ENDNOTES

1 Garreau's thesis of "nine nations" is built on the results of an article he wrote in March, 1979 as editor of the Washington Post and two years of subsequent research. He stresses that his research is more sociological, i.e. done through personal travel, conversations, and field studies, than it is statistical. He feels that at the grass roots level, the sociological regions he has called "nine nations" are the real entities that make North America what it is today. "The object," he writes, "is to find a useful way of looking at the world, to define entities that are much more than parishes and provinces and are therefore large enough to be meaningful. But these entities must be limited to an understandable concept of each one - a concept that relies on a certain intuitive, subjective sense of the loyalties that unify it. It is very important that your region, as bounded and defined, feels right to you" (1981:xv).

2 The phrase "manifest destiny" was coined in 1845 in an article by one John O'Sullivan dealing with the annexation of Texas. The philosophy behind the expression is that the United States, because of its economic and political superiority should rule all North America. The talk of the times was of Anglo-Saxon genius in colonization and self-government. It was what one historian calls "the war-whoops of strutting democracy" (Morison and Commager, 1950:1,587). The idea was revived at the turn of the century when the short-lived war with Spain turned the United States into a colonial power.

3 Park was more interested in race relations than in nationalities. He felt that U.S. law and Anglo-Saxon prejudice were the prime factors in differences between blacks and whites. If these prejudicial institutions were erased, the so-called differences between the two groups would soon disappear and assimilation would become a reality, thus affirming the reality of the melting-pot concept (See Petersen 1980:13).

4 Shounamtoff traces the history of kinship systems. His thesis is that the individualism of the Enlightenment is giving way to a renewed dedication to kinship systems. This fits the concepts of the new ethnicity.
The Homogeneous Unit Principle.

The third issue that arises is the use of the homogeneous unit principle as an evangelistic tool. There are three major sources of information about this principle, Donald McGavran (1979, 1980), Peter Wagner (1979a), and James Smith (1976). McGavran’s original purpose in advocating the principle was to provide a sociological tool that would expedite the move from non-Christian to Christian in as judicious and rapid a manner as possible. It was never his intention that it be used as a racist tool to keep people of varied ethnic backgrounds from worshiping together.

In surveying the current ethnic scene in the United States, McGavran says:

Churches must fit the segments of the population in which they are ministering. Each must read the Bible in and worship in the language spoken by its segments. At church suppers each must serve the kind of food which that group likes. The pastor must appear to the members and the potential members as ‘one of us.’ The house of worship must be one to which Christians can invite their pagan or worldly friends, knowing that they will feel at home there. The expositions of Scripture must speak to the actual inner life of that particular section of the population. If we wish to be effectively evangelistic, we must multiply congregations which, in these and other ways, fit their segments of the citizenship (1983:3).

Wagner advocates as a rule of thumb that the local congregation ought to reflect as closely as possible the community it serves (1979b:150).
mother tongue. They need language churches. Affiliated ethnics have moved from one ethnic group to another by choice.

Figure 8

Multicongregational Structure
Of Temple Baptist Church, Los Angeles

They will find by themselves the church that best suits their needs. Fellow traveler ethnics move with ease between two cultures and languages. They will probably be most
(3) church growth and the use of the homogeneous unit principle as an evangelistic tool.

**Multi-Ethnic Churches**

Changing communities due to the influx of immigrants and the internal migrations of blacks have created a new environment of multi-ethnic churches.

Missiologist Jerry Appleby points out two differences between the immigration at the turn of the century and today's immigrants: (1) Sheer numbers have allowed people to exist for long periods without the need for English, (2) Color differences have not allowed people to blend quickly with the dominate race. Feelings against interracial marriage have hindered young people from meeting each other (1986:31).

Two issues are particularly relevant.

The first is the influx of immigrants, or migrants, into a local church of their own denomination or religious background. These communicants expect to find acceptance in a church to which they are already affiliated. How the existing congregation receives them becomes a crucial issue. When the influx is rapid, a congregation can find itself transformed into a different entity almost overnight.

A number of diverse ethnic groups may arrive at the same time. This compounds the complexity of the situation.
Steinberg also applies his anti-pluralism thesis to non-white groups. He sees class struggle and economics as the reasons for poverty and other commonly accepted identifying marks of non-white ethnic minorities. In discussing the situation of blacks in America he debunks the validity of Oscar Lewis' "culture of poverty" thesis. He views that theory as "nothing more than an intellectual smoke screen for our society’s unwillingness or inability to wipe out unemployment and poverty" (1981:127).

