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AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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Series D: International Relations Activities. 1961-1992

Box 66, Folder 1, Jewish - Hispanic relations, 1977-1984.

# NEWS COMMITTEE

FROM THE

**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

## ANNUAL NATIONAL EXECUTIVE

*MORTON YARMON, Director of Public Relations*

COUNCIL MEETING  
October 23-26, 1980  
Bond Court Hotel  
777 St. Clair Avenue  
Cleveland, Ohio 44114

CONTACT: Natalie Flatow, Press  
Jonathan Schenker, TV-Radio

FOR IMMEDIATE RELEASE

PRESS ROOMS: Newman & Kaye

CLEVELAND, Oct. 24...Stressing that bilingual educational programs can aid newcomers to America in attaining "the knowledge and credentials they need to achieve success in American society," the American Jewish Committee today urged the adoption of such programs so long as they are based on the belief that America continues to have one common language: English--"in which all people should be proficient."

A resolution to that effect was approved by the agency's top policy-making National Executive Council at its annual meeting at the Bond Court Hotel here.

In approving bilingual education, the AJC stressed that bilingual instructional programs incorporate six principles:

1. Bilingual programs should integrate students early into the linguistic, social, and economic mainstream.
2. All programs should undergo periodic evaluation to ensure compliance with their aims. Standards set when a program is instituted should include clearly defined goals for time limits on participation, and assure that educational attainment levels of students remain at least on a par with other students on their grade levels.
3. Bilingual programs should aim to enhance the self-image of the students.
4. These programs should avoid any temptation to become insular, and should encourage children to understand each others' cultures.

- more -

Maynard I. Wishner, President; Howard I. Friedman, Chairman, Board of Governors; Theodore Ellenoff, Chairman, National Executive Council; Gerard Weinstock, Chairman, Board of Trustees.

Bertram H. Gold, Executive Vice President

Washington Office, 818 18th St., N.W., Washington, D.C. 20006 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem, 95149, Isr  
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CSAE 1707

5. Instructors should be fully trained and competent in both English and the student's home language and in subject matter.

6. Parents of bilingual children should be deeply involved in all dual-language programs.

The American Jewish Committee stressed the "economic and occupational implications" of its suggested bilingual guidelines.

Today's newcomers to America, it added, "must compete in a contracting economic situation, especially at the manual labor and small business levels that provided the career springboards for their predecessors."

"If they are to succeed and become integrated into American economic and social life," the AJC maintained, "they will have to acquire enough skills through the schools to qualify for higher level positions. This makes their formal education a matter of critical importance. If bilingual programs can aid them in attaining the knowledge and credentials they need to achieve success in American society, such programs will be very beneficial both to immigrants and the nation at large."

In addition, the AJC statement asserted, since the language situations differ from community to community, schools should reflect local concerns in language instruction, including offering of languages other than English to English-speaking students.

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JEWES SEEK BRIDGE WITH HISPANICS TO EXPLORE MINORITY PROBLEMS (420)

NEW YORK (NC) — The B'nai B'rith Anti-Defamation League has begun publication of a quarterly publication to explore "common roots, problems and possibilities for community action" with Hispanics in the United States.

Nuestro Encuentro (Our Meeting), said its co-editor, Rabbi Leon Klenicki, "aims at two immigrant communities in the United States, the Jews and most of the Hispanics."

There are over 6.1 million members of Jewish congregations in the United States. Hispanics number an estimated 23 million, including some 6.7 million Mexican-Americans. Most of them profess Catholicism.

Paul Sedillo, director of the Secretariat for Hispanic Affairs of the U.S. Catholic Conference, which is distributing 1,000 copies of Nuestro Encuentro through diocesan centers, commented in Washington that "there are indeed similarities between the two communities which justify a good dialogue."

"Take bilingualism for Jews, for Hispanics. Both need their native language to maintain their respective cultures. Another similar situation is discrimination, felt as minorities. True, the Jewish community has more economic and political leverage, yet they have suffered a good deal."

The Catholic Pastoral Center for the Northeast, based in New York, is distributing another 1,000 copies of the publication. The Anti-Defamation League has distributed the balance of 5,000 copies through 28 Jewish centers in the country.

Rabbi Klenic, who comes from Argentina, said that the forthcoming edition will publish a dialogue between two neighbors in Brooklyn, one Jewish, one Hispanic, about the events in their neighborhood.

The first issue, published at the end of June, elaborates on "friendship as the greatest gift among human beings," and traces roots common to Hispanics and Jews to "the long history they share in Spain, Northern Africa, Latin America and now the United States."

Rabbi Martin A. Cohen, co-editor and a scholar on the medieval history of Spain, explained in the June issue the main points of Jewish theology, from which Christianity borrowed basic concepts.

Rosa Perla Resnick, a staff writer of Nuestro Encuentro, dealt with social problems among Hispanic communities, saying "their adaptation to the modern, industrialized society they found in the United States has been difficult and quite similar to that of other immigrant groups." She added that efforts to foster self-confidence, establish their identity and train their own leadership are breaking the ground "for the next generations to enjoy a better quality of life."

NC NEWS SERVICE

-10-

Monday, July 9, 1979

Rabbi Klenicki offered a summary of the Second Vatican Council document, "Nostra Aetate" which, he said "recognizes the close relationship between Christianity and Israel" after two thousand years "of prejudice."

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# THE WEEK IN RELIGION

BY RELIGIOUS NEWS SERVICE

RELIGIOUS NEWS SERVICE  
43 West 57th Street  
New York, New York 10019

FOR RELEASE: Weekend of  
March 25, 1977

## CHURCHES GO BEYOND RELIGIOUS NEEDS IN MINISTERING TO SPANISH-SPEAKING

Church ministries to Spanish-speaking Americans have been in the news recently in connection with the search for a suspected Puerto Rican terrorist who served on the Episcopal Church's Hispanic affairs commission last year.

In some cases, outreach efforts to the nation's Hispanic community have been controversial as they have sought to meet economic and social, as well as religious, needs. But the Churches have been increasing their commitments to this ethnic minority group in spite of the problems, as they seek to further the mission of the Gospel as it relates to the Spanish-speaking, who, incidentally, were the first to bring the Gospel to the New World.

A 1975 report by the U.S. Census Bureau found that Americans "of Spanish origin" number an estimated 11.2 million, comprising about five per cent of the total U.S. population. Of these, about 60 per cent are of Mexican origin, 15 per cent Puerto Rican, 7 per cent Cuban, 6 per cent Central or South American, and the remaining 13 per cent of "other Spanish origin."

Census figures indicate that families headed by persons of Spanish origin had a median income in 1974 substantially less than that for the average U.S. family -- \$9,560 compared to \$12,840. The median income for families of Puerto Rican origin was even less -- \$7,630.

Although church ministries to Hispanics have sought to alleviate their socio-economic needs, they have also given special attention to their spiritual needs. This is an area in which President Carter, an active Southern Baptist layman, has had some involvement.

In 1969, Mr. Carter did evangelistic work in Spanish-speaking neighborhoods in Springfield, Mass., with the Rev. Eloy Cruz, a Cuban who is now pastor of the Spanish Calvary Baptist Church in Brooklyn, N.Y. The President has often cited Mr. Cruz as having been an important influence in his Christian life. Mr. Carter himself tries to read at least one chapter of the Bible in Spanish each night before going to bed.

"Evangelization" has been chosen as the theme for the second national pastoral meeting of U.S. Catholic Spanish-speaking citizens. Officially titled "Segundo Encuentro Hispano Nacional de Pastoral," the meeting will be held in Washington Aug. 18-21, and will continue the dialogue and reflection started with its predecessor in 1972.

The first Encuentro developed numerous recommendations for use by dioceses in ministering to Hispanics. At the upcoming meeting, such topics as Unity in Pluralism of Hispanics, Integral Education, Human Rights, Hispanic Church: Development of Small Christian Communities, and Political Responsibility will be discussed.

A Cuban couple who came as exiles to the U.S. in the early 1960s told a panel of Catholic bishops meeting in Newark in late 1975 that the Church should reflect a healthy appreciation of "being different."

Juan and Irma Ley-Harris of Union City, N.J., declared that "now that the Spanish-speaking are gaining awareness, we strongly feel a step forward should be taken to provide for the development of new models of belonging, coming from the Spanish-speaking." This will be reflected at the upcoming Encuentro, which is being preceded by local and regional meetings of Hispanic Catholics.

Hispanic caucuses and program agencies have been developed in the nation's Protestant Churches over the past decade, highlighting the fact that a significant number of non-Catholic Christians now make up the Spanish-speaking population of the U.S.

Dr. Jorge Lara-Braud, a Presbyterian, heads the Faith and Order Commission of the National Council of Churches. Before he assumed that post in 1972, he was director of the Hispanic-American Institute, sponsored by the Austin (Texas) Presbyterian Seminary, and frequently spoke at Christian gatherings on the needs of Hispanic Protestants.



On one such occasion, Dr. Lara-Braud attacked what he called the incorrect notion that the Spanish-speaking people are all "spiritual wards of the Roman Catholic Church" and therefore "off limits" to Protestant outreach. He asserted that "roughly 80 per cent live in a spiritual no-man's land, with enough residual religiosity to settle for lesser deities, magical notions, nostalgic memories, and ceremonial functions."

Protestants and Catholics alike have been producing Spanish-language materials to serve the religious needs of Hispanics. An increasing number of Catholic diocesan newspapers are now issuing Spanish editions, and Our Sunday Visitor has been publishing a weekly paper called El Visitante Dominical since 1974. The Churches have also been publishing hymnals and other worship materials in Spanish.

Miami has become a center for publication and distribution of Christian literature in Spanish. Centro-Lit has been established in that city's Tamiami United Methodist Church as a distribution center handling more than 1,200 books published by some 200 houses. Editorial Caribe, publishing arm of the nondenominational Latin America Mission Publications, handles some 150,000 pieces of theological literature a year.

Casa Baptista, the El Paso-based operation of the Southern Baptist Convention, is the largest publisher of Christian literature in the Spanish language in the U.S. It specializes in Sunday school literature and church organization books, producing some 800 titles each year.

There are no major Roman Catholic Spanish publishing houses in the U.S. Most missals, Bibles and church books are published for Spanish-speaking Catholics in Spain, while others come from Argentina and Mexico.

The Episcopal Church's National Commission on Hispanic Affairs, which is now part of that denomination's Coalition for Human Needs, has been one of the foremost examples of a Church agency that has sought to meet the sociological, as well as spiritual, needs of its constituency.



Its official goals include the making of grants to community groups engaged in "efforts for self-development"; development of an educational program based on the controversial theories of Brazilian scholar Paulo Freire, author of *Pedagogy of the Oppressed*; and support of legal programs designed to "test the U.S. system of jurisprudence in relation to 'Hispanos.'"

Other forms of ministry to Hispanics are exemplified by the National Hispanic Lutheran Assembly, which was formed in 1972. Its objectives include developing of communications among Hispanic-American Lutherans, helping all Lutherans to realize the needs of Hispanic congregations and communities, honing of ministerial expertise through special curricula in seminaries and other institutions, recruiting, and helping to fund Hispanic-American seminarians, developing lay ministries, and producing Spanish literature for churches.

A regional pastoral center to serve Hispanic Catholics in the northeast U.S. was opened last year in New York under the sponsorship of 33 dioceses in 14 states. It is setting up "mobile" offices in such places as Boston, Philadelphia, and northern New Jersey to promote leadership training programs in religious education, lay ministries, pastoral outreach, liturgy, and a variety of other fields.

In many areas, the problems and frustrations of Hispanics are similar to those of other ethnic minorities. A National Strategy Conference on Hispanic Ministries held by the Christian Church (Disciples of Christ) in 1975 reported that these include little understanding of Hispanic cultural values, minimal representation on boards and committees, and slowness in starting new congregations and recruiting professional leadership.

At the same time, the churches are finding that Hispanics can also help to renew institutional Christianity with their special contributions. A report issued by the U.S. Catholic Conference's Division for the Spanish Speaking has concluded that the gifts of "faith, love and brotherhood" lived in Spanish-speaking communities "will transform internally the institutional Church...which will find its source, its strength, and its light in a community of believers -- the people of God."

Dr. Lara-Braud has said that the Hispanic-American community is "at once on a path of collision, confluence, and cross-fertilization." As the churches work with Spanish-speaking citizens, they are both entering that path and helping to shape its directions.



# NEWS

FROM THE

# COMMITTEE

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*MORTON YARMON, Director of Public Relations*

## FOR IMMEDIATE RELEASE

SAN ANTONIO, TEX., Feb. 6...A major conference of Mexican-American and Jewish leaders will be held in San Antonio, Texas, Feb. 13-15, it was announced today by Archbishop Patrick H. Flores, Catholic Archdiocese of San Antonio, and Rabbi Marc H. Tanenbaum, director of international relations of the American Jewish Committee.

