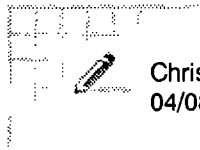


Sched 14/06



Christa Robinson
04/08/97 07:50:08 PM

Record Type: Record

To: See the distribution list at the bottom of this message

cc:

Subject: Events

Following is a list of likely Presidential events. I will try to keep everyone abreast of changes. Please let me know if there are events you are working on that are not listed below.

4/9 Shanker Service
4/10 Welfare Cabinet Meeting
4/10 Radio Address –
Apparel Sweat Shop Announcement (could switch with 4/14 event)
4/14 America Reads Legislation and Prescription Reading Event
4/14– Child Health Briefing to POTUS(pending)
4/25
4/15 Kick Butts Day Event – Jackie Robinson Middle School in Brooklyn
4/16– Bipartisan Budget Meetings
4/17
4/17 WH Conference on Early Childhood Development
4/18 National Teacher of the Year
4/19 Net Day Radio Address
4/22 Earth Day Event
4/23 Reading is Fundamental Event
4/24 Press Conference -- Possible Pell Grant Announcement
4/25 Food Safety Report Release
4/27– Service Summit
4/28

5/12– Welfare to Work Foundation Meeting
5/24
5/15 National Peace Officers Memorial Service
5/18 Morgan State University Commencement



Record Type: Record

To: See the distribution list at the bottom of this message
cc: Bruce N. Reed/OPD/EOP, Elena Kagan/OPD/EOP
Subject: Scheduling Requests

In our efforts to make your lives easier , improve our tracking of scheduling requests, and provide you with more time to conduct policy work, we have developed some new procedures regarding Presidential scheduling requests:

Bruce Reed (after discussions with the relevant policy staffer if needed) decides to submit a scheduling request;

Relevant policy staffer and Christa Robinson meet to discuss scheduling memo;

Scheduling request is drafted by Christa Robinson;

Relevant policy staffer reviews;

Scheduling request is either approved or disapproved by Bruce Reed and Elena Kagan;

Request is submitted;

Christa Robinson tracks scheduling request at short-term scheduling meeting;

Christa advises DPC if request has been approved or disapproved.

Finis

If you have any questions or concerns, please let me know.

Message Sent To: _____



The Responsive Communitarian Platform:

Rights and Responsibilities

(For a [listing of endorsers](#), please see the end of the platform.)

Preamble

American men, women, and children are members of many communities--families; neighborhoods; innumerable social, religious, ethnic, work place, and professional associations; and the body politic itself. Neither human existence nor individual liberty can be sustained for long outside the interdependent and overlapping communities to which all of us belong. Nor can any community long survive unless its members dedicate some of their attention, energy, and resources to shared projects. The exclusive pursuit of private interest erodes the network of social environments on which we all depend, and is destructive to our shared experiment in democratic self-government. For these reasons, we hold that the rights of individuals cannot long be preserved without a communitarian perspective.

A communitarian perspective recognizes both individual human dignity and the social dimension of human existence.

A communitarian perspective recognizes that the preservation of individual liberty depends on the active maintenance of the institutions of civil society where citizens learn respect for others as well as self-respect; where we acquire a lively sense of our personal and civic responsibilities, along with an appreciation of our own rights and the rights of others; where we develop the skills of self-government as well as the habit of governing ourselves, and learn to serve others-- not just self.

A communitarian perspective recognizes that communities and polities, too, have obligations--including the duty to be responsive to their members and to foster participation and deliberation in social and political life.

A communitarian perspective does not dictate particular policies; rather it mandates attention to what is often ignored in contemporary policy debates: the social side of human nature; the responsibilities that must be borne by citizens, individually and collectively, in a regime of rights; the fragile ecology of families and their supporting communities; the ripple effects and long-term consequences of present decisions. The political views of the signers of this statement differ widely. We are united, however, in our conviction that a communitarian perspective must be brought to bear on the great moral, legal and social issues of our time.

Moral Voices

America's diverse communities of memory and mutual aid are rich resources of moral voices--voices that ought to be heeded in a society that increasingly threatens to become normless, self-centered, and driven by greed, special interests, and an unabashed quest for power.

Moral voices achieve their effect mainly through education and persuasion, rather than through coercion. Originating in communities, and sometimes embodied in law, they exhort, admonish, and appeal to what Lincoln called the better angels of our nature. They speak to our capacity for reasoned judgment and virtuous action. It is precisely because this important moral realm, which is neither one of random individual choice nor of government control, has been much neglected that we see an urgent need for a communitarian social movement to accord these voices their essential place.

Within History

The basic communitarian quest for balances between individuals and groups, rights and responsibilities, and among the institutions of state, market, and civil society is a constant, ongoing enterprise. Because this quest takes place within history and within varying social contexts, however, the evaluation of what is a proper moral stance will vary according to circumstances of time and place. If we were in China today, we would argue vigorously for more individual rights; in contemporary America, we emphasize individual and social responsibilities.