Steinberg’s alternative to the theory of pluralism is a social class theory. His theory does not deny the operation of cultural factors. However, he sees them as conditioned by preexisting class factors (1981:131). He summarizes his arguments against pluralism on the basis of economic and class inequality thus:

Inasmuch as the most outspoken advocates of pluralism tend to come from groups already largely assimilated, their impassioned defense of cultural diversity should perhaps be regarded with skepticism. Indeed, throughout American history ethnic groups have espoused the pluralistic doctrine in order to protect their class interests, but they have been all too willing to trample over ethnic boundaries - their own as well as others - in the pursuit of economic and social advantage (1981:256).

Just as ethnic groups have class reasons for tearing down ethnic barriers ahead of them, they also have class reasons for raising ethnic barriers behind them. Thus, it is not uncommon for ethnic groups to invoke democratic principles to combat ethnic exclusivism of more privileged groups, but to turn around and cite pluralistic principles in defense of their own discriminatory practices (1981:258).
same imperative must be given to the reality of unity that is today given to the reality of diversity (143).

Stephen Steinberg. Stephen Steinberg is Professor of Sociology at Queens College in New York. He sees the concept of a new ethnicity as a myth. In his view, the advocates of pluralism are correct in their descriptions of a new ethnic consciousness in America. They are wrong in their interpretation of it:

The trouble with this current celebration of ethnicity is that it ignores the essentially negative basis on which pluralism developed historically. In doing so, it fails to recognize the fragility of ethnic institutions, and it misconstrues the significance of the recent ethnic upsurge (1981:4).

Steinberg’s thesis is that the motivation for the mass influx of immigrants at the turn of the century was not ethnic at all, but economic. The American industrial sector needed the immigrant labor. The immigrants needed the jobs. The real issues were (and are) class status and economics (1981:42,43). "Throughout American history," he writes, "ethnicity has been preserved most authentically by those groups who, for one reason or another, have remained economically marginal" (53).

Steinberg applies this thesis primarily to white immigrant minorities. "What has happened," he asks, "to the ethnicity of minority groups classified as white who are the descendants of the new immigrants who came in at the turn of
Following Park, he believes that social forces operate to pull each group toward assimilation into whatever the majority cultural pattern happens to be. In U. S. society, it is the Anglo-conformity model. He measures two factors; the rate and the degree of assimilation. The rate factor is labeled "A" on the diagram in Figure 7. The degree factor is labeled "C". Wagner cites evidence from research into pluralism in industrial societies. Whenever ethnic groups move into a society where one language is dominant, they usually assimilate within two generations (1979b:67). Some individuals assimilate faster than others. Some individuals or subgroups choose to identify more closely with the cultural values and social mores of the dominant culture (Wagner 1979b:68). Others do not like to see this assimilation take place.

Groups develop terms to describe individuals based on where they are on the assimilation scale. For instance, a C-1 American Indian may call his C-3 counterpart an "apple" (red on the outside and white on the inside). A C-1 black may call his C-3 black neighbor an "Uncle Tom" or an "oreo," (a cookie that is black on the outside and white on the inside). He may be more gentle and use Calvin Marshall's term "Afro-Saxon mentality" (1979b:70). A C-1 Asian may refer to his C-3 counterpart as a "banana" (yellow on the outside and white on the inside). Mexican Americans may
The acid test of ethclass standing is the answer to the question "Who do I want my daughter to marry" (162)? According to Gordon, the answer to that question will usually reflect socioeconomic concerns more than concerns for ethnic solidarity.

Peter Wagner, Professor of Church Growth at Fuller Theological Seminary, connects the ethclass concept with the homogeneous unit principle used by the church growth movement. This principle says that churches grow fastest when they deal with people essentially like themselves. Wagner illustrates the concept using the diagram in Figure 6 (1979b:63). The sizes of the slices of the pie in the diagram are arbitrary.

Figure 6

Principal Components Of Ethclass Identity - U.S.A.
Andrew Greeley. Greeley feels that the melting-pot concept is unworkable. The reason is that few are willing to make the sacrifices necessary to make it work:

How can one have a united society unless one has a common culture from which the potentially divisive particularisms have been eliminated. It seems a reasonable question. However, as soon as the question is raised, its absurdity is seen. Why should I become like you? Why shouldn't you become like me? What is there about your heritage that makes it superior to mine? ... Why should I make the sacrifice and not you? Because you are richer, more powerful, or were here first? I'm sorry, but that won't work (1977:59). He also points out inherent dangers in pluralism.