The consultation, which is being sponsored by the Archdiocese of San Antonio and the AJC, will bring together religious and civic leaders from every major city in Texas for an intensive exchange of views on major domestic and foreign issues concerning both the Mexican-American and the Jewish communities. The conference is viewed by Archbishop Flores and Rabbi Tanenbaum as the first stage in a series of conferences expected to culminate in a National Conference on Hispanic-Jewish Relations, involving Spanish-speaking groups in addition to the Mexican community.

Issues to be discussed at the Texas meeting include cultural pluralism, identity, immigration, education and voting rights.

Titled "Texas Consultation on Mexican American-Jewish Relations — Human Rights: A New Beginning," the meeting has been funded by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish Understanding. It will be held at Assumption Seminary and Temple Beth-El in San Antonio.

Coordinators of the conference are Rabbi A. James Rudin, AJC's interreligious affairs director; Rabbi David Jacobson of Temple Beth-El, San Antonio; Milton Tobian, director of AJC's Dallas office, and Richard Avena of San Antonio, Southwest director of the U.S. Civil Rights Commission.

-more -

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees.

William S. Trosten, Acting Director

Washington Office, 2027 Massachusetts Ave., N.W., Washington, D.C. 20036 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem 95149, Israel

South America hq. (temporary office): 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.

CSAE 1707



Highlights of the conference will include:

**MONDAY, FEBRUARY 13**

**2:00-2:45 Welcome - Statement of Purpose**

Archbishop Patrick F. Flores  
Rabbi Marc Tanenbaum

**3:00-4:30 Who Are We - Identity, Diversity & Imagery**

The Mexican-American of Texas  
Richard Santos  
Author, Historian, Educator

The American Jew  
Henry Feingold, Professor of History,  
City University of New York

**4:45-6:15 Major Issues of Concern**

Contemporary Mexican-American Issues  
Mario Obledo, President LULAC

Contemporary Jewish American Issues  
Rabbi Marc Tanenbaum

**Commentators:**

Ernie Cortes

J. Livingston Kosberg  
Chairman of the Board, Texas Dept. of Human Resources

**6:30-7:30 Dinner**

Speaker: Rabbi A. James Rudin

**7:45-9:15 Education**

Mexican American Concerns  
Dr. Jose Cardenas  
Executive Director, IDRA

Jewish American Concerns  
Henry Feingold

**Commentators:**

Dr. Mauro Reyna  
Associate Commissioner of Special Populations, Texas Education  
Agency, Austin, Texas

Linda May  
Vice President, Southwest Region AJC

**9:15-10:00 Discussion**

**TUESDAY, FEBRUARY 14**

**9:00-10:15 Cultural Pluralism - Assimilation/Integration**

The Jewish American Experience  
Irving Levine, AJC Director of National Affairs

The Mexican American Experience  
Rev. Virgil Elizondo, President, Mexican American Cultural Center

**Commentators:**

Mexican American  
Bambi Cardenas Ramirez  
U.S. Civil Rights Commission

Jewish  
Bert Kruger-Smith  
Executive Associate, Hogg Foundation for Mental Health

12:00-1:30 **Lunch**  
Speaker:  
William Velasquez, Director, Voter Registration Project

1:45-3:15 **Immigration - Past, Present & Future**

Jewish American Perspective  
Gary Rubin, Director, AJC Center on Immigration & Acculturation

Mexican American Perspective  
Lionel J. Castillo, Former Commissioner of Immigration & Naturalization

**Commentators:**

Mexican American  
Al Vellarde, Southwest Regional Director, U.S. Catholic Conference, Migration and Refugee Society

Jewish  
Martha Kaplan, Attorney

6:00-7:00 **Where Do We Go From Here?**

**Chairmen:**  
Father Robert Kownacki  
Rabbi David Jacobson

**Closing Remarks:**  
Archbishop Patrick F. Flores  
Rabbi A. James Rudin

7:00 **Dinner**  
Speaker: Mayor Henry Cisneros  
San Antonio, Texas

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**Commentators:-**

*Mexican American*  
Al Vellarde, Southwest Regional  
Director, U.S. Catholic Conference,  
Migration and Refugee Service

*Jewish*  
Martha Kaplan, Attorney

3:15-3:30 . . . . .Break. . . . .

3:30-5:00 Workshop/Action Groups

5:00-6:00 . . . Break to go to Temple Beth El. . .  
211 Belknap St.

6:00-7:00 Where Do We Go From Here?

**Chairmen:**

Father Robert Kownacki  
Rabbi David Jacobson

**Presentor Comments**

**Recommendations for the Future**

**Closing Remarks:**

Archbishop Patrick F. Flores,  
Catholic Archdiocese of San Antonio  
Rabbi James Rudin, AJC  
Director of Inter-Religious Affairs

7:00 . . . . .Dinner. . . . .

**TEMPLE BETH EL**

Speaker: Mayor Henry Cisneros  
San Antonio, Texas



**TEXAS  
CONSULTATION**

**OR**

**MEXICAN AMERICAN  
- JEWISH RELATIONS**

**HUMAN RIGHTS:  
A NEW BEGINNING**

SPONSORED BY  
THE CATHOLIC ARCHDIOCESE  
OF SAN ANTONIO  
ARCHBISHOP PATRICK F. FLORES  
AND THE  
AMERICAN JEWISH COMMITTEE  
RABBI MARC TANENBAUM  
FEBRUARY 13-14, 1984

ASSUMPTION SEMINARY  
2600 W. WOODLAWN AVE.  
SAN ANTONIO, TEXAS

Father Robert Kownacki  
St. Francis of Assisi  
4107 Red Mulberry Woods  
San Antonio, Texas 78249

PLACE  
STAMP  
HERE



# PROGRAM

MONDAY, FEBRUARY 13

12:00-2:00 Registration

2:00-2:45 **Welcome - Statement of Purpose**

Archbishop Patrick F. Flores  
Catholic Archdiocese of San Antonio  
Rabbi Marc Tanenbaum  
AJC Director of International Affairs

3:00-4:30 **Who Are We - Identity, Diversity & Imagery**

*The Mexican-American of Texas*  
Richard Santos  
Author, Historian, Educator  
*The American Jew*  
Henry Feingold, Professor of History,  
City University of New York

4:15-6:15 **Major Issues of Concern**

*Contemporary Mexican-American Issues*  
Mario Obledo, President LULAC  
*Contemporary Jewish American Issues*  
Rabbi Marc Tanenbaum,  
AJC Director of International Affairs

**Commentators:**

Ernie Cortes

J. Livingston Kosberg  
Chairman of the Board, Texas Dept.  
of Human Resources

6:30-7:30 . . . . . **Dinner** . . . . .

Speaker: Rabbi James Rudin  
AJC Director of Inter-Religious Affairs

7:45-9:15 **Education**

*Mexican American Concerns*  
Dr. Jose Cardenas  
Executive Director, IDRA  
*Jewish American Concerns*  
Henry Feingold, Professor of History,  
City University of New York

**Commentators:**

Dr. Mauro Reyna  
Associate Commissioner of Special  
Populations, Texas Education Agency,  
Austin, Texas

Linda May  
Vice President, Southwest Region AJC

9:15-10:00 **Discussion**

**TUESDAY, FEBRUARY 14**

9:00-10:15 **Cultural Pluralism - Assimilation/Integration**

*The Jewish American Experience*  
Irving Levine, AJC Director of  
National Affairs  
*The Mexican American Experience*  
Rev. Virgil Elizondo, President  
Mexican American Cultural Center

**Commentators:**

*Mexican American*  
Bambi Cardenas Ramirez  
U. S. Civil Rights Commission

*Jewish*  
Bert Kruger-Smith  
Executive Associate, Hogg Foundation  
for Mental Health

10:15-10:45 . . . . . **Break** . . . . .

10:45-12:00 **Workshop/Action Groups**

12:00-1:30 . . . . . **Lunch** . . . . .

Speaker:  
William Velasquez,  
Director, Voter Registration Project

1:45-3:15 **Immigration - Past, Present & Future**

*Jewish American Perspective*  
Gary Rubin, Director, AJC Center on  
Immigration & Acculturation  
*Mexican American Perspective*  
Lyonel J. Castillo, Former Commissioner  
of Immigration & Naturalization

# REGISTRATION

The Registration Fee is \$25.00 (which includes three meals). Individual meals are available at the following:

Monday, February 13  
Dinner-Assumption Seminary \$10.00

Tuesday, February 14  
Lunch-Assumption Seminary \$ 5.00

Tuesday, February 14  
Dinner-Temple Beth El \$10.00

Housing is available at:  
Holiday Inn N.W. (IH 10W)  
La Quinta (IH 10W)

You can also contact:  
Sister Elisa Rodrigues  
Office for Hispanic Affairs  
3019 W. French Place  
San Antonio, TX 78229  
(512) 734-7578

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

I enclose payment for registration.

I will pay at registration.

This Conference is made possible by a grant from the  
NATHAN APPLEMAN INSTITUTE  
for The Advancement of Christian-Jewish Understanding  
AND  
many others from the Mexican American  
and Jewish Communities

# NEWS

FROM THE

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*MORTON YARMON, Director of Public Relations*

## FOR IMMEDIATE RELEASE

NEW YORK, Oct. 6. . .The American Jewish Committee today expressed concern that the announcement by House Speaker Thomas P. O'Neill Jr. that Congress would not consider the Simpson-Mazolli immigration bill this year could have "a possible negative effect" on "refugee and asylum policy."

Howard I. Friedman, AJC President, commented in a statement: "While we can understand and sympathize with some of the fears by a number of groups that led to opposition to the bill, we regret that these serious issues may not now receive serious Legislative consideration in Congress."

The frustration generated by failure to pass provisions to cut down on undocumented immigration, Mr. Friedman added, "could produce a backlash that would demand a cutback in all legal inflow, including entry of refugees."

Mr. Friedman pointed out that the refugee policy of the U.S., which he said "aims to rescue people who must flee their homes because of the threat of persecution," deserves to be considered on its own merits.

He pointed to other issues touched on by the Simpson-Mazolli bill, including reunification of U.S. citizens and resident aliens with their families; how millions of undocumented aliens legalize their status; how to end their underground existence while the search goes on for "effective and fair methods" to curb illegal inflow; how to deal with asylum seekers in ways "efficient and consonant with international law."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad and seeks improved human relations for all people everywhere.

The text of Mr. Friedman's statement is attached:

- more -

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees; Donald Feldstein, Executive Vice President

Washington Office, 2027 Massachusetts Ave., N.W., Washington, D.C. 20036 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem, 95149, Israel  
South America hq.: (temporary office) 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.



IMMIGRATION STATEMENT BY HOWARD I. FRIEDMAN, PRESIDENT  
AMERICAN JEWISH COMMITTEE

"We hope that the announcement by House Speaker O'Neill that the U.S. Congress will not consider the Simpson-Mazolli Immigration Reform and Control Act is not the final word. There are outstanding serious concerns that must be addressed if the United States is to maintain a fair and generous immigration policy.

"Of primary concern to the American Jewish Committee is the possible negative effect that the setting aside of this legislation could have on refugee and asylum policy. A real danger exists that frustration generated by the failure to pass provisions to cut down on undocumented immigration could produce a backlash that would demand a cutback in all legal inflow, including entry of refugees. The refugee policy of the United States, which aims to rescue people who must flee their home countries because of the threat of persecution, has served our humanitarian and practical interests well and deserves to be considered on its own merits. It is important to protect our commitment to refugees from any disappointment arising from the postponing of the Simpson-Mazolli Bill.

"Other issues the bill sought to address will not disappear and will continue to demand attention and policy development. U.S. citizens and resident aliens will want to retain their ability to reunify their families through the immigration process. The United States has gained much from this family unification program and we should continue to uphold it. Millions of undocumented aliens remain in the country who will not now have the means to legalize their status. We must seek ways to end their underground existence at the same time as we search for effective and fair methods for curbing illegal inflow. We must also find better mechanisms for assuring that asylum seekers in the U.S. are dealt with in a way that is both efficient and consonant with international law.

"While we can well understand and sympathize with some of the fears by a number of groups that led to opposition to the bill, we regret that these serious issues may not now receive legislative consideration in Congress. The American Jewish Committee will continue to remain active on immigration in support of a generous, effective and fair entry policy."

# # #

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REPORT ON SATURDAY, OCTOBER 24, 1981 SESSION AT NEC, HOUSTON, TEXAS  
SESSION ON THE HISPANIC JEWISH ENCOUNTER

Howard Friedman opened the session by offering a brief description of the youthful, rapidly-growing heterogeneous Hispanic community in America, noting that the Hispanic-Jewish encounter occurs for the most part in urban America, where our relationships thus far have been tenuous and exploratory, although there is a recognition of its potential significance.

Manuel Bustelo, President of the National Puerto Rican Forum, noted that the Hispanic community is ethnically diverse and geographically divided into different population centers.

Hispanics, generally, share a status of economic disadvantage; their median income is \$4000 below the national average. However, there is a large measure of economic diversity among relatively advantaged Cubans, who rank above the national median, generally disadvantaged Puerto Ricans, who are well below that median, and Chicanos, who are close to but slightly below the median.

