



Seeds of Progress



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Background

MIGRANT WORKERS: PEOPLE OR PROBLEMS?

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I will venture to guess that no aspect of the migrant labor situation is approached with greater emotional bias or with more rigidly formulated points of view than the social facet. Any objective attempt to examine the situation in its entirety is perceived by some vested interest or other to be a "dirty" kind of thing. Americans are reported not to like "dirty" kinds of things. Besides, objective examination may deprive some of us of our reasons for doing nothing. But to understand the social aspect of the migrant workers' plight, one has to look at some of the facts which pertain to the situation; this for the simple reason that to understand a situation one must know, at least, a little about it. It goes without saying "the more limited our facts, the more limited our understanding."

I am experientially and painfully aware that some of the things I shall say may go "unheard," others may be distorted to fit a particular point of view, and that perhaps labels may be used to discredit a point of view which questions something dear to the heart of some well intending person or persons.

There are some principles, drawn from the social sciences, which can be helpful in deepening our understanding of the general situation in which the seasonal

migrant worker finds himself and in appreciating the reaction of non-migrants who are part of that situation.

Must Understand a People's Inheritance

One such principle is that people are made, are always in the process of being made what they are. Therefore, to understand a given people, one must know something of the factors which have contributed to their development. One contributing factor is their inheritance, particularly their cultural heritage, made up of ideas, ideals, attitudes, behavior patterns constituting their way of life. These are handed down from one generation to the next, and constitute the "right" (that is normative) way to respond to life's situations: i.e., how to catch game, how to win a wife, how to relate to others, how to behave when a

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reducing tensions which result from anxiety, suspense, thwarting, and conflict.

Now, there are a lot of ways of manipulating situations and reducing frustration. For example, one may use force, beat people with a club or use, as we do in our society, more refined methods. We may demonstrate superiority through kidding, ribbing, hazing, jokes and stereotyping.

Unfortunately, many communities tend to manage situations involving migrant workers by speaking of migrants as "shiftless, lawless, thieving, irresponsible." This practice persists despite the fact that such points of view cannot be substantiated by evidence. But, as long as "they are bad; we remain (in our own eyes) good."



"When we judge others from our little cultural worlds, we are about as sensible as we would be if we were to say a lilac bush is defective because it bears no roses."—Howard E. Thomas.



With respect to migrants being lazy: this problem has two aspects. One is the fact that some migrants do not exert themselves to acquire things for the future, or even beyond their immediate needs. They quit working when pay day provides and they lay about camp for the next few days. The other aspect of this seeming laziness may be due to inadequate food, clothing, and housing which cause a diminishing of physical stamina in long continual working hours. The tendency of workers to complain that they "do not feel good" without being able to describe particular symptoms may well indicate a lack of vitality.

With respect to the migrant's use of money, studies have shown that gambling is closely associated with various types of undesirable employment and that gambling is often resorted to as a means of diversion from monotony. It serves as an escape from many of the realities of an unsettled life in an unpleasant situation. The tendency to

gamble or to spend earnings on pleasure is also explainable as a natural consequence of the lean years and of feelings of hopelessness.

Do We Protest Against a General Characterization?

"Now we all know that they (the migrants) steal and lie." How many times have we heard this? Knowing full well that it isn't true of all migrants, how many times have we protested against it? To many of us, stealing is wrong. But it is important to remember of the few who do steal, that some of their standards of right and wrong are as different from those of the local communities as their social backgrounds are different. Where this practice has developed and is observable, it is probably the result of a disruption of earlier community ties, or a protective means for survival under oppression. Yes, I mean oppression: oppression of an economic or social kind.

Of lying, workers may have done so in order to make a situation more agreeable under the immediate conditions than could have been done by telling the truth. His culture developed—undoubtedly—long ago this technique of compromise in order to adjust to the subjugation enforced upon it. Who made this adjustment necessary? Certainly not the migrant nor his forefathers.

At the luncheon meeting, Frederick P. Blackwell, Counsel to the United States Senate Subcommittee on Migratory Labor, spoke for United States Senator Harrison A. Williams, of New Jersey, chairman of the Subcommittee, on the subject, "The National Approach to Meeting the Needs of Migratory Workers."

