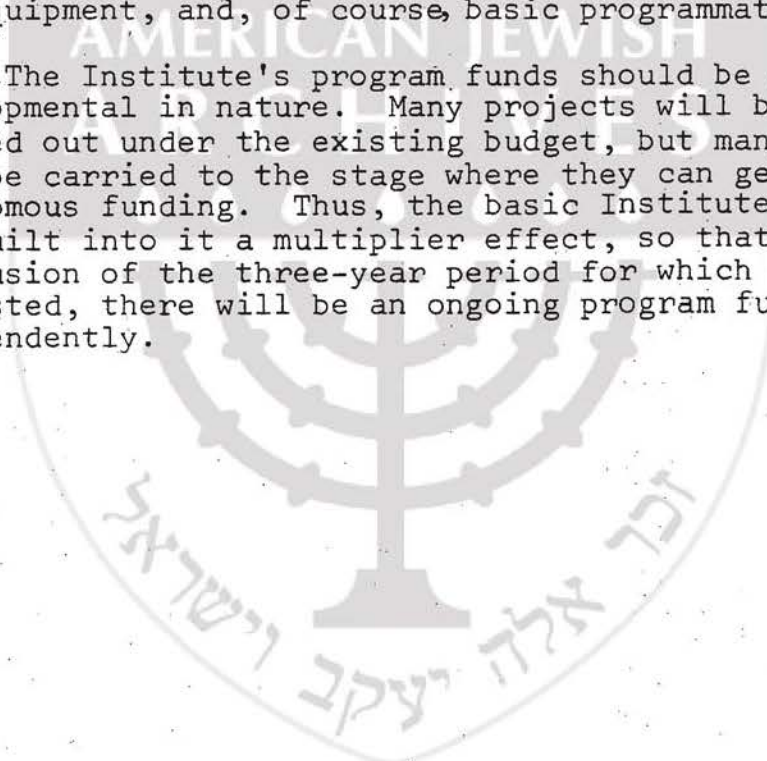
As a major component of a broad social action program, AJC has adopted a cohesive program approach to Middle America. Through a National Center on Job-Linked Housing, an Institute on Social Concerns of Business, a National Alliance for Safer Cities, and other projects, the Committee has a staff and program structure which reaches into the many constituencies needed to bring about important change. Many of these projects already include linkage with humanistic fields, especially history and cultural affairs.

The Committee operates nationally, internationally, and locally through more than twenty professionally staffed field offices and some 100 local chapters. Our lay leadership represents expertise and influence in the worlds of business, academia, the mass media, government, civic affairs, religion, and community life.

BUDGET

It is projected that the Institute build on the current staff of the National Project on Ethnic America, expanding into a fully developed national-local structure over a three year period. During the first year, funds are included to support the Director, an Administrative/Communications specialist, two national staff specialists functioning in training, publications, project consultation and development, and the director of the Chicago office. During the second year, two additional national specialists and two additional local offices will be added, followed the third year by two more local offices and one additional national specialist. Commensurate funds are included for clerical staff, facilities and equipment, and, of course, basic programmatic expenses.

The Institute's program funds should be seen as developmental in nature. Many projects will be fully carried out under the existing budget, but many others will be carried to the stage where they can generate autonomous funding. Thus, the basic Institute budget has built into it a multiplier effect, so that at the conclusion of the three-year period for which funds are requested, there will be an ongoing program funded independently.



NOTICE OF RESEARCH PROJECT

SUPPORTING AGENCY: Department of Health, Education, and Welfare Office of Human Development/Office of Child Development Child Abuse and Neglect Research and Demonstration Project		AGENCY'S NUMBER(S): Contract No: and/or Control No:	
TITLE OF PROJECT: EXPANDING CHILDREN AND FAMILY SERVICES THROUGH THE USE OF SUPPORT SYSTEMS			
PRINCIPAL INVESTIGATOR, ASSOCIATES Marion Levine, M.S.W. Executive Director North Shore Child Guidance Center		School or Division Joseph Giordano, M.S.W. Director National Project on Group Identity & Mental Health	
DEPARTMENT Department			
RECIPIENT INSTITUTION: Name and Address: Including Zip Code.		PERIOD FOR THIS NRPI: Start Date: 9/1/75 End Date: 8/1/76 Annual Funding: 124,740	
North Shore Child Guidance Center 1495 Northern Blvd. Manhasset, NY 11030			

BRIEF OF PROJECT is brief-200 word maximum: (Include Objective, Approach, Current Plans and/or Progress)

This Project is to demonstrate how formal and informal support systems can be utilized to deal with major problems vulnerable children are facing in typical suburban areas that have heavy pockets of white working class and black and Latin minority groups.

This demonstration also wishes to show the interrelationships of family, ethnic identity and neighborhoodness and how these factors can be made to work better to provide healthy mechanisms to cope with the kind of stress that is growing because of economic recession and declining service budgets.

The emphasis will be on maximizing the healthy aspects of these support systems, rather than a preoccupation with pathology.

The Project also hopes to demonstrate that in spite of hard times, through the use of non-traditional methods, services can be expanded at comparatively low costs with volunteer efforts maximized and professional roles redirected.

APPLICATION FOR FEDERAL ASSISTANCE (NONCONSTRUCTION PROGRAMS) PART I		1. State Clearinghouse Identifier	
		2. Applicant's Application No.	
3. Federal Grant Agency Department of Health, Education, and Welfare Organizational Unit Office of Human Development Administrative Office Street Address - P.O. Box City State Zip Code		4. Applicant Name North Shore Child (1) Guidance Center 1495 Northern Blvd. Manhasset, NY 11030 Institute on Pluralism & Group Identity, Institute of Human Relations of the AJC (2) 165 East 56th St. New York, NY 10022	
5. Descriptive Name of the Project EXPANDING CHILDREN AND FAMILY SERVICES THROUGH THE USE OF SUPPORT SYSTEMS			
6. Federal Catalog No. 13.608		7. Federal Funding Requested \$ 124,740	
8. Grantee Type State, County, City, <input checked="" type="checkbox"/> Other (Specify) NON-PROFIT VOLUNTARY AGENCY			
9. Type of Application or Request <input checked="" type="checkbox"/> New Grant, Continuation, Supplement, Other Changes (Specify)			
10. Type of Assistance <input checked="" type="checkbox"/> Grant, Loan, Other (Specify)			
11. Population Directly Benefiting from the Project 17,000 children and adults		13. Length of Project 1 year (12 months)	
12. Congressional District a. 6th b. 6th		14. Beginning Date Sept. 1, 1975	
		15. Date of Application April 30, 1975	
16. The applicant certifies that to the best of his knowledge and belief the data in this application are true and correct, and that he will comply with the attached assurances if he receives the grant.			
Marion Levine, Executive Director North Shore Child Guidance Center (516) 627-6671		Joseph Giordano, Director National Project on Group Identity & Mental Health (212) PL1-4000	
Typed name Joseph Giordano Marion Levine		Title Director Executive Director	
Signature of Authorized Representative <i>Marion Levine</i>		Telephone Number	
		AREA CODE 516 212	NUMBER 627-6671 PL1-4000
		EXT 250	
For Federal Use Only			

PART II

OMB NO. 80-RO 188

PROJECT APPROVAL INFORMATION

Item 1.

Does this assistance request require State, local, regional, or other priority rating?

____ Yes No

Name of Governing Body _____

Priority Rating _____

Item 2.

Does this assistance request require State, or local advisory, educational or health clearances?

____ Yes No (Attach Documentation)

Name of Agency or Board _____

Item 3.

Does this assistance request require clearinghouse review in accordance with OMB Circular A-95?

____ Yes No

(Attach Comments)

Item 4.

Does this assistance request require State, local, regional or other planning approval?

____ Yes No

Name of Approving Agency _____

Date _____

Item 5.

Is the proposed project covered by an approved comprehensive plan?

____ Yes NoCheck one: State
Local
Regional

Location of Plan _____

Item 6.

Will the assistance requested serve a Federal installation?

____ Yes No

Name of Federal Installation _____

Federal Population benefiting from Project _____

Item 7.

Will the assistance requested be on Federal land or installation?

____ Yes No

Name of Federal Installation _____

Location of Federal Land _____

Percent of Project _____

Item 8.

Will the assistance requested have an impact or effect on the environment?

____ Yes No

See instructions for additional information to be provided.

Item 9.

Will the assistance requested cause the displacement of individuals, families, businesses, or farms?

____ Yes No

Number of:

Individuals _____

Families _____

Businesses _____

Farms _____

Item 10.

Is there other related assistance on this project previous, pending, or anticipated?

____ Yes No

See instructions for additional information to be provided.

PART III - BUDGET INFORMATION

SECTION A - BUDGET SUMMARY

Great Program, Function or Activity (a)	Federal Catalog No. (b)	Estimated Unobligated Funds		New or Revised Budget		
		Federal (c)	Non-Federal (d)	Federal (e)	Non-Federal (f)	Total (g)
1. Demonstration		\$	\$	\$ 124,740	\$	\$ 124,740
2.						
3.						
4.						
5. TOTALS		\$	\$	\$	\$	\$

SECTION B - BUDGET CATEGORIES

6. Object Class Categories	- Grant Program, Function or Activity				Total (5)
	(1)	(2)	(3)	(4)	
a. Personnel	\$ 63,000	\$	\$	\$	\$
b. Fringe Benefits	9,450				
c. Travel	2,000				
d. Equipment	2,000				
e. Supplies	2,000				
f. Contractual					
g. Construction					
h. Other	30,500				
i. Total Direct Charges	103,950				
j. Indirect Charges	20,790				
k. TOTALS	\$ 124,740	\$	\$	\$	\$
7. Program Income	\$	\$	\$	\$	\$

SECTION C - NON-FEDERAL RESOURCES

(a) Grant Program	(b) APPLICANT	(c) STATE	(d) OTHER SOURCES	(e) TOTALS
8.	\$	\$	\$	\$
9.				
10.				
11.				
12. TOTALS	\$	\$	\$	\$

SECTION D - FORECASTED CASH NEEDS

	Total for 1st Year	1st Quarter	2nd Quarter	3rd Quarter	4th Quarter
13. Federal	\$ 124,740	\$ 31,185	\$ 31,185	\$ 31,185	\$ 31,185
14. Non-Federal					
15. TOTAL	\$	\$	\$	\$	\$

SECTION E - BUDGET ESTIMATES OF FEDERAL FUNDS NEEDED FOR BALANCE OF THE PROJECT

(a) Grant Program	FUTURE FUNDING PERIODS (YEARS)			
	(b) FIRST	(c) SECOND	(d) THIRD	(e) FOURTH
16. Demonstration	\$ 124,740	\$ 125,000	\$ 125,000	\$
17.				
18.				
19.				
20. TOTALS	\$	\$	\$	\$

SECTION F - OTHER BUDGET INFORMATION

(Attach additional Sheets if Necessary)

21. Direct Charges:

22. Indirect Charges:

23. Remarks:

ASSURANCE OF COMPLIANCE WITH THE DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE REGULATION UNDER
TITLE VI OF THE CIVIL RIGHTS ACT OF 1964

North Shore Child Guidance Association (hereinafter called the "Applicant")
(Name of Applicant)

HEREBY AGREES THAT it will comply with title VI of the Civil Rights Act of 1964 (P.L. 88-352) and all requirements imposed by or pursuant to the Regulation of the Department of Health, Education, and Welfare (45 CFR Part 80) issued pursuant to that title, to the end that, in accordance with title VI of that Act and the Regulation, no person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be otherwise subjected to discrimination under any program or activity for which the Applicant receives Federal financial assistance from the Department; and HEREBY GIVES ASSURANCE THAT it will immediately take any measures necessary to effectuate this agreement.