Puerto Ricans have suffered economic decline during the decade of the 70s, and the new Federal cutbacks will reduce federal employment in Puerto Rico by 30,000, which will further encourage emigration to the mainland. However, the new migrants are largely college educated, although they are not English-speaking. He projected that economic deterioration in Puerto Rico will cause 200,000 people to leave in 1982.

Bustelo urged that mainstream America should perceive Hispanic America as a cultural and economic resource, representing an attractive market for American business and providing linkage for cultivating profitable economic ties to Latin America.

He acknowledged the growing communication between Hispanics and Jews, urging that we move from "talk" to "communication."

Sen. Alfred Gutierrez expanded on the pluralist nature of Hispanic America by alluding to diversity within the Chicano and Puerto Rican subgroups.

He suggested an affinity between Hispanics and Jews based on their shared commitment to group survival. In this respect, the Jewish community provides a successful model.

Assessing possibilities for coalition, he noted that neither group has found it necessary to date to address issues of major concern to the other community. For example, Hispanics have not debated their attitudes toward Israel.

He noted an affinity of approach on the need for a liberal national immigration policy, but asked AJC to oppose both the imposition of a national identity card and the imposition of employer sanctions. He warned against a process of institutionalizing evil.

The speakers responded to questions about bilingualism, intergroup problems in Miami and self-help in the Hispanic community. They expressed support for bilingual programs aimed at serving Hispanic children until they achieve proficiency in English. They criticized the abandonment of federal programs identified as "opportunity-producing" and urged the necessity of analyzing the social consequences of dismantling such programs in order to avoid sentencing the poor to a posture of permanent dependence.

Reporting on chapter programming in the area of Hispanic-Jewish relations.

Linda May noted that the Houston chapter submitted an amicus brief



supporting the right of the children of undocumented aliens to enroll without charge in the public schools. The chapter has also sponsored dialogue programs focusing on the issues of immigration and education.

Barton Udell of Miami reported on the erosion of a Hispanic-Jewish coalition in Miami when a militant faction assumed control of a local Hispanic organization which had previously worked in collaboration with the chapter.

Bruce Ramer of Los Angeles described the activities of the Los Angeles chapter, which include: cooperation with MALDEF in advocating liberal immigration policies; support for the extension of the federal Voting Rights Law; an amicus brief challenging the constitutionality of INS "sweeps" of factories in search of undocumented aliens; the sponsorship of dialogue programs.

He indicated that Hispanic-Jewish programming represented the chapter's highest priority.

REPORTED BY HAROLD APPLEBAUM



FROM THE

**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

ANNUAL NATIONAL EXECUTIVE  
COUNCIL MEETING  
October 22-25, 1981  
Galleria Plaza Hotel  
5060 West Alabama Street  
Houston, Texas 77056  
1-713-960-8100

MORTON YARMON, Director of Public Relations

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FOR RELEASE AFTER 11 A.M.  
SATURDAY, OCTOBER 24, 1981

PRESS ROOMS: Sage & Westchester

HOUSTON, Oct. 24 .... Hispanic-Jewish ties are growing steadily among the 15 million Hispanic Americans and the 6 million American Jews despite some points of disagreement. Increased efforts will be made by both groups to reconcile differences and form future coalitions.

That was the concensus of opinion at sessions of the American Jewish Committee's Annual Executive Council Meeting at Galleria Plaza Hotel today. However, it was made clear that there were still differences on some issues.

In the words of Manuel A. Bustelo, Chairman of the Forum of National Hispanic Organizations and Executive Director of the National Puerto Rican Forum, "There is a big difference between talk and communication. We have talked. Now we must communicate. We must sit together not only to seek out our differences but to find our similarities, our common interests and goals, and the way in which we can work together so all can trade and profit."

A similar view was voiced by Alfredo Gutierrez, Arizona State Senator. Both he and Mr. Bustelo said that Jews had frequently gotten behind a number of programs vital to Hispanic Americans. Cited were:

- \* A generous U.S. immigration policy, including family unification, and amnesty for workers without papers;
- \* The use of native languages in schools primarily as a vehicle for teaching English;

- more -

- \* Encouragement of pluralism in public schools;
- \* Extension of the Voting Rights Act.

Various speakers at the meeting pointed out that many American Jews live in the areas in which the Hispanic population is increasing, and that the two groups would come into closer contact as their residential patterns converge.

Hispanic representatives emphasized that their community feels it is subject to a great deal of discrimination in employment and in the general society, and that a sizeable segment of it strongly favors affirmative action, including quotas. They also stressed that:

\* Hispanics and Jews will not always see eye to eye. Affirmative action quotas are one area where they disagree. There are also differences regarding some aspects of U.S. immigration policy.

\* Hispanic-Jewish ties are steadily increasing, and that more exploration was needed to reveal common concerns and points of disagreement.

\* If both sides approach the relationship with realism and respect for each other's needs and feelings, it should be possible to forge an effective coalition movement beneficial to both groups.

It was explained during the sessions that about 60 per cent of Hispanics in the United States are of Mexican origin; 15 per cent come from Puerto Rico; 7 per cent are of Cuban ancestry, most of them refugees from Castro; and 18 per cent stem from other Latin nations. A key characteristic of all the communities, it was said, is their closeness to the immigrant experience: more than 6 out of 10 were born outside this country's borders.

Most live in the Southwest, but there are also large concentrations in the industrial northern states and in Florida, primarily in metropolitan areas, but with a growing suburban presence.

It was also stated that attachment to the Spanish language is the one bond that unites all members of the Hispanic community. Surveys indicate that Hispanics see their language as one of the most important aspects of their tradition and are deeply committed to preserving it. In addition, many newcomers cannot yet function in English. These factors explain the community's strong support of bilingual education, and their demand that those who provide social services to the Spanish-speaking be competent in that language.

MHT

# **JEW** AND **HISPANICS** **IN AMERICA**

**THE MEETING OF  
TWO HISTORIC CULTURES**

**A Report of  
The Houston Conference on  
Hispanic-Jewish Relations**



THE AMERICAN JEWISH COMMITTEE, Institute of Human Relations, 165 East 56 Street, New York, N.Y. 10022





Edited by the Institute on Pluralism and Group Identity, American Jewish Committee. Transcripts edited by Lori Santo.

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## PREFACE

In April 1981, under the auspices of the Houston Chapter of the American Jewish Committee and the Immigrant Aid Society of the Americas, a two day Hispanic-Jewish Conference on Immigration and Acculturation was held in Houston, Texas.

The unique dialogue which was carried on between scholars, leaders and laypersons from two of America's most prominent ethnic groups created a rare occasion for the kind of "ethnic sharing" that is much needed both to recount the historical lessons of the past and to refuel faith in the possibility for problem solving today.

While the Hispanic-Jewish Conference featured presentations on the history of Hispanics and Jews in the settlement of Texas, the Conference also emphasized the total immigration and acculturation experience of the two groups.

Both Hispanics and Jews retain a commonality of experience in their strong desire to retain their unique cultural and historical identity, while at the same time they strive for absorption into the economic and cultural mainstream of American life. Both share religion as a foundation upon which they have built their values and institutions in this country. So it is once again appropriate to take a closer look at what is happening in the two communities.

The Texas Committee for the Humanities and the National Endowment for the Humanities funded this unique meeting. Their support for the conference is greatly appreciated. This report of the highlights of the conference was also made possible by their generous grant.

Leonel Castillo  
Linda K. May  
Co-Chairpersons  
Hispanic-Jewish Conference



## A GUIDE TO THE PARTICIPANTS

1. **Dr. Lawrence Fuchs** Former Director of the Select Commission on Immigration and Refugee Policy
2. **Roy Walter** Chief Rabbi, Congregation Emanu-El, Houston
3. **Irving M. Levine** Director, Institute on Pluralism and Group Identity, American Jewish Committee
4. **Dr. Margarita Melville** Assistant Professor of Anthropology, University of Houston
5. **George Valdez** Deputy Director, Community Development Division of the Mayor's office.
6. **Leonel Castillo** Former Commissioner, U.S. Immigration and Naturalization Service
7. **Cecelia Brodsky** Older Jewish immigrant
8. **Manuel Crespo** Older Hispanic participant
9. **Dr. Guadalupe Quintanilla** Assistant Provost and Associate Professor of Spanish University of Houston

## INTRODUCTION: THE IMMIGRANT EXPERIENCE

Lawrence Fuchs: Migration is as old as human history. It is part of our story because human beings have the capacity to choose and to seek change. They have always chosen to improve their lot when they can.

Today, migration is more extensive than ever before in history. In the United States alone last year, we accepted over 200,000 refugees, approximately 500,000 immigrants, and 135,000 people who arrived as special interest category. In addition, there are a great many other people who come to the U.S. outside of the regular immigration process. Since its early beginning, the United States has always been a focal point. Forty million persons have come here, about 15 million have left, with periodic temporary flows back and forth across the Canadian and Mexican borders. Indeed, it is a truism to say that we are a nation of immigrants.

Until 1928, immigration to the U.S. was relatively open. The literacy requirement that was put into the law in 1917 was aimed at keeping out Jews, Greeks, Italians, Slavs and Poles — but some still came illegally. All ethnic groups, including Jews, have had some illegal immigration. One group which had a fairly substantial early illegal immigration was the Chinese because Chinese laborers were barred from entry as a class by law in 1882.

The feeling of exclusion from society, of not having a chance to control one's destiny is, by and large, the major motivation which propels people to migrate.

Roy Walter: Sometimes the desire to leave is deep-seated and planned for over time. Sometimes, it is triggered by an event which highlights the feelings of cultural separateness. In all cases, it is a difficult choice, as people don't just walk

away from their past. Even when they leave a land of oppression, all immigrants leave with some degree of regret.

When immigrants arrive in their new land, there is a new building, instead of an old familiar building; there is a new home instead of an old home; there are new faces instead of old faces; very often there is a new language instead of a very familiar one. Perhaps, hopefully, they will find a community of people who have come from the same land as they — and this will help make them feel less foreign in their new land.

While immigrants leave a great many important things behind, the fact is that they bring with them a great deal more than their physical possessions. They bring cultural baggage: a way of thinking, a way of deciding, a way of loving, a whole way of living. Much of the sustenance of people in a new land is provided by continuing the old ways that they bring with them.

Fuchs: Members of all immigrant groups find themselves caught between two cultures. Even as they seek comfort in their own kind, and from their old culture, their children venture out to meet others in school or on the street. One immigrant historian has written, "Those who came simply sought security in a well defined group identity, Irish in Boston, German in Cincinnati, Scandinavian in Minneapolis, Poles in Chicago." For virtually every group there were immigrant banks, aid societies, nationalistic organizations, cooperative stores and foreign language churches and synagogues. In every case, the mission was to help each immigrant group maintain a sense of ethnic identity and adjust to the new social conditions of America. There were many other organizations that served diverse roles; to get a newcomer across the sea or to help him find lodging, to give him



basic language training, or to locate a job for his particular skill or to supply support. Some were informal, such as the Mexican patroni system. Others were public and institutional.

### A LOOK AT TWO IMMIGRANT GROUPS: JEWS AND HISPANICS

#### Some Comparisons and Contrasts:

Fuchs: Every immigrant group has a special experience, depending on what they bring with them, and on what the setting is when they come. Two of the most significant ethnic groups in the country, even though they are not the largest, are the Mexican-Americans, 8.7 million and the Jews, of whom there are 5.8 million.

Both the Jews and the Mexicans who came to the U.S. as immigrants have been quite poor by U.S. standards. Most people are fairly aware of the statistics on Mexican-Americans who have been more contemporary, but I don't think many people realize just how poor the Eastern European Jews were. Eastern European Jews who came in the 1890's and the first decade of the twentieth century, when U.S. migration was the heaviest, were to a very considerable degree pauperized by the May laws of 1882 in Russia. In 1901, at the height of Jewish immigration, the average earning of Boston's Jewish immigrants was \$396 a year, as opposed to \$515 a year for Irish immigrants, who were also poor.

Disdain was a common attitude toward both Jews and Mexican-Americans. Persecution was a common experience too. The Jews did not complain about segregated schools in those days; they were thrilled just to have public schools. But they did protest police brutality which they experienced to some extent in every large city where they were located, although, not as extensively as that

experienced by Mexican-Americans. They complained too about immigration officials who detained them for long periods of time at Ellis Island, where some were treated rather cruelly. Most of all, they complained about the quotas, which kept their children out of certain colleges, or from being employed in some businesses. They were also exploited by employers, and some of those employers were Jewish, just as some Mexicans exploit fellow Mexican nationals in this country. The union movement was quite young and they were often paid substandard wages and worked in very bad conditions. In these respects, the experiences of the two groups were comparable. But perhaps from a human point of view, the most important similarity which exists among almost all immigrants is the sense of personal and familial estrangement, of being caught between cultures. Jewish associational life was particularly strong because it came out of a deep and long tradition of communal action. That is something that I don't think any other ethnic group can quite expect to match. Associations between the immigrants called "landsleit" were drawn from the clusters of their fellow townsmen. The landsleit met the immigrant's initial problems of adjustment through mutual aid.