Pluralism enriches human culture, but it can also lead to violence and death. Twenty million people died in ethnic wars around the world between 1945 and 1977. "Ethnicity," he says, "is clearly offensive." That is because the price of acceptance is often the abandonment of one's own heritage. The question "Why can't they be like us?" is, he says "if not a universal human question, at least a universal human temptation." That which is different becomes suspicious, inferior, and quite possibly dangerous. The attitude becomes "we must get them before they get us" (1977:58). Greeley does not believe, however, that universal homogenization is the ideal. The ideal is the integration of diversity:

Homogenization may be neat, simple, and theoretically easy while pluralistic integration is difficult, complex, messy, confusing, and an endless threat to people who like their world simple. However, despite all the moralistic, self-righteous philosophical statements about the necessity of deemphasizing that which
Cultural pluralism means that an ethnic group maintains distinctive cultural features such as language and customs. But this is a minor key to understanding U.S. society.

The major key is structural pluralism. Structural pluralism means that members of the group interact socially with each other more than they do with outsiders (Gleason 1980:131). This is a major key. It is at this level that cultural identity perpetuates itself (1964:159).

He later amplified his original ideas by identifying two additional factors termed "liberal pluralism" and "corporate pluralism" (1981:182).

Liberal pluralism is the ideal for a society that accepts unity in diversity. Government gives no formal recognition to race, ethnicity or religion. It neither bestows benefits nor penalizes anyone based on these criteria. It allows individuals of all ethnic and racial groups to work things out by themselves from freedom of choice (1981:183).

Corporate pluralism perceives a nation which formally recognizes racial and ethnic entities as such by national policy. A distributive formula postulates group rights. It defines group membership as important to the outcome for individuals (1981:183). Affirmative action programs, quota systems, and mandatory busing are examples of corporate pluralism.
Contemporary Theories of Pluralism

During the late 1950s and 1960s cultural pluralism became an open issue. The main impetus was the rise of the Civil Rights Movement in the black community. Black Americans became conscious of their heritage. They expressed it with the slogan "Black is beautiful." Other ethnic groups began to examine their own backgrounds in a new light. The search for roots became a national pastime. Roman Catholic social historian Andrew Greeley remarks:

It is possible at this stage in the rediscovery of ethnicity in the Western world to consider oneself dispensed from the need to remark how astonishing it is, in our supposedly universalistic, rationalistic, and achievement-oriented Western society, that 'primal ties' and 'idols of the tribe' have survived (1977:57).

He goes on to say, "not only has ethnicity survived but it has survived even among the intelligentsia" (58).

Glazer and Moynihan. An early attempt at documenting this phenomenon is the book by Glazer and Moynihan entitled Beyond The Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City (1963). The authors point out that the interest of most social theorists is in what happens to immigrant groups at the beginning of their experience. Their interest, on the other hand, is in what happens to immigrant groups at the end of their experience. They conclude that the melting-pot did not happen (1963:xcvii).
These communities gave rise to the ethnic church, with services conducted in the mother tongue. Ethnic schools attempted to preserve the ethnicity of the second generation. Ethnic newspapers were published in the mother tongue. Mutual aid societies and recreational groups arose. "Beneath the formal structure," Gordon writes, "an informal network of ethnically enclosed cliques and friendship patterns developed which guaranteed both comfortable socializing and the confinement of marriage within the ancestral group" (1964:134).

Theories of Pluralism

Horace Kallen. In 1915 Jewish-American Harvard University graduate Horace Kallen took on the whole issue of the melting pot. He published two articles in The Nation entitled "Democracy versus the Melting-Pot." The melting-pot theory, according to Kallen, is simply an attempt to force an artificial Anglo-Saxon uniformity on people. This, he wrote, is not democratic (Gordon 1964:142). The essence of democracy is to allow people to decide for themselves what they want to be. The original homogeneous American culture was, in Kallen's opinion, dissipated by the mass influx of the new immigration. America is not a nation with its own distinctive nationality. It is a political state made up of different nationalities (Gleason 1980:96).
discrimination barriers that often prevent them from assimilating into the white community, whether Protestant or Catholic. What it comes down to is that the pot into which they must melt is in reality the original Anglo-Saxon model.

