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ABSTRACT

This curriculum guide is designed to prepare teachers to introduce basic ethnic and multicultural concepts into the classroom, and to help students, through the presented readings and activities, to understand and appreciate the role ethnicity plays in family, local national, and global life. Four units invite students to apply creative, analytical research methods to a variety of primary and secondary sources. The four units are: (1) Belonging: ethnicity is rooted in the family; (2) Mainstreet: the ethnic texture of one's community; (3) Uniformly diverse: a nation becoming; and (4) Our global family: living in an ethnic world. Among specific goals of the curriculum are these: (1) students will practice critical, analytical, and creative thinking skills; (2) students should develop a sense of pride in their own ethnic groups and communities; and (3) students should exhibit an appreciation for other cultures from other times and places. Three appendices feature a vocabulary list, a category guide for ethnic origin charts and exercises, and a selected reading list of 43 items. (DB)

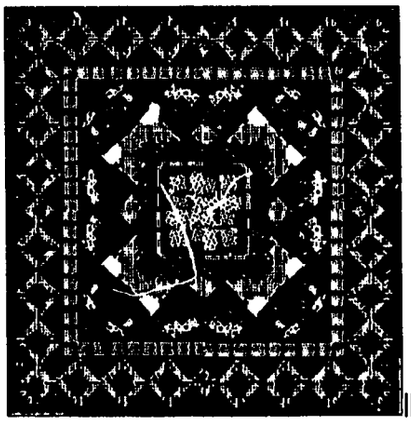
Toward a Better Balance

Curriculum Guide for Multicultural Education

PART II

A Curriculum Guide: Studying Minority and Ethnic Groups in the Commonwealth, Grades 7-12

A LORL Research Project
funded by
The Pennsylvania House of Representatives
February 1988



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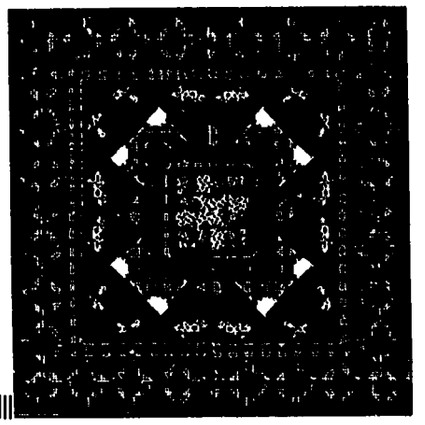
TOWARD A BETTER BALANCE

Curriculum Guide for Multicultural Education

PART II Grades 7—12



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About the Pennsylvania Ethnic Heritage Studies Center

The *Pennsylvania Ethnic Heritage Studies Center* was created by the Pennsylvania General Assembly and the Pennsylvania Department of Education in 1974. It is supported jointly by the Commonwealth and the University of Pittsburgh's Center for International Studies, where it has been located since its inception. The legislation creating the Center was enacted in recognition of the heterogeneous composition of the Commonwealth and of the belief that in a multi-ethnic society, a greater understanding of the contributions of one's own heritage, of the heritage of others, and of the ways ethnic groups have contributed to Pennsylvania's heritage can help to build a more harmonious and committed populace.

The Center has four general responsibilities:

1. To identify and develop curriculum materials relating to the Commonwealth's ethnic heritage and train educators in their use;

2. To collect information and research materials necessary for the study of Pennsylvania's ethnic heritage;

3. To encourage research on ethnic studies in the state;

4. To promote greater awareness of the Commonwealth's ethnic diversity and of the contributions of its many ethnic groups.

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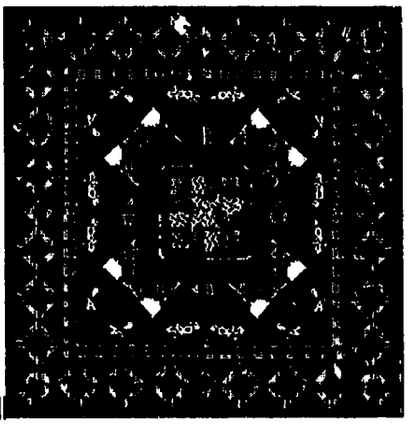
Thank you to the many publishers who granted permission to reprint excerpts from their publications for the readings in this manual.



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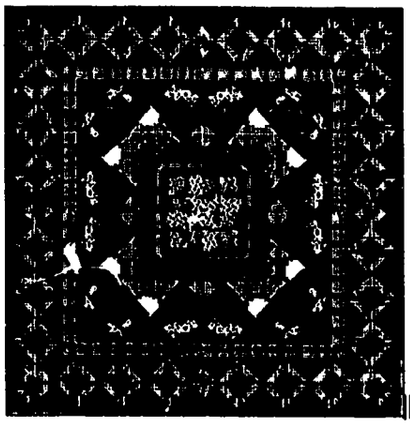
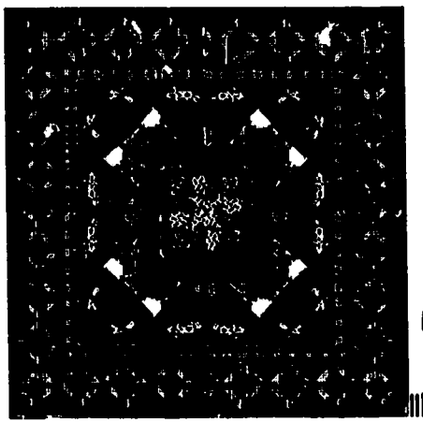




The Speaker's Charge to LORL

K. LEROY IRVIS
THE SPEAKER

HOUSE OF REPRESENTATIVES
COMMONWEALTH OF PENNSYLVANIA
HARRISBURG

June 18, 1987

Dr. Sig Smith
Executive Director of LORL
Room 223
South Office Building

Dear Sig:

During the past few months, I have received numerous phone calls and letters concerning the high quality of the 1987 copyrighted curriculum guide for multicultural education titled TOWARD A BETTER BALANCE. Those who have enthusiastically praised this model in-service workshop for teachers marvel at how skillfully the authors have provided the experiences to enhance teachers' understanding and appreciation of the role ethnicity plays in family, local, national, and global life!

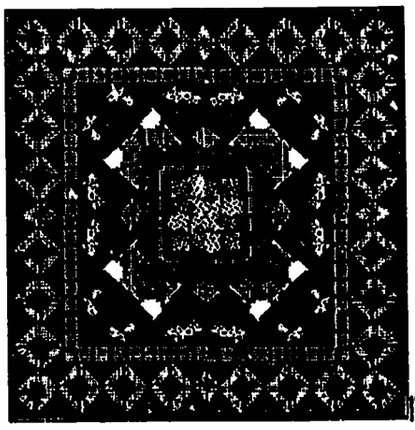
It was my honor and privilege to attend the March 1987 pilot workshop for Pittsburgh teachers. That carefully planned day in which the teacher-participants used TOWARD A BETTER BALANCE left me with the impression that one more attempt should be made to fine-tune what is already a first-rate publication.

As the final phase of the minority and ethnic studies project which LORL has undertaken under your direction, I suggest that the 1987 edition be modified for use by teachers in grades 7 - 12 only. Then it is suggested that a new curriculum guide patterned after the current one be developed for teachers in grades K - 6.

When LORL's three-year project is completed, I am confident that we will have truly rekindled the flame of hope that all citizens of different backgrounds can work together for the betterment of all humanity. When Parts I and II of TOWARD A BETTER BALANCE are completed in 1988, I am proud to say that useful resources for providing a better balance in a multicultural program for our schools will be available for any appropriate in-service workshop for teachers.

Sincerely,

K. Leroy Irvis
Speaker



Introduction and Goals

Long range goal of Toward a Better Balance

To prepare teachers to introduce basic ethnic/multicultural concepts into the classroom in order to promote among their students greater understanding and appreciation of their own and others' ethnic or cultural groups.

Immediate goal of this curriculum guide

Through the readings and activities presented in this book, students will understand and appreciate the role ethnicity plays in family, local, national, and global life by applying creative, analytical research methods to a variety of primary and secondary sources.

Knowledge goals

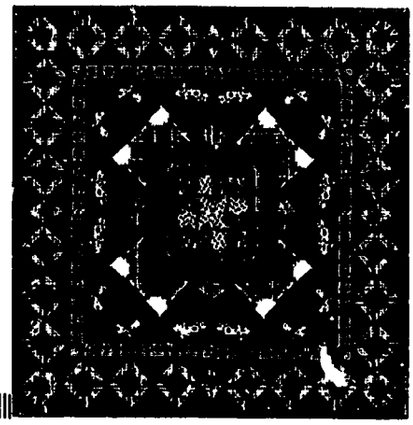
Students will:

- Describe what ethnicity is and how it plays a part in family, local community, national, and global life.
- Discuss why the culture of Pennsylvania, the United States, and the world is pluralistic (actually many different cultures).
- Define the terms "prejudice" and "discrimination" and discuss why they occur.
- Analyze how people in different cultures affect and are affected by their natural and cultural surroundings as they go about fulfilling their needs.
- How and why people leave a record of their interactions with nature and culture in the things that they use or produce; in things from nature (plants, animals, landscape); in artifacts (tools, clothing, architecture...); and in oral, written, or graphic documents (interviews, radio shows, catalogs, photos, posters, maps...).
- Describe how we can learn about people and their cultures by studying these "records."

Skill goals

Students will practice critical, analytical, and creative thinking skills by:

- Asking appropriate questions to solve a given problem.
- Finding and using primary and secondary sources to collect and verify information.
- Judging the appropriateness of sources and cross-checking them for authenticity.
- Using a variety of methods of recording information.



- Using verbal and visual forms of communication to share this information with others.
- Organizing themselves to work independently or as cooperative members of a group.

Disposition goals

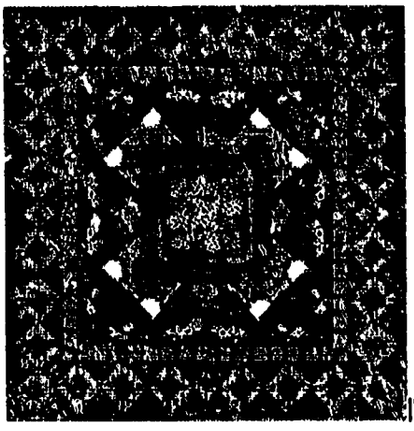
Students should:

- Develop a sense of pride in their own ethnic groups and communities.
- Exhibit an interest in, acceptance of, and appreciation for other cultures from other times and places.
- Value the pluralistic nature of local, state, national, and global culture.
- Develop a desire to accurately understand and communicate the essence of a time period or a culture (as opposed to perpetuating stereotypes).
- Develop self-confidence through learning enduring methods of tackling problems.
- Develop creative thinking and expressive abilities.
- Value the contributions of others in group work situations.