Not Majoritarian But Strongly Democratic

Communitarians are not majoritarians. The success of the democratic experiment in ordered liberty (rather than unlimited license) depends, not on fiat or force, but on building shared values, habits and practices that assure respect for one another's rights and regular fulfillment of personal, civic, and collective responsibilities. Successful policies are accepted because they are recognized to be legitimate, rather than imposed. We say to those who would impose civic or moral virtues by suppressing dissent (in the name of religion, patriotism, or any other cause), or censoring books, that their cure is ineffective, harmful, and morally untenable. At the same time divergent moral positions need not lead to cacophony. Out of genuine dialogue clear voices can arise, and shared aspirations can be identified and advanced.

Communitarians favor strong democracy. That is, we seek to make government more representative, more participatory, and more responsive to all members of the community. We seek to find ways to accord citizens more information, and more say, more often. We seek to curb the role of private money, special interests, and corruption in government. Similarly, we ask how "private governments," whether corporations, labor unions, or voluntary associations, can become more responsive to their members and to the needs of the community.

Communitarians do not exalt the group as such, nor do they hold that any set of group values is ipso facto good merely because such values originate in a community. Indeed, some communities (say, neo-Nazis) may foster reprehensible values. Moreover, communities that glorify their own members by vilifying those who do not belong are at best imperfect. Communitarians recognize--indeed, insist--that communal values must be judged by external and overriding criteria, based on shared human experience.

A responsive community is one whose moral standards reflect the basic human needs of all its members. To the extent that these needs compete with one another, the community's standards reflect the relative priority accorded by members to some needs over others. Although individuals differ in their needs,

human nature is not totally malleable. Although individuals are deeply influenced by their communities, they have a capacity for independent judgment. The persistence of humane and democratic culture, as well as individual dissent, in Eastern Europe and the Soviet Union demonstrate the limits of social indoctrination.

For a community to be truly responsive--not only to an elite group, a minority or even the majority, but to all its members and all their basic human needs--it will have to develop moral values which meet the following criteria: they must be nondiscriminatory and applied equally to all members; they must be generalizable, justified in terms that are accessible and understandable: e.g., instead of claims based upon individual or group desires, citizens would draw on a common definition of justice; and, they must incorporate the full range of legitimate needs and values rather than focusing on any one category, be it individualism, autonomy, interpersonal caring, or social justice.

Restoring the Moral Voice

History has taught that it is a grave mistake to look to a charismatic leader to define and provide a moral voice for the polity. Nor can political institutions effectively embody moral voices unless they are sustained and criticized by an active citizenry concerned about the moral direction of the community. To rebuild America's moral foundations, to bring our regard for individuals and their rights into a better relationship with our sense of personal and collective responsibility, we must therefore begin with the institutions of civil society.

Start With the Family

The best place to start is where each new generation acquires its moral anchoring: at home, in the family. We must insist once again that bringing children into the world entails a moral responsibility to provide, not only material necessities, but also moral education and character formation.

Moral education is not a task that can be delegated to baby sitters, or even professional child-care centers. It requires close bonding of the kind that typically is formed only with parents, if it is formed at all.

Fathers and mothers, consumed by "making it" and consumerism, or preoccupied with personal advancement, who come home too late and too tired to attend to the needs of their children, cannot discharge their most elementary duty to their children and their fellow citizens.

It follows, that work places should provide maximum flexible opportunities to parents to preserve an important part of their time and energy, of their life, to attend to their educational-moral duties, for the sake of the next generation, its civic and moral character, and its capacity to contribute economically and socially to the commonweal. Experiments such as those with unpaid and paid parental leave, flextime, shared jobs, opportunities to work at home, and for parents to participate as volunteers and managers in child-care centers, should be extended and encouraged.

Above all, what we need is a change in orientation by both parents and work places. Child-raising is important, valuable work, work that must be honored rather than denigrated by both parents and the community.

Families headed by single parents experience particular difficulties. Some single parents struggle bravely and succeed in attending to the moral education of their children; while some married couples shamefully neglect their moral duties toward their offspring. However, the weight of the historical, sociological, and psychological evidence suggests that on average two-parent families are better able to discharge their child-raising duties if only because there are more hands--and voices--available for the task. Indeed, couples often do better when they are further backed up by a wider circle of relatives. The issue has been wrongly framed when one asks what portion of parental duties grandparents or other helpers can assume. Their assistance is needed in addition to, not as a substitute for, parental care. Child-raising is by nature labor-intensive. There are no labor-saving technologies, and shortcuts in this area produce woefully deficient human beings, to their detriment and ours.

It follows that widespread divorce, when there are children involved, especially when they are in their formative years, is indicative of a serious social problem. Though divorces are necessary in some situations, many are avoidable and are not in the interest of the children, the community, and probably not of most adults either. Divorce laws should be modified, not to prevent divorce, but to signal society's concern. . . .

Schools--The Second Line of Defense

Unfortunately, millions of American families have weakened to the point where their capacity to provide moral education is gravely impaired. And the fact is that communities have only a limited say over what families do. At best, it will take years before a change in the moral climate restores parenting to its proper status and function for many Americans.

Thus, by default, schools now play a major role, for better or worse, in character formation and moral education. Personal and communal responsibility come together here, for education requires the commitment of all citizens, not merely those who have children in school.