Gordon concludes that:

Entrance by the descendants of these immigrants into the social structures of the existing white Protestant society, and the culmination of this process in intermarriage, has not led to the creation of new structures, new institutional forms, and a new sense of identity which draws impartially from all sources, but rather to immersion in a subsocietal network of groups and institutions which was already fixed in essential outline with an Anglo-Saxon, general Protestant stamp. The prior existence of Anglo-Saxon institutional forms as the norm, the pervasiveness of the English language, and the numerical dominance of the Anglo-Saxon population made this outcome inevitable (1964:127).

Gordon and others see no melting pot in U.S. society. They see a plurality of more or less distinct groups linked by a common thread of unity in diversity.

**PLURALISM AND THE NEW ETHNICITY**

Theories regarding the social structure of the United States have gone through a number of changes. This is especially true since the 1960s and the advent of the Civil Rights Movement when a new feeling of ethnic identity arose. There is a new search for "roots." Genealogical research has become big business (Shoumatoff 1985). This new ethnicity has its roots in the new immigration period that began in the middle 1850s. Political movements
accomplish. Lack of empirical evidence of assimilation in groups that appeared to remain distinct was attributed to some unique circumstance (Petersen 1980:13).³

Sociologist Ruby Jo Reeves Kennedy proposed a variation of melting-pot model in the 1940s. She focused on the issue of assimilation as a result of intermarriage. She found that people often marry across ethnic lines. However, there is a marked tendency to remain within the parameters of three major religious groupings: Catholic, Protestant, and Jewish. An Italian girl might marry a German man, but they will honor the Roman Catholic church’s prohibition on training children outside the church and they will raise their children as Catholics. The same held true for the Jewish faith. Kennedy discovered that seventy-nine percent of the Protestants married within a Protestant pool. Eighty-three percent of the Catholics married other Catholics. Ninety-four percent of the Jews married other Jews. As a result, Kennedy predicated a triple melting pot based on religious affiliation (Gordon 1964:123).

**Theoretical Assumptions**

In his analysis of this theory, Gordon presents an ideal-typical typology of how the melting pot ought to work:

Identificational assimilation takes place in the form of all groups merging their previous sense of peoplehood into a new and larger ethnic identity which, in some fashion, honors its multiple origins at the same time that it constitutes an entity distinct from
the history of American scholarship (Gordon 1964:117). Turner's thesis is that American institutions are the product of the experiences of the frontier, not of their European origins. These frontier experiences produced a composite nationality. "In the crucible of the frontier the immigrants were Americanized..."(Gordon 1964:118) They became a new national stock:

These elements (nationalities) did not remain as separate strata underneath an established ruling order...All were accepted as intermingling components of a forming society, plastic and absorptive. ...A new product, which held the promise of a world brotherhood (Quoted in Gordon 1964:118,119).

This idea of a frontier melting pot had a powerful influence on the thinking of American social historians.

The popularization of the Theory

The massive immigration of non-English, non-Northern Europeans engendered a new appreciation for the melting-pot idea. One Israel Zangwill gave the theory its name in 1908. He wrote a play entitled The Melting Pot. It is the story of a young Russian Jewish immigrant. He wants to write an American symphony expressing his feelings for his new land. In the play he presents America as a divinely inspired crucible in which all races mix and come out a new race based on the brotherhood of man:

America is God's crucible, the great Melting Pot where all races of Europe are melting and re-forming! - Germans and Frenchmen, Irishmen and Englishmen, Jews
American. They go into a "pot" and are "mixed." They lose their original identity and come out a new thing, distinctly identifiable as "American." Figure 5 illustrates the concept.

Roots of the Theory

The theory has been around for a long time. Gordon cites the writings of a French immigrant named J. Hector St. John Crevecoeur. He wrote a book entitled Letters From An American Farmer during the days of the old immigration (1782). He asks the question: "What... is the American, this new Man?" His answer is:

He is either a European, or the descendant of a European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds...He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are melted into a new race of men, whose labors and posterity will one day cause great changes in the world (1964:115,116)

Notice the words "strange mixture of blood," "leaving behind all his ancient prejudices and manners," "new mode of life," "new rank," "melted into a new race," "will cause great changes in this world." There is already a sense of what is later called "manifest destiny."
other cultures of the world and processes them? What do people have to lose before they can qualify as true Americans?" (1973:xxxiii). The Anglo-conformity theory answers that the ethnic must assimilate at least in language, dress, food, manners, hygiene, concepts of space, and the use of time. At the popular, everyday cultural level of activity, these factors inevitably become major concerns. If an ethnic group begins to move into an Anglo church, for instance, the initial problems nearly always hover around control of children, differences in perceptions of time and cleanliness, noise levels, and the type and quality of food served at church functions. People are sometimes kept out of church offices for which they are highly qualified, and which require no public presence, because "they are hard to understand."