The Jews overwhelmingly migrated to the cities. There, they could develop more easily and effectively whether through trade union activity or landsleit communal organizations. They had very high rates of naturalization because they had no place else to go. The permanency of their migration was combined with their commitment to education. They had the opportunity to send their children to good schools and they were able to send them full time, not part time, as so many people do in agricultural communities regardless of their ethnicity. Permanent urban settlement encouraged effective organizations and effective educational participation. This encouraged effective naturalization and political participation.



The Jewish immigrant experience thus had a more permanent character than has been possible for Mexican immigrants up to now.

There were three main keys to Jewish economic mobility: First, the economy was shifting from an agricultural to an industrial base, to commercial and service opportunities - the very things Jews had been forced to do in Europe where they had not been allowed to own land, or permitted to work in many professions. Second was a deep cultural commitment to education, at a time when education was rapidly becoming a cultural necessity. Third, none of this would have been nearly as significant if the Jews had been ambivalent about their choice to come to the U.S., to become Americans, and to participate fully in American economic and political life.

To a large extent, Mexican migration has been ambivalent about coming here, staying in and committing itself to the U.S., its values, and the ambience of life here. This ambivalence is reinforced by the proximity of the country of origin. → Proximity not only encourages ambivalence, but it encourages language maintenance, which is a good thing, but which inhibits acquisition of effective English, which is a bad thing, because it cuts down opportunities and it cuts down choices, both in the economic and political realm. To a large extent, Mexican migration has been agricultural migration, reinforcing the temporary character of migration, even internally - people follow the seasons and the crops, which makes associational and communal life much more difficult to sustain. All of these factors have kept families — wives and children, from migrating and reinforce the ambivalence. And the resultant low rates of naturalization, the difficulty of committing kids to full time school — all of these factors have been a part of the Mexican experience — in ways that were not true for the Jews. But the



demographic facts are changing for Mexican-Americans. It is a more urban migration now, and families who intend to be permanent residents are coming here.

### The Jewish Experience:

Fuchs: Then, as now, foreigners were not always welcome. The Jews' ways were very strange and Frederick Jackson Turner, the late 19th century American historian, expressed a rather typical view after taking a walk through the Jewish ghetto in Boston's North End. Turner was repelled by the foreignness of the Jews:

"I was in Jewry, the street consecrated to old clothes, pawn-brokers and similar followers of Abraham. It was fairly packed with swarthy sons and daughters of the tribe of Israel. . . such noises, such smells, such spice. The street was filled with big Jew men, long bearded and carrying a staff as you see in the pictures, and with young Jews and maidens, some of the latter pretty, as you sometimes see a lily on a green muddy slime."

Henry Pratt Fairfield said of the Jews that they "were particularly unassimilable because they asserted their nationality in the midst of other nationalities. Even rabbis and prominent figures urged their people to remain distinct. . . and aspire to become more Jewish. Such persons constitute an undeniable menace to American national stability."

Hostility to Jewish immigration was so strong that even in 1938 and 1939, as the news of the brutality against the Jews in Nazi Germany came to reach the American people, public opinion polls still showed very large majorities of Americans against accepting a single refugee, a single immigrant beyond the small number limited by the National Origins Quota system. In 1939 Congress, despite urging, refused to admit to this country 20,000 Jewish orphans for whom sponsors had already been found.

Today, Jews are thought to be well to do, and many of them are. But when they came, most were very poor. Today, Jews are thought to be very apt practitioners of birth control, and most of them are. But when they first came, they had very large families. Today, Jews are thought to be extremely well educated and most of them are, but in 1919, one of the last years of very heavy migration of Jews from Eastern Europe, 22% of the heads of Jewish immigrant households were illiterate. This was despite the fact that literacy was highly prized, especially for the men, who were expected to read Torah.

One effect of their poverty was that the Jews lived in extremely crowded living conditions. In 1910, 540,000 Jews lived in a 1.5 square mile area of N.Y.'s Lower East Side. A 1908 survey of 250 families from that area showed that 50% of those families slept three or four to a room, nearly 25% had five or more to a room. Only 25% had two to a room. There is no major black neighborhood in the U.S. today that has anything close to that density.

Once the Jews came, they knew they were here to stay. This was a force for strength in terms of the next generation. It made the break with the past very strong and it made the children of the immigrants want desperately to be what used to be termed "100% American."

Irving M. Levine: When the Jews came, the idea was not to use the public schools for the expression of their culture. That was done communally through the creation of the after-school Hebrew schools. They felt that they could do it more appropriately that way. Besides, they were intimidated, actually frightened of entering into the American system and making too many demands. Today, we have a different sense of the possibilities of cultural pluralism, which makes their



extreme fears hard to understand. Ironically, although the Jews like Horace Kallen gave birth to the concept of cultural pluralism in the U.S., Jews still had great difficulty in pressing for recognition of Jewish identity in the public arena. Instead, they adapted as well as they could to American norms, and left it at that.

Fuchs: Probably no group in American history has been as captivated, as romanced by American ideals as the Jews in the U.S. Probably no immigrant population has put in as much time reading about it, writing about it, talking about it, and reinterpreting the American ideal in the light of their own experience here.

Levine: We need to understand that the U.S. has had a strong pull for Jews around the world - in that sense it is like Israel for Jews. In fact, even with a tremendous affinity and loyalty to Israel and the concept of a Jewish homeland there, many Soviet Jews are choosing the U.S., and not only Soviet Jews, but Jews from many nations are still choosing the U.S.

#### The Hispanic Experience:

Dr. Margarita Melville: Spaniards and Mexicans settled in the Southwest even before some of the settlers came from the Eastern coasts. For two hundred years Mexicans and Spaniards lived in what is now the U.S. Southwest, acquired in the War with Mexico in 1848. In that sense, Mexicans have a very early beginning in America.

A treaty was signed that stated there would be respect for the property, language and religion of the inhabitants of this territory. In a sense, when we speak about Mexican migration, we speak of a people who were already settled in an area whose territory reverted not too long ago to a different nationality. This is a component



of Mexican history that really affects the concept of the pull of the home country. Immigration began, properly speaking, as people of Mexican descent, who were residents of both Mexico and the U.S. began to travel from one side of the border to the other. The pull is experienced sometimes from one side and sometimes from the other.

The river tends to draw people together, rather than to separate them. The Rio Grande River drew people to both sides. Then people began to go back and forth in a constant flow without any sense of "which side do I belong to?" The concept of immigration blurs when you look at it that way. People go back to sleep in Mexico and come over to work in the U.S.

Until the late 1920's, the border between Mexico and the U.S. was open, much as the Canadian border is today. The border was closed when the Depression began. Because of severe unemployment, the U.S. decided to close the border and put up border guards. Mexican labor has been welcome in the U.S. most of the time, fitting in when we need it, getting rid of it when we don't need it. In Mexican migration the constant is the movement back and forth.

Today, the reason we continue to tolerate undocumented workers at a certain level is simply because they are needed here. They are needed so that U.S. citizens can continue a certain economic standard. I'm not suggesting that it's an even exchange, or that it could be controlled. It is a very difficult problem. Many Mexicans want to come to this country legally and there are many workers who are here with residence permits who want their families to join them. Thus, many of the undocumented people who are here are simply the wives and children of legal

residents who come here to be a whole family unit. The waiting period in this country for becoming legal from Mexico, depending on your qualifications, is from five to seven years. Sometimes undocumented people who are working here are simply waiting for legality to take place. No Mexican wants to be here without papers. They all would like to be resident aliens, but that's difficult.

The majority of Mexicans who have been here for a while aspire to permanent resident status, because that assures them of a lack of harrassment, availability of jobs, and access to basic services, such as an education for their children and health care for themselves and their families. But they do not understand why they should go to the trouble to gain citizenship. The only advantage is the right to vote, and that, for many of these people, doesn't make any difference at all. They feel, "Why go through the hassle of being naturalized?" They think that permanent resident status is sufficient. Besides, there is a history of deportation of Mexicans. In 1929 and 1930, half a million Mexicans, some of them having always lived there, were put on trains and put over to the other side. During Operation Wetback in 1954, over a million people were sent back to Mexico, including some who were U.S. citizens but were not able to prove it. They did not have a lawyer and they didn't have the ability to say, "I have a right to be in this country."

Leonel Castillo: Mexicans take longer than other groups to become U.S. citizens - up to thirteen years on the average. Mexicans have strong national pride. They want to die Mexican. There is a myth that if you are to become an American citizen, you will have to spit on the Mexican flag. Of course this is not true, but it is still believed in the Mexican community. The Mexican has the additional problem of facing a very unresponsive federal bureaucracy. Unlike what happened



with the Irish and some of the other groups, there is no effort in the U.S. to Americanize Mexicans. Today, if someone from Houston for example, wants to become an American citizen, it will take approximately twenty-two months. This is because there is no staff to process applications, and there are no political machines in the Southwest, that push to naturalize the Mexicans, such as those which existed in Mayor Daley's Chicago and in New York years ago. And so, they do not get pulled into the naturalization process.

It is easy to get into the U.S. and it is relatively difficult to be deported. If you have no lawyer to defend you, you might stay at Deportation for a long time. From there, it's relatively hard to get naturalized. As a result, the population of people in limbo is growing rapidly. This situation has never happened to this extent in our history, and this is very important. We have a large group of people coming in who aren't coming in through the natural immigration process.

We have to build an enormous network of social services, information services, political action groups, advocacy groups — and all very soon because many of the people who are coming are already in line. The waiting period in Mexico is already seven years long. Unless we change the law, there are some people who will not be able to come for seven years. Until very recently there was not one Mexican immigrant aid group in the U.S. that spoke on a national level. That's all to be created. It's also fascinating that the Hispanic Immigrant Aid groups that are forming are usually just little adjuncts of something else — some group that had many other agendas, so it becomes difficult to separate out immigration issues from the other issues.



Melville: An essential ingredient of self-development and productivity has to do with self-image and feeling good about oneself, knowing that you can, that there is hope, that there is possibility. There are so many elements within our society that make Hispanic people feel inferior. It is something that we have to work very hard to overcome so that people begin to feel good about themselves and say "I am somebody; I can do it." We have to try to transmit to our Mexican children the feeling that "I got where I was in grade school - that being an American is a great thing." Then as they are incorporated into American society, they will feel good about themselves and become productive citizens who are part of the society.

AMERICAN JEWISH  
ARCHIVES

**ISSUES IN THE ACCULTURATION/LIVES OF IMMIGRANTS**

Homeland:

Melville: There is a pull from both sides. The pull that the U.S. exerts that brings people from so many nations is jobs, and the pay level of those jobs. The U.S. has one of the highest standards of living in the world. Mexico, even though it is an industrialized nation, stands in contrast to the U.S. as a consumer society. For example, until recently one could own a car in this country for \$500. How much would you have to pay for an equal car in Mexico? It's an impossibility.

What is the pull of Mexico? The pull of the home country is a sense of belonging, avoiding discrimination, being able to live according to your tradition, and very important, being able to make yourself understood by speaking your own language. One can survive in the U.S. without speaking English, but it is very difficult. It is difficult to learn English because there isn't a lot of opportunity. Besides, it takes a lot of time and commitment and it is not a comfortable thing to do. So it's always much nicer to go back to Mexico.

Another pull toward Mexico is our common history. Tradition, the whole process of gaining one's culture means that you learn certain values and certain goals, from your parents which become part of your subconscious. This is a very definite pull to the homeland.

Levine: There has been nothing comparable to the emergence of Israel, except the tragedy of the Holocaust, in terms of building contemporary Jewish identity. One must take the Holocaust and the emergence of Israel together as the two most significant forces in the building of contemporary Jewish identity. The identification with the survival of Israel is visceral and physical; it is personal, not just political. This creates a very strong identification, including guilt of not being there and all the issues that emerge for many ethnic groups about dual loyalty. In the U.S., we really don't have to resolve that loyalty one way or the other. We can have all kinds of loyalties. We may have a dominant loyalty as citizens of the U.S., and a cultural, religious and personal identification with our own people wherever they are around the world. I believe that Jews, if they had to make the choice, would choose to be citizens of the U.S. They don't want to make the choice; they don't think anybody ought to make them make the choice, and they hope that it will never happen that way. But there are all kinds of identifications that people make throughout their lives and I think it is unfair to face people with dichotomous choices. That's not really the way life is.

Walter: Whether they come to this country in their young years or are born here, the children of immigrants have no real touch with the homeland itself. It is a vicarious old world experience which is passed on to them, and they quickly discover that they live in two worlds. The two worlds may sometimes overlap; very



often they conflict. The second generation, the children of the immigrants become the focus of the conflict between the old world and the new world. The generation which has come has a lot of bright precious memories. The second generation has only the memories of other people.