We strongly urge that all educational institutions, from kindergartens to universities, recognize and take seriously the grave responsibility to provide moral education. Suggestions that schools participate actively in moral education are often opposed. The specter of religious indoctrination is quickly evoked, and the question is posed: "Whose morals are you going to teach?"

Our response is straightforward: we ought to teach those values Americans share, for example, that the dignity of all persons ought to be respected, that tolerance is a virtue and discrimination abhorrent, that peaceful resolution of conflicts is superior to violence, that generally truth-telling is morally superior to lying, that democratic government is morally superior to totalitarianism and authoritarianism, that one ought to give a day's work for a day's pay, that saving for one's own and one's country's future is better than squandering one's income and relying on others to attend to one's future needs.

The fear that our children will be "brainwashed" by a few educators is farfetched. On the contrary, to silence the schools in moral matters simply means that the youngsters are left exposed to all other voices and values but those of their educators. For, one way or another, moral education does take place in schools. The only question is whether schools and teachers will passively stand by, or take an active and responsible role. . . .

Within Communitites

A Matter of Orientation

The ancient Greeks understood this well: A person who is completely private is lost to civic life. The exclusive pursuit of one's self-interest is not even a good prescription for conduct in the marketplace; for no social, political, economic, or moral order can survive that way. Some measure of caring, sharing, and being our brother's and sister's keeper, is essential if we are not all to fall back on an ever more expansive government, bureaucratized welfare agencies, and swollen regulations, police, courts, and jails.

Generally, no social task should be assigned to an institution that is larger than necessary to do the job. What can be done by families, should not be assigned to an intermediate group--school etc. What can be done at the local level should not be passed on to the state or federal level, and so on. There are, of course, plenty of urgent tasks--environmental ones--that do require national and even international action. But to remove tasks to higher levels than is necessary weakens the constituent communities. This principle holds for duties of attending to the sick, troubled, delinquent, homeless and new immigrants; and for public safety, public health and protection of the environment--from a neighborhood crime-watch to CPR to sorting the garbage. The government should step in only to the extent that other social subsystems fail, rather than seek to replace them. . . .

Many social goals . . . require partnership between public and private groups. Though government should not seek to replace local communities, it may need to empower them by strategies of support, including revenue-sharing and technical assistance. There is a great need for study and experimentation with creative use of the structures of civil society, and public-private cooperation, especially where the delivery of health, educational and social services are concerned.

Last, but not least, we should not hesitate to speak up and express our moral concerns to others when it comes to issues we care about deeply and share with one another. It might be debatable whether or not we should encourage our neighbors to keep their lawns green (which may well be environmentally unsound), but there should be little doubt that we should expect one another to attend to our children, and vulnerable community members. Those who neglect these duties, should be explicitly considered poor members of the community.

National and local service, as well as volunteer work, is desirable to build and express a civil commitment. Such activities, bringing together people from different backgrounds and enabling and encouraging them to work together, build community and foster mutual respect and tolerance. . . .

Duties to the Polity

Being informed about public affairs is a prerequisite for keeping the polity from being controlled by demagogues, for taking action when needed in one's own interests and that of others, for achieving justice and the shared future.

Voting is one tool for keeping the polity reflective of its constituent communities. Those who feel that none of the candidates reflect their views ought to seek out other like-minded citizens and seek to field their own candidate rather than retreat from the polity. Still, some persons may discharge their community responsibilities by being involved in non-political activities, say, in volunteer work. Just as the polity is but one facet of interdependent social life, so voting and political activity are not the only ways to be responsible members of society. A good citizen is involved in a community or communities, but not

necessarily active in the polity.

Paying one's taxes, encouraging others to pay their fair share, and serving on juries are fully obligatory. One of the most telling ills of our time is the expectation of many Americans that they are entitled to ever more public services without paying for them (as reflected in public opinion polls that show demands to slash government and taxes but also to expand practically every conceivable government function). We all take for granted the right to be tried before a jury of our peers, but, all too often we are unwilling to serve on juries ourselves.

Cleaning Up the Polity

We need to revitalize public life so that the two-thirds of our citizens who now say they feel alienated or that the polity is not theirs, will again be engaged in it.

Campaign contributions to members of Congress and state legislatures, speaking fees, and bribes have become so pervasive that in many areas of public policy and on numerous occasions the public interest is ignored as legislators pay off their debts to special interests. Detailed rationalizations have been spun to justify the system. It is said that giving money to politicians is a form of democratic participation. In fact, the rich can "participate" in this way so much more effectively than the poor, that the democratic principle of one-person one-vote is severely compromised. It is said that money buys only access to the politician's ear; but even if money does not buy commitment, access should not be allotted according to the depth of one's pockets. It is said that every group has its pool of money and hence as they all grease Congress, all Americans are served. But those who cannot grease at all or not as well, lose out and so do long-run public goals that are not underwritten by any particular interest groups.

To establish conditions under which elected officials will be able to respond to the public interest, to the genuine needs of all citizens, and to their own consciences requires that the role of private money in public life be reduced as much as possible. All candidates should receive some public support, as presidential candidates already do, as well as some access to radio and TV.