Mrs. Madaline A. Williams, former Member of the New Jersey House of Assembly, and a member of the New Jersey Migrant Labor Board, presided at the luncheon.

However, there is another and, to me, a much more critical matter with which we must come to terms if we are to understand (understanding MUST precede helping) and to help the migrant. This area is the migrant family.

Our American attitudes towards the American Negro migrant family cannot be adequately understood without reference to his unique position as a member of the only ethnic group which occupied a slave status in our history. Most of our present attitudes of prejudice and hostility are traceable to the institution of slavery which depended for its existence upon a legal and psychological separation of Negro and white.

Also we must not forget that the Negro in America is a cultural and only secondarily a biological group and that his culture with all its variations is American and a product of his life in particular situations. The slaver destroyed his African culture and left the Negro to acquire our civilization from the peculiar and unfavorable position of the slave. About three-fourths of his American history have been spent in bondage. He has had "freedom" for only about three generations.

Left on his own in a confused and demoralized South, he slowly found himself enslaved in a rigid two-race caste system. Later he began moving to the cities and to the North. He was unaccustomed to and maladjusted in the urban environment. Circumstances have kept him at the bottom of the economic ladder, irregularly employed, badly housed, despised, diseased, and disorganized.

The story of the American Negro migrant indicates scant opportunity for developing permanence in his family relations. The absence of permanence in family relations implies a lack of social control over many of the socialization processes. The privileges of masters and the masters' sons during slavery, the tendency to "breed" slaves, the mobility of the reconstruction period, the privileges of the white under the two caste system, the inability to raise one's caste status by virtuous conduct, anonymity,

and lack of status have all contributed to alienate migrant behavior from accepted standards of other people in other places than the slave areas. Settled in a new status, the lower layer of a two-caste system, the norms of the white community are largely meaningless to the migrant. This may in a very real sense be due to his lack of education, income, and self-determination, which are necessary to develop these norms in his own relationships. The Negro migrant family, consequently, is the most loosely organized and easily broken in the United States.

A circle of resistance to change and no opportunity or encouragement to change has continued to keep most Negro migrant workers in submerged positions.

Another VERY IMPORTANT point to keep in mind is that the expression of prejudice and hostility towards the Negro migrant is socially facilitated in these United States, particularly through the medium of humor. The role of social approval and "permission-to-hate" has been clearly noted. Dollard points out the human inheritance of social traditions which define the objects and persons against whom one may aggress without incurring community displeasure.

Permit me to observe in closing, that the refusal of responsible leaders in American life to discuss matters affecting the relations of all of her people is a phenomenon unique in democratic living; that nowhere else in the world is the question of one's potential brother-in-law considered a fitting retort to a man's demand for equal pay, decent housing, or the vote; and, that when we judge others from our "little" cultural worlds, we are about as sensible as we would be if we were to say a lilac bush is defective because it bears no roses. May I remind you that while we must take appropriate legislative steps, each legislative advance should be reinforced and complemented by an educational program. Attitudes are learned, not legislated. Finally, in the words of a great American, Booker T. Washington, "You can't keep a man in the gutter without remaining there with him."

THE ECONOMIC IMPORTANCE OF MIGRANT LABOR IN NEW JERSEY

By ALVIN W. STRING
*Chairman of the Board
Glassboro Service Association*

Farmers will be the first to agree that migrant workers are of great importance to New Jersey's million-dollars-a-day agriculture. About 50 percent of the workers in the harvest labor force are migrant workers. We have been a demand state and we will continue to be a demand state as long as we have this thriving agriculture.

Let us look back and see what has taken place in the source of our supplies of farm workers over the years. In this way, we will gain the perspective we need to appreciate where we are today.

In the early 1900's, our harvest workers, hundreds of them, were Italian immigrants—migrant families whose habit it was to come to the farms of South Jersey from the teeming cities of Camden and Philadelphia. They worked in family groups on the farms, and as time moved on, these same folks bought a great number of farms and today are themselves prosperous farmers employing migrants in their own family farm operations.

This illustrates that a land of opportunity was at hand for the migrant families of a generation ago in South Jersey.