If any real property or structure thereon is provided or improved with the aid of Federal financial assistance extended to the Applicant by the Department, this assurance shall obligate the Applicant, or in the case of any transfer of such property, any transferee, for the period during which the real property or structure is used for a purpose for which the Federal financial assistance is extended or for another purpose involving the provision of similar services or benefits. If any personal property is so provided, this assurance shall obligate the Applicant for the period during which it retains ownership or possession of the property. In all other cases, this assurance shall obligate the Applicant for the period during which the Federal financial assistance is extended to it by the Department.

THIS ASSURANCE is given in consideration of and for the purpose of obtaining any and all Federal grants, loans, contracts, property, discounts or other Federal financial assistance extended after the date hereof to the Applicant by the Department, including instalment payments after such date on account of applications for Federal financial assistance which were approved before such date. The Applicant recognizes and agrees that such Federal financial assistance will be extended in reliance on the representations and agreements made in this assurance, and that the United States shall have the right to seek judicial enforcement of this assurance. This assurance is binding on the Applicant, its successors, transferees, and assignees, and the person or persons whose signatures appear below are authorized to sign this assurance on behalf of the Applicant.

Dated April 30, 1975

North Shore Child Guidance Association
(Applicant)

By *[Signature]*
(President, Chairman of Board, or comparable
authorized official)

1495 Northern Blvd.

Manhasset, L.I., N.Y.

(Applicant's mailing address)

ASSURANCE OF COMPLIANCE WITH THE DEPARTMENT OF
HEALTH, EDUCATION, AND WELFARE REGULATION UNDER
TITLE VI OF THE CIVIL RIGHTS ACT OF 1964

Institute on Pluralism & Group Identity
Institute of Human Relations
American Jewish Committee

(Name of Applicant)

(hereinafter called the "Applicant")

HEREBY AGREES THAT it will comply with title VI of the Civil Rights Act of 1964 (P.L. 88-352) and all requirements imposed by or pursuant to the Regulation of the Department of Health, Education, and Welfare (45 CFR Part 80) issued pursuant to that title, to the end that, in accordance with title VI of that Act and the Regulation, no person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be otherwise subjected to discrimination under any program or activity for which the Applicant receives Federal financial assistance from the Department; and HEREBY GIVES ASSURANCE THAT it will immediately take any measures necessary to effectuate this agreement.

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Dated April 30, 1975

Institute on Pluralism & Group Identity
Institute of Human Relations
American Jewish Committee
(Applicant)

By Bentley H. Gold
(President, Chairman of Board, or comparable
authorized official)

Eric Vice Pres.

165 East 56th Street

New York, N.Y. 10022

(Applicant's mailing address)

OBJECTIVE AND NEED

The direct effects of the recent economic decline on the behavior of children and adolescents has as yet not been adequately measured. Nevertheless, the relationship between loss of steady work or the fear of the loss of means of an income has been shown in earlier studies to produce a sharp increase in problems of family stability and family morale. Tensions created by economic uncertainty are quickly translated into increased case loads in family service agencies. The mental health of children usually suffers along with that of their parents and the demand for services grows at the very time when the capacity of social service agencies to meet these new needs is severely hampered by budgetary restrictions.

While the syndrome of hard times and the severity of child-related problems is a familiar story among the poor and the minorities in inner cities, these strains are less familiar in the nation's suburbs.

Statistical evidence of increases in crime and delinquency, child abuse, extensive use of drugs and alcohol, runaway children, family breakup and divorce and chronic unemployment are all becoming suburban norms. The severest problems remain among the small but growing number of minority families who have made it to the suburbs, but the largest category of newly troubled children come from working class (often white ethnic) households. The breakdown in traditional family life which counted heavily on extended family networks creates an especially severe crisis to families who need help, but whose utilization of formal agency systems has been limited and whose choice

of this help is hesitant.

Just such a panoply of new problems is facing a number of North Shore communities in Nassau County, Long Island.

The principle mental health and related services for lower income children and their families have for twenty years been provided by the North Shore Child Guidance Association and its arm, the North Shore Child Guidance Clinics. NSCG serves a population of approximately 300,000, includes 8 school districts and has 5 offices providing clinical and related services in the Manhasset, Port Washington, Roslyn, Westbury and Manhasset Valley areas.

It is increasingly becoming evident that in spite of NSCG's well deserved reputation of being forward looking and community oriented, with a fine record of community education, school related services and multi-disciplinary functioning (social workers, psychiatrists, psychologists, para-professionals and extensive lay and voluntary activity) that the new problems children are facing in its area of service is far outstripping its capacity to be an effective coping instrument.

Eighty percent of NSCG's budget is derived from the Nassau County Mental Health Department. The County's priority is now heavily involved in dealing with serious chronicity. NSCG serves on an annual basis 21,000 people, but because of budgetary restraints it can only give intensive treatment to 300 cases at a time.

In extensive discussions initiated by a newly appointed Administrative Director, Marion S. Levine, the board of the North Shore Child Guidance Organization has been seeking to reorganize its services to expand services to meet new needs.

In its explorations it has become familiar with the work of a special national project of the American Jewish Committee's Institute on Pluralism and Group Identity. This project, The National Project on Mental Health and Group Identity, which has been initially funded by the Maurice Falk Medical Fund (an important mental health oriented foundation) has been seeking, on a national level, to conceptualize the positive utilization of "group identity" and the manner in which services to families can be better delivered by utilizing family, ethnic, neighborhood and community "support systems." Their concern for the implementation of a "social ecological" approach has led them to the sponsorship of new research, engagement in new public policy formulation and efforts toward producing a new consciousness among professionals of how to constructively harness the "ethnic variable" to better meet human needs.

After considerable discussion the two agencies have decided to come together to seek a grant from the Office of Child Development to set up a demonstration project to explore and utilize the various "natural" support systems that exist but are largely unused in families, neighborhoods, ethnic groups, agency networks, schools and community groups and their institutions.

The demonstration will lean heavily on the base that the North Shore Child Guidance organization has already established among its 900 members who have local boards in such diverse communities as East Williston, Great Neck, Manhasset, Port Washington, Roslyn, Searington-Albertson and Westbury, Long Island.

THEORETICAL DISCUSSION

The proposed project intends to utilize new knowledge relating to family, ethnic and neighborhood support systems. This project draws its inspiration from the empirical experiences of the two organizations proposing it, but it is also grounded in a new conceptual framework that leading social scientists and public policy proponents are advocating.

The Family

In the public policy area for example, Senator Mondale's Subcommittee on Children and Youth has heard impressive testimony on the need to elevate the American family as the primary unit of society and for public policy to relate more helpfully to that reality.

Senator Mondale has said:

It is clear that we tend to take families for granted - seldom recognizing the pressures that they are under - and often give too little consideration to the role they can play in the prevention and solution of children's problems. We frequently ignore the implications of changes, like the recent increase of one parent families.

The 1970 White House Conference on Children called this a national neglect of children and those primarily engaged in their care - America's parents. And we are paying a high price for this neglect:

- A. teenage alcoholism and drug abuse are growing problems;
- B. suicide among young people is increasing geometrically to the point where it is now the second ranking cause of death for Americans between the ages of 15 and 24;
- C. juvenile delinquency is becoming so widespread that according to predictions, one out of every nine youngsters will have been to juvenile court by the time he reaches 18;
- D. and now we are discovering how pervasive this problem of child abuse is - a sickening sign that something is seriously wrong.

If we expect to deal successfully with these problems, we must begin paying more attention to the needs of families. And we must start by asking to what extent government policies are helping or hurting families and what kinds of support systems should be available.¹

Rev. Msgr. James T. McHugh, Director, Family Life Division of the United States Catholic Conference told the Senate Subcommittee:

.....The standard model of family life today is not the extended family as you describe it nor is it the isolated nuclear family. Rather, it is something in between. As we begin to develop this new model that resembles the kinship-type model, the contemporary family often feels the need for supportive structures.²

At a meeting sponsored by the American Jewish Committee's Institute on Pluralism and Group Identity to explore new approaches to "Bolster the American Family in Hard Times," Irving M. Levine, Director of the Institute, commented (see attached invitational letter and list of participants):

The current economic and psychological crisis is teaching middle-class Americans new realities that the 1960's poverty-oriented approaches failed to communicate...that the furious winds of change not only threaten the stability and viability of minority families, but make a shambles of whatever illusions middle Americans hold about their immunity from family disruption.³

There are major changes occurring today which are having and will continue to have profound effects on the structure and functioning of families. Nevertheless, the family is and will continue to be the primary influence in which the child is socialized.

While there can be a wide range of family structures both between societies and within a given society, it seems essential for the functions of the family to be consistently fulfilled. A society endangers its own survival to the extent that it fails to fulfill these functions, either because it retains old structures that are no longer consistently producing strong kinship ties, and providing nutrient.

socialization of the children, or because it evolves new structures which fail to fulfill those functions.

Child guidance clinics, family service agencies and mental health clinics have often failed to recognize and utilize the healthy-supportive systems within the culture of the family and community.

Gerald Caplan points out:

Another element that is clearly a precondition of most of the supports I have discussed is that the interpersonal relationships in the family should be healthy; namely, that individuals should be dealt with in their own right and not as symbolic manifestations of other objects or personality attributes. Since disordered relationships, based on unconsciously linking another family member with the actors in some past psychological conflict, are so commonly found in the families of psychiatric patients, we clinicians are often prone to see families in general as potentially pathogenic rather than supportive, especially in dealing with family members with emotional burdens who are so much in need of the kind of support I have been discussing.⁴

Ethnicity

Gerald Caplan, whose work at Harvard has been heavily related to clarifying how informal support systems work by concentrating on the family as a support system has also begun to stress the power of ethnic groups and neighborhood networks and the strengthening effect on a person in mastering the challenges of his environment that is derived from his commitment to a belief system that he has internalized as a result of his membership in a cultural group. For instance, he cites adoption of a code of religious values and the faith that he is part of an order that transcends self; and also that comes out of the individual's awareness that a multitude of people are actively concerned about him as being most helpful to individuals.

Joseph Giordano, who will be one of the principal investigators of this demonstration project has pointed out in his widely distributed

pamphlet, ETHNICITY AND MENTAL HEALTH, that the ethnic factor (even among whites) still has a profound effect on diagnosis of problems, value systems of patients, attitudes toward getting help for families and children and the fairness in the delivery of services to the emotionally needy. He sums up his findings:

1) Ethnicity and ethnic identity have been underplayed as having a significant influence on mental health of Americans.

2) There are marked differences in how various groups perceive and use mental health services and in the viability of their family and ethnic systems.

3) Mental health practitioners are largely unaware of the differences in how ethnicity affects emotional language, family symbolism and the variation of family roles. The quality of treatment is likely to suffer. The therapist's lack of comfort with his or her own group identity produces a variety of distortions and difficulties in accurately perceiving the client's reality.

4) There is a wide inequality of mental health services that are given, depending both on class and/or ethnic differences.

5) In some non-white communities where there has been movement towards community activism, mental health policies and programs have become more responsive to the community even though services are vastly inadequate. In working class ethnic communities there is a low awareness of mental health services or acceptance of traditional agencies and practices as being relevant.⁵

Transcultural anthropologists have reported on the extraordinary variety in patterns of living and values among different cultures. Although all people face basically similar problems and have a limited number of choices among alternatives, they arrive at different solutions.⁶

Spiegel and Papajohn in their extensive studies on the ethnic factor in the treatment of children and their families underscore the

complex interrelationships of individual pathology, family structure, and the wider social system. They point to the central importance of a broad, conceptual base for treatment as well as planning for family and children's programs. They state that:

It becomes important to consider psychological disorders in target populations in relation to the various subsystems of society in which their members function and to the culture that patterns relationships in those systems. Intervention strategies that do not consider the reciprocal processes that characterize events in these three domains cannot effectively result in lasting change. In primary prevention efforts, the identification of strains experienced by members of ethnic groups in poverty areas in their efforts to adapt to the various subsystems or behavior spheres of American society becomes a critical consideration.⁷

Spiegel and Papajohn also say:

The value orientations discrepancy that may characterize the relationship of professional staff to client populations is a potential source of mutual frustration and disappointment. The conscious recognition of these differences in culture by mental health care workers can facilitate communication and increase the relevance of planning efforts. The inclusion of a culture construct in the conceptual armamentarium of community mental health specialists can make a vital difference in a wide range of activities.⁸

Spiegel and Papajohn show that many emotional problems stem from an ethnically derived culture conflict which often confront parents on a generational or transcultural level. They insist that in the treatment of the neurotic child, an exclusive focus on either his intrapsychic conflicts or the marital conflicts of his parents would, by definition, exclude a major dimension of the problem, the implicit culture conflict. If the issues relevant to this dimension were not made explicit and consciously faced by the parents, the resolution of conflict on the other two dimensions could only lead to temporary resolution. The implicit culture conflict would again serve to disrupt the equilibrium of family relationships and activate the neurotic reaction in the child.