To achieve this major renewal and revitalization of public life, to reinstitute the prerequisites for attending to the public interest, requires a major social movement, akin to the progressive movement of the beginning of the century. For even good causes can become special interests if they are not part of such a movement, keeping their strategies and aims in constant dialogue with larger aims and multiple ends. Citizens who care about the integrity of the polity either on the local, state, or national level, should band with their fellows to form a neo-progressive communitarian movement. They should persevere until elected officials are beholden--not to special interests--but only to the voters and to their own consciences.

Freedom of Speech

The First Amendment is as dear to communitarians as it is to libertarians and many other Americans. Suggestions that it should be curbed to bar verbal expressions of racism, sexism, and other slurs seem to us to endanger the essence of the First Amendment, which is most needed when what some people say is disconcerting to some others. However, one should not ignore the victims of such abuse. Whenever individuals or members of a group are harassed, many non-legal measures are appropriate to express disapproval of hateful expressions and to promote tolerance among the members of the polity. For example, a college campus faced with a rash of incidents indicating bigotry, may conduct a teach-in on

intergroup understanding. This, and much more, can be done without compromising the First Amendment. . . .

Social Justice

At the heart of the communitarian understanding of social justice is the idea of reciprocity: each member of the community owes something to all the rest, and the community owes something to each of its members. Justice requires responsible individuals in a responsive community.

Members of the community have a responsibility, to the greatest extent possible, to provide for themselves and their families: honorable work contributes to the commonwealth and to the community's ability to fulfill its essential tasks. Beyond self-support, individuals have a responsibility for the material and moral well-being of others. This does not mean heroic self-sacrifice; it means the constant self-awareness that no one of us is an island unaffected by the fate of others.

For its part, the community is responsible for protecting each of us against catastrophe, natural or man-made; for ensuring the basic needs of all who genuinely cannot provide for themselves; for appropriately recognizing the distinctive contributions of individuals to the community; and for safeguarding a zone within which individuals may define their own lives through free exchange and choice. . . .

Public Safety and Public Health

The American moral and legal tradition has always acknowledged the need to balance individual rights with the need to protect the safety and health of the public. The Fourth Amendment, for example, guards against unreasonable searches but allows for reasonable ones. . . .

We differ with the ACLU and other radical libertarians who oppose sobriety checkpoints, screening gates at airports, drug and alcohol testing for people who directly affect public safety (pilots, train engineers, etc.). Given the minimal intrusion involved (an average sobriety checkpoint lasts ninety seconds), the importance of the interests at stake (we have lost more lives, many due to drunken drivers, on the road each year than in the war in Vietnam), and the fact that such measures in the past have not led us down a slippery slope, these and similar reasonable measures should receive full public support.

There is little sense in gun registration. What we need to significantly enhance public safety is domestic disarmament of the kind that exists in practically all democracies. The National Rifle Association suggestion that criminals not guns kill people, ignores the fact that thousands are killed each year, many of them children, from accidental discharge of guns, and that people--whether criminal, insane, or temporarily carried away by impulse--kill and are much more likely to do so when armed than when disarmed. The Second Amendment, behind which NRA hides, is subject to a variety of interpretations, but the Supreme Court has repeatedly ruled, for over a hundred years, that it does not prevent laws that bar guns. We join with those who read the Second Amendment the way it was written, as a communitarian clause, calling for community militias, not individual gun slingers.

When it comes to public health, people who carry sexually transmitted diseases, especially when the illness is nearly always fatal, such as AIDS, should be expected to disclose their illness to previous sexual contacts or help health authorities to inform them, to warn all prospective sexual contacts, and inform all health care personnel with whom they come in contact. It is their contribution to help stem the epidemic.

At the same time, the carriers' rights against wanton violation of privacy, discrimination in housing, employment and insurance should be scrupulously protected.

The Human Community

Our communitarianism is not particularism. We believe that the responsive community is the best form of human organization yet devised for respecting human dignity and safeguarding human decency, and the way of life most open to needed self-revision through shared deliberation. We believe that the human species as a whole would be well-served by the movement, as circumstances permit, of all polities toward strongly democratic communities. We are acutely aware of the ways in which this movement will be (and ought to be) affected by important material, cultural, and political differences among nations and peoples. And we know that enduring responsive communities cannot be created through fiat or coercion, but only through genuine public conviction.

We are heartened by the widespread invocation of democratic principles by the nations and peoples now emerging from generations of repression; we see the institutionalization of these principles as the best possible bulwark against the excesses of ethnic and national particularism that could well produce new forms of repression.

Although it may seem utopian, we believe that in the multiplication of strongly democratic communities around the world lies our best hope for the emergence of a global community that can deal concertedly with matters of general concern to our species as a whole: with war and strife, with violations of basic rights, with environmental degradation, and with the extreme material deprivation that stunts the bodies, minds, and spirits of children. Our communitarian concern may begin with ourselves and our families, but it rises inexorably to the long-imagined community of humankind.