Mechanization Requires More Farm Hands

As the demand for fruits and vegetables from our state increased, and the tractor took the place of the horse and plow, more and more harvest hands were needed. Farmers were compelled to look for another source of supply. The farmer was beginning to rely on migrants from the southern states brought in either by a crew leader or in smaller groups moving with their own transportation. This migrant stream continues to furnish a substantial supply of farm labor.

When this supply became inadequate, the New Jersey farmers began to look around for another source of labor to meet a tightening farm labor market. The search turned to Puerto Rico.

Our first 200 Puerto Ricans were brought to New Jersey in 1946. In 1948, the Glassboro Service Association was organized by South Jersey farmers to operate the Puerto Rican program. The farmers recognized their responsibilities to these people. They went beyond this, considering the spiritual needs of the worker thousands of miles from his home. Today, a Spanish-speaking priest is at the camp from April until the camp closes in November, seeing to it that the men can attend mass. He administers to their spiritual needs in other ways, counsels and comforts. Services are held at the camp. The priest has been provided with a mobile unit equipped with an altar for use on farms throughout the area.

A minister, furnished by the Council of Churches, also works with the Puerto Ricans, and aids in their recreational programs.

An infirmary is maintained which has 45 beds, a trained nurse on hand each day of the week, and a physician near at hand who spends three to four hours a day in the infirmary. He is also on call in case of an emergency. This past season, about 10,000 cases were treated, including out-patients.

There is another feature which makes our Puerto Rican labor program a little special, we think. There is a field staff employed by the Glassboro Service Association of six men with cars equipped with two-way radios. An interpreter travels with each field man at all times. If a problem arises on a farm, either the farmer or the worker may call the central office at the camp and the field

to see a new little home with new furniture. The house was of masonry construction, an obvious and sensible material to use in home construction in the tropics.

They had also purchased some land and had seven acres of sugar cane and three acres of tobacco. These crops looked as good as any we had seen. We then went on to Patillas to visit another family with seven children. In this home there were a new electric stove, electric refrigerator, new furniture, and a television set.

The circumstances of these families I knew personally. Dollars earned on New Jersey farms were helping to improve the living conditions of these families.

This is concrete evidence of the way standards of living have been raised, and some of the comforts of life brought to these large families in Puerto Rico.

This is certainly a testimonial to the free and open society of our country in an area where the Castro forces are at work trying to prove we are all wrong.

I have recited to you some of the history of the program, and some of the economic implications for a large part of the farm labor picture in our state. We think it is a sane program. Puerto Rican workers come here under Work Agreements, with guarantees arrived at

through open discussion. Actually many of the men come back to the same farm year after year. We know that a large number of postal money orders are used by the worker to send money home regularly.

With further mechanization of agriculture, with the coming of the potato harvester, with the promising research and testing going into a tomato harvester, an asparagus harvester, the need for workers will diminish. This we know. The mechanical blueberry picker, the bean picker, the pickle harvester, are sure to come. Hand picking of fruits and vegetables will some day disappear. They may be 10 or 15 years off—but this is in the future. New vegetable varieties and new plants are being developed. They will be perfected in such a way that their ripening maturity and their growth will permit their mechanical harvesting. But this, I say again, is for the future. Meanwhile, we need our strong Puerto Rican program, for the fruit and vegetable industry still must operate with these valuable services here in New Jersey and on other fertile farms in the northeast.

I want to say this in closing—a program of migrant labor, devised on the initiative and out of the necessity of farmers—can and does work. We see it proved today in our program.

ployment to a "sharp advance" in mechanization for harvesting crops.

Meanwhile, we must deal with the problems of today. We have real people here in real communities. The migrant worker and his family have problems of existence and of living which they are incapable of solving by their own action. Some of these can be alleviated by direct local action even though the solution of the basic problem may lie elsewhere.

There is a growing practical realization that providing better housing, better food and more money for a deprived group is not all that is needed. Social education and guidance are important in development, as for example, the courses in homemaking which are now being provided in some areas for low-income housing project tenants.

One of the characteristics of the migrant is the limitations which his form of life places upon social contacts. These are limited, for the most part, to his crew leader, other migrants, the local

stores in which purchases are made, and the four New Jersey schools which the children attend. Here is an opportunity for out-reach on the part of Church groups and other service-minded groups to provide a very simple need—an increase in the social contacts which a migrant family has. This is something which can be done only on a local basis.