Neighborhoods

Donald Warren of the University of Michigan in his extensive studies in neighborhood-helping systems states that a number of studies have documented that a mutual-help component is a frequent and important activity in neighborhood settings.

The formal and informal systems - relations, peer group, neighbors, social, religious and civic organizations - have a capacity in a crisis situation for rapid response when such aid is not available from other sources (75% of all disaster rescues are made by neighbors).

Warren further emphasizes:

Despite the proliferation of welfare agencies, such organizations lack the ability to respond promptly and flexibly to many emergencies. In a study of fatherless families Kriesberg and Bellin found that mutual aid was extensive for employed mothers in fatherless families, and minor exchanges - borrowing or lending groceries or small amounts of money, baby-sitting, or shopping - were found to be frequent for both husbandless and married mothers. Only 16% did not report such exchanges.⁹

This approach is being studied by Warren and others. He is attempting to identify the "lay-helping network."

We have a whole list of kinds of people that we refer to as being involved in the "lay-helping network." This means co-workers. This means the spouse or a neighbor or a friend. It may mean another relative living outside the immediate household. There are then a whole range of resources here in the "lay-helping network." We feel that there are several layers of these systems in the community. The formal professional helpgivers are at another point in the community resource system. In between the formal professional helper and the lay-helper, are some other kinds of people. They are perhaps like yourselves, who have joined together for a specific helping purpose who may not see themselves as professionals. We feel that these kinds of resources represent, in the jargon of sociology, quasi-institutional helpers. So that one way to look at a community is to see it in terms of different layers or strata of helping systems.¹⁰

It will be important for us to understand how these systems work on the North Shore of Long Island. It is important, for example, to know if all of these systems are present in a given neighborhood or community. Are some of these systems very highly developed and utilized

broadly? Are some of these systems virtually absent? How do these systems work together? How does the professional-helping system relate to the lay-helping system? How do the quasi-institutional helpers learn about the needs of people? Do they relate to professionals? What is that relationship like?

There is evidence that by the time that people come to use the formal professional services, they have already been seeking less formal help and probably have a deep sense of frustration and failure when the lay-helping system or the quasi-institutional helping system has not worked for them.¹¹

Caplan makes this his main thesis:

We professionals must learn to appreciate the fortifying potential of the natural person-to-person supports in the population and find ways of working with them through some form of partnership that fosters and strengthens non-professional groups and organizations.¹²

Some communities have very effective systems, and to try to formalize those systems might do them damage.

In other cases, the informal systems are very weak and ineffective. The strengthening of formal systems may be a very desirable goal.

Warren sums up his idea:

It seems to me that first of all, we have to know about these systems. We have to understand how naturally, so to speak, people are using these. Then we have to begin to understand what are the successful things that are going on in all of these systems and that a great deal of borrowing, diffusing of knowledge and information, sharing of insights, are done between these various systems. But we must recognize that each of these systems has an integrity of its own.¹³

DEMONSTRATION GOALS AND SERVICE OBJECTIVES

The implication of the above theoretical review is to find a way to concretize these ideas in a demonstration model.

In summary we hope to show how informal family, ethnic and neighborhood support systems can be utilized to deal with major problems vulnerable children are facing in typical suburban areas that have heavy pockets of white working class and black and Latin minority groups.

This demonstration also wishes to show the interrelationship of family, ethnic identity and neighborhoodness and how these factors can be made to work better to provide healthy mechanisms to cope with the kind of stress that is growing because of economic recession and declining service budgets.

Our emphasis will be on maximizing the healthy aspects of these informal systems, rather than a preoccupation with pathology.

We also wish to demonstrate that in spite of hard times, through, the use of non-traditional methods, services can be expanded at comparatively low costs with volunteer efforts maximized and professional roles redirected.

The goals of the Project, based on the above objectives are to:

- 1) Establish a special process to identify the natural support systems of families, ethnic groups and neighborhoods/communities of the target area.
- 2) Strengthen support systems that currently exist through agency intervention through volunteers and staff.
- 3) Develop new support systems that will fit the cultural life style of that community where existing systems are weak.
- 4) Develop five projects that will demonstrate concretely that new services can effectively be organized and administered through the new model. (See below for types of projects which are anticipated.)

5) Identify and develop special training programs for professionals, para-professionals, volunteers and consumers to increase knowledge and skills in working with diverse clients.

6) Develop models of organizational development, training and new approaches that can be transferable to other children's and family agencies.

7) Disseminate the knowledge, skills, and methods from the demonstration project on a local and national level through conferences and publications.



DESCRIPTION OF AGENCIES

Institute on Pluralism and Group Identity

The Institute on Pluralism and Group Identity grew out of a pioneering effort of the American Jewish Committee's Institute on Human Relations who in 1968 established "The National Project on Ethnic America."

The Project has been widely recognized for having made a major contribution in deepening the public understanding of the problems and concerns of working class white ethnic groups in American society. It has also been credited with developing a new awareness of the "new ethnicity" and the "new pluralism," and has become a major program planning agent in the development of depolarization strategies between black and white ethnic groups, between working class and middle class women, and between intellectuals and working class America.

The Institute works as a catalytic agent utilizing an action-research and community relations technology. It works through local and national networks of individuals and groups from the practicing professions, universities, neighborhoods, social policy centers, social agencies, intergroup relations agencies and government.

As the Project grew into the Institute in 1974, its primary focus on ethnicity and working class status was broadened to include other group identity factors such as sex, age, religion and region and their relationship to differential values, perceptions and behavior. It has made a significant impact in a number of fields, including the mass media, the social sciences, mental health, the feminist movement, public education, and the humanization of work.

One of its major agenda items has been mental health. In 1973 the Project published ETHNICITY AND MENTAL HEALTH by Joseph Giordano, which helped place the issue of differential white ethnicity and working class resistance to traditional professional services on the agendas of mental health agencies and training and research institutions. The response around the country for assistance in staff training and program development has increased with the thousands of copies sold.

The Project has also held a number of successful conferences around the publication in New York, Chicago, Milwaukee, San Francisco, Boston, Philadelphia, Minneapolis, Cleveland, and Detroit. In total, approximately 1000 professionals from the mental health field and community leaders attended these sessions, which also received excellent interpretation in the mass media. In a number of cities groups have already been formed to discuss follow-up plans, and again our assistance has been requested for the design of training programs, the production of additional materials, and the development of experimental projects (see appendix).

In the area of child development, the Project is attempting to direct attention to greater recognition of the need for:

- 1) greater understanding of the "cultural dimension," and
- 2) the development of a coalition-oriented strategy,

rather than an environment of divisiveness and conflict between community, special interest and professional groups (see planning memo of March 3, 1975, on Chicago Consultation on Cultural Dimension of Learning and Development).

North Shore Child Guidance Association

The North Shore Child Guidance Association operates the North Shore Child Guidance Center. The Association is composed of 900 families. The Association sets policy, raises funds, and provides mental health educational programs. The Association is operated by a central board and 7 area boards which are closely related to the operation of the 5 community clinics.

Historically the Association is a grass-roots organization which developed out of a need for mental health services to children and families that were lacking in the community.

It is from this pool of lay people that volunteers will be drawn to undertake the service tasks outlined in the demonstration proposal.

The Center is a non-profit, community oriented mental health center serving the Town of North Hempstead in Nassau County. Funding for the Clinic is provided by private contributions, fees and subsidies from Nassau County Department of Mental Health. The Child Guidance Center serves a population of approximately 300,000 individuals and includes 8 school districts within its catchment area. The Guidance Center consists of an administrative office, located in Manhasset, as well as 5 satellite offices, located in Manhasset, Port Washington, Roslyn, Westbury and Manhasset Valley. The staff of North Shore Child Guidance Center consists of approximately 40 professionals including a mixture of psychologists, psychiatrists, social workers and social work assistants. North Shore Child Guidance Center participates in some joint programs with North Shore University Hospital.

North Shore Child Guidance Center's primary activity is to provide diagnosis and treatment of children and their families who are experiencing some type of emotional difficulty. Individuals referred

to the Child Guidance Center receive a full psychosocial evaluation, psychological testing and psychiatric evaluation, if necessary. Possible disposition or treatment available runs the gamut from individual to group and family therapy. In addition, the Center also sponsors and conducts a wide range of community education programs, providing education groups for mothers of adolescents and young infants, adoptive parents, single parents and foster parents. In 1974, there were 17,164 sessions given to 4,000 individuals. In addition the Center takes a strong advocacy role with many of its clients in helping them deal with other social systems, such as housing and welfare, whenever this is called for. North Shore Child Guidance Center also serves as a training center for a large number of social work and psychology students from universities in the Metropolitan area.

AREA NEEDS

In January of 1974, a comprehensive survey was conducted of 1,980 mental health professionals in Nassau County to identify mental health needs of the community.

The major finding indicated that the problems most frequently encountered were childhood behavior problems at home and in school as well as learning problems in children and adolescents.

The respondents assigned the highest priority to the need for increased mental health services for middle and low income families.

Those interviewed asserted that access to services was limited by lack of awareness by families and children of problems and by the costs involved in treatment, particularly for working class populations who did not qualify for medicaid.

Specifically, the communities covered by the Center have the following breakdown of children.

Catchment Area I

Under 10	10-15	16-20
27,763	24,508	16,677

Within Catchment Area I Port Washington (census tract 3013) and New Cassel (3042.01) are federally designated poverty areas. Great Neck (3003), Great Neck Plaza (3007), Manor Haven (3011.01), Manhasset (3018) and Roslyn Heights (3022), are designated marginal areas in which 7.0-9.9% of all families have incomes below 125% of the federal poverty cutoff.

RESULTS EXPECTED

Through the utilization of support systems it is expected that the following results will be demonstrated:

- 1) That at least five new services will be instituted within the year of the project.
- 2) It is expected that there will be a significant increase in children and families served.
- 3) That costs per patient for new services will be considerably less than current costs per patient for services.
- 4) Professional, non-professional volunteers and people in the lay-helping system will develop greater generic skills in the helping process.
- 5) There will be established new and stronger linkages between children's clinics and other professional agencies and non-professional groups in the community.
- 6) There will be greater participation of volunteers and consumers in the operation of services and decision making.
- 7) Through dissemination of experience gained over the year, the

approach outlined in this proposal will have an impact on both local and national levels.

The communities will benefit from this Project because services will be provided and expanded to meet mental health needs currently underserved. The approach of developing and expanding support systems will have preventive aspects and possibly reduce the child and/or family's entering into a more severe phase of disruption and pathology.

The agency and governmental funding agencies will benefit because it will be possible to expand services without a significant increase in budget allocations.

This demonstration project, using the theory of support systems to help children and their families, will add considerable knowledge and practice experience to test the validity of the support system theorists. It will also utilize the unique partnership of a locally oriented service agency with a national agency that has a proven capacity to disseminate results, create a climate for proper conceptualization and develop program planning and policy analysis for a wide national constituency.

It is also expected that the project will serve as a model to be tested in other settings and in other communities.