In Conclusion

A Question of Responsibility

Although some of the responsibilities identified in this manifesto are expressed in legal terms, and the law does play a significant role not only in regulating society, but also in indicating which values it holds dear, our first and foremost purpose is to affirm the moral commitments of parents, young persons, neighbors, and citizens, to affirm the importance of the communities within which such commitments take shape and are transmitted from one generation to the next. This is not primarily a legal matter. On the contrary, when a community reaches the point at which these responsibilities are largely enforced by the powers of the state, it is in deep moral crisis. If communities are to function well, most members most of the time must discharge their responsibilities because they are committed to do so, not because they fear lawsuits, penalties, or jails. Nevertheless, the state and its agencies must take care not to harm the structures of civil society on which we all depend. Social environments, like natural environments, cannot be taken for granted.

It has been argued by libertarians that responsibilities are a personal matter, that individuals are to judge which responsibilities they accept as theirs. As we see it, responsibilities are anchored in community. Reflecting the diverse moral voices of their citizens, responsive communities define what is expected of people; they educate their members to accept these values; and they praise them when they do and frown

upon them when they do not. Although the ultimate foundation of morality may be commitments of individual conscience, it is communities that help introduce and sustain these commitments. Hence the urgent need for communities to articulate the responsibilities they expect their members to discharge, especially in times, such as our own, in which the understanding of these responsibilities has weakened and their reach has grown unclear.

Further Work

This is only a beginning. This platform is but a point in dialogue, part of an ongoing process of deliberation. It should not be viewed as a series of final conclusions but ideas for additional discussion. We do not claim to have the answers to all that troubles America these days. However, we are heartened by the groundswell of support that our initial efforts have brought to the communitarian perspective. If more and more Americans come forward and join together to form active communities that seek to reinvigorate the moral and social order, we will be able to deal better with many of our communities' problems while reducing our reliance on governmental regulation, controls, and force. We will have a greater opportunity to work out shared public policy based on broad consensus and shared moral and legal traditions. And we will have many more ways to make our society a place in which individual rights are vigilantly maintained, while the seedbeds of civic virtue are patiently nurtured.

Endorsements

Signatures signify that we are of one mind on the broad thrust of this platform and the necessity of this intervention into the current dialogue, without necessarily agreeing to every single, specific statement.

Enola Aird (Activist mother, Connecticut) Rodolfo Alvarez (University of California, Los Angeles) John B. Anderson (Presidential Candidate, 1980) Benjamin R. Barber (Rutgers University; signing with exception to moral education section) Robert N. Bellah (University of California, Berkeley) Warren Bennis (University of Southern California) Janice M. Beyer (University of Texas, Austin; signing with exception to the family section) David Blankenhorn (President, Institute for American Values) John E. Brandl (University of Minnesota; former Minnesota State Senator, Representative) Joan Bronk (Former President, National Council of Jewish Women) Christine K. Cassel (The University of Chicago) James Childress (University of Virginia) Bryce J. Christensen (President, The Family in America, The Rockford Institute) Henry Cisneros (Former Mayor, San Antonio, Texas) John C. Coffee (Columbia University Law School) David Cohen (Co-Director, Advocacy Institute) Anthony E. Cook (Georgetown University Law School) Harvey Cox (Harvard Divinity School; signing with exception to cleaning up the polity section) Thomas E. Cronin (Colorado College) Bill D'Antonio (Catholic University) Dennis DeLeon (Commissioner and Chairman, New York City Commission on Human Rights) Thomas Donaldson (Georgetown University) Joseph Duffey (President, The American University) Thomas W. Dunfee (Wharton School, University of Pennsylvania) Stuart E. Eizenstat (Attorney, Washington, D.C.) Lloyd Elliott (President Emeritus, George Washington University) Jean Bethke Elshtain (Vanderbilt University) Amitai Etzioni (The George Washington University) Chester E. Finn, Jr. (Vanderbilt University) James Fishkin (University of Texas, Austin) Carol Tucker Foreman (Partner, Foreman & Heidepriem) Betty Friedan (New York City) Francis Fukuyama (The Rand Corporation) William A. Galston (University of Maryland) John W. Gardner (Stanford University) Neil Gilbert (University of California, Berkeley) J. Richard Gilliland (President, Metropolitan Community College, Omaha, Nebraska) Mary Ann Glendon (Harvard Law School) T. George Harris (New York, NY) David K. Hart (Brigham Young University) F. Barton Harvey III (The Enterprise Foundation) Jeffrey R. Henig (George Washington University) Albert