The Need

In 1985-86, the Legislative Office for Research Liaison (LORL), an independent non-partisan service agency in the Pennsylvania House of Representatives, published *Toward a Better Balance*—a feasibility study that focussed on including the contributions of minority and ethnic groups in the Commonwealth's curriculum K-12. As an outgrowth of LORL's research efforts, The Hon. K. Leroy Irvis, Speaker of the House of Representatives, has called for the development of prototype materials suitable for the inservice training of teachers.

With funds appropriated to LORL in 1986-88 for long-term research, the Pennsylvania Ethnic Heritage Studies Center at the University of Pittsburgh was commissioned to design a two-part (grades K-6 and 7-12) curriculum guide to begin to fill the persistent need for a balanced approach to the study of ethnicity in the Commonwealth's public schools. The persistence of this neglect, despite nearly two decades of ethnic studies advocacy by many educators and lawmakers, has potentially serious moral, political, economic, and curricular implications.



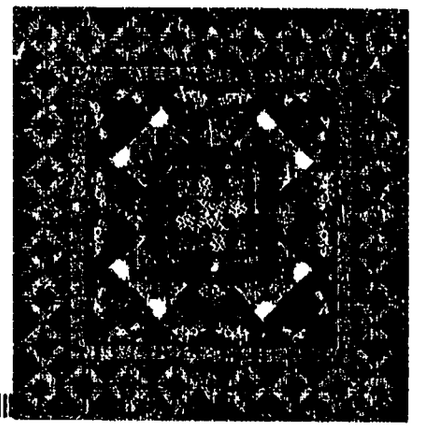
The Commonwealth of Pennsylvania has officially recognized the need for ethnic studies in the school curriculum to create in students an understanding of one another and to prepare them for responsible citizenship in a pluralistic society. The state recommended in 1970 that teachers-in-training study cultural pluralism as part of the certification process and in 1972 that multicultural education be a required part of every school curriculum. Unfortunately, studies since then (primarily David Washburn's 1978 *Ethnic Studies in Pennsylvania*) have shown that because of inadequate materials only 20% of Pennsylvania's schools incorporate any ethnic studies into their curricula.

Yet even in those few schools, ethnic studies tends to be found only in isolated pockets of the curriculum. Ethnicity is often seen as strictly a topic for social studies, where a handful of well-known ethnic "heroes" are studied during "Emphasis" weeks. Very often, and quite illogically, such units are viewed as necessary only for students who are members of the "emphasized" ethnic groups! Another form ethnic studies commonly takes in schools, particularly at the elementary level, is the study of foods, crafts, and holiday traditions from other lands.

The weakness shared by each of these common approaches is that they focus on the unusual or extraordinary—the famous person or the quaint custom. Yet *ethnicity is commonplace*. It pervades every level of our culture—from our families and communities to our nation and world. Our ethnic ties help to determine everything from our language, our food, our relationships with families and friends, to our emotional and political reactions. Even people who feel they have no ethnic heritage are in reality taking part in an Anglo-American heritage transplanted and modified by earlier immigrant groups.

Because ethnicity is such an inseparable part of our lives, simply providing a set of lesson plans for "Ethnic Week" or a curriculum for an elective high school social studies workshop would do little to fill the most basic need, which is to raise ethnic awareness among teachers and their students at all levels and in all subjects. Only through an interdisciplinary approach, like the one demonstrated in this curriculum guide, can ethnicity become a natural part of every subject.

Our primary goal is to help teachers understand how ethnicity permeates all society and to give them methods and activities to help them begin to inte-



grate ethnic studies into their own curricula, making daily connections for their students.

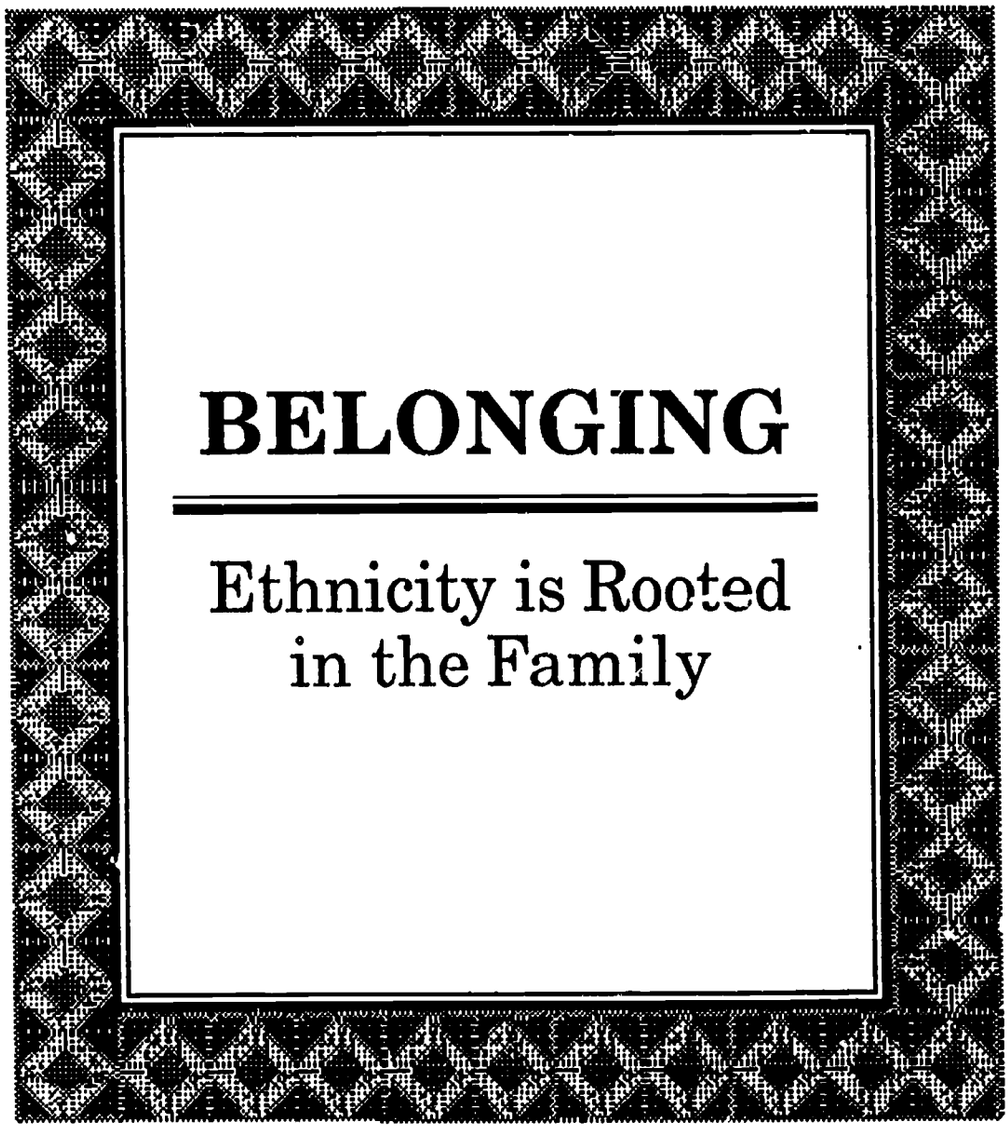
About this Curriculum Guide

Our approach in this curriculum guide has been to introduce methods of studying (and teaching) ethnicity, rather than studying material about particular ethnic groups (an approach that necessarily risks omitting one group or another!). The handbook's exercises and readings emphasize critical analysis of primary source materials to allow participants to reach their own conclusions. This approach has numerous educational benefits—it can be applied to any community or ethnic group, it reinforces essential research skills, and it allows individual's to reach their own conclusions. This may be the single-most important reason recommending the inquiry method for ethnic studies: learning to withhold judgement until all the evidence is gathered and analyzed is the best way to avoid prejudice.

We begin our study of ethnicity with the family. Methods applied to that smallest of communities can be built upon to study larger communities, whether neighborhood, borough, city, or county. The advantage of starting small is that all the primary sources are near at hand—not protected in the files of the National Archives! At the national level, the primary sources are available in published form, but concentrate on well-known people, rather than common folk. We managed to find such accounts, however, and have included first-hand accounts of national-scale migrations as well as secondary accounts to help put the stories into perspective. Our last area of focus is global ethnicity. Newspapers and magazines may be our only practical source for international studies in the classroom, but they should be used with caution, since the materials is usually "digested" and edited several times before we read it in print.

Through this multi-layered study, we hope to heighten teacher awareness of the role of ethnicity in all of society and provide them with the tools necessary to do the same for their students. Then perhaps Pennsylvania schools can finally begin to achieve a meaningful integration of ethnic studies in all disciplines from economics and mathematics to physics and theater.

Susan K. Donley
Dr. Joseph T. Makarewicz
February 1988

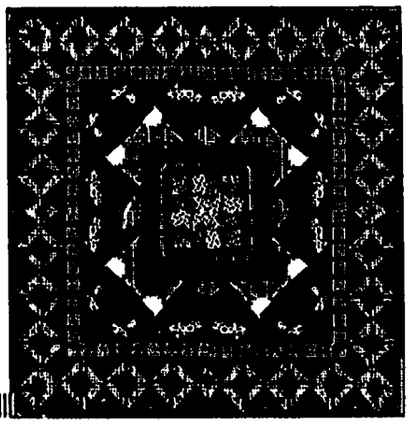


BELONGING

Ethnicity is Rooted in the Family

UNIT V

Belonging
Ethnicity is Rooted in the Family



Unit Objectives

Students will:

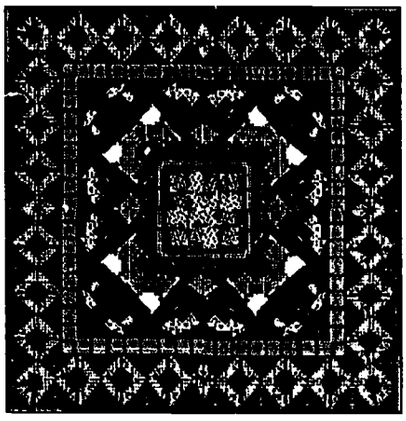
- Demonstrate an understanding that each individual is unique, but inherits many values and methods of survival and expression from his/her culture as transmitted by family and ethnic groups.
- Demonstrate an understanding of the relationship of individuals to their families and other social and ethnic groups.
- Demonstrate an understanding that people in all cultures share many common needs but differ in the way they fulfill these needs.
- Be able to collect information on their own family heritage through interviews, written and statistical sources, photographs, and artifacts.
- Be able to analyze information collected from a variety of sources and record it in an organized way.
- Be able to compare and contrast parallel aspects of their family heritage with others.
- Be able to in recognize and value past and present family traditions.

About this Unit

In addition to being the primary transmitter of ethnic culture, the family is an important place to begin ethnic studies because the family group is a microcosm of the ethnic group in several ways.