An example of this psychological bias is the matter of changing one's name. To become Americanized often includes changing one's family name to one that has a less foreign sound to it. Thus Rocco Marchegiano becomes Rocky Marciano. Guiseppe Antonio Bernardinelli becomes Joey Maxim. Henry Pylkowski converts to Eddie Risko. Jacob Kinklestein becomes Jacke Fields (Rosen 1980:14) It is to these name changes that we owe numbers of Bakers, Smiths, Davis's and Cabots in the Polish, Czeck, Hungarian and Italian communities (Hersey 1934).
Perceptions of U.S. Society

Many people around the world view the United States as an Anglo-Saxon monolith, taking people from everywhere and making them into something called "American." Those who live in the United States, however, recognize the diversity of its society.

This chapter surveys the three most common theories of the structure of society in the United States and examines their implications for the church.

THE ANGLO CONFORMITY THEORY

The early English settlers set the cultural mold of the United States. In spite of the various waves of immigration, anglo-conformity remains the taken-for-granted cultural bias in U.S. society. The "Americanness" of a person is still measured by this standard of assimilation, whether consciously or unconsciously. Full anglo conformity (also called WASP for White, Anglo-Saxon, Protestant), requires the renunciation of one's ancestral culture in favor of the behavior and values of the Anglo-Saxon core group (Gordon 1964:85). Figure 4 illustrates the theory.

Milton M. Gordon, Professor of Sociology at the University of Massachusetts, cites the following excerpt from an 1848 work on immigration by one Jesse Chickering:

The people of the United States, considered as a whole, are composed of immigrants and their descendants from almost every country. The principle portion of
Among those in the Southwest who go to church, the majority are Catholic. ... Researchers had some of their assumptions rearranged when they started investigating the success Protestant denominations have had in recruiting Mexican-Americans. On asking a brand-new Baptist why she left the Catholic church, the researcher was told; 'Oh, I haven’t left the Catholic church. I go to it too. I’m a Baptist-Catholic' (1981:216). Garreau notes the remark of a Catholic priest to the effect that the researchers "had heard of biculturalism and bilingualism, but they didn’t know what to put on their computer cards when they hit bireligionism." This, of course, is really the old problem of syncretism in a new guise. It is, nevertheless, a real problem for the contemporary church in multi-cultural settings.

5Ziegenhals' book is the result of his work as the head of the Churches-in-Transition Project in Chicago sponsored by the United Church of Christ. It is one of the most complete resources available and incorporates both case studies and proposed solutions for churches in changing communities.

6"Ethnikitis," writes Wagner, afflicts "a static church in a changing community". He presents case studies from Ziegenhals and offers his own set of solutions to the problem.
example of administrative accommodation is the inclination and the ability to 'adopt' ethnic, language, racial, or nationality congregations that are seeking a denominational home (1983:163).
around the issue. An underground railroad transports aliens from sanctuary to sanctuary.

The movement's primary theological justification comes from the example of the Old Testament system of cities of refuge. It also appeals to texts such as Lev. 19:33: "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born" (NIV); Ps. 27, which depicts God and His temple as a refuge, and to church history (Kellermann 1983:16-28).

Other Biblical scholars see no justification at all for applying the rational for the Biblical cities of refuge to the harboring of illegal aliens today (Shea 1985:11).

The U. S. Government takes a dim view of the sanctuary movement. Some sanctuary advocates have been tried and convicted of smuggling illegal aliens. The movement continues in spite of government pressure (Wallace 1985:14-18).