Language:

Brodsky: We could not get into the mainstream of American life when we did not speak English. We could not read the newspapers; we could not express our opinions about anything. After we mastered the English language, then life was much easier.

Crespo: I made up my mind I was going to speak English...and I say that anyone that makes up his mind to do something can do it. It may be hard, but you can do it. I didn't attend school in this country. I went to one class, but I was so ashamed that I never went back.

Levine: Linguistic relationships are among the most subtle and complicated of all interpersonal contacts, yet public policy and attitudes towards foreign speakers hardly take this into consideration. In order to understand the crucial impact that language has on people's sense of themselves and others, we must gain greater familiarity with research on this subject. Most current policy discussions on language assume that speech serves merely as a convenient vehicle for describing the objective world. It makes little difference in this conception whether this describing is done in English, Spanish or Vietnamese. Teaching immigrants and refugees English is viewed as nothing more than giving them a new way to articulate the same thoughts they conveyed in their native tongue. Linguistic



study will argue against this assumption. The thrust of scholarship in this field has proposed that language serves as more than a passive method of expressing ideas. On the contrary, it plays a key role in changing attitudes and perceptions. Language creates our world as well as reflects it. 2

Dr. Quintanilla: When we talk about presence, the way people speak and look at each other, that itself is language. This changes as one learns from one's culture. For example, most Hispanics speak very loudly and frequently. They all speak at the same time. In different societies, when somebody asks a question, the person waits to respond to that question. That can tend to create misunderstandings as one attempts to acculturate into the other community. Language itself and the way one is taught to express oneself in one culture affects one's performance in the other culture.

Language is the most important component of the acculturation process. In the schools, for example, many children are tested as they are being acculturated into the school system, and the kinds of questions asked, combined with the confusion of language comprehension, sometimes result in placing these children in classes for the mentally retarded or for the slow learner. Generally, the problem is that there is confusion in terms of meaning and the transposition of meaning through the language. The new language (English) plays tricks on the children. Gesture, or body language, is quite different in different societies. The same gesture can mean one thing in one culture and an entirely different thing in another one. There is a lot of misunderstanding of body language from one culture to another, and this body language has a very important impact on the learning process of people in the acculturation process.

There are many examples of conceptual cultural differences expressed linguistically. For example, time is an important concept in all contemporary societies. When my watch is working, we say it is running. In Spanish, we say, "My watch is walking." In German it marches. Every language reflects that culture's concept of time, and different time concepts create a conflict in the acculturation process. To Hispanics, time is there to use globally and to be enjoyed. Time in this society is to be moved by.

The concept of health is another component of the acculturation process which has a language component. In the process of dealing with physicians in the society, many Hispanics have problems explaining what the situation is in terms of the care that they have received in the community and from the so-called "faith-healers." There is also a big problem here in Houston because of the large numbers of people who come to the Medical Center who do not speak English. In the interaction between nurses, patients and physicians difficulty with words and difficulty with body language and cultural process are easily revealed.

Let me just touch some of the points relating to the concept of ethics. Ethical values, the concepts of religion, the concept of sex roles, who's a hero and who's not — all are important ideas that are learned through the language. Also the taboos of our society — what is taboo to talk about and what is not — is acculturated through the language. How we feel, how we own things, ceremony — all of these important components of living, one learns through language. And when an immigrant moves into another culture, we need to understand not only his words, but the message he gives through his own expression — through his own culture.



Melville: I think the problem is that from the very beginning there has been such a misunderstanding about bilingual education. In practical terms we don't really have a bilingual education — we have a transmission program from monolingual in Spanish to monolingual in English. The idea is to try to make the children understand what the teacher is saying, so they have someone to translate for them. During the first year, they hear more Spanish, and they gradually move into an all English classroom. The thrust of bilingual education has been an early exit from it.

Levine: The growth of Hebrew has been phenomenal in the Jewish community in the last twenty-five years, primarily because of the emergence of Israel. A language which had been a dead language was revived after thousands of years, and it inspired people. There is a Jewish revival among young people, and Hebrew has become one of the symbols of that revival.

When you take a look at the Jewish community, and its attitude towards contemporary bilingualism, which they interpret to be primarily for Hispanics, there is surprisingly little sympathy. There is a contemporary hostility that we find among educated Jews toward bilingualism even though in political centers such as the American Jewish Committee, we have a very moderate to progressive bilingual policy. I have studied this attitude because Jews are liberal on most issues and one wonders why on this issue they seemed to be classically assimilationist. I have come to the conclusion, along with many of my other colleagues, that it relates to a sense of loss - to the fact that we so quickly gave up Yiddish and played such a little role in this country in the restoration of Hebrew. Language is tied into the psyche of the Jewish people in the most intensive ways. In a sense, we bought the assimilationist model — we would outdo the Americans in



the mastery of their language, literature and culture. There was a rapid disintegration of our own capacity to hold on to our language and have it survive. There is resentment that others who have more recently arrived will try to do with their home language what we failed to do with ours. This feeling of loss does not always operate on the most conscious level; but I do think that this attitude will shift among younger Jews whose interest in their own cultural and linguistic heritage is growing.

Education:

Levine: We know that the educational system does not make the proper contacts between the culture of the home, the culture of the streets and the culture of the school. Faced with successive and serious failures, our schools still find it difficult to acknowledge that different peoples learn in different ways, and that schools must tune in to cultural differences and make adjustments in their teaching styles. There need to be differential analyses of individual children and groups of children. And they need to be taught to their strengths and not to their weaknesses. With contemporary technology and psychology we should be able to do that.

Brotsky: When we reached New York, the first thing I asked was, "Do you have a bookstore around here? I don't know how to speak English, because they did not teach English in Russian school." They took me to a bookstore. With pride, I bought an English grammar book and an English dictionary and I armed myself with knowledge.

I was educated by my father who was a very broad-minded person. His philosophy was that you should talk honestly, keep your ethnic identity without any shame, and

if necessary, speak out for the rights of people. I have kept this philosophy all my life.

Valdez: When we were growing up, a decision was made to work in the fields because we really couldn't make it anymore on what my father was earning. This was quite an adjustment for all of us in the family. But we had a goal - that we were going to make it in this country one way or another, and that we were going to emphasize education. When we had to travel North, (we would leave in April) we would leave school before it ended. We would come back in November and the first semester of the school year was already closing. So you ask, if you were emphasizing education how come you were taking all this time to work? Well, the fact is that when we came back to school, we worked twice as hard. We eliminated what we considered subjects that were not of any interest such as physical education. I felt I had done enough physical work. We emphasized college courses such as biology, science, algebra. We stayed after school, and we asked the teachers to give us extra work so that we could catch up with the other students. We were "A" students after we came back.

The schools in Texas were not aware of the needs of migrant children, much less the needs of students who did not speak English. The teachers were unaware that I did not speak English, and for the first two years, I went through the school system with the teachers not knowing that I did not speak English. This was really very very sad. The mentality was, "Why should we worry about these children, since they are going to leave to do migrant labor?"



Family:

Walter: It seems to me to be almost a given both for Jews and Hispanics that one of the things that they bring with them is their concept of family. It is a close family structure in an extended family grouping. Although they may have left their families behind, they bring their ideas about family with them. This means a system in which there is a matriarchal or a patriarchal head. It means generations in the same trade, in the same house. It means a certain kind of respect for your elders. It means that you are very much a part of your family; it shapes your identity. Then they come to this country and all those ideas of what family is versus what family has to become in the new country create problems. There is something that exists now in contemporary America that did not exist when Jews first immigrated to this country, and that is ethnic pride. At the turn of the century and for many decades thereafter, the prevailing philosophy was of America as a melting pot, with an idea of a uniform American character, and a uniform American way of doing things. Today, we are much truer to the pluralistic society that this country was founded on than was true at the turn of the century. There is a desire to maintain differences, even though we identify ourselves as one nation. This does not totally eliminate the problem of the second generation of being caught between the old world and the new but I think in all fairness, we must acknowledge that it does soften it just a bit.

America today has a strong non-religious nature. Both Hispanics and Jews come from very strong religious ties. What happens is that the secular society diffuses both traditional and religious values. In a sense, it dereligionizes them. Thou shalt not kill; thou shalt not steal are all part of the value system of America, but identified as secular values much more than as religious values. The good person is independent of the religious person in this society, therefore, not only is



attendance at the synagogue or church challenged by the society, but the whole lifestyle pulls away from religion. The central institution of the second generation, the institution of the public school, does not limit itself to five days a week anymore. Now they have weekend activities, pulling children away from the church and synagogue and the opportunity to be exposed to religious values. Society's emphasis is set in terms of money, power, and popularity, rather than in terms of the quality of the human being. Although this certainly exists in all cultures, we cannot overlook the power and success of these values in American society. I should not overlook the particular importance of television which has been so successful in presenting this point of view. For people who come from religious societies, where the very nature of life is defined in religious terms, this becomes an enormously volatile issue. Children feel they can get their values from a secular society, but when they come from a religious society, this creates turmoil. The secular society pulls against the family itself. The percentage of activity which the secular society offers apart from the family is enormous. It makes enormous demands on people's time — business as well as social. Because success is so important, you will go where the job is, where the money is, and family traditions of centuries, of working in a particular trade are ended. High mobility dissipates the family. Formerly, families were used to living in the same region for generations, surrounded by their extended family, grandmother and grandfather, uncle and cousin. But our highly mobile society changes that, as family members must leave the group and settle elsewhere. This breaks up the very dreams upon which the move to America was forged. They came to establish new homes in greater opportunity, only to find that here, in grasping that opportunity, the family falls apart. Thus, the concept of what family is and how it operates is destroyed to a great extent by the fabric of the society.

When people come from a culture that is highly traditional to a culture that is quite non-traditional, one which by its nature casts off old customs and takes on new ones, from a culture where something old is sacred and wonderful because it endures, to a society where customs are cast off because they are old - then they will focus their problems in the family because that's where the old comes into conflict with the new.

The fact is that the children will probably become much more educated than their parents. So children look down on their parents; they are embarrassed by accents, by old ways of doing things, and while this is less true today because of cultural pride, I think nonetheless it is still an issue. The second generation wants to become Americanized; they want to be part of the Great Society and they feel that this can only be done by turning away. They are a generation of transition, not here and not there. They don't have that memory and yet they keep being told that they do have that memory - in a way they want it and in away they don't.

### **IMMIGRATION TODAY**

Levine: We have more diversity in our immigration today than we have ever had before in American history. While prior to 1970, nearly 3/4 of our immigrants came from Europe, at present over a third come from Asia and more than 40% from Latin America. Never before has the nation had to deal with something like the unprecedented level of racial, ethnic and linguistic pluralism with immigrants coming from so many different continents.

Fuchs: I think that we are living in a time of growing xenophobia. At least for the next few years (and I would not predict beyond that period) we are going to hear



people talk against immigrants and refugees somewhat more than they did in the seventies. One of the reasons is that our economic situation is difficult and uncertain for many people. There is a mistaken idea that immigrants are simply mouths to feed, that they take something from the U.S. There is a feeling that the economic pie is fixed; there are only so many jobs, and immigrants take away jobs from Americans. It is not realistic or accurate, but it is there. That is why, particularly among the unemployed or among those who are entry level workers, there is the most skepticism and most hostility toward immigration. There is not a sufficient appreciation of the strengths that immigrants bring to this country - not only culturally but in terms of their spirit. They bring much as contributors to economic growth and development of society.

The scale of illegal immigration contributes to the problem. There is a large group of people who are in fear of the authorities, and they are living as if under glass. They are exploitable and many are exploited. There is fear and anxiety on the part of others that the scale will get even larger - and this is not only perpetuating an underclass which is bad for them, and bad for Americans, but it is also setting up a severe disregard for the law - immigration law specifically - casting a cloud over legal immigration.

Castillo: The new immigrant groups are different because they can come in and if they wish to, they can live here for ten or twenty years without ever learning a word of English. They can maneuver much more easily in many places in Spanish. That wasn't as true in the past; you had to learn English. The new immigrants all have radios and hear in Spanish what's happening in the U.S. They also have access to telephones, which means that the immigrant is able to stay in touch with anyone



anywhere. On the other hand, they are not highly literate nor do they read a lot. Their news comes from radio. The new immigrant groups, especially those from Latin America, are not as eager to become U.S. citizens. Despite being eligible for citizenship, many of them do not become citizens.

Fuchs: Americanization has become a dirty word — it ought to be revived. It does not have to be a bad word, if in one's concept of Americanization, one includes respect for the person, as well as respect for the quality of each human being, equal dignity for every person, opportunity and freedom for those persons. Then Americanization is something to be proud of. Assimilation is not something that excludes or cuts off, but adds on — that's the great opportunity for immigrant groups today as compared to when the Jews first came. In order to get in, the Jews had to get out. Dual loyalties were not accepted. They had to make a bargain with America. It doesn't have to be that way today. But there's a great need for transitional help to make the most of the Americanization process. The Jews gave up more than the Mexican Americans have to give up, and the Jews have been struggling in the third and fourth generations to recapture things that were lost.