In families we can see on a small scale how traditions and folklife develop on the larger scale—in whole ethnic groups. The methods for collecting and analyzing interviews, photos, family records, scrapbooks and other sources for studying family traditions are readily adapted to studying larger ethnic communities.

The migration and adaptation experiences of a family, whether moving across an ocean or across a state, mirror the ways larger ethnic groups migrated. When people migrate as families or as whole races they take their cultures with them, adapting them to fit new environments. A close look at a family will show this process at work as new foods, words, games, or traditions are added to the family "repertoire" while some old family ways are lost or changed. The *Family Folklife* interview, *Family Data Sheet*, and *Family Migration* and *Tracing Your Routes* maps in this unit will help family researchers dig out the material needed to trace these changes and will challenge them to hypothesize reasons for the changes.



When family history data from a number of investigators are compared, trends begin to appear. Certain aspects of family life are nearly universal. Other aspects are virtually unique. Both the similarities and the differences are significant in studying ethnicity. Learners will discover that people from all backgrounds and cultures share many of the same needs and values and differ only in how they fulfill these needs. This is the paradox that enlivens the study of ethnicity at every level—that people are so much alike and yet infinitely diverse.

Families also become the backbone for larger ethnic communities. Although every family has an ethnic background that comes as a birthright, not every family chooses to have an ethnic identity. Sometimes this is a result of a conscious choice to deny or nurture ethnic identity. Sometimes it is simply a result of certain family members being more assertive than others in passing along ethnic tradition. The choices families make about nurturing or neglecting their ethnic heritage lays the groundwork for the presence or absence of a larger ethnic group in a community.

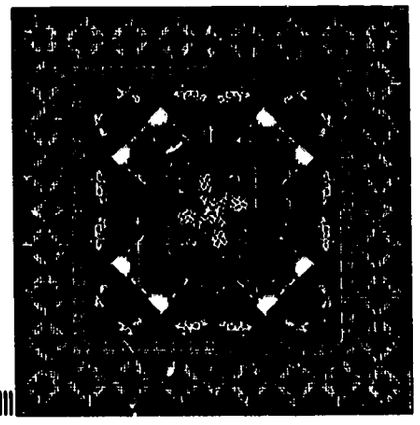
Key Words

ethnicity
self-identity
family
culture
tradition
heritage
ethnic group, background and **identity**

Community Resources

- interviews
- birth, marriage, death records
- scrapbooks
- report cards, class pictures, yearbooks
- employment records
- photo albums
- antiques and heirloms
- family bibles
- city directories
- census records

Notes...
Student Exercises and Readings



Family Data Sheet

pages 12-13

Students will:

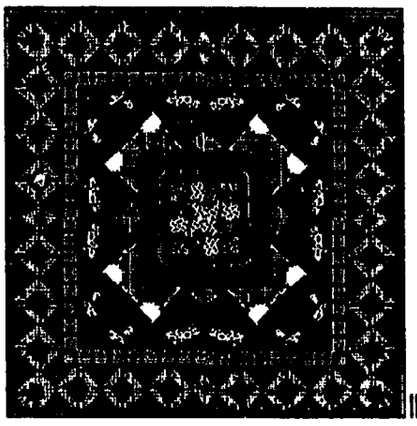
- gather their families' vital statistics
- determine the difference (if any) between their ethnic background and their ethnic identity
- hypothesize reasons for presence or absence of strong ethnic identity in various families.

Discussion

When the subject of ethnicity and the family is introduced, many students may object, "My family isn't ethnic." This objection is based in truth, although, as they will learn, it is impossible for any human being to have no ethnic background. The reason for this contradiction is simple. While all people have an ethnic background (which might come from a nationality group, a racial group, religious group, or a group with a sense of shared culture and traditions), not all families identify strongly with their ethnic backgrounds. A family may have made a conscious choice in past generations to stop maintaining ethnic traditions to "become more American." Or the ethnic identity of a family may be shared by so many others, that it is hard to recognize as an ethnic tradition (the so-called "WASP" culture is a good example). We cannot choose our ethnic backgrounds, but we (or our families) can choose whether or not to identify with that background. Often one side of a family will have a stronger influence than another side, so that a person who is equally German and Polish in background will answer "Polish" when asked about his/her ethnicity.

Procedure

This exercise will help students collect the raw facts they need to discuss how they came to identify or not identify with a particular ethnic group. Before students fill in the family tree, ask them to write their ethnic identity in the box at the top of page 13. Anyone who does not identify with an ethnic group, should leave the box empty. Although the *Family Data Sheets* may be started in class, they should at least go home for additions and corrections. When they come back, discuss to what extent the students' ethnic backgrounds (listed in the fourth gener-



Notes...

ation) match the ethnic identity they marked in the box. Ask those whose backgrounds and identities match well to explain why and how they think their families have kept their ethnic identities strong. List the reasons on the chalkboard. Ask those whose ethnic identities only partly match their ethnic backgrounds to trace the source of that identity through their family tree. Then ask them to offer some reasons why they maintained only that identity but not the others in their family background. List the reasons on the board. Now ask the students who listed no ethnic identity in the box to hypothesize about why ethnic identity is not a strong factor in their families. Discuss the three lists.

A Word of Advice

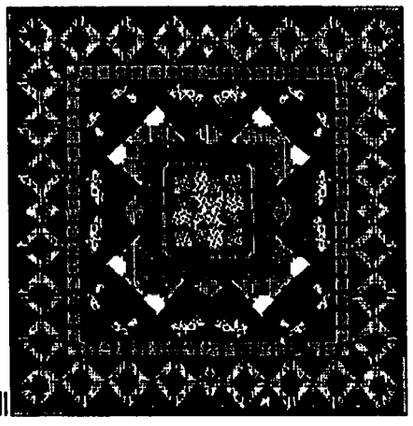
The question of unusual family situations invariably arises in a classroom situation. A few precautions can avoid embarrassment and hurt feelings. Approach the subject of "family" openly—discuss at the very beginning the various possible configurations families can take (one parent, two parents, two moms and no dads, adopted children, step brothers and sisters, etc.), emphasizing the idea that, simply put, families are groups of people who live together and love each other. As a precaution send a letter home to parents explaining the project, asking their cooperation, and inviting them to discuss any concerns. Be prepared to offer alternative assignments that allow children to participate, rather than simply excusing them from the project, which can make them feel left out. Better to anticipate "exceptions" from the start and plan accordingly. For instance, talk about migration, rather than immigration to include Black or Native American students. Ask them to interview a "grown-up at home," rather than a parent, to allow for foster homes. Most problems can be avoided with careful planning and the results are well worth the effort.

Class Census/Plot the Results

pages 14 - 15

Students will:

- Develop a statistical profile of the ethnic make-up of the class.
- Analyze the results of their tabulations.
- Chart the results of their tabulations.
- Compare the class's ethnic make-up to Pennsylvania's and the USA's.



Through the results of their *Class Census*, compiled from the data collected on the *Family Data Sheets*, students will learn about how statistical data is analyzed and communicated and begin to make links between ethnicity at the family level and the local and national level.

Make sure that the students all have their *Family Data Sheets* and *Class Census* (pp. 12-13) sheets in front of them. Have a student tally the information for the *Class Census* on the chalkboard as you ask the questions and count the responses. As the information is entered on the board, students should record it on their *Class Census* forms. Before starting, enter the total number of students in the class in the first blank. Then have the students practice percentages by entering the number of males and females and calculating the percentage of males and females in the class. Begin tallying immigration figures by asking everyone in the class who are immigrants to raise their hands. Count hands and record the number on the board and on the *Class Census* form on the line marked "first generation (self)" in the "Numbers" column. Next, ask all students with immigrants in the second generation (their parents) to raise their hands. Tally and record. Continue the process for each generation while the students follow on their *Family Data Sheets*. It is not necessary to count all the immigrants each student may have in any given generation—just one vote per student for each generation in which he/she has an immigrant. Then have students calculate the percentage of class members with immigrants in each generation ("Percentages" column on worksheet). Analyze the results—which generation has the most immigration? Which has the least? What do these results probably mean about the ethnic culture remaining in the class.

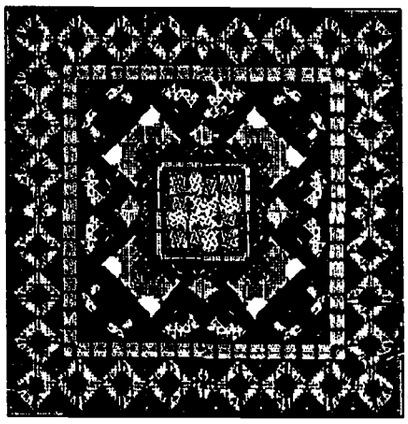
Good Stories from Hard Times

pages 16 - 17

Students will:

- Read the article "Good Stories from Hard Times."
- Demonstrate an understanding of the terms *folklore, folklife, folk culture,* and *traditional culture* by giving examples of traditions in their families.

We usually associate the word "folklore" with stories of Paul Bunyan, songs from the Southern Highlands of Appalachia, or home remedies



Notes...

brought from the "Old Country." Folklore includes all this, but it also includes much of the less exotic culture that we consider part of our everyday life—those private family words, phrases, or nicknames; silly children's jokes or songs that mysteriously pass from one generation of children to another without adult intervention; the special lingo that develops within certain occupation groups or regions.

Folk culture can be any kind of expression—language, music, stories, food, visual arts, traditions—that has been shaped and reshaped over time as groups that make up a region go about their lives. These elements of traditional culture are usually learned and passed on by imitated example or by oral transmission, rather than by formal means—from parents to children, from friends and relatives to each other within a community or neighborhood. Folk cultural activities serve both to identify and to symbolize the group that originated them. So folklife is an important factor in generating and maintaining ethnic identity.

The family is the first place to look for expressions of folklife. As Steven Zeitlin points out in the reading "Good Stories from Hard Times," family folklife may be very simple traditions that the family does not even recognize as being special. They are just as likely to grow from adversity as from good times, but they serve an important function in binding the family together. After reading this article, confirm that students understand the concept of family folklife by asking them to give a few examples of traditions in their own families. Then, without further delay, introduce the *Family Folklife* interview. (If a student does not want to reveal information about careers, or any other topic, do not insist—there are many other questions that everyone should enjoy discussing.)

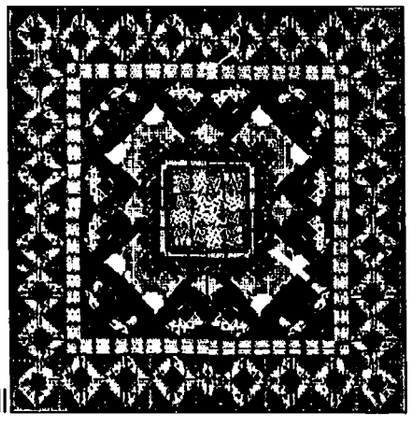
Family Folklife

pages 8-25

Students will:

- Interview a classmate or family member to uncover family folklore.
- Evaluate to what extent family traditions are influenced by ethnicity.

