

the work on the third is still before us.

Luckily, our work has received the full support and encouragement of the Central Committees of the I.A.S.W. This has greatly strengthened the essential legitimization of our efforts.

In the three examples presented, I have tried to point out the variety of activities which I call "social warning." I described the social policy committees of our Association which warns by gathering support and by lobbying; in the Action Committee case the situations of conflict were more serious, although the methods of warning were still normative; by contrast, in the case of the local council, "social warning" went through a process of escalation to the point of community action.

I would like to point out that the methods described are basically applicable to a democratic society which values processes of participation and feedback. I find that the task of "social warning" has a potential which could urge social workers as individuals and in groups to organize. Unfortunately, such organizing processes appear too infrequently, in spite of the great satisfaction they convey to the participants. This may be due to the following reasons:

1) In general we are immersed in our daily work and limit the boundaries of our responsibilities from the start, in order to prevent frustration.

2) Some of us are skeptical and lack

confidence in our ability to influence the foci of decision-making outside the defined limits of our responsibilities. Such a frame of mind makes it easy to blame "outside forces," and causes us to ignore the essential need to seek reform and change.

3) Beyond these behavioristic reasons, we often do not warn because we do not know *what to warn against*. In many social areas we have not crystallized our view from the moral, professional and social vantage points. Therefore we are unable to take a stand.

The satisfaction of warning lies mainly in its potential to refresh our mundane routine of work. It allows us freer imagination and vision. The choice of the subjects for warning also enhances the development of informal social contacts, which can serve as a positive stimulus for continuity and creativity.

I do not wish to ignore possible criticism. Goals of social reform lean heavily on ideology and on values, with systematic and scientific knowledge playing only a helping role. "Social warners" take tasks upon themselves for which they did not necessarily receive prior authorization from their clients, nor from their employers. Therefore, I place great importance on the search for support from the professional association as well as from the worker's group. Such support gives "social warners" the status of professional leaders.

A Bi-Lingual Monthly Newspaper as an Acculturation Aid for Soviet Jewish Resettlement

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Not only does (a bi-lingual newspaper) help the emigre to understand the American Jewish culture. Perhaps just as important . . . the host community learns through this medium just how different the emigre's native culture was from that of the Russian of the early 1900's which many Americans knew . . .

An increasing concern of communities involved in the resettlement of Jewish emigres from the Soviet Union is their integration and acculturation into the American Jewish community. Particularly after the initial resettlement has been accomplished, the emigre is little involved in Jewish religious and communal life. This is a complex, many faceted problem. One effective instrument in the effort to meet the problem is a bi-lingual newspaper that fosters open communication and encourages involvement on the parts of both "Old" and "New Americans." The purpose of this article is to describe the development and growth in one community of such a publication, *The News Exchange*, a monthly bi-lingual newspaper, which could easily be duplicated by other communities and requires minimal funds and staff time.

In May, 1978, the first issue of *The News Exchange*, a Russian-English monthly newspaper, was published by Hebrew Immigrant Aid Society (HIAS) of Baltimore, Incorporated, with the support of the Federation. It was conceived primarily as an expedient way for constituent agencies concerned with resettlement to communicate necessary policy and other factual information to those Soviet Jews settled in the greater metropolitan Baltimore area, with whom active contact had not been maintained. Additionally, if the publication was well received, the plan was to further develop *The News Exchange* to disseminate a variety of practical and philosophical material about life as an American Jew.

The name *The News Exchange* was specifically chosen by the editor as it was hoped that this publication would become a vehicle for both "Old" and "New Americans" to express their mutual concerns. It was fully realized that, initially, there might be few contributions from emigres from the Soviet Union since they had come from a society that viewed both self-expression and self-determination as deviant behavior. Many emigres still continue to fear that publicly expressing their views could bring dangerous repercussions to their families still remaining in the Soviet Union. However, this fear is slowly abating.

The News Exchange is essentially a volunteer effort. The editor, because of her involvement with the immigrant community on many levels, is seen as a neutral friendly person and not as part of "the bureaucracy," which many emigres initially distrust until they learn otherwise. Though *The News Exchange* is seen as the editor's project, it enjoys a quasi-official posture, since it is published by HIAS. The translation and Russian typing of *The News Exchange* are done by an American-born woman who lived most of her adult life in the Soviet Union and recently emigrated to the United States. Her salary is set at a nominal sum per issue. The style of translation is particularly crucial for this type of a publication since many ideas communicated are particularly foreign to the Soviet experience. Even though words may exist in their vocabulary for some of the terms (i.e., food

stamps), a partially explanatory rather than a verbatim style of translation must be employed. Since printing is done by the Jewish Community Center gratis, the only costs other than that of the translator are for paper, bulk-rate postage, and a fairly minimal amount of staff time, primarily that of the Executive Director of HIAS and her secretary, the English typist. Collating and mailing is done by emigre volunteers and board members of HIAS.