O. Hirschman (Institute for Advanced Study, Princeton) James Hunter (University of Virginia) Nicholas deB. Katzenbach (Attorney, Riker, Danzig, Scherer, Hyland & Perretti, and former Attorney General of the United States) Daniel Kemmis (Mayor, Missoula, Montana; signing with exception to second amendment section) Lawrence J. Korb (The Brookings Institution) Joyce A. Ladner (Vice President for Academic Affairs, Howard University) Hillel Levine (Boston University) George C. Lodge (Harvard Business School) Malcolm Lovell, Jr. (President, National Planning Association) Duncan MacRae, Jr. (University of North Carolina, Chapel Hill) Frank Mankiewicz (Vice Chairman, Hill and Knowlton) Gary Marx (Massachusetts Institute of Technology) Thomas McCollough (Duke University) Sanford N. McDonnell (Chairman Emeritus, McDonnell Douglas) John L. McKnight (Northwestern University) Catherine Milton (Executive Director, The Commission on National and Community Service) Newton N. Minow (Former F.C.C. Chairman; Attorney, Chicago, Illinois) Charles Moskos (Northwestern University) Ilene H. Nagel (U.S. Sentencing Commission and Indiana University) Richard John Neuhaus (President, Religion and Public Life Institute) William C. Norris (Chairman, William C. Norris Institute, Minneapolis, Minnesota) John Parr (President, National Civic League) Orlando Patterson (Harvard University) Michael Pertschuk (Co-Director, Advocacy Institute) Sylvia L. Peters (Founding Partner, The Edison Project) Chase N. Peterson (President-Emeritus, University of Utah) Grethe B. Peterson (University of Utah) Terry Pinkard (Georgetown University) David Popenoe (Rutgers University) Alejandro Portes (Johns Hopkins University) Lonnie C. Rich (City Council Member, Alexandria, Virginia) Elliot L. Richardson (Partner, Milbank, Tweed, Hadley & McCloy and former Attorney General of the United States) David Riesman (Harvard University; signing with exception to cleaning up the polity section) Alice S. Rossi (Former President, American Sociological Association; Amherst, Massachusetts) William D. Ruckelshaus (Chairman of the Board and Chief Executive Officer, Browning-Ferris Industries; Houston, Texas) George Rupp (President, Rice University) David Rusk (Former Mayor, Albuquerque, New Mexico) Isabel Sawhill (Senior Fellow, The Urban Institute) Kurt L. Schmoke (Mayor of Baltimore) Claudine Schneider (Chair of the Board, Renew America) Richard F. Schubert (President & CEO, Points of Light Foundation) William F. Schulz (President, Unitarian Universalist Association) Philip Selznick (University of California, Berkeley) Albert Shanker (President, American Federation of Teachers) Fred Siegel (Cooper Union) Gillian Martin Sorensen (President, National Conference of Christians and Jews, Inc.) Thomas Spragens, Jr. (Duke University) Margaret O'Brien Steinfels (Editor, Commonweal) Adlai E. Stevenson (Chicago, Illinois) Peter L. Strauss (Columbia University) William Sullivan (LaSalle University) Robert Theobald (New Orleans, Louisiana) Lester C. Thurow (Dean, Sloan School of Management, Massachusetts Institute of Technology) Daniel Thursz (President, The National Council on the Aging) Kenneth Tollett (Howard University) Barbara Dafoe Whitehead (Amherst, Massachusetts) Dennis H. Wrong (New York University) Daniel Yankelovich (President, Public Agenda Foundation) American Alliance for Rights and Responsibilities.

The affiliations and titles of those who have endorsed the platform are listed as they were at the time the platform was endorsed.

Organizations are listed for identification only.



Model

SCHEDULE PROPOSAL

DATE: February 26, 1996

____ACCEPT

____REGRET

____PENDING

TO: Anne Hawley
Stephanie Streett

FROM: Bruce Reed

REQUEST: Meeting with the President and Governors Roy Romer of Colorado and Mike Leavitt of Utah.

PURPOSE: This meeting has been requested by Gov. Romer, and will give Gov. Romer and Gov. Leavitt the opportunity to brief the President on the newly established Western Governors University, a high-tech, standards-based institution that will provide higher education and training throughout the region.

BACKGROUND: The Western Governors University is a nonprofit, independent corporation formed by the governors of the western states, and will serve as a means of expanding educational opportunities, offering courses from a wider array of sources and reaching a wider array of students than those who typically participate in higher education or training. The University will grant degrees, and will offer instruction over the Internet. The University has been in the planning stages for the past 18 months, and was incorporated earlier this year under the auspices of the Western Governors Association, and under the leadership of Gov. Romer and Gov. Leavitt. This briefing will provide an opportunity for the President to learn about this new venture.

PREVIOUS
PARTICIPATION: None

DATE AND TIME: March 6. Gov. Romer will be in Washington that day, and Gov. Leavitt will joining him for this meeting.

DURATION: 30 minutes

LOCATION: Oval Office

PARTICIPANTS: POTUS

Secretary Riley
Gov. Romer
Gov. Leavitt

OUTLINE OF
EVENTS:

Informal briefing

REMARKS
REQUIRED:

Not required

MEDIA
COVERAGE:

None

VICE PRESIDENT'S
ATTENDANCE:

Not required, but welcomed

RECOMMENDED
BY:

Bruce Reed

CONTACT:

Mike Cohen, 456-5575

Model

THE WHITE HOUSE
WASHINGTON
February 26, 1997

MEMORANDUM FOR THE PRESIDENT

FROM: BRUCE REED
MIKE COHEN

SUBJECT: OPTIONS FOR VISITS TO STATES

Below are options for states to visit in the Midwest, the South and the West.