The most basic unit in society is the family, the source of much of our education, values, and practices. By investigating family folklife, students will discover their own ethnic traditions and will see how traditional culture is formed on the larger scale of the ethnic group by investigat-



ing how traditions are formed on the smaller scale of the family.

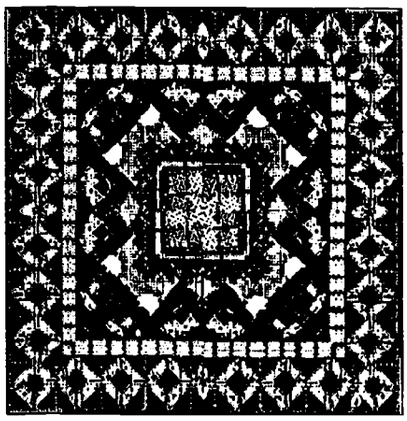
Just as every ethnic group has its own folklore, every family has its own folklore, the legacy of its past, which is retold and interpreted to give meaning to life in an ever-changing world. Parents tell their children about the exploits of past generations. Adults swap anecdotes about family characters. Stories illuminate a family's journey: migration (whether voluntary or forced) from the old country and settlement in the new land, where their beliefs and attitudes continue to shape our own. As families move, new experiences are incorporated into the stories, anecdotes, and jokes they tell.

Family folklore is also revealed in celebrations. Each family has a special way of marking birthdays, religious initiations, weddings, deaths, and holidays. Often the highlights of these occasions are customs, rituals, songs, dances, food, and decorative arts. Family photo album capture a family's sense of its own story.

Since it is not written down, folklore can be challenging to collect and study. Interviewing is the basic technique used in collecting folk culture. Unlike oral historians, folklorists are more interested in how a story is told, complete with exaggerations and variations from the truth, than in they are in the accuracy of the story. Since the biggest problem in interviewing people about folk traditions is getting them to understand what folk culture is, in this exercise we have provided a list of ready-made questions to help students uncover family folklife.

Family Folklife has more than enough questions for several interviews. Students should choose only a few themes to pursue, so they begin to understand the importance of setting a goal in research situations. If possible, supply tape recorders to allow them to concentrate on the interview rather than on note-taking. Depending on the personality of the class you may want to have students interview each other in class, before (or instead of) having them interview an older family member. On the other hand, they may be less self-conscious and gather more information by interviewing an older adult, rather than a class member. Either way, they will have a valuable experience. In family folklore, the interviewee often has just as valuable an experience as the interviewer!

After the interview, ask students to review the answers to the interview questions and tell (p. 25) in which aspects of the family's culture ethnicity places a major, moderate, or minor role.



Notes...

Family Migration

page 26

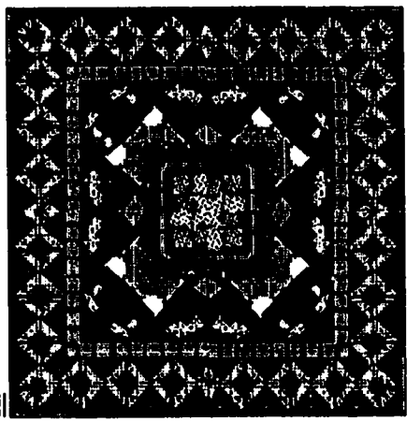
Students will:

- Mark the routes of their families' migrations on a USA map.
- Identify, if possible, family traits or traditions picked up at various stops along their migratory route.
- Hypothesize reasons for their families' mobility or lack of mobility.

Cultures spread to new regions a little at a time with the movement of families. Contrary to the popular notion that "families do not stay in the same place like they used to," the United States has never had a stationary population. In fact the transient nature of white culture in North America was a constant puzzle to the American Indian, who could not understand people who would "leave the bones of their fathers."

The family is rare who has not migrated in the last three or four generations--well within memory of people alive today. Even if their move was only across town, students should be able to identify with the mix of excitement and fear that a move brings. *Family Migrations* is an especially appropriate follow-up to the *Family Folklife* interview, but it can also be used very effectively as a separate activity to take home and work with the family. Students should mark each of the four branches of their families (corresponding with their four grandparents) with a different color. Consider having a state or city map available for use by students whose families have moved locally. As they work with their families' moves on the map, they should ask family members to recall any traditions, stories, or values that became a part of the family along the way. These might include words or phrases that became a part of the family's vocabulary, a regional food that the family acquired a taste for, a story about a family member's adjustment to a new home, or a love of a particular lifestyle, like the hustle and bustle of city life or the quiet of the country.

When the maps are complete, compare them to determine which families moved the most. Try to find reasons why some families moved and others did not. Were certain occupations more likely to move? What traits are common among families who did not move much?



Tracing Your Routes

Students will:

page 27

•Mark the routes of their families' migrations on a world map.

In our history books, immigration is usually associated with the waves of Europeans who voluntarily came to settle in the 1800s and early 1900s. In this curriculum, however, we prefer to use the term "migration" since it does not discriminate against Native Americans, whose ancestors migrated from Asia through the Bering Straits, or against Blacks, whose ancestors were forced migrants from Africa and whose subsequent migrations have been within the United States. "Migration" also implies a continual process, not just a one-time ocean crossing.

All of our ancestors came here from somewhere else! Unfortunately, it is not that easy to get specific information about international migration. Some families whose ancestors are recent immigrants still have those memories as a part of their family folklore. Others have made an effort to pass down this information or to reconstruct it through genealogies. But most families only know their origins in a general way. Some know the name of the country, others only know the name of the continent.

The world map for *Tracing Your Routes* does not have national boundaries marked, so other world maps should be available to help them find their countries of origin more accurately. Since national boundaries have changed considerably in the twentieth century, consider providing maps that have old boundaries marked as well.

As the students try to trace the route of each family branch, encourage them to pursue the unknown portions of their family migrations by researching further. Many books on genealogy are available to help. Still, with all the difficulties inherent in tracing family routes on a global level, it is worth the trouble and the unanswered questions, because it shows in a graphic way, why our culture is diverse. An effective way of demonstrating this is to create a large mural map of the world and have all the class members mark their families' routes on this one map. The result shows how truly connected we are to the rest of the world.

Gathering your family's vital statistics is a first step toward understanding your own ethnicity.

Father's name

Birthdate:
Birthplace:
Date of marriage:
Date of death:
Occupation:
Place(s) of residence:

Grandfather's name

Birthdate:
Birthplace:
Date of marriage:
Date of death:
Occupation:
Place(s) of residence:

Great-grandfather's name

Birthdate:
Birthplace:
Date of marriage:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Great-grandmother's name

Birthdate:
Birthplace:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Grandmother's name

Birthdate:
Birthplace:
Date of death:
Occupation:
Place(s) of residence:

Great-grandfather's name

Birthdate:
Birthplace:
Date of marriage:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Great-grandmother's name

Birthdate:
Birthplace:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Second Generation

Father's Family

Third Generation

Fourth Generation

Ethnic Identity

In this space write how you usually respond when asked your ethnic heritage:

Your answer may not match the ethnic background you record on this form. People often identify with one group in their ethnic heritage more than others. What might account for this in your case?

Mother's name

Birthdate:
Birthplace:
Date of death:
Place(s) of residence:
Occupation:

Grandfather's name

Birthdate:
Birthplace:
Date of marriage:
Date of death:
Occupation:
Place(s) of residence:

Grandmother's name

Birthdate:
Birthplace:
Date of death:
Occupation:
Place(s) of residence:

Great-grandfather's name

Birthdate:
Birthplace:
Date of marriage
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Great-grandmother's name

Birth:
Birthplace:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Great-grandfather's name

Birthdate:
Birthplace:
Date of marriage:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Great-grandmother's name

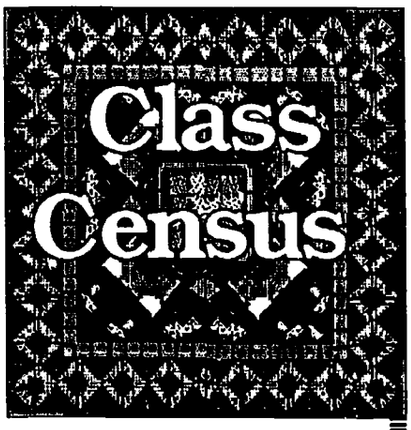
Birthdate:
Birthplace:
Date of death:
Occupation:
Ethnic background:
Place(s) of residence:

Second Generation

Third Generation

Fourth Generation

Mother's Family



Compile a statistical view of the class, using the results of every class member's Family Data Sheet.

Compare the percentages for ethnic origin and identity.

Mark and explain any significant discrepancies.

Chart the ethnic make-up of the class on the graph that follows.

Total in class = _____

Males: _____; _____ %/class

Females: _____; _____%/class

People over 18: _____; _____%/class

People under 18: _____; _____%/class

Immigration

_____

Numbers

_____

Number of people in class with immigrants in:

first generation (self): _____

second generation: _____

third generation: _____

fourth generation: _____

fifth generation or earlier: _____

_____

*Percentages**

_____

Percent of people in class with immigrants in:

first generation (self): _____

second generation: _____

third generation: _____

fourth generation: _____

fifth generation or earlier: _____

**NOTE: percentages in these sections will not add up to 100%*

Ethnic origin*

Use data from fourth generation of *Family Data Sheet. Use "Total in class" to figure %.*

People in class with at least one ancestor from these ethnic groups :

Great Britain: _____ no.; _____%

Germany: _____ no.; _____%

Ireland: _____ no.; _____%

Eastern Europe: _____ no.; _____%

Mediterranean: _____ no.; _____%

Scandinavia: _____ no.; _____%

Other Europe: _____ no.; _____%

Afro-American: _____ no.; _____%

Latin America: _____ no.; _____%

Eskimo/Indian: _____ no.; _____%

Asia: _____ no.; _____%

Mid-East: _____ no.; _____%

Canada: _____ no.; _____%

Ethnic Identity*

Use data from "Ethnic Identity" box of *Family Data Sheet and "Total in class" to figure %.*

People in class identifying themselves with the following ethnic groups:

Great Britain: _____ no.; _____%

Germany: _____ no.; _____%

Ireland: _____ no.; _____%

Eastern Europe: _____ no.; _____%

Mediterranean: _____ no.; _____%

Scandinavia: _____ no.; _____%

Other Europe: _____ no.; _____%

Afro-American: _____ no.; _____%

Latin America: _____ no.; _____%

Eskimo/Indian: _____ no.; _____%

Asia: _____ no.; _____%

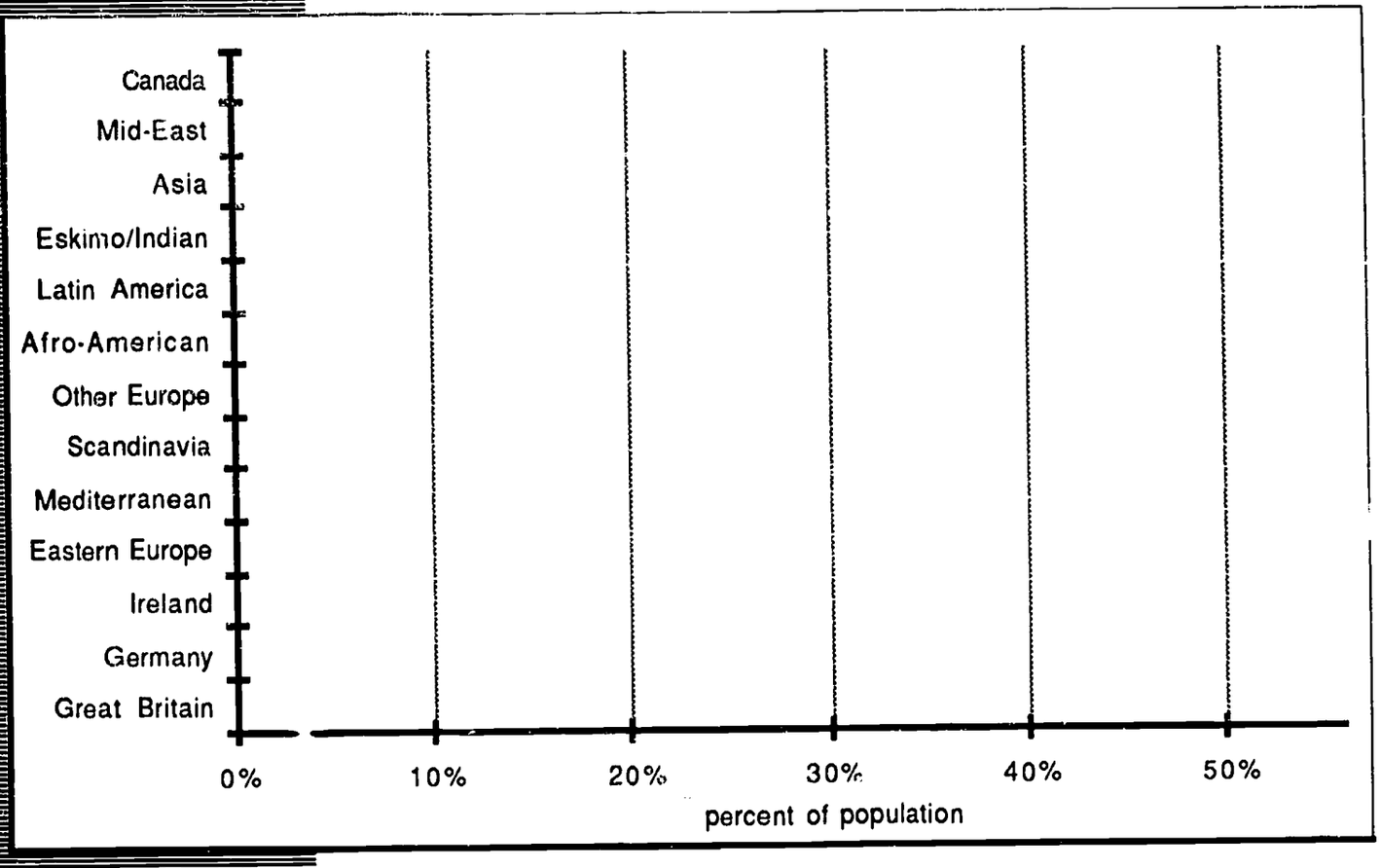
Mid-East: _____ no.; _____%

Canada: _____ no.; _____%

See Appendix II for nationalities included in each category.

Plot the Results

Ancestry of Class



Create a bar graph to show the ethnic make-up of the class. (See Appendix II for nationalities included in each category).

Use percentages from "Ethnic Origin" section of the Class Census *for this graph.*

Compare this graph to the graphs on pages 70 and 71 showing the ethnic make-up of Pennsylvania and the nation.

GOOD STORIES FROM HARD TIMES

Anyone who reads the comic strips on Sunday morning, takes a child for a walk on a Sunday afternoon. tells a family story at dinner or a fairy tale before bedtime, may soon find that these events become family traditions. Traditions may be as commonplace as the evening meal with its ceremony of carving and serving, tossing the salad, or they may be as ritualized and sanctified as a wedding, funeral, or Christmas celebration.

In some instances, these traditions are ethnic in origin. However, this next tradition is practiced in families with different ethnic backgrounds:

"We had a tradition just in our immediate family that I really liked. My father died about five years ago but we still carry it on. On my brother's birthday and on my birthday, the family always has dinner together. And Dad used to sit down with a drink and recount the day of our birth: what happened, how he felt, how my mother felt, what was going on that day. And he did it every year. You know, he'd say, 'Oh 18 years ago at this time,' or '21 years ago at this time,' or whatever. My brother and I have kind of carried that on."

As this account suggests, storytelling is a particular sort of tradition, and is often part of the larger tradition of the evening meal or, in this case, the birthday dinner.

In American families the evening meal seems to be the most common setting for storytelling. Perhaps it is not coincidental that the emotional satisfaction one enjoys by telling stories is accompanied by the physical satisfaction one enjoys by eating a meal. In fact, families often have dinner traditions which limit storytelling to the latter part of the meal, after the initial urge to eat has been quelled a little, and relaxation becomes both physically and psychologically appropriate.

In some families storytelling is permitted only over dessert. In others it begins at the table and then moves into the more comfortable areas of the house. Sometimes a particular family member, generally an elder such as a grandfather or an aunt, begins with tale-telling activity, often with a chuckle or a twinkle in the eye. Sometimes children begin the storytelling by asking questions: what was it like in the old days, Daddy?

The evening meal is not only the most common occasion for storytelling, but food is among the most common topics for the stories. Cooking disasters, for instance, are a staple in the repertoire of the family tale-teller. Stories are also told about feeding families during the Great Depression. In one, a grandmother prepared a Depression meal of vegetable soup and a salami. Uncle Bill, a young boy at the time, was throwing a dirty ball against the wall when he was not tossing it to the dog, King. On a misthrow, the ball splashed into the vegetable soup. The grandmother was so enraged that she threw the hunk of salami at the boy. King leaped up, caught it in his teeth and ran outside to savor it. The Depression meal was ruined.

This story does more than treat the topic of food in a humorous way. It represents a break in the storytelling routine in a literal fashion; if any stories were to be told around the table that night they certainly wouldn't after the dog ran off with the meal. Family stories do not refer to the day-to-day routine, but to specific incidents and dramatic occasions that disrupt that routine--ruined meals, burnt turkeys, not the usual fare.

Transformed into story form, the incident of the dog and the salami was repeated as part of ordinary dinner conversation. It became part of the recurring meal activities, part of the very routine it disrupted. Through storytelling, the *faux pas,*

the cooking disasters, the Depression traumas, the Civil War cowards and all the other misfortunes celebrated in family stories became institutionalized; they become part and parcel of holiday celebrations, of long rides in the car, or of the evening meal. Family stories serve as a way of making the unexpected, the unforeseen, and the disastrous part of the smooth and routine functioning of the family.

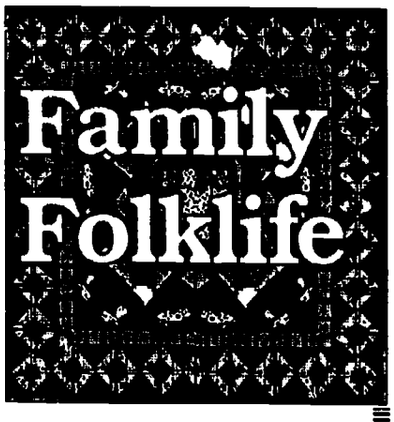
Family members seem aware of this function for their storytelling. After a particularly harrowing or traumatic experience the remark is often heard, "at least it will make a good story." Or "we'll look back on this and laugh." Clearly, the story form makes it possible for people to laugh over incidents that were anything but funny at the time. This laughter, which so often accompanies storytelling, can not be overlooked. It signals that the trauma of the original incident has been incorporated into the daily round of family life.

Storytelling serves not only to bring the past to bear upon the present, but to make the disruptive, disturbing and tragic breaks in the routine part of the smooth, ongoing life of the community.

The most decisive break in the routines and day-to-day traditions of family life is the death of a family member. One man talked about the death of his father and the role of storytelling in the mourning process. During the seven days of "sitting Shiva" as the formal Jewish grieving period is called, the stories went through several stages. First, a period of speechless grief gave way to stories of his father as a saint; later they changed to stories of his father as an ordinary man; by the end, stories were told of his father as a trickster, a shrewd and funny man, good and bad by turns. These last were the permanent family stories that still serve to maintain his father's spirit as a force in the life of his family.

In the family, as in every community, members gather on certain occasions to share in their leisure. The emotional investment of the members often serves to transform recurring activities into a set of binding traditions. Storytelling is a particularly meaningful tradition in the family as it is in all communities. It serves not only to bring the past to bear upon the present, but to make the disruptive, disturbing and tragic breaks in the routines part of the smooth, ongoing life of the community. ❑

Steven Zeitlin, "Good Stories from Hard Times," 1978 Festival of American Folklife *(Washington, D.C.: Smithsonian Institution, 1978), pp. 23-24.*



These questions are designed to elicit stories that reveal the significant role tradition plays in family life.

Pair up with another member of the class, and interview each other.

Choose your questions carefully -- you will not have time or energy to ask all of them!

If a tape-recorder is not available, take notes, so the interviewee has a record of his/her answers. Be sure to mark <u>when</u> the events occurred.

Everyday Family Life

Physical Structures

In what kind of dwelling did your family live? What was the neighborhood like?

How did your family organize its living space? Who slept in what room? How was living and work space divided?

What were the grounds around your house like? What kind of plants or garden were grown? What was done with the produce? Who worked the garden? Were any animals kept for food?

Social Structures

Who lived in the family residence? What "outsiders" were incorporated into the family (boarders, servants, friends, etc.)? What special titles, if any, were given to them?

What was the typical daily schedule for family members? How did they spend their time at home? How did these habits vary with the changing seasons?

What were family meals like? What kinds of foods were served? Where were meals served everyday? on special occasions? What foods were family favorites? How did they originate?

Who prepared, served and cleaned up after daily meals? How were chore assignments determined ? Describe any mealtime or clean-up traditions.

What living arrangements were usual for older family members?