We must do a lot of re-thinking in our communities. First of all, we must recognize the migrant and his family as being a part of our community while they are here; secondly, we must develop favorable individual and community attitudes toward the migrant family; and, lastly, we must accept our community responsibility for helping the migrant to meet his basic needs of existence.

Whose job is it? Many years ago, a social leader and teacher was asked the same question and he answered with the parable of the Good Samaritan. "Am I my brother's keeper?" Whose job is it? It is our job.

COMMENTS OF FREDERICK R. BLACKWELL COUNSEL TO THE UNITED STATES SENATE SUBCOMMITTEE ON MIGRATORY LABOR

Fundamental in my message to you today is the fact that we at the Subcommittee on Migratory Labor are also sowing seeds of progress. Like you, we hope to see these seeds grow to create a better day for our migratory workers.

I would like now to pick up a few of the threads that we have heard here from the reports of the individual groups and point out once more how the very problems, the needs, that you have recognized here today are related in a direct way to the legislative program under consideration at the federal level of government.

Let us look at some of the areas covered by the federal legislation. The need to train workers for our future farm labor needs, to meet increasing mechanization, was mentioned in one of today's reports. There is abundant and growing evidence that we will have more mechanization in agriculture. This will obviously demand greater skills and more reliable workers than are found generally among the present farm labor force.

Senator Harrison A. Williams* has a legislative program to meet this long range need. This legislation, Senate bill 1129, has as one of its aims more co-ordination in the migrant stream. For example, the worker from the southern state and the employer in New Jersey would be provided better means of getting together. This need, that was considered so important in one of your forums this morning, is recognized in the legislative program.

Health and education were mentioned time and again today. I might connect the comments made here on health and day care facilities to the constructive attitudes of growers in many parts of

the country, and particularly here in New Jersey. We know about Mr. String's fine operation in Glassboro. Unfortunately, we must state that the happy picture of New Jersey which you report is not typical of conditions throughout the country. New Jersey and several other states are running neck and neck in the lead. But the majority of our migrant user states still lack effective programs concerning this problem.

When we look at health problems and day care facilities, we must take cognizance of the employer's economic problems. It is not frequently recognized, but we know from our work around the nation that many employers have to take money from their own pockets to provide day care facilities—a service that is not provided by an employer of other citizens doing other types of work.

We have visited a farm where the employer has provided a day-care facility for the children of his migratory farm workers. With large trucks entering and leaving the farm, the risk of serious accidents involving children living in the camp could not be accepted. This grower, like many of the intelligent growers in the State of New Jersey, took a long look. He knew one serious accident would hit the front pages of newspapers in his locality and arouse emotion, bringing upon him condemnation for an accident which perhaps was completely beyond his control. To avoid this he had to take money from his own pocket to provide a public service ordinarily financed by all of the taxpayers.

The responsibility for day care of these children must be removed from their parents' employers. It is to this end Senator Williams has included in his legislative proposals a bill which would aid states in financing day-care where there are heavy seasonal concentrations of migratory workers with children.

* Senator Williams of New Jersey is chairman of the U. S. Senate Subcommittee on Migratory Labor, a subcommittee of the committee on Labor and Public Welfare.

The health grants that are proposed by our legislative program again relate directly to many of the matters mentioned here today. You have spoken about hospital bills being paid here, there, and the other place. The health grants from the federal level proposes to provide preventive care to head-off illness before it involves expensive hospitalization which you and your local communities must pay for. We found in one hospital, where two percent of the total admissions were migrant workers, that 21 percent of the debts written off by that hospital involved migrant workers. If there had been preventive care in effect, this hospital might have saved itself this deficit.

We can begin to save money for such hospitals if, through the United States Public Health Service, funds are available to practice the fundamental methods of preventive medicine.

The need to educate migratory children also falls heavily on farm communities using migrant workers. Again, New Jersey is a forerunner among states in providing education for the children of migratory workers. The schools at Cranbury and Freehold are among the finest in the country, but you know how hard it is to get enough funds to keep them going, much less to open others. Most other states don't offer as much in the way of education, and what they do offer usually bears no relation to the school program the child finds at the next stop. So the total education of these migratory children is a patchwork of different programs with large gaps in coverage of various subjects. To deal with this area, Senator Williams' education bill calls for reimbursement to states for educating migratory children during the regular school session, for grants for summer schools, such as those you have here, and for interstate planning.