Midwest

Michigan: An event in Michigan would be an opportunity for Gov. Engler and Michigan education officials to endorse your national testing plan and to commit the state to participate in the first administration of the tests in 1999. Michigan would be the second state, after Maryland, to announce its intent to participate. This would be an extremely important step in building support for your proposal, and in recruiting a critical mass of states to participate in the testing program. A strong signal of support from Gov. Engler would be seen as significant by the national media and by other Governors.

However, you should be aware that there are several controversial educational issues in Michigan that will make this event somewhat complicated politically. These include Gov. Engler's proposal for authority to take over failing school districts, which has met stiff opposition from Mayor Archer; a preliminary investigation by the Education Department's Office of Civil Rights regarding services provided to Limited English Proficient Students and continued opposition to the states charter schools program by Democrats in the legislature and among many education groups.

Indiana: Education is a top priority for Gov. O'Bannon in this session; he has proposed a number of initiatives that parallel yours, including higher standards and tough accountability measures, a strong public charter school initiative, and new loans to expand access to higher education. A speech to the legislature in Indiana would be an opportunity to promote your entire Call to Action, perhaps with a specific focus on charter schools. Indiana is a national leader in welfare reform, with a 40% drop in caseloads and a tough waiver from us.

Missouri: The legislature is considering an omnibus education reform bill, proposed by Sen. Casky (D), aimed at shifting desegregation funds to other, reform-oriented purposes, for urban areas. The bill includes a strong charter school provision. Gov. Carnahan has not yet taken a position on the overall bill or the charter school provisions; while he generally supports charter schools, he is concerned that this particular provision is likely to emerge from the legislative

process looking too much like a voucher bill. In Missouri, you could highlight the state's welfare reform wage subsidy plan as a national model.

South

North Carolina: Gov. Hunt's education emphasis this legislative session is to promote quality teaching, especially by raising teacher salaries across the board, and by providing significant bonuses for teachers with National Board for Professional Teaching Standards Certification. A speech to the North Carolina state legislature would primarily promote the master teacher idea. If Gov. Hunt believes the timing is not right for a speech to the legislature, there are a range of other event possibilities to promote a number of aspects of your education agenda, including standards and technology.

Mississippi: Mississippi has made modest gains in education despite several waves of education reforms, and still ranks at or near the bottom on most indicators of education quality. A speech to the legislature in Mississippi would be an opportunity for you to make the case for higher standards and K-12 education reform in a state that needs to take major action.

West

California: State Superintendent Delaine Eastin has been vigorously promoting an agenda of higher standards and testing to measure student progress. Along with Gov. Wilson, she has launched an early reading campaign in California schools, using Goals 2000 funds. Delaine is prepared to announce her support for California's participation in the 4th and 8th grade testing at an event we would design with her, which could include significant involvement from the education, business and labor communities. In addition, the Vice President has lined up a number of Silicon Valley CEO's to endorse our testing plan.

Montana: Gov. Racicot and State Superintendent Nancy Keenan are promoting a bipartisan school improvement agenda that focuses on higher standards and accountability. There is a significant segment in the legislature that is opposed to this agenda, and likely to be opposed to your agenda as well. Nonetheless, a speech to the Montana legislature would be an excellent opportunity to highlight: (1) the idea that politics must stop at the schoolhouse door; (2) your technology initiative; and, (3) your national testing initiative, with a message that in states with strong traditions of local control and resistance to state mandates, local school boards can provide the leadership to implement these tests.

Other states we are watching:

Washington: Two different charter schools bills are being considered in Washington, one of which would merit Administration support and one of which clearly would not. Gov. Locke has been generally supportive of charter schools, but has not yet addressed the specific bills that have been introduced. At present, it appears the undesirable bill has the greatest chances of moving forward, though the prospects of each will become more clear in the next several weeks.

Texas: We believe it may be possible to gain a commitment from the Texas State Board of Education and from Gov. Bush to participate in your national testing program. However, the odds are somewhat unclear now, and it will take additional time to more clearly determine what is possible, as well as additional momentum from other states to increase the odds.



UNITED STATES DEPARTMENT OF EDUCATION

OFFICE OF THE SECRETARY

*Scheduling***FAX TRANSMITTAL**TO: BILL KINCAIDORGANIZATION: DPC

PHONE NUMBER: _____

FAX NUMBER: 456-7028FROM: Terry Peterson *Jill Palmer for*PHONE NUMBER: 401-3598FAX NUMBER: ~~202-401-3000~~MESSAGE: Anything you can do
to get this on the President's
Schedule would be great.
Jill**CONFIDENTIALITY NOTICE**

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DRAFT**Remarks of the President (Via Video)
U. S. Department of Education's
1997 "Improving America's Schools" Regional Conferences**

HELLO. I AM DELIGHTED TO SPEAK TO YOU AT THIS "IMPROVING AMERICA'S SCHOOLS" CONFERENCE. I WANT TO THANK EACH OF YOU FOR WORKING TO IMPROVE EDUCATION IN OUR NATION.