What did Saturday . . an to the family? What did Sunday mean?

Family Folklife

What religious group did your family belong to? How important was religion in your lives? ... in the maintenance or loss of ethnic identity?

How was your family like or different from other families in town? Why?

Disasters, Triumphs, Decisions

How were children trained and disciplined? How was each parent involved in child-rearing? others in the family?

How were key decisions made about such things as jobs, moving, school, or marriage?

How were mates chosen or arranged? What courtship or wedding stories have been passed down? ...stories of lost love?

What were children's duties? How did these increase as children grew older?

If there were family conflicts, what were they about? How were they handled?

When and why did sons and daughters usually leave home? What was the relationship of adult children to their parents?

What family stories have been told about good times or hard times?

What pets were kept? What are the funniest, saddest, or most touching stories involving pets?

What stories are told of natural disasters like floods, tornados, blizzards, etc.?

What special expressions or nicknames are used in your family? How did they come about? Which derive from your ethnic background? Who in the family is especially adept at creating expressions or nicknames?

What stories are told of great fortunes lost or made? How accurate are they? Are these incidents laughed at or regretted?

Family-Folklife

How were illnesses treated? What diseases or conditions were feared most? What conditions actually afflicted your family?

What big events or upheavals occurred in the life of your family or your town?

What members of the family served in the military? What were their duties? Did any see active service? What war? Where? Were there any casualities?

What acts of military heroism or cowardice have been immortalized in family stories? What other service stories have been told?

How did military service of family members affect the lives of others in the family?

Who were the "black sheep" of the family? How did they achieve this distinction? How did it affect their relationship to other family members?

What were your family's criteria for "success" (financial, occupational, residential, educational, marital...)?

Who did your admire most in the family? Why? Who was your hero outside the family? Why?

When you were young, what did you hope to be when you grew up? What became of that dream?

Entertainment and Celebration

What did your family do for entertainment? What sports were played or enjoyed as spectators? What stories have been passed down about the "big game"? What legendary cut-throat competition occured among family members?

Who visited your family often or was visited by you? What did family or friends do during visits?

What were favorite children's games? What were some favorite rhymes, chants, jokes, or songs your remember? What favorite "insults" did children use on each other?

What was considered "lucky" or "unlucky"? What family "luck" stories have you heard?

Family Folklife

What trips did your family take? What form of transportation did they use? Why? What was the most memorable family trip?

What holidays or festivals were observed by your family? What holidays were most important? Why?

How were these holidays celebrated? What was considered "traditional" about these celebrations? What innovations did your family make in holiday celebrations? What is the story behind these innovations?

How were special times like birthdays, anniversaries, new jobs, etc. celebrated? Has the family created any entirely new holidays?

How and where were marriages, funerals, christenings, bar mitzpahs and other rites of passage held?

How often and under what circumstances does the family get together? Does the family hold reunions? Who organizes them? Who comes? What usually happens at the reunions or other get-togethers?

Careers

How did family members make a living? What training did the work require? How did they get it?

What were job conditions like? Were the coworkers and supervisors of the same ethnic group? Describe any examples of discrimination or prejudice on the job.

How did job patterns change or remain the same over different generations?

Why and how often did they change jobs? How possible was career advancement?

What was the woman of the house's main responsibilities?

Family Folklife

What jobs, if any, did women hold outside the home? Why did they work? What was the family attitude toward their working? What conflicts occurred or concessions were made because of women's outside work?

How old were the children when they started to work? What were their jobs like? How much did they earn? Were they able to continue school? If so, how?

School

What were the neighborhood schools like?

How far away were the schools? How did the children get there? What memorable incidents occurred on the way to or from school?

What was taught in school? What games and sports were played?

What was the pupil/teacher relationship? How did students relate to each other?

How far did most people in the family go in school? Who went furthest? Who left school earliest? Why?

Community

Describe the town where you lived or that was nearest to you.

What were the most important transportation links in town?

When, if ever, was a trip to a larger town called for? How did you travel there? What memories do you have of those times?

Family Folklife

Who did the family shopping or marketing? Where and how often did they go?

When and where did they arrive?

Who migrated first? When, if ever, did others join them?

What clubs or organizations did family members belong to? What role did these groups play in the lives of the family?

What did the emigrants know about their destination before they came? How did reality live up to their expectations?

Immigration or Migration

From what foreign country or area of the U.S. did each branch of your family originate?

What difficulties did they have upon arrival? What was their ultimate destination? Did they ever make it to their ultimate destination? If so, how?

Why did they emigrate or migrate?

Where was the first place the family lived in this country? How long did they stay in this neighborhood? How often did the family move? Where and why did they move?

What modes of transportation did they use to emigrate? Describe the trip, if possible. How much did it cost? How did they raise the money? How long did it take?

Family Folklife

Where did the next generation move when they left home? Why? Where do descendants live today?

As time passed, what old customs and values were kept? Which were not? Why?

When did ethnic groups begin to intermarry, if at all? What were family reactions?

Family records

What heirlooms or objects of sentimental or monetary value have been handed down?

Who passed these objects to whom? What stories are connected with them?

What photo albums, scrapbooks, slides, or home movies have been created in the family? Who created them? Whose lives are documented by them? When are they displayed? To whom? What emotions are elicited at their showing? ...what stories?

After your interview

Analyze your responses to discover the role of ethnicity in your family

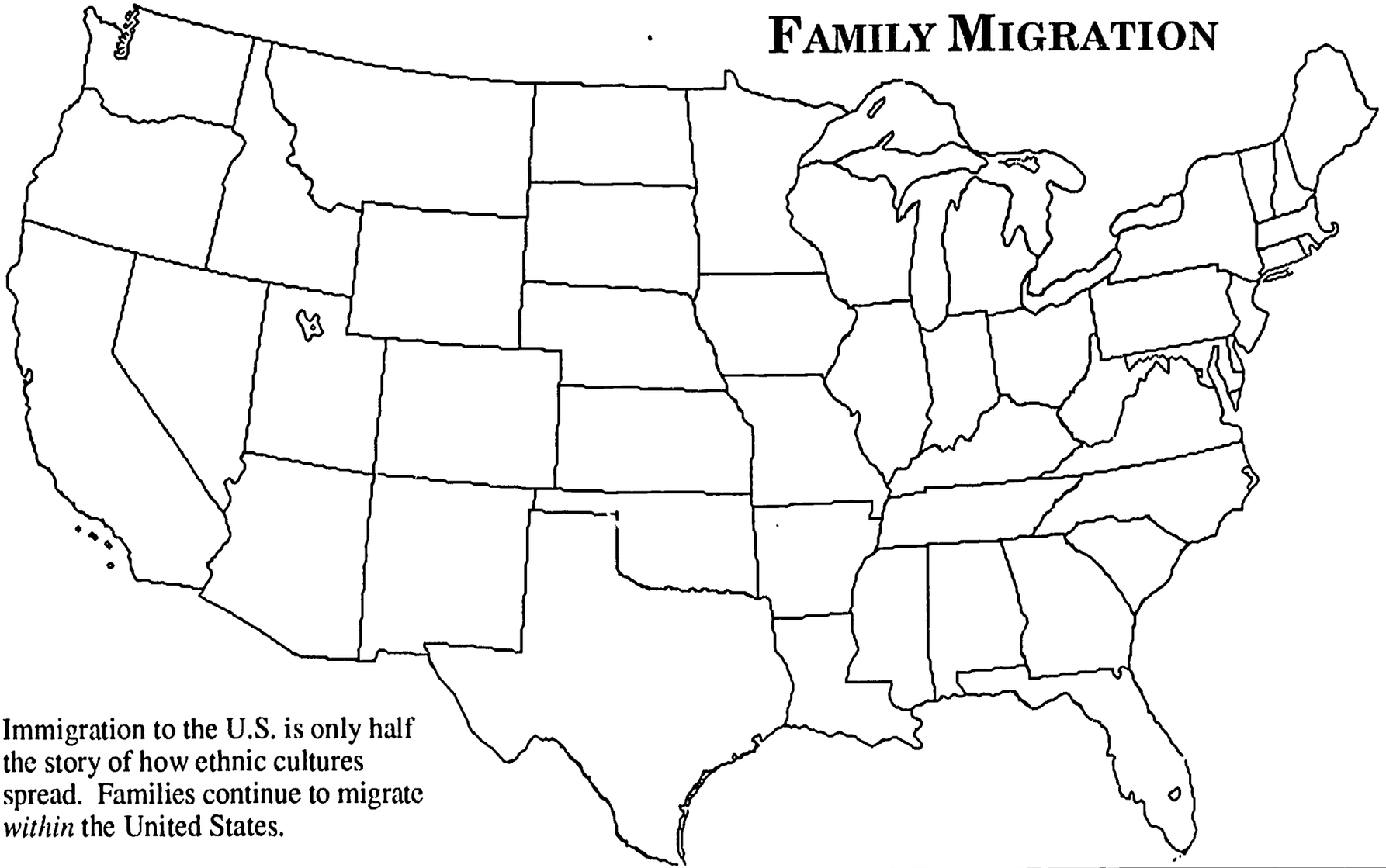
Review your answers to each question:

- Mark aspects of family life in which you think ethnicity played a major role with a " * ."
- Mark aspects of family life in which you think ethnicity played a moderate role with a " • ."
- Mark aspects of family life in which you think ethnicity played a minor (but still significant) role with a " – ."
- What traditions, values, stories, or expressions have become a part of your family's life, but you feel are unrelated to ethnicity? How have these traditions survived?

Compare your results with your partner's:

- What similarities exist in your families' traditions and experiences?
- What differences exist between your families' traditions and experiences?
- What are the reasons for these similarities and differences? How significant are they?

FAMILY MIGRATION



Immigration to the U.S. is only half the story of how ethnic cultures spread. Families continue to migrate *within* the United States.

KEY

Show each migration route with a different pattern or color of line.

Mark the migrations of your family on this map.

What traditions or values did each branch pick up or leave behind along the way?