In line with all three of these last bills—education, day-care and health, is the proposal to set a minimum age at which children can work in agriculture. Farm work not only keeps many children away from the education they are going to need to get jobs in the future, it has also become so extensively mechanized

that it is physically dangerous to have children doing many kinds of farm work.

And we hope we can make it less necessary for parents to depend on their children's earnings, by establishing a minimum wage for agriculture. Ask the man who pays a good wage to his workers, and you find he has usually good men working for him, and often they come back year after year.

At this point I would like to go back to education for a moment—this time education of adult migrants. One of the biggest gaps which lies between the good and reliable worker and the other is the need for fundamental education. With little education in their backgrounds, many migrants lack the most rudimentary knowledge of how to get along in this world—knowledge of how to shop wisely, how to foster health and cleanliness, and how to use modern facilities. The legislation to be introduced includes a measure to make federal grants available for adult migrant education programs.

Another program would also influence the general welfare of migratory workers. Good housing promotes good health, yet with the years of experience you have in enforcing the state's housing codes, you know how expensive it can be to provide good housing for farm workers. The housing bill to be introduced would authorize low-interest and insured loans for farm labor housing, and would also help the worker himself if he wants to own a home.

Practically all of the actions in the welfare area provide a benefit at the local level. We have seen cases in which the worker does not have the money for medical care and the grower has taken money from his own pocket to provide for hospitalization. Welfare assistance provides a benefit to the grower, to the worker, and to the community.

In addition to these proposals, two other bills will be introduced affecting migratory workers. One would apply collective bargaining rights to agriculture, the other would establish a National Citizens Council on Migratory Labor.

(Continued on page 18)

SUMMARY OF DISCUSSIONS, SEMINAR ON "SEEDS OF PROGRESS"

In group discussions, many points of views are expressed. This is a summary, from the tape recorded reports of group recorders, of the highlights of four discussion groups. The recorded observations are in these fields: education, health, welfare, recreation, housing, labor, the migrant's attitude, the farmer's attitude, and community action.

Education

Education provides the soundest means of encouraging and aiding migrant workers toward a better life. We are concerned that so many of the migrant children who come to our communities are retarded in their educational development by as much as three to five years. There is a great need for a method to eliminate this handicap.

In New Jersey, there are now four summer schools providing, in addition to education, medical and dental care, and foods for migrant children. In Mercer County, all migrant children are enrolled in local schools in the fall. In other areas, many migrant children are returned to Florida when school opens in the fall.

One group recommended adult education programs to orient migrants to the community. An observer pointed out hazard. The time that migrants are available for such a program is limited. The money and effort expended may be wasted unless the program is geared to the time available and is carried out with the active participation of the community.

As the result of mechanization of agriculture, there is a developing need for vocational retraining of migrant agricultural workers in order that they may develop new skills required by the machinery. In the discussions on education, a joint conclusion was reached that there should be active participation in the educational program on the part of the Federal Government.

Health Services

Discussion revolved about the availability of health services. There were differences of opinion as to exactly what the problem is. Some persons felt that services were not available, others that they were available but on a charity base. In other instances, it was felt that lack of awareness of available services limited their use. There was general acceptance of a need for some source to pay for medical and hospital care for migrants.

It was brought out that many migrants pay for physician and hospital services. They do, however, need clinics. In relation to hospital care, it was brought out that such care is constantly available in New Jersey for migrant agricultural workers. Further, the hospital care of migrants comprises only a small fraction of the total financial burden carried by community hospitals.

There is need for some type of hospitalization and medical care insurance. The Glassboro Field Service Association is known to have an insurance plan which is based on a small wage deduction. The plan enables the migrant to provide for hospitalization if it is needed. It is felt that hospitalization and medical care insurance should cover non-work health and accident problems, the needs of wives and other members of the migrant families, and that a plan should be devised to cover the needs of the walk-in migrant particularly. The group felt that plans for hospitalization and medical care should be spread to all migrant workers, not just those presently in the Puerto Rican program. It was felt that the crew leader who is now registered in the State of New Jersey should be assigned responsibility to make sure that all groups are covered by some sort of health insurance.