INFORMATION AND DISSEMINATION

The results of the project will have local and national exposure.

Locally, the ongoing process of implementation along with a series of planned conferences and consultations will bring professionals and consumers into a process of dialogues which provide for a re-education, consultations, knowledge building evaluations and feedback.

On a national level the resources of the National Project on Group Identity and Mental Health will utilize its extensive mental

health network to disseminate results of the Project. This will occur through conferences, consultations and publications.

APPROACH

The Institute on Pluralism and Group Identity has experimented with a number of training, community relations and action research approaches. Our basic critique of much research is that its utility is not telescoped in time and research techniques are not organic to an operation's approach nor do they feed back information within the context of an ongoing action model.

Since this is a demonstration project, only particularly dependent on research technology, the Project seeks to show how within a short period of one year significant systems can be built to do the following:

- 1) Train and supervise lay people to gather new facts and at the same time to serve as catalysts for connecting needy children and families to both traditional and new services.
- 2) Rapidly feed back the acquired information to the staff of the Child Guidance Clinics, to the central board of the Child Guidance Association and to the decentralized area boards of the association.
- 3) Develop a training and organizational development model that will redirect the planning and programming functions of the structures mentioned in (2).
- 4) Make known in the local community to schools, government agencies, interested civic leaders, professionals in allied children's work, etc. the results of the findings.

- 5) Evaluate the effectiveness of the demonstration project.
- 6) Create the appropriate vehicle on the national level to further disseminate the results.

A sketch of our timetable follows:

- Stage 1. -- Additional review of "support system" literature, training of lay and staff interviewers, development of questionnaires, contact with relevant ethnic, school and community organizations to solicit cooperation. Beginning of discovery of support system process through interviews, etc.
(Months 1-3)
- Stage 2. -- Continuation of interview and community consultation process, initial feedback meetings for staff, central board and area boards, development of training and organizational development designs.
(Months 3-6)
- Stage 3. -- Beginning of training and organizational development process. Sessions to be carried out monthly. Feedback of early results to outside agencies in relevant local communities. Begin program planning process for creation of 5 new services.
(Months 6-9)
- Stage 4. -- Phase in new services, recruit volunteer personnel and reassign professional staff. Train both lay and professional personnel for delivery of new services. Evaluate entire demonstration project. Run local conference highlighting the use of support systems. Organize national conference on support systems. Do final report. Distribute report, both locally and to relevant national audiences.
(Months 9-12)

The approach of the Project will be to identify the natural support systems in the family, community and agency. This will involve an extensive survey to identify the extent of the various helping systems in the community. This will be an ongoing process, but a heavy emphasis of study and evaluation will be conducted within the first three months.

The survey will consist of the following (see evaluation for specifics):

1) Survey of all children and families coming to the clinic. A family profile will be developed to provide information as to how cultural factors affect family behavior and patterns of family interaction in relationships and to what degree they affect assimilation, values, conflicts, use of an identification with family and community support systems and attitudes toward agency, therapy and perception of problems. This material will be drawn as part of the intake process as well as from informal contacts in the community. Essentially, the following questions will be asked:

- A. How important are ethnic values to these families?
How strongly do they identify with these values?
Which do they select for special reinforcement or for replacement?
- B. Are there cultural strains between and among grandparents, parents, children and grandchildren?
- C. To what degree do they identify with their ethnicity - celebration of holidays, religious observance, reinforcement of values, friends and spouses of the same ethnic group, how close is the family, visit nearby relatives often, etc?

- D. What role does each member play? What are their perceptions about each other?
- E. What is or has been stressful in their lives - death, illness, loss of job, etc? How have they handled these events? What family members take strong or dependent roles? What roles do the extended family, friends or religious and social neighborhood institutions play?
- F. What have been their experiences with health and/or mental health agencies? What are their perceptions and/or attitudes to health and mental health?

2) Evaluation of the extent to which the professional and non-professional clinicians take into account cultural differences in the treatment process.

3) A community support system profile will be developed to identify those formal and informal systems of support in each of the five communities the clinic serves. Such a profile would include the demographic and historical development of the sub-communities; the spontaneous and natural support systems - family, neighborhood, self-help and peer groups, informal helpers and care givers; organized supports not directed by professionals - social, fraternal, religious and self-help organizations; and finally, the professionally directed agencies and organizations - schools, youth agencies, health and mental health agencies.

A further survey technique will be used to interview the families of 250 school children, half of whom are experiencing behavior and learning problems and the other half who are experiencing school

success. An attempt will be made in this survey to discover "natural" systems that impact on these families and to learn how various families make use of these systems. Families will be interviewed by volunteers from the various regional associations of the North Shore Child Guidance Association and linkage for information and service delivery will be made. (See methodological details below)

DEMONSTRATION MODE OF OPERATION

From the data gathering through surveys, public documents, conferences, interviews of families, professional and non-professional, public officials and consumers, agency records, a family and community profile will be developed to provide the base for analysis and strategy for program development.

The results of this analysis will launch the next phase which will consist of the following:

- 1) Training of staff, non-professional and volunteers to utilization of support systems in treatment and delivery of services.
- 2) Program development related to specific new needs and new constituencies. One such model may consist of helping practitioners to explore ethnic factors in the treatment relationship (see appendix for training model). Another model would consist of how to work within a context of multi-ethnic and working class oriented communities in the development of programs and in various consultative roles. Specific techniques and program development will relate to creating new support systems - multiple family therapy, network therapy, educational and socialization groups for families and children, weekend and extended camping trips, training of families as leaders for indigenous action.

3) Development of new service programs. The following are projected from knowledge of present needs and would be modified based upon research findings and organizational development processes.

A. Juvenile Justice Project - probation authorities

have expressed need for development of a program with the Child Guidance Clinic to work with young offenders who are detected to be potential delinquents. Program intervention may consist of aiding the probation workers to understand cultural variations particularly in arriving at a more accurate diagnosis of behavior as well as more effectively working with the child and family. The development and utilization of support systems in the community would be vital in working with these children and their families.

B. Runaway Project - the Nassau County Youth Board has utilized the Clinic in consultative manners concerning services for youngsters who are runaways. There is a need for short-term community boarding homes and foster parents. Here again the cultural component as well as the need to identify and utilize those factors in each community will be expected to provide these youngsters with the necessary supports to effectively deal with a situational crisis.

C. Life Counseling for Adolescents - this project takes a positive approach in engaging and working with adolescents around group discussions related to life-plan issues rather than problem focus, which carries the stigma of pathology. This process engages the adolescent around

his strengths, life style, negotiates intergenerational and cultural conflict within the family and preparation for parental and social roles. The formal and informal community system would be utilized - church, recreation center, religious, civic, social and informal peer groups.

- D. Divorce Drop in Center - this project is currently in an early phase of operation through the efforts of leaders of the Guidance Association. With the explosion of separation and divorce among working class couples in the suburban communities being served, a volunteer effort has been set up to provide information and referral for men and women who need concrete advice related to legal and financial problems of divorce. This service has found that many individuals and couples need additional services.
- E. Short-Term Trauma Center - separation due to severe losses - death, hospitalization, divorce and job have profound negative effects on families and especially children. The providing of short-term services and the utilization and training of other "caretakers" in the community can expand services not provided within the current system.
- F. Economic Crisis Coping Center - The current economic decline creates psychological depression as well as economic problems. Group counseling, economic survival planning, advice on government financial aids and re-direction of employment goals all could offer important relief to families who have been immobilized by a sudden economic downturn. The encouragement of communal efforts and mutual

aid for the unemployed and underemployed can result in marginal economic relief and psychological satisfaction in restoring pride in the ability to cope.

- G. Preventive Approach to Child Abuse - Facilities in the community are becoming increasingly sensitive to identification of adults who are prone to abusive and neglectful patterns of parenting. For example, individuals who have a history of being abused and/or neglected often repeat this experience with their off-spring despite a wish to be different. Further study to design early detection and preventive intervention programs are necessary. This project would include accumulation of pertinent data in the community for the purposes of developing support systems to reach the potentially child-abusing groups with preventive educational programs.

Sample

There are a number of distinct populations from which appropriate samples will be drawn. The data accumulated from these samples will be employed in mounting the demonstration, in the development of models of service, and in the assessment of the demonstration itself.

1. Sample of Community Organizations and Agencies - From the total universe of organizations in the community, a representative sample will be drawn. Included will be ethnic, civic and religious organizations, non-profit social welfare organizations, voluntary groups, and all agencies that provide some type of support to families, on a formal and informal

basis.

2. Sample of Families with Children - In order to establish a basis to identify the natural support systems of families, ethnic groups and neighborhoods/communities of the target area, a sample of school children, from one representative school in each of the five regions where the North Shore Child Guidance Center provides service, will be drawn. Based on criteria to be discussed below in the Assessment Plan, a sample of 50 children from each school will be drawn and the families of the children will be interviewed.
3. Sample of Agency Clients - The universe of all admissions of children 16 years of age and younger during the first three months of the demonstration will comprise the third data base needed for the demonstration.

Community Involvement

In addition to the Association and the joint sponsorship already described, a number of organizations in the community will be involved in various parts of the development and implementation of the project.

Among these are:

1. Social work and psychology students from schools in the metropolitan area;
2. Law students (juvenile justice programs) from Hofstra University;
3. Economic Opportunities Council of the Manhasset - Great Neck area;
4. Nassau County Youth Board (runaway project);

5. Mobilized Community Resources (expertise in training volunteers);
6. Public schools in the seven areas served by the Association;
7. Probation Department;
8. The Manhasset Community Life Center (life planning approach to adolescents).

Continuity

It is expected that as a result of the demonstration project, the agency will be able to maintain the new services developed over the year without a substantial increase in budget. The initial thrust of the grant will help create a new approach and process that is expected to generate greater use of natural helping systems.

ASSESSMENT PLAN

Population and Sample

There are three populations from which samples will be drawn:

- A. formal agencies and informal groups in the community;
- B. families in the community;
- C. admissions of children during three months of service.
 1. from the universe of all community groups and agencies, a random sample will be drawn. Interviews will be performed with appropriate representatives of these organizations to determine the type of problem and nature of services provided to families in the community.
 2. one school from each of the five areas will be selected. From each school, a sample of 50 children will be selected to be interviewed and

subsequently, their respective families.