**Church Growth**

**Ethnikitis.** Immigration affects churches because it produces ethnically changing communities. The changes slow the growth rate of a church. If the original membership moves away instead of being willing to change with the situation, the church may die. This change produces a church disease for which Peter Wagner coined the term "ethnikitis" (1979a:29). It is a potentially fatal disease
immigrants. Just as it did at the turn of the century, this situation has wreaked havoc on churches due to changing communities. Current immigration is beginning to have the same effect as did the internal migration of blacks into urban areas a decade ago. Ziegenhal's key study on the effects of changing communities on the church states that:

A congregation in a community facing or undergoing racial transition is confronted with a complex of problems. Normally, these include such factors as aging and declining membership; a diminishing financial base; insufficient or inadequate leadership; racial fears (as well as ethnic, cultural, and class fears); movement of membership away from the church building; inability to understand the interrelation between the community's fate and the church's future; estrangement from new neighbors; concern with local issues to the exclusion of metropolitan trends; and difficulty in defining the mission of the church beyond meeting the needs of the present membership (1978:15).

These issues are traditionally seen as affecting primarily white [Anglo] churches. Rapidly changing immigration patterns, however, affect all kinds of homogeneous groups. What happens in an Anglo church in one area of a city can as easily happen to a different group in another section of the same city.

These changes create psychological and sociological problems for churches. They tend to avoid talking about the possibility of racial change in either their community or their congregation. They seem unable to plan for change until the community is already transitional. Then it is often too late. "To admit the possibility - or probability
Rienow and Rienow see the problem from the perspective of ecology. They feel that the United States is incapable of supporting the population that would accrue if the current rate of influx of illegal aliens were to continue unabated. They see the push factors as global and the United States as one of the last nations to have appeal for "have-nots" (1980).

Simon, on the other hand, maintains that the situation is not really all that bad. The United States is not being "flooded" with immigrants who are typically uneducated and unskilled "huddled masses." They do not, he says, cause native unemployment at all. Rather they create new small businesses that help stimulate the economy (1984).

The Simpson-Mazzoli Bill

In 1972 Representative Peter Rodino (D., N.J.) presented a bill that would impose penalties on employers who knowingly hire illegal aliens. This bill was the start of a long drawn out study of U.S. immigration policy by a number of governmental entities. In 1978, Congress set up a Select Commission on Immigration, chaired by the Rev. Theodore Hesburgh, president of Notre Dame University. The commission recommended raising the legal immigration limit and proposed a system of amnesty for illegal aliens already
Figure 3

Examples of Article Titles On Illegal Immigration 1980-84

William F. Buckley ....... "Between Resources and Heart, A Dilemma." (1980).


Time ..................... "Closing the Golden Door" (1981)

Time ..................... "Control For Illegal Aliens" (1981)

America .................... "Eyes On The Door: Immigration in the 80's" (1981)


Time ..................... "Losing Control of Our Borders" (1983)

Newsweek .................. "Don't Close Our Borders" (1984)

Issues In The Debate

The Civil Rights Movement seems to have had a lasting impact on the corporate psychology of the United States populace, at least to a degree. Racism is far from dead, but it is less of an overt issue than it once was. Economics and job security seem to be larger concerns.

Steinberg, for instance, says "recent studies report a sharp
immigration, for example, accounted for only about three percent of the total. By 1978 it accounted for nearly 40 percent of the total. Figure 2 shows the contrast.

**Figure 2**

<table>
<thead>
<tr>
<th>IMMIGRATION INTO THE U.S. BY REGIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1959</strong></td>
</tr>
<tr>
<td>----</td>
</tr>
<tr>
<td>60.9% &lt;---------- EUROPE -------&gt; 13.4%</td>
</tr>
<tr>
<td>8.9% &lt;---------- ASIA -------&gt; 41.4%</td>
</tr>
<tr>
<td>1.1% &lt;---------- AFRICA -------&gt; 2.6%</td>
</tr>
<tr>
<td>0.5% &lt;---------- OCEANIA -------&gt; 1.0%</td>
</tr>
<tr>
<td>19.8% &lt;---------- LATIN -------&gt; 38.6%</td>
</tr>
<tr>
<td>AMERICA</td>
</tr>
<tr>
<td>8.9% &lt;---------- CANADA -------&gt; 3.0</td>
</tr>
</tbody>
</table>

(U. S. News and World Report, April 12, 1982).

**ILLEGAL ALIENS**

The United States already accepts twice as many legal immigrants a year as the rest of the world’s nations combined (Time 1981a). The provisions of the Hart-Cellar Act of 1965 liberalized even more the laws for non-quota entry into the United States. Political and economic problems in
other hand we have scorned and abused immigrants or minority groups who deviate from the dominant culture (1975:3).