Welfare Services

Who is responsible for the migrant

worker when everyone else has deserted him? This is a question of deep concern. There are no immediate answers or solutions.

Migrant family groups, although they are indigent, because they have no established residence, are not eligible for certain types of health and welfare services that are available to resident indigents. The need for uniformity of handling migrant indigent problems on a nationwide base seems to be apparent but there is some question as to whether or not these problems can best be handled on a Federal or State level.

Housing

Progress in the area of migrant housing takes time. Migrant housing is steadily getting better. Farmers are providing houses, washing facilities, and hot water.

Attention was drawn to the observation that some farm workers may have even higher standards of housing than workers in our cities. We must realize that there are agricultural workers who may live in sub-standard city housing worse than that found on farm properties.

Recreation

Discussion centered around the question of recreation and the kinds of recreation services migrants might need. There were differences of opinion.

A beginning program in Burlington County was described. Question was raised whether the worker should be brought to the recreation center or the recreation services brought to the worker.

There was also a question as to what types of recreational services would be acceptable to migrants. One of the farmers pointed out that many Puerto Ricans are able musicians; bringing a five piece band to entertain them might be a wasted effort.

This raised the whole question of the appropriateness of the kinds of recreational services that we provide to the people we are trying to serve.

Labor

The question of using local labor forces rather than relying on migrant

workers came up and it was felt that existing resources were not sufficient to meet needs and that the migrant labor requirement would exist for some time and that we would have to continue to deal with it. There were dissenting opinions on this point. The question was raised: Who gathered the crops before migrant labor came into the picture?

Local Labor

There is plenty of unemployment in New Jersey but you cannot get the unemployed to work at the menial tasks of planting and harvesting. When the migrants reach a point of settling down, and do not choose to do the menial tasks, where do we turn for labor resources? The Department of Labor attempts to schedule work to be carried out by the migrant laborer. It attempts to maintain controls and placement in so far as it is possible to do so in a democratic society.

Attitudes of the Migrants

Some participants stated that farm workers continue to return to New Jersey farms year after year. This in itself shows that many migrants are satisfied. We must realize that many migrants may desire this type of employment. Just as there must be doctors and lawyers, there must be people in agricultural labor.

Many Puerto Ricans come to New Jersey as migrants. Some remain and some return home. Basically, the Puerto Ricans are happy and willing to work and to adjust to their surroundings in agricultural work. It was brought out that many may leave farms when the farmer needs them most, and then, too, many farmers take a parental attitude toward their labor.

Migrants cannot be stereotyped or classed as a group. There are tremendous differences in terms of sub-groups and individuals within the sub-group. One farmer pointed out that he had a migrant worker who came to his farm over a period of many years, who had educated two sons, put them through college, and a daughter in nurses' training. This man was not the kind of person one would ordinarily think of in terms of a stereotyped migrant.

Farmers' Attitudes

Many farmers feel that the film, "Harvest of Shame," is unfair to the farmer. Many are proud of the advancements they have made in migrant housing and in other situations.

A representative of the Department of Labor and Industry said the film "Harvest of Shame" is not entirely truthful but pointed out that it was not all made in New Jersey.

The farmers demonstrated by their attendance here today that they are ready and willing to sit down with people who want to do sound thinking and take sane approaches. One of the big things that has come from this conference is that we must devise ways and develop new attitudes. A new willingness on the part of the workers must be encouraged to improve their own conditions and to take advantage of services available to them.

One participant summarized his reaction as follows: Two years ago I attended a meeting in New York and I was quite perturbed. I came away from that meeting depressed. Last year I attended another farm meeting and was likewise depressed. Last fall I looked at the television program "Harvest of Shame" and I remained in a depressed state of mind. But today, I must admit this is the best I have ever felt.

Farmers are trying to make improvements that are within their economic

means. They have been hard hit in the last few years. If improvements are feasible and within their means, they prefer to make them and will do so in the future.