Levine: I think we have some good new studies about what happens to new people who come and are separated from their own community as opposed to being clustered. People who are clustered have a much healthier acculturation. The U.S. policy to take Vietnamese and settle them around the country as single families is a disaster. All of those families suffered terribly from the sense of distance. They eventually cluster anyway — they move from overly isolated situations. The individualistic approach to people that we have evolved in this country doesn't

work. It is well motivated, and carried out by good people but it is not what's needed. The barrio, the ghetto, is preferable as a support system for people who are trying to make it in a new land.

## PLURALISM AND POLICY: IRVING LEVINE

### Introduction:

While there has been strong and justifiable demands by blacks and other non-whites, white ethnic groups did not have ethnic agendas that sought much from the government. They were looking for little but recognition. It was not in their tradition to look to government for help. When cultural recognition finally came, through the Ethnic Heritage Studies Act of 1974, it only provided \$1.5 million nationally for some programming in schools. Within a 30-day period, one thousand organizations applied for that \$1.5 million. What was really interesting is that these formerly "invisible" organizations used this little bit of money to create an ethnic renaissance especially in the creation of new school curriculums. In the past ten years, white ethnic interests joined those of non-white ethnics in a panoply of activities. Despite criticism and fear, despite those who said, "You're creating fractionalism, separatism, balkanization of the society," nothing quite like that actually happened. What really happened was a celebration of pluralism.

One result of this new pluralism is the boost it gave to "neighborhoodness." We had thought integration was solely a matter of numbers alone, that the goal of integration was a designated mix even though the neighborhood or the school might be destroyed in the process. We should be more realistic today. The word integration should mean — a modicum of separatism, a modicum of mixing and giving choice to previously discriminated and excluded peoples. We know that



there is a psychological and even an economic need to cluster. We even know that in some cases clustering is survival. We also know that there is a need for open communities and anti-discrimination, and a capacity for people to move out of what they often think is the mobility trap. There are some people who do not want to be touched by their ethnic associations, especially if to do so is not as promising as moving out into the general society. Truthfully, a theory of integration should incorporate all those processes and not any one abstract idea that doesn't make any sense to people anyway. We get into trouble when we try to fit people into categories which have nothing to do with the reality of American history, or the realities of their lives. We mean well, but we're not very smart when it comes to the managing of American pluralism.

This notion of pluralism is very complicated. It is based on a realistic view of what this country is about. Our country is not only about individualism. One of the essential ingredients in the way that this country was formed was by cohesive groups creating a community. We must get away from this concept of extreme individualism and understand the concept of personal identity as the individual within the core of the community. We must realize that group identity is as important as individual identity. You cannot be a healthy personality unless you can recoup your tradition — your racial, ethnic, communal tradition, and integrate all that into your personality. You must know about your background and be ready to use it honestly, without shame. Identity means much more than individual self-actualization alone, which can lead to narcissism. Identity is always related to one's family, community, and history.



### Professionalism and Ethnicity:

We have found that professionalism too often did not allow for ethnicity. Professionals may begin as ethnics but often in the past moved out of their group to become middle class professionals. The abstract training of professionalism is designed to eliminate a sense of rootedness. It is a trade-in, whereby the professional trades in ethnic baggage for professional prestige, professional style and professional techniques.

### Ethnicity and Foreign Policy:

It is often difficult for an ethnic group to get a clear message across. It is often distorted and seen as a special plea. In matters of U.S. foreign affairs, Washington views ethnic lobbying efforts with suspicion. Yet, foreign policy in the U.S. from the beginning of the republic has often been determined by the needs of one or another domestic interest groups. Humane foreign policy often grows out of the prophetic understanding of groups in this country that are in better touch with events overseas. American blacks understood more clearly than whites did what the African Liberation Movement was about. Mexican Americans really understand the nature of relationships with Mexico. Jews are knowledgeable advocates on Middle East issues. If the U.S. is successful in world diplomacy, it will be because of the kind of sensitivity that is transmitted from special ethnic interests to the general public.

### Language Policy:

Regrettably the bilingual strategy in the Hispanic community is in trouble. Since Hispanics are becoming isolated on this vital issue and are experiencing heavy attacks by both liberals and conservatives on bilingualism, a different strategy has

to be created, seeking new coalitional partners. Bilingualism ought to become part of a broader drive to create a more widespread "language competency" in this country.

For example, it is often a matter of life and death to have language competency in the fields of health, welfare and mental health. This is no longer as controversial an issue as it once was. Thus the need for language competency in these areas should make for allies who may not be too supportive on the public education front but see the practical need for language skills in their own fields of practice. Another consensus point in the language area is the recognition that we cannot compete in world markets if our businesspeople show language incompetence. We are being beaten out constantly by the Japanese, Germans and others because at one time, when American imperialism reigned, we could say, "Speak to us in English or don't speak to us at all." Today with the Third World rising, they're saying, "Speak to us in our language or you don't get our oil or our copper." Our business people are the worst trained in the world, linguistically.

Those who demand bilingual programs should be a little more pluralistic. Their approach should be: "if you teach our children to be language competent, retaining as much Spanish or as much of the native language as possible, we will be satisfied, and we will join you in a drive for a national language policy that takes into account other needs for language competency. We will do it in a way that will cost you the least amount of money rather than the most amount of money." Such an approach, which recognizes financial realities today, has a chance. Otherwise, bilingualism will lose.



**THE AMERICAN JEWISH COMMITTEE**

**JUST OFF THE PRESS**

Sonya F. Kaufer  
Director of Publications

March 4, 1983

TO: Department and Division Heads

TITLE: Jews and Hispanics in America - The Meeting of Two Historic Cultures

SUBJECT MATTER: A report of the Houston Conference on Hispanic-Jewish Relations

TOTAL PRINTING: 500

SALES PRICE: Single copy free; mailing and handling charge for bulk orders.

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It might also be a mistake to have the single strategy of focusing only on the public schools. A lot of language maintenance ought to be by voluntary action of the groups themselves. A group that shows itself to be interested in preserving its own culture through private means has a better chance of mobilizing its people to push it into the public sphere. A group that moves only in the public sphere to achieve its goals is not going to prevail in the long run. There has always been a very close relationship between how much volunteerism took place in this society and how much public acceptance followed.

The Jewish community has a need for Soviet and other immigrant Jews to get language training. Most communities have agencies that specialize in this field. They ought to be brought into multi-ethnic alliances around the issue of language competency. There is a lot of potential advocacy on the language issue provided that it is broad enough in its goals.

We ought to also offer whatever linguistic competence we have to the society as a whole. Young people who grow up in homes where languages other than English are spoken, should be trained to enter into our diplomatic corps and for international business careers. We have a wealth of talent of untapped people who come from the various ethnic groups who should be in the foreign affairs field, both in the government and private enterprise.

#### Ethnicity and Economic Activity:

There are vast differences in the capacities of the various ethnic groups to generate small business activity. The question is, "Can we devise the kind of support programs that would help people make up for certain kinds of communal

deficiencies?" They're not really communal deficiencies, in the sense that they were natural to the system that the people lived under in the old country. They become deficiencies in this society. Ethnic group achievement in this country develops unevenly. Certain groups seem to leap ahead and other groups seem to lag. Those who lag do so largely because they are rural groups who are not accustomed to urbanism. The kind of urbanism that they face in the U.S. is so extreme in its demands, that it destroys the morale of many and puts some in more or less a permanent state of depression. People become culturally alienated from their surroundings; their children are being educated in what appears to them to be an unnatural way. One of the highest correlations for poverty is psychological depression; people who just can't mobilize themselves because they're literally depressed in a clinical way. One of the biggest problems in our society is cultural insensitivity, and we've got to do something about it because we're hurting a lot of people who need not be hurt.

This country does not need zero population growth. We need a slow, steady growth of population. Growth means dynamism; growth means consumers; growth means producers; growth means that as hungry people come in from overseas with many talents they can put to work to produce at a level that others who have been here for three or four generations, will not. It may be that we are getting a better day's work at a lower pay from recent immigrants than we get from many young people who've grown up in the suburbs. Perhaps the reason the economy in this country has not declined as much as it should have, is that there are a lot of productive people who work hard and spend everything they make. Perhaps, as has been proven with other immigrations they are less a burden than they are an asset. This does not mean that we should countenance promiscuous and illegal immigration,

but it does mean that we should put this issue in balance. Bringing in 800,000 people in this country each year, many of whom are refugees, whose lives were in danger, means that this country is still a haven, and as long as the world knows it, our national posture as a beacon of liberty has some credibility.

Strength and Strategies:

We are still not adequately using the strengths of ethnic organizations. The history of immigration indicates that while the government, voluntary organizations and ethnic organizations must work together, there is less emphasis on the role of ethnic self-help groups than there should be. These groups may not have the financial resources, but they create a necessary communalism for new immigrants that no other institution can achieve. Not every group will work in the same way. There are strengths and weaknesses in each group. But we ought to be in a position to teach people to diagnose the strengths and weaknesses of their own groups, so they themselves can make up the deficits. There is no more noble work in the world than the bringing of your own people into this country and resettling them. For this country to lose that spirit would be a blow to one of the great purposes for which this country still exists.

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# The American Jewish Committee

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*Flores  
→ Hispanic Jewish Net 7/4/83  
Hispanic-Jewish Dialogue*

February 22, 1983

His Excellency  
Archbishop Patrick F. Flores  
Archdiocese of San Antonio  
P.O. Box 32648  
San Antonio, TX 78284

My dear Archbishop Flores,

I enjoyed very much our conversation this past week.

I am delighted that the date of April 6 is convenient for our consultation on Hispanic-Jewish relationships. This letter will confirm our acceptance of that date and our plan to be in San Antonio for the consultation.

Enclosed please find a list of the proposed Jewish representatives whom we would want to invite. As you can see, they come from each of the major cities in which there are substantial Hispanic and Jewish communities. Almost every one of these Jewish leaders has had some involvement in Hispanic-Jewish dialogue in their community.

As I discussed with my colleagues the proposed agenda, the following kinds of issues were indicated as possibly useful for our discussion:

1) Religious agenda: a discussion of mutual stereotypes that Hispanics and Jews might have about each other, some of them deriving from our respective religious and cultural traditions.

A brief report on Catholic and Jewish textbook studies completed in Spain, Brazil, Argentina, and the United States with a view toward revising negative images and improving accurate teaching about each other's communities.

2) Social, economic, political concerns:

Immigration

*violence - unequal*

Bi-Lingual Education

Discrimination

Political Representation

Acculturation

Small-Business Development

Media Images.

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His Excellency  
Archbishop Patrick F. Flores

-2-

February 22, 1983

These are only by way of suggestion and are subject to your own thoughts as to which issues you would like to see us discuss on that day.

I would welcome having your views as to how we might organize the agenda. Also, it would help me to know how many hours you are able to devote to this discussion. Do you want to begin in the morning at 9:30 AM and run through the early afternoon? Or is some other time schedule better for you and your group? I will need to leave later that day for an international conference in Mexico City.

I will look forward to your reply at your convenience.

Respectfully yours,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

Enclosure

cc: Rabbi David Jacobson  
Barbara Hurst

bc: Don Feldstein  
Adam Simms  
Irving Levine  
Gene DuBow  
Harold Applebaum  
Mort Yarmon  
Bob Jacobs



yime - her 9<sup>1-11</sup> / II Sam 6<sup>1-7</sup>  
 R A Haron | Kipniker | Julio Spindt, Pres.  
 Leon Skidlow, Pres. Comm.

I - פלח פלח פלח פלח פלח פלח

II - Greetings of fraternal solidarity, love, caring

III - Tribute to Rabbi

Sergio Nadejster - tower of strength - Community,  
 Israel Embassy, Mexican govt.

IV - DIFFICULT TIME FOR ~~Israelis~~

Lebanon -

Palestinian massacre - Double standards

- INTL STUDIES ASSN - Mexican boy - "why don't rabbis speak out against killing innocent people?"

- Phalangists silent

- Inquiry Commission - פרקליט ארצות - פרקליט ארצות

Watergate 1 yr / My hair no general / Israel - Benin, Sham, etc.

- Afghanistan, Poland, Uganda, Cambodia (Vietnam) - EUGENE DOUGLASS

- 12 m. refugees -

V - NOT LOSE COURAGE

אלהי ישראל / אלהי ישראל

- SURVIVED 30 CULTURES

- STILL AFFIRM DIGNITY LIFE, SOCIAL RESPONSIBILITY,

- UNITY OF ISRAEL -

אלהי ישראל / אלהי ישראל



# The American Jewish Committee

Institute of Human Relations - 165 East 56 Street, New York, N.Y. 10022 - 212/751-4000 - Cable Wishcom, N.Y.

FLORES  
Mtg file

March 24, 1983

Most Reverend Patrick F. Flores, D.D.  
Archbishop of San Antonio  
Chancery Office  
P.O. Box 32648  
San Antonio, Texas 78284

My dear Archbishop Flores,

Thank you very much for your warm and thoughtful letter of March 18.