Criteria for selection of the sample are:

- a. troublesome/non-troublesome children as determined by school officials
- b. age
- c. ethnic group
- d. class background

Sample Per School

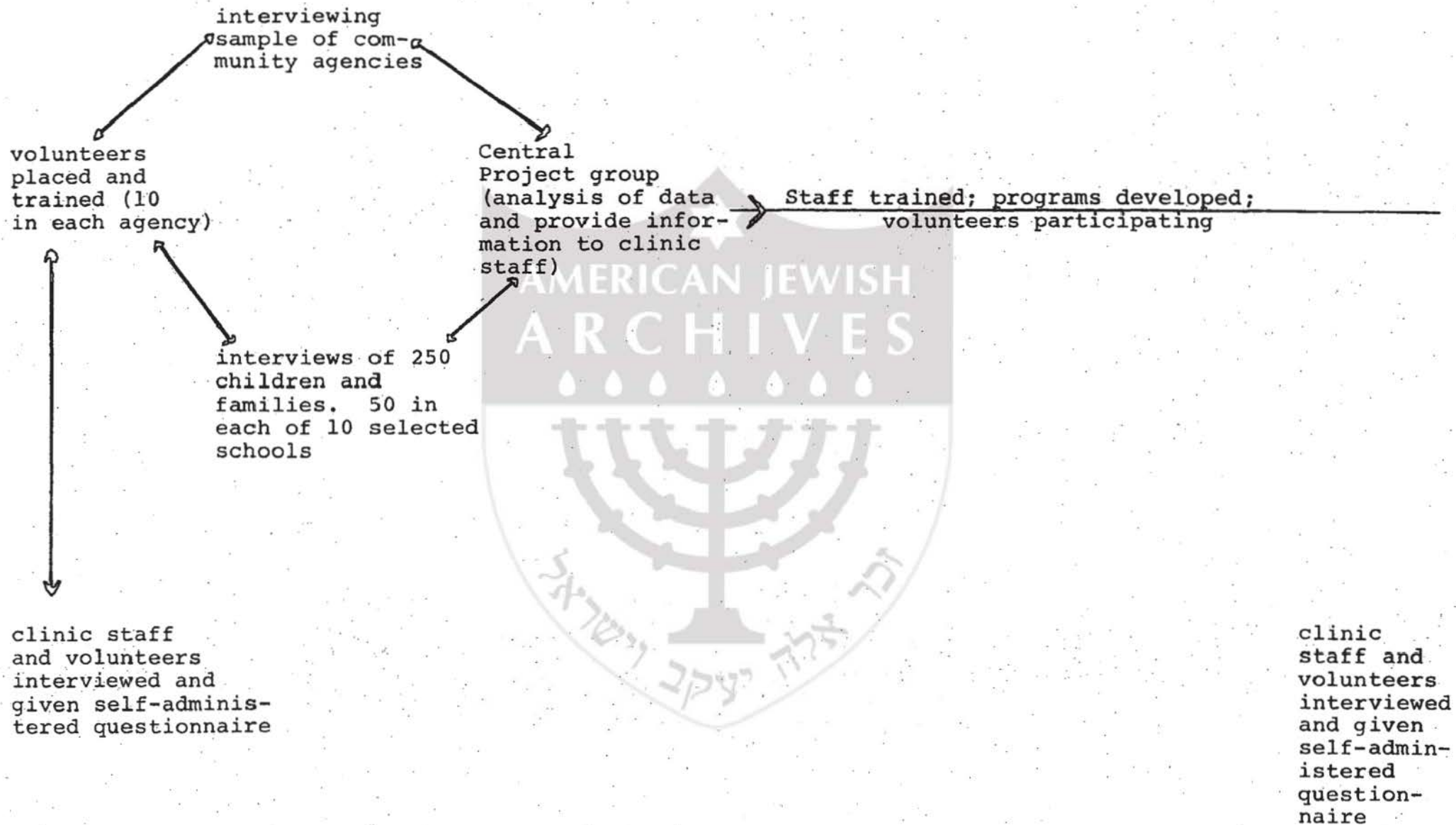
25 Troublesome Children	25 Non-Troublesome Children
Age: 10 - 16	Age: 10 - 16
Ethnic group affiliation	Ethnic group affiliation
Class background	Class background
Total Sample: 250 Children and Families	

- 3. The universe of all admission of children to the North Shore Clinics during the first three months of the program will be selected.

The Design

The following diagrammatic presentation of the design will provide the substance and sequence of assessment elements:

1 month 3 months 4 months 6 months 8 months 10 months 12 months



Thus, at the beginning of the demonstration and at its conclusion, clinic staff and volunteers will be administered a questionnaire to determine their knowledge and use of formal and informal support systems - neighborhood, ethnicity and family.

During the course of the year, the new knowledge generated as a result of interviewing families and agencies in the community will be used to develop new programs and approaches.

At the end of the project year, clinic staff will be re-interviewed to determine changes in volume, patterns and types of services rendered.

Data and Instrumentation

Through interviewing and self-administered questionnaires, the following data will be collected:

A. From clinic staff:

1. type of services used in community and their frequency of used
2. degree of awareness and use of the informal and formal support systems in the community
3. importance of ethnic and class values of clients in treatment
4. nature of treatment input
5. use of referrals
6. attitudes toward volunteer support in mental health services

- B. From patient records and clinic records:
1. patient records
 - a. age, ethnic group, family profile
 - b. problems expressed
 - c. diagnosis
 - d. services rendered
 - e. family problems
 - f. pattern of treatment progress
 - g. cost data
 2. clinic records
 - a. volume of service
 - b. characteristics of patient population
 - c. cost data
 - d. modes of treatment modalities
 - e. use of referrals
 - f. current organizational linkages
 - g. admission criteria
 - h. use of volunteers in providing service
- C. From families interviewed
1. importance of ethnic values
 2. degree of cultural strain within family
 3. degree of activities in ethnic, neighborhood community organizations
 4. roles family members play
 5. stressful life events, current and past
 6. awareness, use and attitudes toward formal, and informal support systems
 7. when and from where help is sought in

family crisis

8. family perceptions of mental health,
mental illness
9. education, occupation, income, living
quarters, etc.

Analysis

The analysis of the data will determine to what degree changes in the pattern, type and volume of service altered as a function of the unique input of the demonstration project. The use of volunteers, the development of a fuller awareness, appreciation, use, and integration of the formal and informal support systems into the mental health services of the clients will be calibrated by:

1. an analysis of the changes in responses to questions asked of clinic staff at the beginning and end of the demonstration program
2. the degree to which new approaches and programs have developed employing the support systems contacted during the demonstration period
3. a determination of the impact and use of volunteers in supporting and expanding the breadth of mental health services of the clinic
4. an analysis of the changes in total clinic activities; types of services rendered; volume of services provided
5. the attitudes and perceptions of clinic staff and volunteers concerning the feasibility and appropriateness of the demonstration

Geographic Location

Map and other data defining Project area is attached as Appendix.

Supplementary Information

Biographical sketches of the two principal investigators, Marion Levine and Joseph Giordano, are included in the Appendix.

Prospective Consultants

Irving M. Levine
Director
Institute on Pluralism and Group Identity

John Papajohn, Ph.D.
Brandeis University

Shirley Teper
Assistant Administrative Officer
National Affairs Division
Ford Foundation

Gerry Handel, Ph.D.
City College of the University of New York

Donald Warren, Ph.D.
University of Michigan

Mort Israel
Director
Evaluation and Research
New York City Department of Mental Health
and Mental Retardation Services

Peggy Steinfels
Author
Who's Minding the Children?
"Public Policy Toward the Young Child:
Roles of Parents, Community and Education"

FOOTNOTES

1. Senator Walter Mondale, "American Families: Trends and Pressures, 1973," Hearings Before the Subcommittee on Children and Youth, September 24-26, 1973, pp. 1-2.
2. Ibid., p. 225.
3. "American Families Upset by Hard Times, Experts Say," Article in Afro-American Press, April 19, 1975, Washington, D.C.
4. Gerald Caplan, "The Family as a Support System," a lecture delivered on October 24, 1974, in Providence, Rhode Island, at the Butler Hospital Symposium on The Family: Dynamics and Treatment, unpublished. See also Support Systems and Community Mental Health, Behavioral Publications, New York, 1974.
5. Joseph Giordano, Ethnicity and Mental Health, American Jewish Committee, 1973.
6. Ibid.
7. John Spiegel and John Papajohn, "Ethnicity and Community Mental Health," unpublished. See also Transactions in Families, Jossey-Bass, San Francisco, 1975. See also Transactions: Interplay Between Individual, Family and Society, New York, Aronson, New York, 1971.
8. Ibid.
9. Donald Warren, remarks made at a conference on Explorations in Self-Help and Mutual Aid, ed. Leonard D. Borman, Center for Urban Affairs, Northwestern University, Chicago, 1974, pp. 143-144.
10. Ibid., p. 145.
11. Ibid., p. 146.
12. Caplan, op. cit., p. 4.
13. Warren, op. cit., p. 165.
14. Nassau County Department of Mental Health Annual Plan and Budget for 1975, pp. 16-22.

Biographical Sketch: Marion Levine

Personal Information

Name Marion Levine
Address 5230 39th Drive, Woodside, N.Y. 11377
Date of Birth January 15, 1932
Marital Status Married November 1951
Children Three children -- one daughter, two sons
Health No handicap; in excellent physical health

Education

Western Reserve U., School of
Applied Social Sciences 9/62 - 6/64 M.S.W.
Indiana U., Div. Social Svces. 9/59 - 1/61 19 credits toward M.S.W.
Brooklyn College 9/49 - 8/53 B.S. in Social Work

Graduate School Field Placement

Indiana Univ., Children's Bureau of Indianapolis, Sept. '60 - Jan. '61
Counseled unwed mothers, did child placement, worked with adoptive
parents, foster parents and foster children, did home studies, etc.
Western Reserve University, Bellefaire-Residential Treatment Center for
Emotionally Disturbed Children, Sept. '62 - June '64.
Direct psychotherapy with children, counseling with parents of
children in placement, experience with psychiatric consultation,
worked as case work member of team of psychiatrists, group worker,
occupational therapist, teacher, nurse, psychologist.

Employment

Sept. 1974 - present Administrative Director, North Shore
Child Guidance Center; chief adminis-
trative officer of North Shore Child
Guidance Clinics and director of North
Shore Child Guidance Association.

Jan. 1968 - August 1974 Hillside Hospital - Administrative
Supervisor of Aftercare Department.
Previously supervised experimental
Direct Admissions Unit.

Previously employed as program develop-
ment and community liaison worker.

Associate Clinical Professor at Adelphi
University.

Consultant to state-supported therapy
program on drug abuse.

Maimonides Hospital	6/67 - 1/68	Supervisor of Pediatric Svces.
Pride of Judea Child Guid. Cl.	4/65 - 6/67	Psychiatric Social Worker, (exp. w. child therapy, parent counseling, group therapy, and community liaison work.)
Jewish Family Service	9/64 - 4/65	Family Therapist
Borenstein Home for the Aged	1959 - 1960	Group Services Coordinator
Board of Education, N.Y. City	1958 - 1959	Elementary School Teacher
Jewish Community Center of Milwaukee	1955 - 1957	Supervised 5-7 year old Prog.
East N.Y. YM & YWHA, Brooklyn, N.Y.	1954 - 1955	Asst. Suprvsr. Junior Program
East N.Y. YM & YWHA, Brooklyn, N.Y.	1952 - 1953	Group Worker
Brownsville Boys Club, Brooklyn, N.Y.	1951 - 1952	Dance Instructor, Adolescent Group Worker, Camp Counselor
Brownsville YM & YWHA, Brooklyn, N.Y.	10/51 - 6/52	Children & Youth Group Worker

References

Abe Lurie - Director of Social Services, Hillside Hospital
75-69 263rd Street, Glen Oaks, N.Y.
Sidney Pinsky - Director Queens Instructional Center, 75-69 263rd St.,
Glen Oaks, N.Y.
Mel Goldstein - Program Director Samuel Field YM & YWHA, 58-20 Little
Neck Parkway, Little Neck, L.I., N.Y.

Professional Organizations

National Association of Social Workers
Orthopsychiatric Association

OUTLINE OF A PROPOSAL

Training Foreign-born Psychiatric Residents in Ethno-Cultural Factors of Treatment and Delivery-of Services

1. Objective

The proposed demonstration project will be to explore a series of teaching methods to help foreign born psychiatric residents to more effectively utilize and understand group identity factors of ethnicity, race, religion, class and sex roles in the treatment and planning of mental health services.

The demonstration project will emphasize four aspects of the problem: (1) the residents understanding of his own identity and those factors that are obstacles or strengths in his ability to understand and communicate with his patients (2) understanding how group identity factors shape the attitudes, values, modes of verbal and non-verbal communication, family structures of the patients that come into treatment and the various groups in the community (3) understanding the natural support system of the community and neighborhoods (4) modifying and developing new treatment methods to reach various groups.

2. Background

The Institute on Pluralism and Group Identity grew out of a pioneering effort of the American Jewish Committee's Institute on Human Relations who in 1968 established "The National Project on Ethnic America."

The Project has been widely recognized for having made a major contribution in deepening the public understanding of the problems and concerns of working class white ethnic groups in American society. It has also been credited with developing a new awareness of the "new ethnicity" and the "new pluralism," and has become a major program planning agent in the development of depolarization strategies between black and white ethnic groups, between working class and middle class women, and between intellectuals and working class America.