With minimal expenditure of community funds and staff time, *The News Exchange* has become an integral and important part of the Baltimore Jewish community's resettlement effort. Now averaging twenty pages an issue, *The News Exchange* is distributed monthly to the 450 emigre families from the Soviet Union and 250 professional and lay leaders involved or interested in resettlement. *The News Exchange* serves several purposes. It is a vehicle for the Federation and its constituent agencies to communicate a variety of information to the emigre population concerning such things as policy changes and regulations, Jewish and American holidays and customs, and consumer information. As the emigre is no longer in need of concrete services, he naturally tends to wean himself from organized social services of the Jewish community, which he views as only a bureaucratic provider. *The News Exchange* has also been able to provide a quick response to problems within the emigre community. A case in point was the publication of an article that clarified, and helped to dispel ill feelings over, the allocation of Section VIII housing. Through *The News Exchange*, the Federation and the entire Jewish community has been able to reach the emigre with the message on the nature of the voluntary community. The emigres have taken the name of the paper literally and in their "exchange," have communicated their concerns, enabling the Federation to use this feedback in order to enhance or modify

its services. Perhaps the most important development is The Russian Club, a self-help group, that began as a result of an emigre communicating the need for it to *The News Exchange* editor. The paper was then used to invite interested persons to an organizational meeting.

The agencies of the Federation have contributed the following types of articles to *The News Exchange*. The Vocational Service has offered reasons why a new emigre may not initially attain the same occupational status he had in the Soviet Union, advice about job interviews, conduct while on the job and promotions, information regarding English classes and college scholarship offers, and personal profiles of staff members involved in resettlement. The family service agency has submitted articles on agency policy and programs for Soviet Jews, special problems that have been or potentially could be encountered in resettlement, government programs for which emigres are eligible and information on medical care and school immunizations. HIAS publishes a monthly list of new arrivals. This agency has also discussed pro forma divorces, policies of United HIAS Service, and Government immigration regulations. Each January a reminder is published about the Federal requirement for alien registration along with a sample of the form to be filled out. Currently, the "Requirements for Naturalization and Citizenship" along with the official sample questions and answers prepared by The Immigration and Naturalization Service are being serialized in *The News Exchange*. HIAS also used the paper to announce an essay contest for emigre youth entitled "How My Life Has Changed Since Coming to the United States and How This Move Will Affect My Future Life." Subsequently, the winning essay appeared in *The News Exchange* with a vignette about the author and her family. The Board of Jewish Education has publicized its varied programs for Soviet Jews

around Jewish holiday themes and has presented material about Jewish holidays.

The editor generally adds a Kosher recipe or two after these articles if a particular food is customarily eaten on a special holiday. The Chanukah blessings appeared in *The News Exchange* in English, Hebrew, and Russian as well as the Hebrew transliterated into Russian for the emigres' easy use. Rosh Hashonah greetings were also included from the presidents of the United States and Israel as well as from the Federation president. The Community Relations Council keeps the readers informed about the social action events of its Committee for Soviet Jewry. In addition, upon request of the editor they have written articles concerning such things as the freedom of speech. The Baltimore Hebrew College has invited emigres to attend courses designed for them on such diverse topics as "Judaism—The Jewish People in the Modern World" and "Consumer Affairs and Household Economics." The college has also publicized the availability of Russian language books and periodicals of Jewish interest in their library. The Jewish Community Center publishes a monthly explanatory calendar of events, highlighting those activities which would particularly appeal to Soviet emigres. The Federation prepares articles on the annual fund-raising campaign, focusing initially on *tzedekah* and the needs to be met and the contributions made by Soviet emigres; new community-wide policy affecting resettlement, and profiles of the missions, histories, and services of constituent agencies of the Federation. Synagogues and other groups outside of the Federation family that want to involve the Soviet Jewish community in their activities are also using *The News Exchange* to reach this population. However, this sector of communication requires some prodding on the part of the editor.

Each monthly issue begins with "The Editor's Comments" on a variety of subjects, written in a fairly informal and personal

style in an attempt to elicit response from the readership. Emigres have been asked to share an experience, a success story, or a hobby, to describe mistakes they have made in this country as a caution to other emigres, to tell of their adjustment to life and to offer suggestions for the agencies to improve the resettlement process. Each month the readership is invited to communicate with the editor either in writing or by telephone at her home. Since integration of the emigres can be greatly enhanced if friendships develop between them and Americans, the editor has tried in many ways to interest Americans in extending themselves to the newcomers. She has also commented on such diverse topics as the Camp David talks, the gasoline and energy crunch, and the recent resolution which came before the General Assembly of The Council of Jewish Federations and Welfare Funds concerning the absorption of Soviet emigres. The debate about the resolution, as well as comments by Soviet Jews, were published in *The News Exchange*. This was perhaps the only way that those who cannot read English had any grasp of an issue that so intimately concerned them.

A good deal of information about American customs, holidays, and institutions is also presented in *The News Exchange*. The American holidays, such as Halloween and Valentine's Day, in particular, must be dealt with tactfully since these holidays have definite Christian roots, are celebrated by many Jews, and are not known in the Soviet Union. The emigres are clearly told by the editor that the choice of celebrating these holidays rests with the individual family. A former administrator of a local community college writes a series in *The News Exchange* entitled "The Intelligent Consumer." Columns have been written on buying a house, finding a used car, and banking. The last was particularly important since the Soviet system of banking is entirely different from ours with