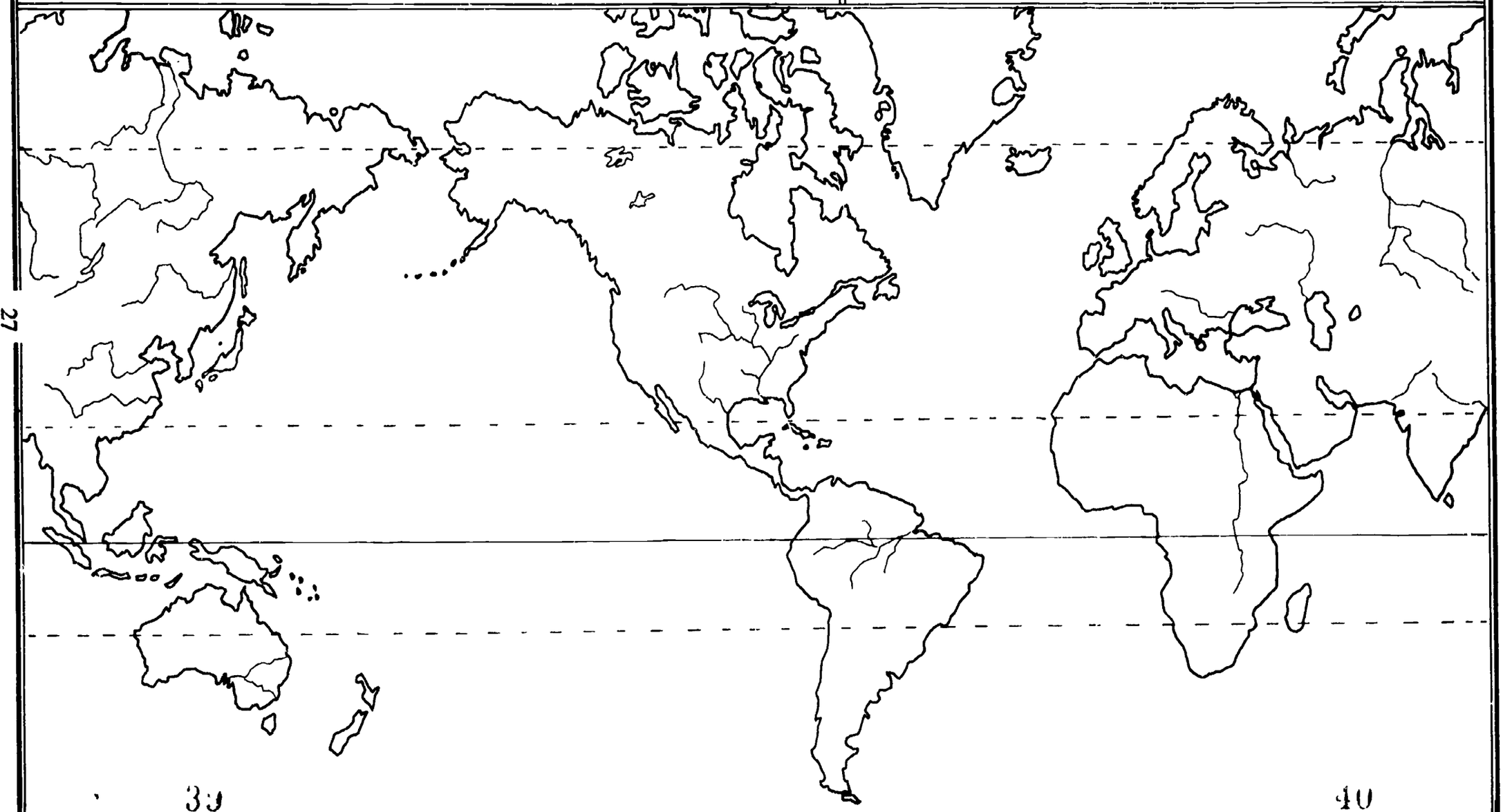
Mother's family:	**Father's** family:	**Others** (aunts, uncles, brothers, sisters, etc.):
Grandmother's family	Grandmother's family	
Grandfather's family	Grandfather's family	

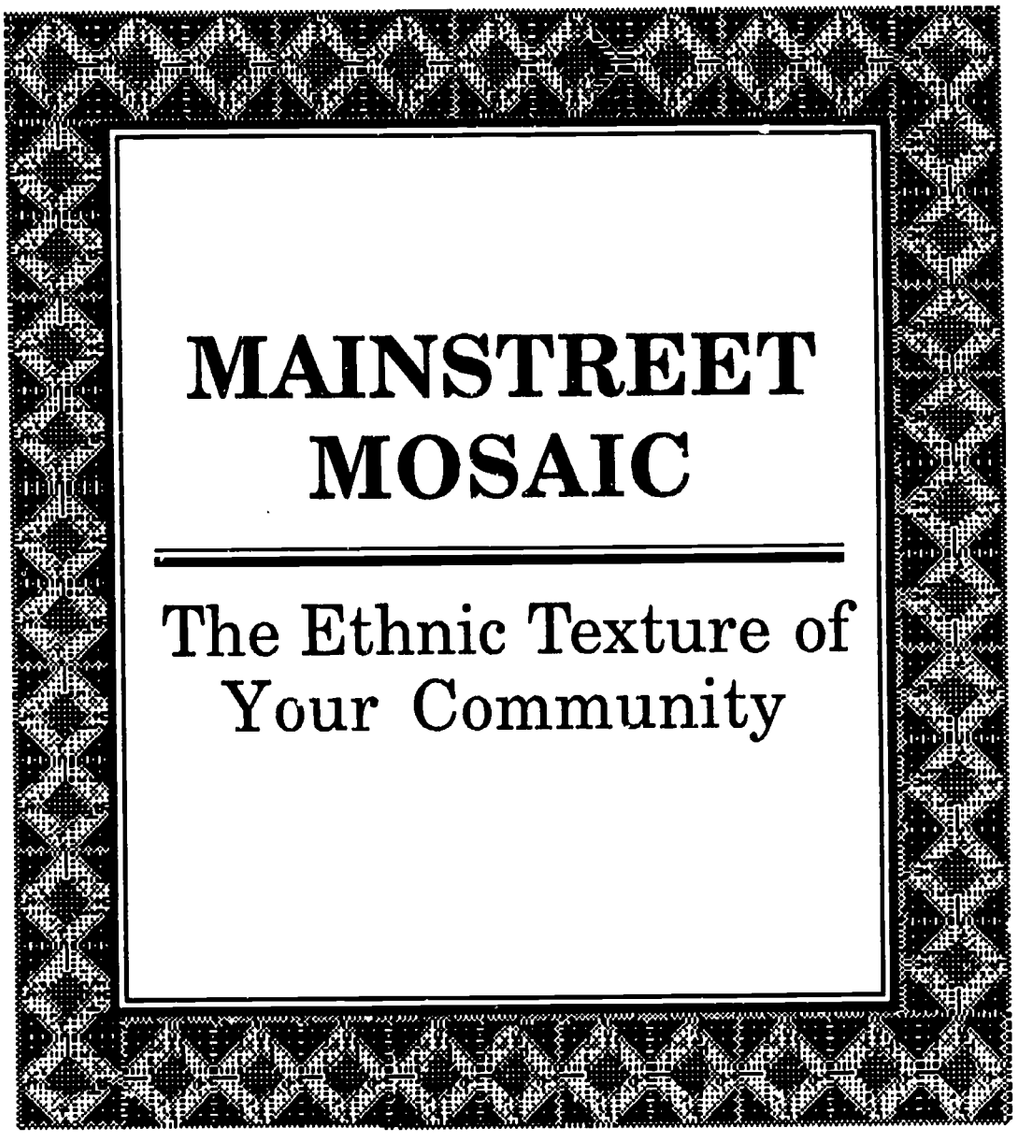
TRACING YOUR ROUTES

Locate the areas your ancestors came from on this world map. Mark each area with a different color. Use a matching color to trace the path each ancestor took to his or her new home in America. How many stops did they make? How long did the trip take?

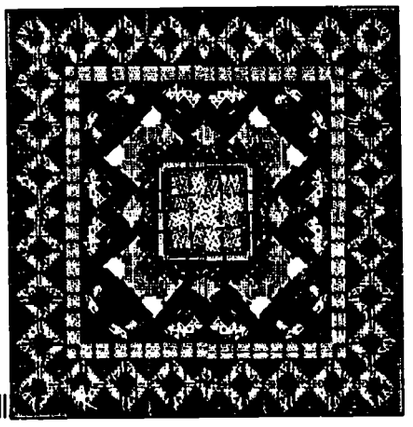
LEGEND

In this space, match the colors you used with the ancestors they stand for.




MAINSTREET
MOSAIC
The Ethnic Texture of
Your Community

Mainstreet Mosaic
The Ethnic Texture of your Community



Unit Objectives

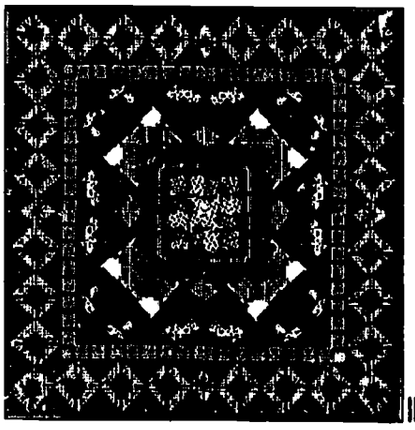
Students will:

- Define the term "community" and discuss how many cultures together make up the culture of a community.
- Compare and contrast parallel aspects of different cultures coexisting within their communities.
- Describe how ethnic groups interact in a community.
- Gather information about ethnicity in their communities through interviews, written and statistical records, photographs, artifacts, maps, and the landscape itself.
- Analyze and record that information and communicate it in a meaningful way.
- Use research skills to study ethnicity in their communities, analyze how ethnic groups interact locally, and communicate the results of their findings.
- Appreciate the multi-ethnic nature of their local communities.
- Cite the causes of prejudice and discrimination in local communities.
- Identify prejudice, discrimination, and stereotyping in their communities.

About this Unit

"Community" is an amorphous word. It can take many shapes and it is certainly more than just a geographical place. A major goal of this unit is to show exactly how complex the notion of community is. The reading, "American Sense of Community: Circling the Square or Hitting the Road" is a delightful introduction to the subject. We might technically qualify for membership in many different groups, yet we may not "belong" to all of them. "Belonging" is a very special quality of community that implies participating or sharing values.

Once this basic idea of community is developed, it is easy to understand how a geographic community can in reality contain many overlapping



communities. In other words, many communities share the same "turf." In this unit your students will explore such concepts using primary sources available right in the community.

There are a multitude of sources for studying ethnicity at the community level, a variety of which are sampled in this unit. An unlikely, but very rich source is the easily acquired *Yellow Pages* (p. 36) Ethnic newspapers are excellent sources that many people do not know exist. The federal census since 1870 provides information on the ethnicity of each community in the nation (the census is available for Pennsylvania for every ten years since 1790, but only in 1870 did a "Birthplace of Parents" column yield information on ethnic origin). In this unit we use the town of Birmingham near Pittsburgh as an example of what can be done with census data from any community.

At the end of the unit is a case study of community ethnic history, researched and presented by elementary students, that may provide inspiration for using local history resources to study ethnicity at every grade level.