The Institute works as a catalytic agent utilizing an action-research and community relations technology. It works through local and national networks of individuals and groups from the practicing professions, universities, neighborhoods, social policy centers, social agencies, intergroup relations agencies and government.

As the Project grew into the Institute in 1974, its primary focus on ethnicity and working class status was broadened to

include other group identity factors such as sex, age, religion and region and their relationship to differential values, perceptions and behavior. It has made a significant impact in a number of fields, including the mass media, the social sciences, mental health, the feminist movement, public education, and the humanization of work.

One of its major agenda items has been mental health. In 1973 the Project published ETHNICITY AND MENTAL HEALTH by Joseph Giordano, which helped place the issue of differential white ethnicity and working class resistance to traditional professional services on the agendas of mental health agencies and training and research institutions. The response around the country for assistance in staff training and program development has increased with the thousands of copies sold.

The Project has also held a number of successful conferences around the publication in New York, Chicago, Milwaukee, San Francisco, Boston, Philadelphia, Minneapolis, Cleveland, and Detroit. In total, approximately 1000 professionals from the mental health field and community leaders attended these sessions, which also received excellent interpretation in the mass media. In a number of cities groups have already been formed to discuss follow-up plans, and again our assistance has been requested for the design of training programs, the production of additional materials, and the development of experimental projects. (See outline of training program for psychiatric social workers and outline for publication.)

3. Rationale

In the field of mental health, where feelings, attitudes and behavior are prime targets of intervention, both treatment and planning the delivery of services have largely ignored the importance of group identity factors. This has been particularly true in white working class communities composed of second and third generation Americans from Southern and Eastern Europe.

Professional literature, except for non-white, spanish-speaking and American Indian groups have largely "down-played" the cultural and ethnic influences in mental health and mental illness.

In a recent survey conducted by the National Project on Group Identity and Mental Health of schools of social work, psychology, nursing and psychiatric residency training programs, it was found that materials relating to working class ethnicity was almost non-existent.

There is a vast need to train mental health professionals to be "class and culturally competent" and translate this knowledge into new treatment methods that fit into the life styles of diverse groups.

The number of foreign born medical residents has been increasing in recent years. Last year, according to the Educational Committee on Foreign Medical Graduates, some 44.5 percent of the 16,689 new doctors were graduates of foreign schools, more than double the number as recently as five years ago.

The New York Times reported (January 7, 1975) that sixty percent of residents and interns of the New York City 19 municipal hospitals are graduates of foreign medical schools. In New Jersey, Pennsylvania, Delaware and Rhode Island foreign medical graduates comprise more than half of all hospital house staff or resident physicians.

Outside of the obvious language problems and the need to teach English to foreign-born medical residents, there is no evidence of a concerted effort to deal with the problems of adjusting to a new culture and little awareness that the problem is further complicated by the great cultural diversity of the patients who come into treatment.

This is particularly significant in mental health where treatment relies heavily on ability to communicate and understand values and patterns of behavior. For example, when a Polish immigrant woman in Brooklyn is brought in for a psychiatric evaluation, she is interviewed by a Korean resident. They can barely communicate to each other, let alone get involved in a treatment relationship. (Reprinted at Conference on Delivery of Mental Health Services to Ethnic Communities - June 11, 1974. Examples like this were reported in each city in which the Project had conferences with ethnic leaders and mental health professionals.)

In short we have paid little attention to the obvious problems of "cultural dissonance" between the foreign-born psychiatric resident and diversity of patients he or she gives services to.

4. Procedure

We plan to develop a pilot project to test out a number of approaches in the training of foreign-born residents in the use of ethno-cultural factors. Our experience of developing workshops and seminars for educators, social workers, intergroup practitioners and mental health professionals will be utilized as well as the knowledge and methods already developed in cross cultural training.

The pilot project will include a series of seminars to test out specific methods, techniques and materials. From the evaluation of these seminars we will refine the basic seminars as well as develop a more comprehensive program of experiential, didactic and community involvement.

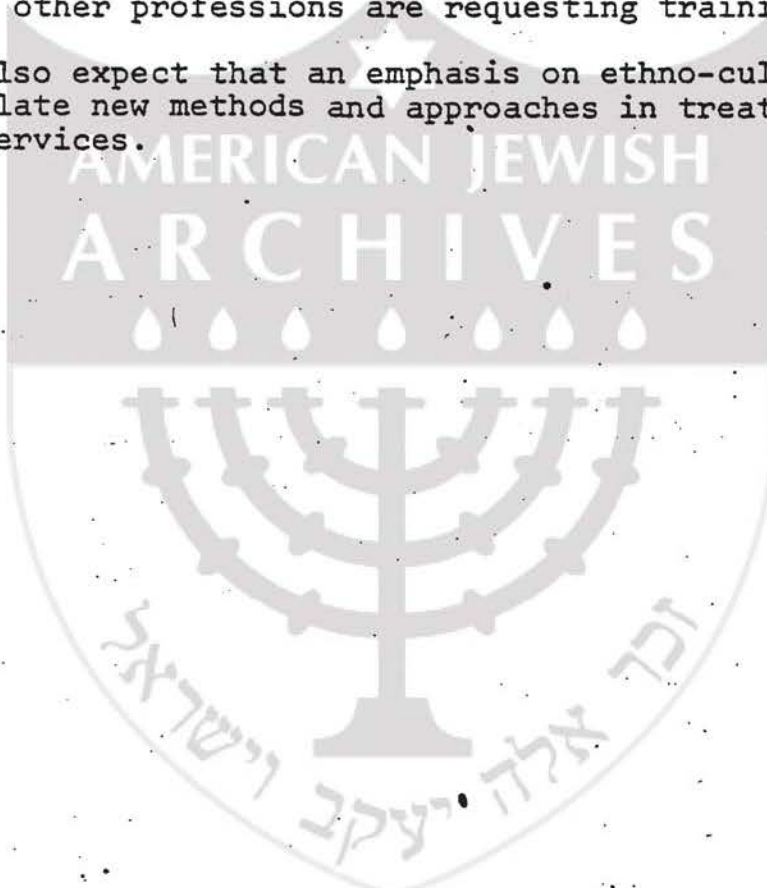
5 Significance

The increasing number of foreign-born psychiatric residents entering practice in the United States has been increasing. There is a need to develop training programs to specifically help them adjust to a pluralistic culture as well as understand and utilize the various ethno-cultural factors in treatment and planning of mental health services.

Out of this process we would expect that much of the material will be transferable to other mental health professionals, social workers, psychologists and nurses. This is particularly significant since other professions are requesting training models.

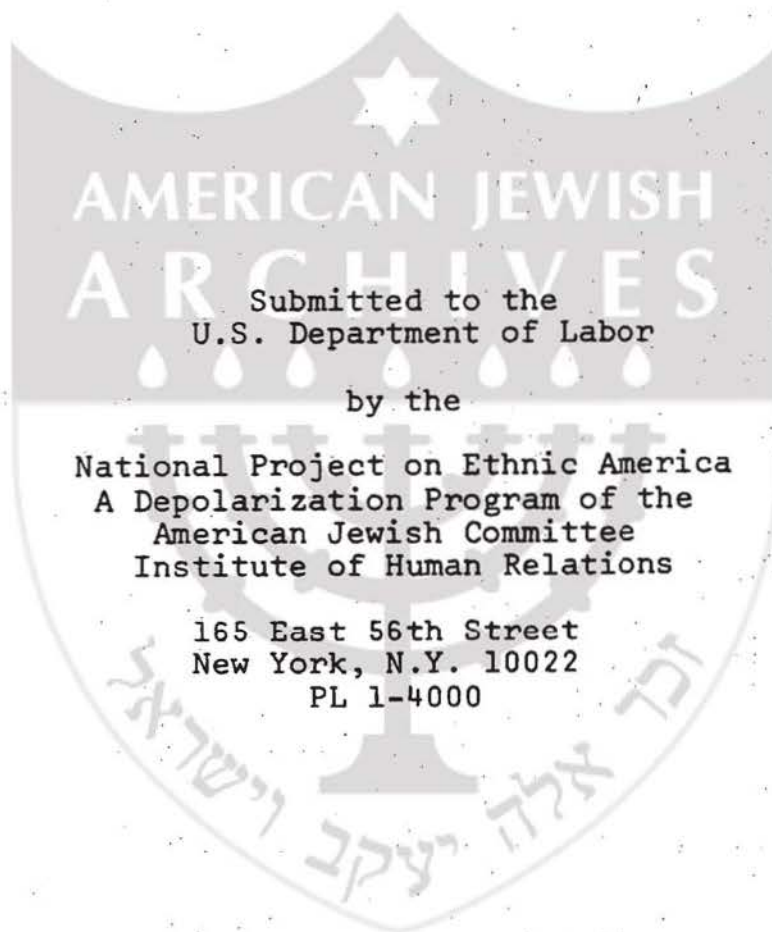
We also expect that an emphasis on ethno-cultural factors will stimulate new methods and approaches in treatment and delivery services.

75-695-30



AMERICA'S YOUNG WORKERS

A Project Proposal



Irving M. Levine
Project Director

AMERICA'S YOUNG WORKERS

A Project Proposal

Summary

Knowledge about America's young workers is sparse and tends to exist only within the "industrial system." More numerous than their college-attending contemporaries, young workers seem to be expressing a sense of alienation which needs to be understood. Moreover, there needs to be an increasing awareness of this population group within those community institutions which have a major impact on non-work lives and should therefore also turn their attention to young people's work-related problems.

The proposed project will operate over a two-year period, both at the national level and locally in three selected cities, to achieve the following objectives:

- (1) Collection and analysis of data describing young workers and their needs;
- (2) Feedback from and information about the institutions and agencies who will implement any proposed programs (i.e., creating the bridge between industrial and community systems); and
- (3) Specific suggestions during each phase of the data collection for policies, experimental programs, and methods of implementation.

To achieve these goals, the project will progress through eight programmatic stages. At each stage, data will be collected, linkages will be established between industrial and community

systems, and policy recommendations will be formulated. The stages are as follows:

- (1) Review of existing literature, identifying sources of additional information and knowledge gaps. (First interim report.)
- (2) A national exploratory conference, testing Stage 1 findings, building linkages.
- (3) Intensive, small consultations with homogeneous "national interest groups." (Stage 2 + Stage 3 = Second interim report.)
- (4) Field research, in cooperation with the National Committee on Employment of Youth, through both direct and "piggyback" data collection. (Third interim report.)
- (5) Local consultations, both broad and by interest group, in three cities, replicating the national process, deepening recommendations, building local linkages.
- (6) Local consultations with young workers, both in heterogeneous groups and in smaller groups homogeneous by age, type of job, sex, ethnicity, and other factors. (Stage 5 + Stage 6 = Fourth interim report.)
- (7) Preparation of draft of final report for review with Department of Labor.
- (8) Final report.

The National Project on Ethnic America has, during its two

years of work, built the kind of capability and contacts needed to achieve the program's objectives. Its director, Irving M. Levine, will oversee the proposed project on young workers.



The current problem

America's young workers have been receiving increased attention lately, at least within the industrial system. A recent Time cover story focused on "the blue collar worker's lowdown blues" and emphasized the younger workers as a driving force in the generalized discontent "on the line." Of those younger workers, Time said:

Like college students, they are feisty, ebullient and unwilling to put up with things as they are. ...Money alone will not (satisfy them). The young workers are revolting against the job. ...Militant young workers challenge the proposition that society must be organized around the requirements of mass production and, technology.

While young workers outnumber their college-attending contemporaries, much less is even known about them and very few programs are addressed to their particular needs. In fact, they are probably among the most marginal groups in our society. Though young, they do not typify the popular conception of a "youth culture." Their self images seem cloudy -- workers are no longer American heroes, they have few spokesmen to admire, and they see the nation increasingly valuing and relying upon college-educated people.