We appreciate very much your willingness to host this potentially important meeting between members of the Hispanic and Jewish communities.

Our delegation looks forward with both pleasure and anticipation to visiting with you at the Assumption Seminary on April 6, from 9:30 a.m. to 3:30 p.m.

I take it that we will discuss agenda as our first order of business at that time.

With warmest personal good wishes and prayers for God's richest blessing on you and your community, I am,

Faithfully yours,

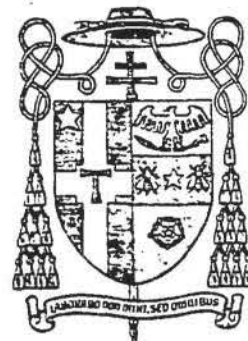
Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs

MHT:RPR

cc: Barbara Hurst  
Rabbi David Jacobson



CHANCERY OFFICE  
P.O. BOX 32648  
SAN ANTONIO, TEXAS 78284  
TELEPHONE 344-2331  
AREA CODE 512



March 18, 1983

Rabbi Marc H. Tanenbaum  
National Director  
Inter-religious Affairs  
165 E. 56th Street  
New York, New York 10022

Dear Rabbi Tanenbaum:

Please pardon my delay in responding to your letter of February 28, 1983. We are ready to proceed with the consultation on Hispanic - Jewish relationships on April 6, 1983.

I extend to you an invitation to meet in my apartment located in the administrative building of Assumption Seminary, 2600 W. Woodlawn Avenue, San Antonio. Lunch can be served in the seminary dining room. I suggest that we meet from 9:30 a.m. to 3:30 p.m.

I will invite people from the local community with the exception of Mr. L. A. Velarde who works for the Catholic Church in the United States in the Immigration and Refugee Service Office in El Paso. I will extend an invitation to twelve Hispanics hoping that at least ten of them will be able to join us. I will be most happy to be the host this time and to provide coffee, refreshments and lunch. If there should be anything else that I can do, please let me know.

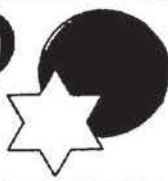
Looking forward to seeing you in San Antonio on April 6th, I remain

Sincerely yours,

Most Reverend P. F. Flores, D.D.  
Archbishop of San Antonio

PFF/mgs





Edgar M. Bronfman, President

Gerhart M. Riegner, Secretary-General  
Israel Singer, Executive Director

Max Melamet, Editor

## American, Canadian, Mexican Leaders Gather in Mexico City

AMERICAN JEWISH



Above, in conversation during the meeting of the North American Branch, WJC President Edgar M. Bronfman and His Excellency John Gavin, U.S. Ambassador to Mexico. In the center looking on, Israel Singer (executive director of the WJC).



Below, at the Branch meeting, L to R: Rabbi Arthur Schneier (vice chairman of the Branch), Mr. Bernardo Weitzner (president of the Comité Central Israelita de Mexico), Mr. Sol Kanee (chairman of the Branch).

On January 10 and 11 the first meeting of the WJC North American Branch to be held in Mexico, brought together in that country's capital city, Jewish leaders from Mexico, Central America, the United States and Canada.

Mr. Sol Kanee, of Winnipeg, Canada, the chairman of the Branch, presided at the opening session and welcomed the members. He was followed by Mr. Israel Singer, executive director of the WJC, who reported on the current global activities of the WJC.

The rest of the first day's session was devoted to reports on their respective communities by Mr. Bernardo Weitzner, president of the Comité Central Israelita de Mexico, Rabbi Arthur Schneier, chairman of the American Section and vice-chairman of the Branch, Mr. Alan Rose, executive vice-president of the Canadian Jewish Congress.

The reports were preceded by introductory remarks by Mr. Kanee. He pointed out that some of the problems confronting the Jewish communities of North America were specific to them while other problems were similar to those that faced communities elsewhere. The communities represented in the North American Branch, he said, comprised the single largest component of the World

*continued on page 4*

## **American, Canadian, Mexican Leaders Gather in Mexico City**

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*continued from page 1*

Jewish Congress structure. The regional grouping, in fact, contained nearly half the Jewish population of the world, a situation to which "many of our sister Jewish communities have often reacted in a very ambivalent way."

That evening the delegates enjoyed the hospitality of dinner at the home of Mr. and Mrs. Manuel Flisser.

The following morning's session was chaired by Mr. Lavy Becker of Montreal, Canada, a member of the Governing Board. After greetings from Mr. Edgar M. Bronfman, president of the WJC, Mr. Pinkos Rubinstein, president of the Federation of Jewish Communities of Central America and Panama (FEDECO), reported on the Jewish communities which comprise the Federation. He was followed by Mr. Becker, in his capacity as chairman of the WJC Commission on Small Communities, who reported on Jewish communities in the Caribbean.

The next item on the agenda was a presentation on "Realpolitik and U.S. Foreign Policy in the Americas: Implications for Mexico and the U.S." by Mr. Ronald Hellman, director of the Bildner Center for Western Hemisphere Studies. A discussion followed.

Israel's Ambassador to Mexico, H.E. Israel Gur-Arieh, was the guest speaker at a luncheon session presided over by Rabbi Arthur Schneier. Assessing the status of Mexican-Israeli relations in the current political climate, Ambassador Gur-Arieh focused on the impact of recent trends and developments on these relations and on the



# NEWS

FROM THE

# COMMITTEE



**THE AMERICAN JEWISH COMMITTEE** Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States: It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

## FOR IMMEDIATE RELEASE

NEW YORK, March 28...The American Jewish Committee today wired congratulations to Msgr. Antonio Quarracino of Argentina upon his appointment as President of the Latin American Bishops' Conference, noting that Monsignor Quarracino had played a large role in efforts to enhance Catholic-Jewish relations, and had worked to promote social justice on many fronts.

The cable was sent by Jacob Kovadloff, AJC Director of South American Affairs, who expressed AJC's wishes for the Conference's success in "helping to fulfill the wish of Latin America to live in peace, harmony, and justice."

Calling Monsignor Quarracino a "close friend of the Jews", Mr. Kovadloff recalled that the Monsignor had once said, upon returning from a trip to Israel: "If Israel and the Jewish people were chosen people, they remain the chosen people. Christianity, to define itself, cannot omit Israel."

Mr. Kovadloff also quoted Monsignor Quarracino as having said that Christians and Jews alike must work on behalf of the dignity of all human beings, and must "work together in fraternity, accepting each other as they are and accepting the differences between them."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

\* \* \* \* \*

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RTV-E, F, JL, R





# The American Jewish Committee

Dallas Chapter/12870 Hillcrest Rd./Suite 101/Dallas, Texas 75230/(214) 387 - 2943

February 23, 1983

Mr. David Jacobson  
207 Beechwood Lane  
San Antonio, TX 78216

Dear David:

The Planning Committee for a Texas Conference on Hispanic-Jewish relations will meet on April 6 at the Archdiocese of San Antonio, 1407 Red Mulberry Woods in San Antonio from 9:30 a.m. - 2:30 p.m. As I indicated to you, the purpose of this consultation will be to promote improved understanding and cooperation between Hispanic and Jewish leaders in Texas. Archbishop Patrick Flores, Chairman of the Hispanic Committee of the National Conference of Catholic Bishops and Rabbi Marc Tanenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee will serve as co-chairman.

We are delighted that you have agreed to participate in this important undertaking and we look forward to seeing you on April 6th.

Please let me know that you will attend.

Cordially,

Barbara Hurst

BH/pm

cc: Rabbi Marc Tanenbaum

President: DONALD J. ZAHN • Vice-Presidents: FREDRIC CRANDALL, MARILYNNE DARROW, DR. ARNOLD KASSANOFF, JUSTIN PHILLIPS, JERRY WOLENS • Secretary: HANNE K. KLEIN • Treasurer: SHARLENE BLOCK • Board of Directors: RICHARD M. ALBERT, LESLIE BASS, SYL BENENSON, ROSE MARION BERG, RICHARD BERNSTEIN, MICHAEL BLOCK, MALCOLM BRACHMAN, J. STUART BRAND, STANLEY DAVIDOW, SANFORD FAGADAU, ALBERT L. FISCHER, RICHARD A. FRELING, LENORE GOLDBLATT, RAYMOND L. GOLDEN, JOHN ALAN GOREN, JAMES I. GREENE, JEREMY L. HALBREICH, ADLENE HARRISON, DOT HELLER, M. K. HURST III, GAYLE G. JOHANSEN, RABBI WILLIAM H. KRAUS, SANDY KRESS, BENJAMIN W. KUHN, JONATHAN KUTNER, BARBARA LEE, CARL LEE, JUDY LIFSON, DR. SOL LURIE, S. P. MANDELL, JOY MANKOFF, SUSAN MAZOW, LESTER MELNICK, BETTE MILLER, GERTRUDE MILLER, SARAH MUNVES, H. S. ROSENTHAL, M. B. RUDMAN, ANN SIKORA, PHYLLIS SOMER, SIDNEY STAHL, SUSAN STAHL, LAWRENCE TABAK, HERBERT WEITZMAN, HARRIET WHITING, DR. JULIUS WOLFRAM • Past Presidents: SAM R. BLOOM, HENRI L. BROMBERG, JR., LEO M. DAVIS, CARL FLAXMAN, REUBEN M. GINSBERG, DAVID G. GLICKMAN, JUDGE IRVING L. GOLDBERG, DR. JACK H. KAMHOLZ, MICHAEL LOWENBERG, HENRY S. MILLER, JR., RAYMOND D. NASHER, LEON RABIN, CAROLE R. SHLIPAK • Honorary Vice-Presidents: HENRY S. JACOBUS, SR., DOROTHY LEWIS • Board of Governors: IDELLE RABIN • National Vice-President: LEON RABIN •

• Southwest Regional Director: MILTON I. TOBIAN  
• Assistant Director: BARBARA W. HURST

*From the desk of....*

3/14/83

BARBARA HURST

To: Marc Tannenbaum

For your information.

Best regards,

*Barbara*

BH/jj  
attach.



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## TEXAS &amp; SOUTHWEST

# Politicos woo Hispanics

## Polls show Democratic Party favored

By David McLemore

San Antonio Bureau of The News

SAN ANTONIO — Spokesmen for the nation's two major political parties began a battle of words Friday to gain Hispanic political support in 1984, but a Hispanic leader said the war was already over.

Speaking to a national conference of Hispanics, Frank Fahrenkopf, newly named chairman of the Republican National Committee, and Len Rose-Avila, special assistant to the Democratic National Committee chairman, stressed the importance of the Hispanic vote.

Fahrenkopf and Rose-Avila made their pitches during a panel discussion on the emerging role of Hispanics in American society. The San Antonio conference and panel are being sponsored by the Freedom International Foundation and is scheduled to continue Saturday.

But fellow panelist Willie Velasquez, head of the Southwest Voter Registration and Education Project, said polls indicate Hispanics have shifted their allegiance back to the Democratic Party after the Republicans failed to capitalize on inroads made in 1980.

"The Easterners like to come into the Southwest and pick the crop of the Hispanic vote," Velasquez said. "But we've seen that nothing has changed."

In 1980, Velasquez said, Jimmy Carter received 70 percent of the Hispanic vote, a drop of 18 percent from 1976. "What this indicated was an extremely important opportunity for the Republicans," he said.

"But in 1982, 82-percent of Hispanic eligible voters went for the Democrats, evidence that the Republicans had been unsuccessful and that their opportunity to reach Hispanics is rapidly slipping away," Velasquez said.

Fahrenkopf said that he agrees "the ball is in the GOP's court and that we have a challenge ahead, but I don't believe we have closed the door on Hispanics."

Hispanics can find much to like in the GOP's conservative philosophy, he said. "In this age, the GOP's interests are inseparable with those of Hispanics."

"As a party, we have an obligation to approach Hispanics, enroll them in the GOP and help them stand for public office."

Fahrenkopf listed Reagan administration accomplishments for Hispanics: "Reagan has appointed more Hispanics to high, policy-making positions than any president in our nation's history," he said. "In the past, we haven't done the job that we must do in the future."

"But for any group to accomplish its goals, it must be involved in partisan politics," Fahrenkopf said. "Anyone who sells his soul to one party is taking himself out of the political arena."

Rose-Avila, subbing for DNC Chairman Charles Manatt, said, "The 1980s will be the time for Hispanics to emerge as a force that builds coalitions, working with blacks and women under the Democratic banner to become a dynamic force in U.S. politics."

"But we are learning that the only way we're going to get into any political party is to organize ourselves," Rose-Avila said. "No one will do it for us."



"In this age, the GOP's interests are inseparable with those of Hispanics."

— Frank Fahrenkopf

JEWISH  
LIVES

דבר אלה

# SPEAKERS: HISPANICS GAIN CLOUT

By JULIA MARTINEZ  
STAFF WRITER

Mexican-American voters in the state will make a major difference in the 1984 elections.