Community Attitudes

Another point of discussion was the importance of the attitude of the community toward the migrant whom the community sees as an outsider. The question arose: Are we trying to do too much for people rather than doing things with them. The programs that have been done effectively have been based largely upon interest and needs of the persons involved, the needs of the migrant, the needs of the farmer, and the interest of the community.

There is full realization that there is a job for each of us to do. It is not the responsibility of the municipality, of the State, or of the Federal Government; each has some responsibility.

This conference has pointed out specifically that many agencies and services have tended to work individually and separately in the migrant field. The real need is to pool our resources, to coordinate our efforts, and to do a better, more rounded job. We should have county conferences and weld together the various segments of our society who are interested in bringing coordination on a community level to the migrant agricultural program.

SUMMARY OF SEMINAR

By ROSCOE P. KANDLE, M.D.

New Jersey State Commissioner of Health

It has been a rare privilege to meet with the people here, to share the remarkably diversified opinions, and yet to feel that there is an empathy, an understanding for the ideas of each person. I am genuinely encouraged that we are sowing seeds of progress, and even better, nurturing some pretty lusty plants that have already been planted and brought along, and some that are just getting started. I was impressed, too, as I went from room to room and listened and talked with the folks, that several persons made the explicit point that now for the first time there seems to be full appreciation that there are two sides to this question. Maybe there are even three or four sides.

This was entitled a seminar and I think that is just the way it worked out. People came to learn, not to solve all the problems and go away with a pat prescription. They came to exchange knowledge and experience and to appreciate the gospel of knowledge and responsibility.

We dealt with five groups of migrant agricultural workers: (1) the organized Puerto Rican males who come under a work agreement back-stopped with medical care and insurance; (2) the Negro crews and their families from the South; (3) the so-called "day haul" local migrants from nearby cities; (4) the "walk-ins," either individuals or family groups from the South or nearby cities; and (5) migrants who have become semi-permanent regular members of our New Jersey society, who sometimes live in rural slums and sometimes become farmers and artisans in their own right.

I'll refresh your memory on some of the points of Professor Thomas' presentation. He said that people are being made, they are in a process of becoming what they are going to be in the future. These things are happening to migrants and to us; indeed they determine our future. The experiences that we have

had in the past are our only ways of interpretation and response. We reflect them in our own thinking and in the way we act.

A cogent question of his is, what kind of experiences do we want people to have, for ourselves and our migrant friends? Are we going to sow additional seeds of progress or are we willing to accept the status quo?

No Stereotypes

Mrs. Fiori* brought up the point there are no stereotypes. We must remember this because it is so easy to call names and have a picture and think that every guy is going to fall into it. I expect migrants probably have some ideas about us, too. It might be interesting to know more about their ideas.

I want to run through a number of problems for emphasis, e.g., the control of crew leaders. The employment service is making good progress with the registration system. Crew leader registration warrants our support because it is a means of increasing the quality of labor and of preventing social conflicts.

Attention to transportation problems is worthy of our efforts. We want to know about violations so that correction can be undertaken.

Alcoholism is a toughy. It's worth our working on because it interferes with our religious efforts, educational efforts, and our efforts in health, medical care, and social services.

The issue of welfare services and the issue of residency are pressing. It seems to me as we move toward county welfare services and care for the medically indigent, that these issues ought to be licked. They are issues of machinery and not money. Our efforts in education are

* Florence Fiori, State Consultant, Community Health Organization, New Jersey State Department of Health.

a little spark locally and that spark can come from anywhere as was attested in a variety of groups. We all have equal responsibility so whoever is willing to start the planning can mobilize this enthusiasm.

The recommendations for county or local area committees seem to me to run through the whole conference. The catalogue of services by county and the need for seminars seems to be along the same line.

I feel that we are all going away from here with a determination to meet our obligations more effectively. They are not different for farmers or State folks or anybody else. We all have them,

equally, as citizens, as responsible leaders and stewards of our talents and others.

—O—

(Continued from page 12, Mr. Blackwell)

I would conclude by saying that the amounts of money involved in the federal proposals for migrant labor are modest in relation to the overall problems. No massive expenditure is contemplated or needed but a reasonable investment in money from the federal level is needed if the seeds of progress which you are sowing here in New Jersey are to reap the harvest they so richly deserve.

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