A poll taken by Daniel Yankelovich in 1969 shows both striking similarities and remarkable differences among college and non-college young people. Generally, their goals on a job and their views of American society differ, and the non-college young people appear more like their own parents than like their age contemporaries on the campus. But both young groups attach equally great importance to

"doing your own thing" (although their "things" would certainly differ), and -- crucially -- both groups express a high degree of willingness to use violence to accomplish their goals and to "tear down" a system which stands in their way.

Two basic obstacles exist to the solution of young workers' problems. First, except for a few recent suggestive studies* there is little systematic information available which describes the young people, their work and community lives, their attitudes and feelings, their aspirations, and their desires. Secondly, there needs to be a bridge between the world of work and the community -- between the "industrial system" and the "community system" which both have impacts on young workers. Such community forces as churches, educational institutions, civic groups, the mass media, researchers, ethnic organizations, and others need to be more closely in touch with what goes on in industry. Were they, they could in their own programs address young workers' work-related problems within their community contexts.

Objectives

The National Project on Ethnic America proposes a systematic program of data collection, analysis, feedback, and policy development related to young workers in metropolitan areas. The project has

* For the most recent work, see "Challenging the Work Ethic: Youth's New Behavior," the Fall 1970 issue of New Generation; see also William Simon and John H. Gagnon, "The White Working Class and its Youth," unpublished paper, Institute for Juvenile Research, Chicago, 1970; Lewis Carliner, "Labor: The Anti-Youth Establishment," New Generation, Spring 1969; and, for a discussion of high schools in working class communities, see Peter Schrag, "Growing Up on Mechanic Street," Saturday Review, March 21, 1970.

three specific objectives, or desired outcomes:

- (1) Collection and analysis of data describing young workers, their needs and backgrounds, and their "younger brothers and sisters" who will be young workers soon.
- (2) Feedback from and information about the institutions and agencies who will implement any proposed programs (i.e., creating the bridge between industrial and community systems); and
- (3) Specific suggestions during each phase of the data collection for policies, experimental programs, and methods of implementation.

(1) Data collection on young workers. -- The target population is defined as follows:

Age -- primarily 25-34 years old, with comparisons to those now age 16-24 who will be tomorrow's 25-34 year olds.

Socio-economic background -- approximately \$5-12,000 (parents') family income; father employed as craftsman, operative, unskilled labor, or lower paid white collar or civil servant.

Employment -- young people employed as craftsmen, operatives, or unskilled labor, with some comparisons to lower-paid white collar; or unemployed.

Geographic location -- Industrial metropolitan areas of at least 250,000 population, with emphasis on Northeast and Midwest but with some comparisons to other areas of the country.

Sex -- male and female.

From this target population, and from those who work with them, information will be collected and systematically presented with regard to the following kinds of concerns:

Work-related -- type of job, organization of workplace, method of compensation, standards of performance, degree of autonomy or external control, relationships with supervisors and management, participation in union activities, interethnic relations on the job, opportunities for advancement.

Income-related -- wage levels, relationship of income to family needs, spending-saving patterns, concern for fringe benefits, income supplementation by parents or spouse, perception and actuality of purchasing power.

Community/Society-related -- impact of "youth culture," effect of education, housing and transportation patterns as contributors to job choice and satisfaction, community and ethnic conflicts acted out on the job.

Perceptions and Attitudes -- regarding work in general, specific tasks, authority, management, union leadership, other ethnic groups, mobility prospects, aspirations, sense of choice, outlook for the future.

Background factors -- effect of race, sex, age, educational attainment, father's occupation, marital status, religion, ethnicity, work experience.

(2) Data collection on implementing institutions. -- In order to gauge the perceptions and readiness of those organizations, institutions, and agencies who will be the implementers of suggested new programs -- and in order to build the industrial-community systems link -- the Project will collect information related to the following target groups within the "industrial system":

Unions, Corporate management, Business schools, Educators at the high school and two-year college level, Vocational education and guidance personnel.

Furthermore, because of their importance to societal and community-related factors and because of their potential impact on young workers, we will also evaluate the current perceptions and relevant programs of such "community system" agencies as the following:

Churches, youth-serving agencies, academic and market researchers, mass media, ethnic organizations, colleges and universities, civic and community groups.

For both sets of "implementing institutions," we will assess their knowledge about young workers, their perception of the group's problems, their own experiences in helping young workers articulate

and deal with their work and community problems, and their suggestions for policies and programs.

(3) Program and policy formulation. -- At each stage of the data collection process (see next section for "methodology"), the accumulated information, impressions, insights, and suggestions will be translated into recommendations. During the early stages, of course, most recommendations will be tentative, but some might emerge clearly even at the beginning, and the Project will not wait to make recommendations until the completion of all research. The comparison to the 16-24 age group is designed to insure the relevancy of policy suggestions to the needs of tomorrow's young workers.

Method and Phases

The project will operate both nationally and in two selected cities, as described below. The overall monitoring responsibility will be shared by an interdisciplinary team, with each member reacting to the experiences of the project from his own specialized vantage point and perspective (see Section on "Staffing" for details). At the mid-point and the conclusion of the project, reports will be submitted, each reflecting the cumulative data collected and recommendations based upon experience to date.

The stages, timing, and interim objectives for the project are as follows:

Stage 1. -- Review of existing literature: studies from
(Months relevant disciplines (sociology, industrial
1-3) psychology, management, guidance), public opinion

data, information recorded by unions or management organizations. This review will result in an interim report which will summarize, evaluate, identify knowledge gaps, identify sources of non-recorded data such as experimental programs or seminars, and recommendations based upon all findings. (The kinds of questions which will be investigated in this stage, and subsequently, are listed in the appendix.)

Stage 2. -- Consultations in each of the two cities selected for local implementation, with young workers, their even younger predecessors (age 16-24), and representatives of those institutions which will be called upon to implement eventual policy suggestions. Five small consultations will be held in each city, experimenting with various groupings: young workers as a heterogeneous group, single sex or type of industry groups, specific ages (30-34, or 16-20) and mixtures of ages, combinations of workers and "implementing institutions," implementing structures alone, etc.

Each meeting will be taped and transcribed, and each will be analyzed by all members of the monitoring team, resulting in an overall report.

Stage 3. -- Collecting additional data in the two cities, relating to the young worker and younger future worker populations. Through school achievement records, union records, labor histories, and possibly even attitude surveys previously done in that city (e.g., Purdue Opinion Panels, Louis Harris or Gallup data, etc.), we will establish "base line" data and will thus be able to relate the young people's impressions of themselves to some objective information.

Stage 4. -- Concurrently, we will sift and analyze the results of stages 1-3, prepare materials for Stage 5, and investigate the programs which have been proposed or initiated to meet some of the needs we and others have identified. We will review activities in the large cities across the country, using the facilities and background of the National Committee on Employment of Youth, locating individuals and experiences to bring to the National Consultation in the next stage.

Stage 5. -- A National Consultation, with representatives of both the industrial and community systems, to present them with a summary of our experience and go further into the program/policy development process.

(Months 11-12)

Following the Consultation, the final report will be prepared for discussion with the Department of Labor, revised, and submitted as an end product.

Capability of the National Project on Ethnic America

The National Project on Ethnic America has been widely credited as playing a major role in renewing interest in America's blue collar workers. Beginning with the first National Consultation on Ethnic America in 1968, the Project has worked successfully to "turn on" mainstream social institutions to the need for more awareness of and attention to the real needs and problems of lower middle class workers. Many of the experiments now under way in communities, churches, unions, and other places were stimulated and assisted by the Project.

The problems of "working Americans" as a whole have given way, as the Project's insights have developed, to a more intensive consideration of sub-groups among that large population. Attention has gone to the special concerns of working class women, to the ethnic differentials among workers, and to the problems faced by young workers which this proposal suggests.

The contacts which have been established in the three years of the Project's existence are exactly those needed for successful implementation of this proposed program: organizational and institutional leadership (the "implementers") and local community leaders who can put us in direct contact with the young workers themselves. We have demonstrated the ability to translate research findings and complex studies into forms which make them useful generators of program ideas and other feedback, through our publication of both issue-oriented papers and case studies. Throughout our work, special emphasis has been placed on policy implications at the federal level.

Staffing

The proposed project will be under the overall direction of Irving M. Levine, Director of the National Project on Ethnic America, on a 1/3 time basis. Mr. Levine initiated the first National Consultation on Ethnic America and has been widely credited with stimulating interest in America's blue collar workers. He is the co-author of "The Ethnic Factor in Blue Collar Life," a detailed discussion of the role of ethnicity which will be published by the Institute of Human Relations Press in Fall 1971. Also, Mr. Levine has consulted with numerous industrial and community groups on problems related to blue collar workers, ethnic conflict, working class women, and young people.

The monitoring team for the project will be formed with the cooperation of the National Committee on Employment of Youth, under the direction of Eli E. Cohen, its executive secretary, and Dr. Martin Hamburger, Chairman of the Department of Vocational Education at New York University. Mr. Cohen, through the National

Committee on Employment of Youth, has worked during the past several years designing manpower program systems for the Department of Labor, especially for paraprofessionals. Dr. Hamburger's work has included career re-design for the growing number of unemployed engineering professionals, evaluation of manpower training, and development of youth employment and training programs for the State of Israel.

The two local operations will be staffed on a part-time basis, by individuals with ability in both data collection and policy formulation. The Project will select people whose existing contacts in both the industrial and community systems will enable the local stages of program to be accomplished within the relatively brief time period which is projected.

Budget

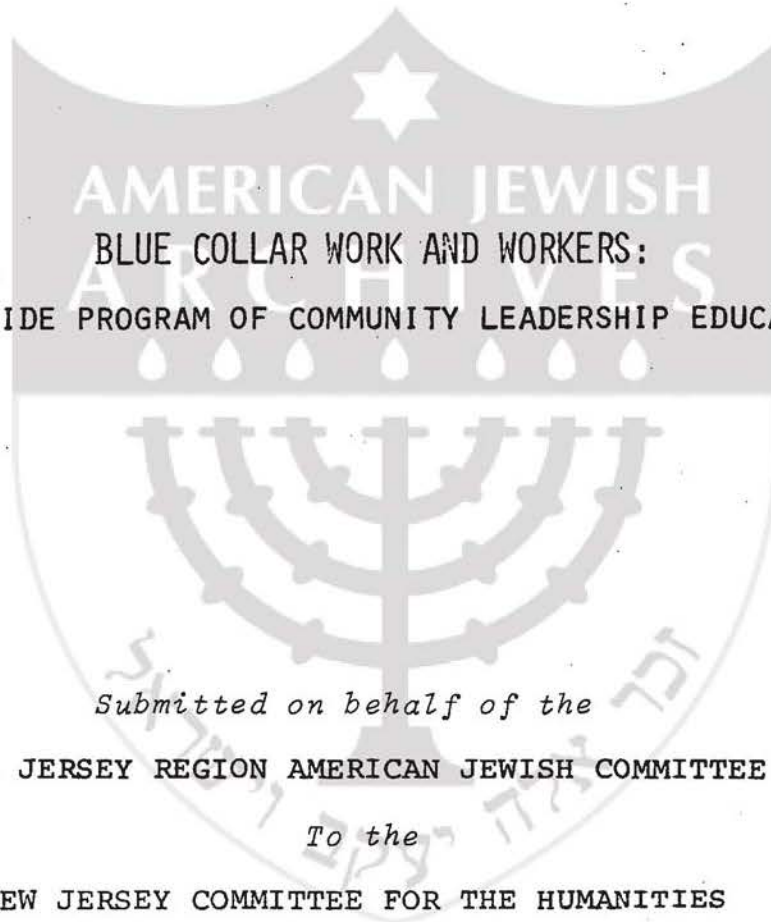
Attached is a complete budget for one year, broken down by national-local expense categories. It is assumed that the Project will be housed physically within the Institute of Human Relations in New York and in its area offices in the selected three cities; thus, the "indirect cost" item includes regular office overhead costs as well as other indirect expenditures, and is based upon the 20% rate previously negotiated with the Ford Foundation.