So says William Velasquez, a national Hispanic leader. As Hispanics age, they are registering to vote and going to the polls in increasing numbers, and their impact is being felt, Velasquez told a gathering Friday at the Hyatt Regency Hotel in San Antonio.

Since 1976, the number of registered Hispanic voters in Texas has nearly doubled, Velasquez reported.

In 1976 the figure was 488,000. By 1980 the numbers had increased to more than 832,000. By November 1984, he predicted 1.1 million will be registered in the state.

Velasquez, executive director of Southwest Voter Registration Education Project, spoke to a group of business, political and education officials meeting at a two-day national conference on "The Emerging Role of the Hispanic Community in American Society."

Citing statistics showing that more than 80 percent of the Hispanic vote is concentrated in Texas

and California, Velasquez prophesied that Mexican-American voters in these two southwestern states will strongly influence the 1984 Democratic presidential vote.

"Seventy-six electoral votes are shared between these two states," he said. "That's 28 percent of the votes needed to elect a president."

Velasquez made his predictions minutes before the new Republican National Committee Chairman Frank Fahrenkopf pledged the Reagan administration's support for Hispanics and declared, "Today's Hispanics are more conservative and not tied to either party."

Proclaiming Reagan's successes in lowering inflation and interest rates, Fahrenkopf reminded his audience that more Hispanics have been appointed to policy-making positions under Reagan than any president before him.

Addressing the problem of unemployment, he conceded that "retooling and retraining" are necessary to end joblessness.

"I'm here because I care and as a practical politician," he said, cautioning that "once you sell your soul and your votes to one party, you take yourself out of the political arena."

Velasquez noted that 86 percent of Hispanics nationwide vote Democrat. That is a major shift from 1980, when Hispanics voted more conservatively and only 70 percent voted Democratic, an all-time low.

If 60 percent of the registered voters turn out at the polls, it will sway the elections, including the presidential choice, in favor of Hispanics, he forecast.

In the 1980 and 1982 primaries, Mexican-Americans in some southwestern states outvoted other groups, he noted, electing larger numbers of Hispanics.

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# NEWS

FROM THE

# COMMITTEE



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*MORTON YARMON, Director of Public Relations*

## FOR IMMEDIATE RELEASE

NEW YORK, March 1...Howard I. Friedman, President of the American Jewish Committee, has urged Speaker Thomas P. O'Neill to ensure that a new immigration bill proposed by Congressman Edward Roybal (Dem., Cal.) that expresses the concern of the Hispanic community on the immigration issue receive serious Committee hearings in this session of Congress.

In a letter to Speaker O'Neill, Mr. Friedman suggested that it would be possible to hold another immigration proposal -- the Simpson-Mazolli Bill -- in the Rules Committee until the Roybal proposal could be debated at the committee level.

"If this is done promptly," Mr. Friedman asserted, "we believe that a consensus can be reached among the bills under consideration" that will incorporate the best features of each and be protective of Hispanic and other ethnic, religious and racial interests.

The Roybal Bill, Mr. Friedman stated, includes provisions for "continued generous and legal inflow into the United States, enforcement of the borders and a comprehensive and humane program for legalizing undocumented aliens currently in the country."

Moreover, Mr. Friedman added, Congressman Roybal's bill also reflects the legitimate concerns of the Hispanic community, is sensitive to the needs of the Jewish and other ethnic communities for family unification through immigration, "and would preserve policies that have served our nation well."

The text of Mr. Friedman's letter follows:

"As the House of Representatives takes up the issue of immigration reform this session, the American Jewish Committee considers it imperative that as many groups as possible who will be affected by this legislation have the opportunity to present

-more-

Howard I. Friedman, President; Theodore Ellenoff, Chairman, Board of Governors; Alfred H. Moses, Chairman, National Executive Council; Robert S. Jacobs, Chairman, Board of Trustees.  
William S. Trosten, Acting Director

Washington Office, 2027 Massachusetts Ave...N.W., Washington, D.C. 20036 • Europe hq.: 4 Rue de la Bienfaisance, 75008 Paris, France • Israel hq.: 9 Ethiopia St., Jerusalem 95149, Israel  
South America hq. (temporary office): 165 E. 56 St., New York, N.Y. 10022 • Mexico-Central America hq.: Av. Ejercito Nacional 533, Mexico 5, D.F.

CSAE 1707

their views and participate in shaping the final package of proposals that will emerge from Congress.

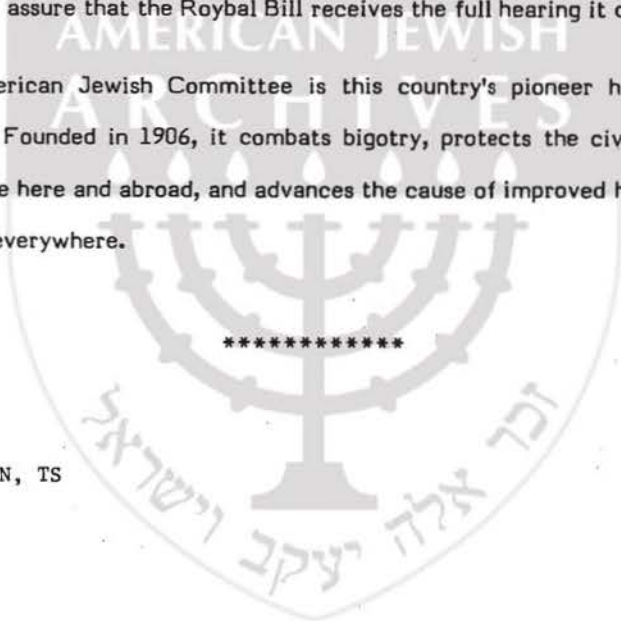
"Because of this need for full and broad participation in the shaping of a new immigration bill, we urge the House to consider seriously the alternative legislation recently submitted by Congressman Edward Roybal. This new proposal addresses systematically and responsibly the key issues in immigration reform, including continued generous legal inflow into the U.S., enforcement of the borders and a comprehensive and humane program for legalizing undocumented aliens currently in the country. It also reflects the legitimate concerns of the Hispanic community which must be taken into account in any new immigration legislation. Moreover, in its support for maintaining current procedures for family unification, including brothers and sisters, in the immigration law, the Roybal Bill is sensitive to the needs of the Jewish and other ethnic communities in the U.S. and would preserve policies that have served our nation well.

"As we have noted in previous communications to you, the American Jewish Committee believes that immigration reform is necessary and that legislation in this area should be passed by Congress this year. It still seems possible to us for the House to hold the Simpson-Mazolli Bill in the Rules Committee until the Roybal proposal can be heard and debated at the committee level. If this is done promptly, we believe that a consensus can be reached among the bills under consideration that will attract wide support in the House and result in the passage of a fair and effective immigration reform package in this session of Congress. For this reason, we urge you to assure that the Roybal Bill receives the full hearing it deserves."

The American Jewish Committee is this country's pioneer human relations organization. Founded in 1906, it combats bigotry, protects the civil and religious rights of people here and abroad, and advances the cause of improved human relations for all people everywhere.

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/cpa



# Texas Consultation

on

## Mexican American-Jewish Relations

AMERICAN JEWISH  
ARCHIVES



*Human Rights:  
A New Beginning*

February 13-14, 1984

San Antonio, Texas



# PROGRAM

## MONDAY, FEBRUARY 13

12:00-2:00 **Registration**

2:00-2:45 **Welcome - Statement of Purpose**

Archbishop Patrick F. Flores  
Catholic Archdiocese of San Antonio  
Rabbi Marc Tanenbaum  
AJC Director of International Affairs

3:00-4:30 **Who Are We - Identity,  
Diversity & Imagery**

*The Mexican-American of Texas*  
Richard Santos  
Author, Historian, Educator  
*The American Jew*  
Henry Feingold, Professor of History,  
City University of New York

4:45-6:15 **Major Issues of Concern**

*Contemporary Mexican-American Issues*  
Mario Obledo, President LULAC  
*Contemporary Jewish American Issues*  
Rabbi Marc Tanenbaum,  
AJC Director of International Affairs

**Commentators:**

Ernie Cortes

J. Livingston Kosberg  
Chairman of the Board, Texas Dept.  
of Human Resources

6:30-7:30 . . . . . **Dinner** . . . . .

Speaker: Rabbi James Rudin  
AJC Director of Inter-Religious Affairs

7:45-9:15 **Education**

*Mexican American Concerns*  
Dr. Jose Cardenas  
Executive Director, IDRA  
*Jewish American Concerns*  
Henry Feingold, Professor of History,  
City University of New York

**Commentators:**

Dr. Mauro Reyna  
Associate Commissioner of Special  
Populations, Texas Education Agency,  
Austin, Texas

Linda May  
Vice President, Southwest Region AJC

9:15-10:00 **Discussion**

## TUESDAY, FEBRUARY 14

9:00-10:15 **Cultural Pluralism -  
Assimilation/Integration**

*The Jewish American Experience*  
Irving Levine, AJC Director of  
National Affairs

*The Mexican American Experience*  
Rev. Virgil Elizondo, President  
Mexican American Cultural Center

**Commentators:**

*Mexican American*  
Bambi Cardenas Ramirez  
U. S. Civil Rights Commission

*Jewish*  
Bert Kruger-Smith  
Executive Associate, Hogg Foundation  
for Mental Health

10:15-10:45 . . . . . **Break** . . . . .

10:45-12:00 **Workshop/Action Groups**

12:00-1:30 . . . . . **Lunch** . . . . .

Speaker:  
William Velasquez,  
Director, Voter Registration Project

1:45-3:15 **Immigration - Past, Present & Future**

*Jewish American Perspective*  
Gary Rubin, Director, AJC Center on  
Immigration & Acculturation

*Mexican American Perspective*  
Leonel J. Castillo, Former Commissioner  
of Immigration & Naturalization

**Commentators:**

*Mexican American*  
Al Vellarde, Southwest Regional  
Director, U.S. Catholic Conference,  
Migration and Refugee Service

*Jewish*  
Martha Kaplan, Attorney

3:15-3:30 . . . . . **Break** . . . . .

3:30-5:00 **Workshop/Action Groups**

5:00-6:00 . . . **Break to go to Temple Beth El**  
211 Belknap St.

6:00-7:00 **Where Do We Go From Here?**

**Chairmen:**

Father Robert Kownacki  
Rabbi David Jacobson

**Presenter Comments**

**Recommendations for the Future**

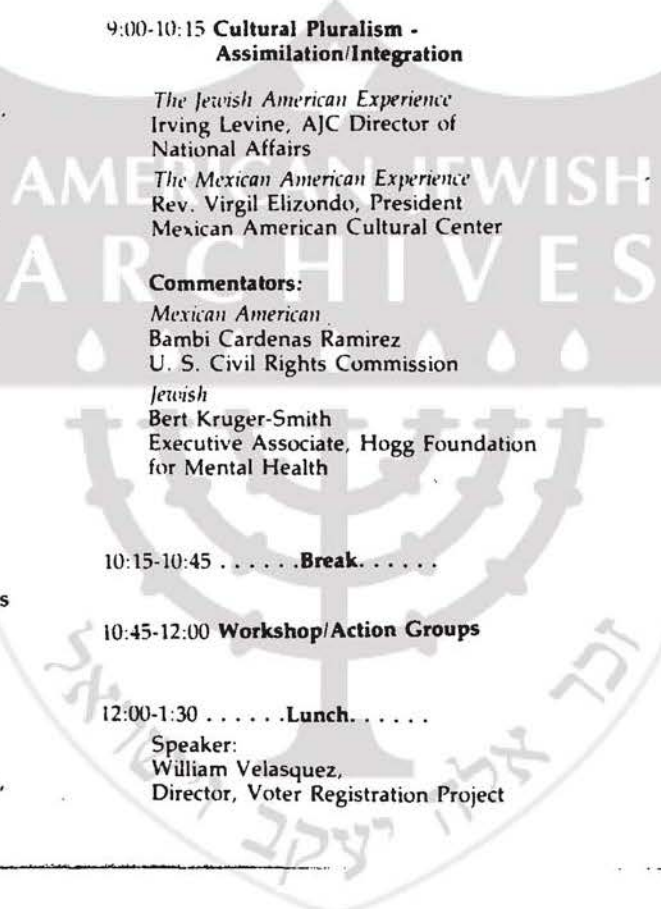
**Closing Remarks:**

Archbishop Patrick F. Flores  
Catholic Archdiocese of San Antonio  
Rabbi James Rudin, AJC  
Director of Inter-Religious Affairs

7:00 . . . . . **Dinner** . . . . .

**TEMPLE BETH EL**

Speaker: Mayor Henry Cisneros  
San Antonio, Texas



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AMERICAN JEWISH COMMITTEE  
RABBI MARC TANENBAUM



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Archdiocese of San Antonio

**Rabbi Marc Tanenbaum**  
American Jewish Committee  
New York, NY

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Voter Registration  
San Antonio, Texas

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San Antonio, Texas

**Dr. Gloria Zamora, Pres.**  
Nar'l Assn. Bilingual Ed.  
San Antonio, Texas