The National Origins System

Up to the 1920s, immigration had been "open," i.e. there were no national origin obstacles for Europeans. The Johnson-Reed Act of 1924 set up a quota system based on national origins. It set an annual quota for any nationality. The quota was based on two percent of the number of foreign-born of a nationality resident in the United States as shown by the 1890 census figures (Dinnerstein and Reimers 1977:176). The Johnson-Reed Act was amended several times, but it always heavily favored the British Isles and Northern and Western Europeans over Southern Europeans and both at the expense of all others (Damon 1981:52).
IMMIGRATION PATTERNS

Immigration into the United States has followed distinct patterns. These patterns fall into a chronological sequence as illustrated in Figure 1.

**Figure 1**

**IMMIGRATION PATTERNS IN THE UNITED STATES**

<table>
<thead>
<tr>
<th>Free Period</th>
<th>National Origins System</th>
</tr>
</thead>
<tbody>
<tr>
<td>1776</td>
<td>Curtailment of non-Anglos 1965</td>
</tr>
<tr>
<td>Colonial Heritage Immigration</td>
<td>New Immigration</td>
</tr>
<tr>
<td>Scotch</td>
<td>Rural Urban</td>
</tr>
<tr>
<td>Irish</td>
<td>Assimilated Less</td>
</tr>
<tr>
<td>German</td>
<td>Protestant Assimilated</td>
</tr>
<tr>
<td>English</td>
<td>English Catholic, Jewish</td>
</tr>
<tr>
<td></td>
<td>Non-English Speaking</td>
</tr>
<tr>
<td>New Ethnicity</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1945 Illegal</td>
</tr>
<tr>
<td></td>
<td>Alien Problem</td>
</tr>
<tr>
<td>Northern European</td>
<td>Southern European</td>
</tr>
<tr>
<td></td>
<td>Eastern European</td>
</tr>
<tr>
<td></td>
<td>Latin America</td>
</tr>
<tr>
<td></td>
<td>Asia</td>
</tr>
</tbody>
</table>

...African slaves ->
_Involuntary immigration_

The Old Immigration, 1776 - 1885

During the first hundred years or so after independence only about 13 million people immigrated to the U.S. They were mostly English-speaking Protestants or from Northern
'a polychrome, polyglot community' without parallel in history (1981:51).

The earliest European settlers were not immigrants in the usual sense of the word. They did not enter an alien society, nor were they forced to acquire a new national identity. They arrived as a colonial vanguard to a mostly empty land. The North American Indian population was small and diversified into tribal units. It was not a unified culture capable of absorbing the Europeans. The settlers introduced new diseases and depleted the game. Dependence on European technology devitalized the Indians and aided military conquest (Knight 1981).

The Influence of the English

These early settlers were primarily English. The small ships that sailed for American were chiefly English built and English manned. A few Dutch settled on the Hudson river and small groups of Swiss, Swedes, Finns, and French Huguenots pocketed along the coast. The cargoes of most of the ships, however, consisted largely of Englishmen and, later and in smaller numbers, Englishwomen. Even the Scots and Irish, who in the next century would crowd the harbors of the new World, were a minority in the first century (M. Campbell 1959:63). Government sources show that some 60 percent of the population in 1790 was of English descent. Another 17 percent were Scotch or Irish. Nine percent of the
The final chapter offers ten generalizations that will most likely be the major ethnic issues that will effect churches in the foreseeable future.
realization the "Black is Beautiful" movement was born. Being what you are was something to be proud of, not something to shed.

The Civil Rights Movement had a lasting impact on the social structure of the United States both psychologically and institutionally. While racism and xenophobia (the fear of strangers) are far from dead, some permanent gains have been made.

Other ethnic groups took note of the fact that most Americans are descendants of immigrants. The search for roots was in vogue. It was the in thing to be a "hyphenated" American, e.g. Hispanic-American.

The move toward equality for all Americans led to changes in immigration laws. A new law in 1965 opened the doors to immigration from Latin America, the Caribbean basin, and Southeast Asia. At the same time, rural blacks from the South migrated in increasing numbers to the cities of the North. This combination of internal migration and immigration produced unprecedented community change.

These factors affected churches. Rapid changes took place in the makeup of the communities around churches. The traditional membership of many churches, identified as White, Anglo-Saxon Protestant (WASP), reacted by fleeing to the suburbs, a phenomenon known as "white flight." Churches died by the dozens from what became known as "ethnikitis."
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