NATIONAL PROJECT ON ETHNIC AMERICA

A Depolarization Program of THE AMERICAN JEWISH COMMITTEE

Institute of Human Relations 165 East 56 Street, New York, N.Y. 10022



AMERICAN JEWISH BLUE COLLAR WORK AND WORKERS: ARCHIVES

A STATEWIDE PROGRAM OF COMMUNITY LEADERSHIP EDUCATION

Submitted on behalf of the

NEW JERSEY REGION AMERICAN JEWISH COMMITTEE

To the

NEW JERSEY COMMITTEE FOR THE HUMANITIES

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Judith Herman, Project Coordinator*

BLUE COLLAR WORK AND WORKERS:
A STATEWIDE PROGRAM OF COMMUNITY LEADERSHIP EDUCATION

Submitted by
American Jewish Committee, New Jersey Region

Background: the sponsoring organization

The American Jewish Committee is the nation's oldest human relations agency. Founded in 1906 to protect the rights of Jews, it has consistently expanded its focus to include protection of civil and religious rights for all individuals, and the achievement of a socially just and democratic environment in which all ethnic groups can flourish.

Most recently, AJC was responsible for the creation of the National Project on Ethnic America, which is widely credited with having re-awakened America's interest in the many older ethnic groups which had been presumed "melted" at best, or at least not very interested in their own backgrounds. Specifically, the Ethnic Project has spent the past four years studying and working on the social, economic, identity, and other concerns of lower middle class ethnic communities throughout the country. The Project will act as a cooperating or consulting organization. (Irving M. Levine, Project Director, 165 East 56th Street, New York, New York, (212) PL 1-4000.)

In New Jersey, the Ethnic Project's effort led to a statewide Consultation on the Problems of White Ethnic Groups in 1969, to follow-up activity and the creation of a multi-ethnic New Jersey Coalition for New Priorities, and to a statewide program around Ethnic Factors in Education. AJC in New Jersey has become recognized as a leader in this new phase of human and intergroup relations -- a phase which focuses on blue collar communities and attempts to involve them in the social and cultural mainstream from which many among them have become isolated.

The Young Worker Project

During 1972, AJC's National Project on Ethnic America was under contract to the U.S. Department of Labor to conduct a study of the attitudes and problems of young blue collar workers. This small pilot study included both interviews with workers and their families and also community leadership education around the issues uncovered. Those issues, described in some detail in the attached report, include an emphasis on expanding the range of choices available to blue collar workers -- in education, leisure, job mobility, and family and community life. Our concerns begin with

a focus on the workplace, but move outward toward the larger questions of meeting human needs.

The objective of this project, in addition to generating new insights, was to discuss the public policy implications of those insights and stimulate programmatic changes among those agencies which could make a difference to young blue collar workers' lives. More than industrial leadership was involved -- in fact, the primary target were those non-industrial forces (churches, schools, neighborhood groups, youth-serving and social service agencies, the mass media, and others) who too often left "work issues" to Labor and Management to work out, not realizing that issues in the workplace had an important spillover effect in the community, and vice versa.

Expansion in New Jersey: Adding the humanist dimension

The basic approach of targeting community education at the institutional leadership level, tested by the National Project, works well and results in additional ongoing, self-sustaining activities within each institution. For example, many companies with whose managers we met went back and undertook their own analyses of the needs of their work forces. In one city the Catholic Diocese, asked about their involvement of young blue collar workers, recognized a severe deficiency in this area and made it an important priority for the coming year. That community leadership group remains the target of the proposed New Jersey Project, and the insights of the National Project on Ethnic America and its Young Worker Project remain important aspects of the education input. But we propose to enrich and deepen the leadership-level education by going beyond the social science approach which has dominated this work in the past, by enlisting the cooperation of academic humanists.

We hope to capitalize on an emerging new interest within the humanities on the life styles and problems of "average Americans." As Michael Novak points out, too often "Culture" is imposed on people in the lower economic strata, rather than being built on their own ethnic and communal styles and needs. Referring mainly to blue collar workers, Novak says:

(People) committed to "helping mankind" can well begin by helping human beings become conscious of the dignity that lies within them, hidden as it may be by social disesteem... .If the institutions that should be doing the job are not doing it, one ought to look for ways to bring them to their senses... .A major first step is to examine influential forms of modern life that shape all who enter them into certain ways of perceiving and acting. ("The New Humanities," Commonweal, April 6, 1973.)

The humanities -- especially philosophy, history, and literature -- may even have more to tell us about the blue collar

worker (young, old, male, female) than do the social sciences. For our previous work has suggested that one of the major issues in blue collar communities is self-respect -- the dignity of the working man -- which is severely undermined by America's prevailing mass media attitudes, not just toward work, but also toward blue collar workers.

We need the view from literature, the images of work and workers, the communication of work values. We need the perspective of history, the insights from past experiences in blue collar communities, the earlier activities of community institutions (e.g., the worker priest movement in the Catholic Church, or the formation of the YWCA to protect young blue collar girls). We need the questions of social philosophers regarding the creation of humane workplaces and communities, the value conflicts we need to be aware of, the place of government in these issues. Community and institutional leadership should use the insights from philosophy to accomplish the difficult task of confirming traditional values held by the average American worker (which will deepen his sense of security) while at the same time opening minds to an appreciation of diversity, risks and new choices. Through these institutional channels, historians could communicate to the average American worker the true nature of his family, ethnic neighborhood and occupational history and help a sense of attachment to kin, place and work. In a general sense, we are aiming to bridge the distance between "high culture" and so-called middle Americans who have too often been written off as inevitable victims of stolid conventional thought, resigned to lives with limited options.

These humanistic concerns, melded to our social science knowledge, directed toward community leadership -- this combination should lead to vital educational experiences, an in-depth public policy analysis, and specific suggestions for institutional change.

Specific steps: a 12-month program

- (1) After a two-month period of staffing and organization during the summer, convene a Resource Panel of academic humanists, with emphasis on literature, philosophy, and history. Some social scientists will also be involved, especially those with specific experience and insights into blue collar communities. Preliminary interest has been expressed by faculty members at Rutgers, Drew, Fairleigh Dickinson, Newark State, Paterson State, and Seton Hall Universities.
- (2) With aid of resource panel, outline a specific list of target institutions and communities, and individuals whose first-hand experience in blue collar settings can be helpful. Also, synthesize the questions which need asking, and prepare a model discussion outline. Questions will relate both to the problems of blue collar workers in a time of changing work styles

and values, and to the policy and program responses on the part of those institutions represented. (This piece can be used by other related projects, or by communities not involved in our workshop series. As such, it can be an important programming device even after the 10-month project is completed.)

- (3) Convene a series of community leadership education workshops, involving churches, industrialists, labor leaders, neighborhood groups, mass media programmers, government officials, civic organizations, public schools, community colleges, intergroup relations professionals, social service and mental health agencies, youth and women's groups, ethnic associations, and others. In some cases, the workshop will be specific to the institution (e.g., all community colleges in the State); in others, it will be geographical and multi-disciplinary.
- (4) Each session will be a combination of presentations -- by humanists, blue collar workers, and community leaders -- and discussion, concluding with specific recommendations for programming by the institutional leadership involved. The sessions, usually a half-day in length, will be recorded, and excerpts from the discussion will be published as additional educational materials and also as guides to programmatic follow-up.
- (5) At the conclusion of the workshop series, staff and Resource Panel members will evaluate the process, the recommendations for action, and the need for further leadership education. These views will be the basis of the final report.

Anticipated outcome

It is anticipated that we will run 8-10 leadership consultations, involving approximately 300-400 key institutional leaders. The staff will be available to help any of those individuals construct and run activities within his own structure, so that, for example, if a community college president wanted to follow up his participation in a workshop with a training session for his guidance staff or a community outreach program around second careers, we would assist him with our regular AJC and Ethnic Project staff resources.

Needs and budget

The attached budget indicates our needs and matching contributions. The primary element in a successful project will be the part-time staff we are able to hire. With good organizational skills, this project will reach the key influentials and

activists throughout New Jersey. The National Project on Ethnic America and the New Jersey Regional Office of the AJC will serve as consultants and supervisors, and will also insure that this project builds on the widespread contacts and experiences already developed in New Jersey.



APPENDIX

SOME QUESTIONS CONCERNING THE HUMANITIES' ROLE IN DEALING WITH BLUE COLLAR WORKING WORKERS

- 1) How can the field of philosophy confirm the adequacy of traditional values held by the average American worker (which will deepen his sense of security) while at the same time opening minds to an appreciation of diversity.
- 2) How can historians communicate to the average American worker the true nature of his family, ethnic neighborhood, and occupational history to restore a sense of attachment to kin, place and work.
- 3) What can literature and the media do to reflect more accurately both the nobility and the problems of the average workers struggle to survive and to maintain both realistic and mythic portrayals that registers dramatically upon the sensibility of the American worker.
- 4) How can the humanities nourish the deeper social sciences that are beginning to explore working class life styles by permitting a higher premium on expressive forms rather than solely on analytic forms.
- 5) How can the distance between high culture and high thought be bridged so that a more effective impact is made on middle Americans who have too often been cast off as inevitable victims of conventional thought and resigned to lives with limited options.

November 28, 1973

Morton Yarmon

Irving Levine

Ethnicity and the Media Project

Yesterday's front page article and today's editorial in the New York Times on ethnic group protests affecting the showing of old movies on TV confirms that our previous discussion on the launching of an "Ethnicity and the Media" project has validity and timeliness.

Also, the visit last week by Eileen Seidman of the U. S. Civil Rights Commission's project on the media indicates that governmental interest is also a new factor. While the New York Times article dealt largely with the non-white ethnic groups, the interest of our National Project on Ethnic America in differential white ethnicity has given us prominent access to the organized white ethnic structure. You do know that we have often been asked by Italian and Polish groups for help in their anti-defamation work.

Let me see if I can briefly recapitulate our preliminary ideas:

I. What are our goals?

a. To measure the dimensions of the problem of the "negative image" treatment by the media of a variety of American ethnic groups

b. To develop consensus among leading representatives of America's ethnic groups and media representatives as to the true nature of the problem.

c. To create an organized mechanism for dialogue between the ethnics and the media.

d. To attempt to devise an acceptable code of standards for the treatment of ethnically related material without resorting to censorship.

e. To organize audience support for media presentation of positively oriented material.

f. To teach ethnic leadership effective methods of influencing the media.

g. To encourage creative and sympathetic treatment of ethnic group life without destroying the artistic merits of honest expression in controversial historical and contemporary themes.

II. How shall we begin our work?

I estimate with a grant of \$20,000 we could do the following:

a. Organize a small research group of media experts from the various ethnic groups who would articulate the major complaints their groups have and make available case histories.

b. Put together a small group of executives from broadcasting, motion pictures and the press who have dealt with the problem of ethnic complaints as part of their professional assignments. This group would hopefully share its perceptions from the other side of the table.

c. Upon reaching consensus as to the basic issues, we would develop a number of papers that both defined the issues and the institutional problems.

d. A master position paper would be developed from this work.

e. We would then organize a "National Consultation on Ethnicity and the Media."

Participants would include: 1) ethnic group leaders, 2) media people, 3) scholars, 4) foundation executives, 5) government officials and 6) pro- and anti-censorship representatives from libertarian and anti-license forces.

Co-sponsors would include the major ethnic organizations, the associations of motion pictures, broadcasting, newspapers, etc.

f. On conclusion of the consultation, the results would be widely distributed in many forms including that of a basic popular pamphlet.

g. If the results warranted, and if cooperation of the diverse interests were of a positive enough nature, a proposal for an ongoing service organization in the field would be developed.

h. This organization would be chartered to carry out the aforementioned goals.

IML:vs

Cc: Judy Herman, Nancy Seifer, Seymour Sanet, David Roth