I KNOW THAT SECRETARY OF EDUCATION DICK RILEY AND HIS TEAM AT THE U. S. DEPARTMENT OF EDUCATION ARE DOING EVERYTHING THEY CAN TO SUPPORT YOUR EFFORTS. DICK RILEY IS THE BEST SECRETARY OF EDUCATION THAT WE'VE EVER HAD, AND WE ARE ALL FORTUNATE TO HAVE HIS LEADERSHIP.

TODAY, MORE THAN EVER BEFORE, EDUCATION MUST BE OUR NATION'S NUMBER ONE PRIORITY. THAT'S WHY I HAVE ISSUED A 10-POINT "CALL TO ACTION" THAT CAN HELP PROVIDE ALL OUR PEOPLE WITH THE BEST EDUCATION IN THE WORLD.

THE "CALL TO ACTION" CHALLENGES EVERY COMMUNITY TO MAKE SURE THAT EVERY 8-YEAR-OLD CAN READ, EVERY 12-YEAR-OLD CAN LOG ONTO THE INTERNET, EVERY 18-YEAR-OLD CAN GO TO COLLEGE, AND EVERY ADULT CAN KEEP LEARNING FOR A LIFETIME.

THE BALANCED BUDGET THAT I WORKED HARD FOR AND SIGNED MAKES HISTORIC PROGRESS TOWARD THOSE GOALS AND PUTS OUR FISCAL HOUSE IN ORDER. I AM PLEASED THAT THE FIRST BALANCED BUDGET IN A GENERATION IS ALSO THE BEST EDUCATION BUDGET IN A GENERATION.

IT INCLUDES THE GREATEST INCREASES IN FUNDING FOR K-THROUGH-12 EDUCATION IN OVER 30 YEARS...AND THE LARGEST INCREASES IN HIGHER EDUCATION IN OVER 50 YEARS -- SINCE THE G.I. BILL.

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IT WILL HELP RAISE ACADEMIC STANDARDS AND
IMPROVE TEACHING -- MAKE SCHOOLS SAFER AND
MORE DRUG-FREE -- PUT COMPUTERS INTO
CLASSROOMS AND LIBRARIES AND HELP TEACHERS TO
USE THE NEW EDUCATIONAL TECHNOLOGY -- AND
HELP CREATE PROMISING NEW CHARTER SCHOOLS.

THE BUDGET ALSO EXTENDS HEALTH INSURANCE
COVERAGE TO UP TO 5 MILLION CHILDREN.

NOW THE CHALLENGE IS TO USE THESE INVESTMENTS
WISELY TO IMPROVE STUDENT ACHIEVEMENT.

I AM ENCOURAGED BY SOME OF THE PROGRESS THAT
WE HAVE ALREADY SEEN. THE RESULTS OF "TIMSS" --
THE THIRD INTERNATIONAL MATH AND SCIENCE
STUDY -- SHOW THAT AMERICA'S STUDENTS AND
TEACHERS CAN BE AS GOOD AS ANY IN THE WORLD.

I WANT TO BUILD ON THAT WITH THE "AMERICA
READS CHALLENGE" AND VOLUNTARY NATIONAL
TESTS IN 4TH-GRADE READING AND 8TH-GRADE MATH.

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THE "AMERICA READS CHALLENGE" WILL TRAIN AND ORGANIZE ONE MILLION READING TUTORS TO SUPPORT TEACHERS AND HELP MAKE SURE THAT EVERY CHILD IS A GOOD, INDEPENDENT READER BY THE END OF THIRD GRADE. I URGE EACH OF YOU TO MAKE YOUR COMMUNITY AN "AMERICA READS" COMMUNITY.

ANOTHER WAY TO GIVE OUR CHILDREN A BOOST IS TO HAVE GOOD TESTS THAT WILL TELL US WHO IS MASTERING THE BASICS, AND WHO NEEDS EXTRA HELP. MY PROPOSAL FOR VOLUNTARY NATIONAL TESTS CAN HELP ACHIEVE THIS.

ALL OF OUR CHILDREN MUST MASTER THE BASICS NO MATTER WHERE THEY LIVE AND NO MATTER WHAT THEIR BACKGROUND IS. READING IS READING, WHETHER YOU'RE IN RENO OR ROANOKE, AND MATH IS MATH, WHETHER YOU'RE IN MANHATTAN OR MONTANA.

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THE NATIONAL ASSESSMENT OF EDUCATIONAL
PROGRESS TESTS ONLY A SAMPLING OF STUDENTS IN
READING AND MATH. LET'S DO THE RIGHT THING BY
OUR CHILDREN AND TEST EVERY STUDENT IN EVERY
STATE. THAT WILL LIFT UP ALL OF OUR CHILDREN
AND ALL OF OUR SCHOOLS.

AS WE MOVE FORWARD, SECRETARY RILEY AND I WILL
DO EVERYTHING WE CAN TO GIVE YOU THE TOOLS
YOU NEED TO GET THE JOB DONE.

I WANT TO THANK YOU ALL ONCE AGAIN FOR
PREPARING OUR YOUNG PEOPLE FOR SUCCESS IN THE
21ST CENTURY -- AND FOR KEEPING AMERICA STRONG,
PROSPEROUS AND FREE.

THANK YOU VERY MUCH, AND HAVE A GREAT
CONFERENCE.

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