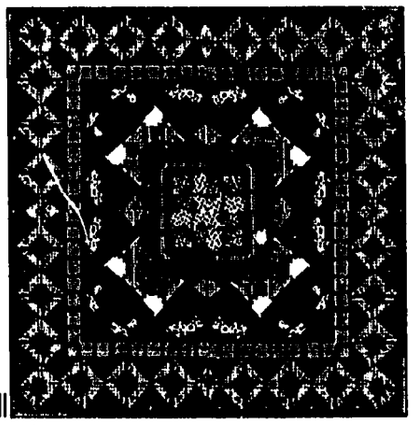
Key Words

community
ethnic group
census
survey
primary source

Community Resources

census records
local newspapers
ethnic newspapers
photographs
oral history
local publications (church histories, school yearbooks, company anniversary programs, etc.)
maps, current and historical
city directories
telephone books and business directories

Notes...
Student Exercises and Readings



American Sense of Community:
Circling the Square or Hitting the Road

pages 42-44

Students will:

- Read "American Sense of Community."
- Discuss and begin to define the term "community."

"Community" is an amorphous word. It can take many shapes and it is certainly more than a geographical place. A major goal of this unit is to show exactly how complex the notion of community is. The reading, "American Sense of Community: Circling the Square or Hitting the Road" is a delightful introduction to the subject. The article builds on the the ideas about family folklore introduced in the previous unit. The author believes that the ideal of community life "has been and is still central to our values from the beginnings of our country." The quilting bee, the town square, and the square dance are offered as analogies of "community." After reading the article, ask students to think of other community analogies, perhaps more relevant to their lives.

In the first paragraph the author describes his notion of community: "Community is composed of people meeting regularly who have inherited or developed ways of celebrating their sense of coming together" (p. 42). Ask the class if they agree with this definition. Are there communities that do not meet regularly? What does in mean to "celebrate their sense of coming together"? Can they come up with their own definition? Does sitting at lunch together in the cafeteria every day constitute a community? Are the school band and the football team separate communities within the school? Does the school have any communities of "pilgrim strangers" (p. 43)?

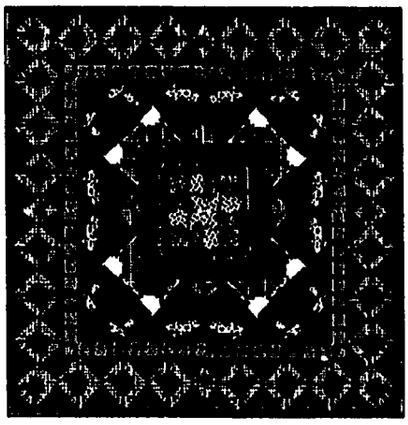
Community:A Sense of Belonging

page 45

Students will:

- List all the groups they qualify for, indicating those they "belong" to.

We might technically qualify for membership in many different groups, yet we may not "belong" to all of them. "Belonging" is a very special



Notes...

quality of community that implies participating or sharing values. *Community: A Sense of Belonging* is an introspective exercise to help students explore the concept of community in a personal way. Begin by brainstorming the kinds of groups students might belong to: school, neighborhood, clubs, religions, special interest groups (these may not even physically meet together, but communicate through magazines, newsletters, etc.—computer interest groups, camera bugs, music fans, etc.—these may belong to the "pilgrim stranger" type of informal community that does not meet but has its own lingo, values, and folklore), scouts, ethnic groups, school cliques, and so on. Once all the general possibilities have been listed, students should list on their worksheet all the possible specific groups they belong to—even groups they may not fully identify with (some from older immigrants groups may claim they are not members of an ethnic group, or they may be members of a church but have not attended in years—these groups should still be listed on their sheets).

After listing all the possible groups that they are members of, have the students mark with a ✓ the groups that they identify with more strongly than others. What is it that about these groups that makes you identify with them? How many in the class have put their ethnic group in this category? Of these groups, have them mark with a * groups that really make them feel like they "belong." These are the groups that can be considered "communities" that the students belong to. What is it about these groups that gives you a sense of belonging? How many in the class have put their ethnic groups in this category? Which ethnic groups tend to be more community-like? Why?

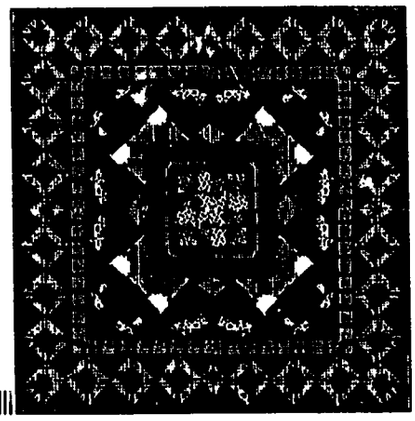
Hometown Images

page s 46-47

Students will:

- Draw a conceptual map of their hometowns, marking various neighborhoods and groups of people.
- Compare maps with an official map to find discrepancies and hypothesize reasons for differences.

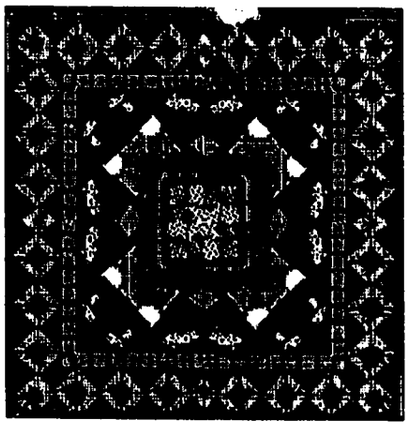
Not all communities have physical or geographical boundaries, but many do. In fact, a geographic neighborhood can in reality contain



many overlapping communities. In other words, many communities share the same "turf." Our unconscious map of this turf is a powerful indicator of what we expect from our fellow citizens. Sometimes—even unconsciously—we have very distinct ideas about where certain people should live in our town. We expect rich people to live in certain areas; "blue collar" workers to live in other areas, middle class and upper middle class in their own areas. Ethnic groups may be part of these preconceived notions. Sometimes identification with a particular ethnic group can have positive effects, lending a community a distinct character or personality, but other times it can lead to discrimination.

The *Hometown Images* exercise is designed to make students conscious of their preconceived ideas about their neighborhoods. As they draw their maps, they should not be concerned at all about scale or accuracy (the student's image of the town may be very different than it actually is). The map is simply a sketch of how they think of their towns. They should mark business or industrial districts, socio-economic levels in residential districts, "safe" and "unsafe" areas, and ethnic areas. They should also show any nicknames certain areas of the town may have acquired over the years ("the boondocks," "the strip," etc.), and show areas of the town they consider their "territory." All of these general areas should be shown in the key. Ask them to be perfectly honest.

Discussion of the finished maps can take place as a class or, if you think this may cause embarrassment to some class members, as a private "consciousness-raising" activity. After the map is completed all class members should take a few minutes for self-evaluation. Have official maps of the town available for comparison. Were there instances of distorting various areas of the town? Why did this occur? Did they find any instances of prejudice about where a particular ethnic, occupational, or economic group "should" live? Were they surprised at what they found out about themselves? Have them write their responses or if you have chosen to hold a class discussion, use this self-evaluation to begin the discussion. Another way to begin discussion would be to have students compare their maps with one or two others. How are the maps similar? How do they differ? Why?



Notes...

Let Your Fingers Do the Walking

pages 49-52

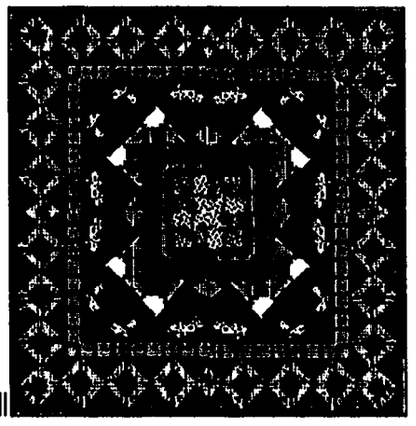
Students will:

- Find evidence of community ethnicity in the Yellow Pages.
- Identify locations of ethnic businesses and organizations and plot them on a city map.

Ethnic groups, along with family traditions, serve an important role in preserving a sense of ethnic identity among its members. As your students may have discovered in the exercise *Community: A Sense of Belonging*, very often it is membership in an ethnic group—perhaps a church, social, or political organization—that separates those who identify with an ethnic group from those who are not even aware of their own ethnicity. "Ethnicity as Expressed in Organizational Life" introduces the topic of ethnic organizations, how and why they are formed, and how they continue to serve their groups as needs change. In the next exercise, they will discover the impact on the community of these organizations and the businesses and institutions that serve them.

An unlikely, but very rich source for discovering the impact of ethnicity in a community is the easily acquired *Yellow Pages*. As a directory of services to the community, it is invaluable for surveying how ethnic groups serve their social, religious, and economic needs. Divide the class into twelve groups of two or three students. Assign each group one of the twelve alphabet ranges marked on the side of the worksheets on pp. 49 through 52. Then distribute current copies of the standard *Yellow Pages* for your community. If it is more convenient, have the students bring *Yellow Pages* from home. Each group then systematically searches through the listings and ads to find evidence of ethnic-related businesses or organizations. The evidence may be very obvious, like a Polish Falcons organization or an AME (African Methodist Episcopal) church, or subtle, like an ad for a pizza parlor or St. ____ Hospital. Use the broad defintion of ethnicity listed at the bottom of page 49.

As a follow-up activity, the class can perform a rather sophisticated study of where certain ethnic groups tend to live in the city. Color code each of the ethnic groups found in your *Yellow Pages* survey. Locate



ach of the businesses found in the survey on a large city map (or use a map on an overhead projector) and mark their locations with the appropriate color code. Before long, patterns of ethnic neighborhoods will begin to emerge. This second half of the exercise is rather involved, but can be made managable by continuing to work in small groups so that the labor is divided. This exercise gives students a glimpse into how social scientists gather and interpret data.

Ethnic Solidarity

pages 55-57

Students will:

- Read and analyze various ethnic newpapers from their communities.
- Compare the newspapers and hypothesize reasons for their similarities and differences.

For your information

Before doing this exercise with students, read "What Do Ethnic Organizations Do for an Ethnic Community?" (pp.53-54) and "Ethnicity as Expressed in Organizational Life"(p. 49).

Ethnic groups that have been in an area for a while must make an effort to maintain their sense of community and resist complete assimilation. Ethnic newspapers are one means of doing this. Most papers began as a means of delivering news of the old country in original languages, advertising jobs and services to fellow members of the ethnic group, or galvanizing political action. Some have out-lived these functions, but still serve to help people feel a part of the group. The Ethnic Solidarity exercise provides a systematic method of helping students compare some of these newspapers.

Most ethnic groups are quite willing and proud to provide teachers with copies of their newspapers for classroom use at no or low cost. Check telephone listings under "clubs" or "organizations" for sources of smaller ethnic papers, and under "newspapers" for the larger papers. This exercise is most effective if at least three different types of newspapers are compared—for instance, a fraternal group's club newspaper, a black weekly newspaper, and a Jewish newspaper. Each of these papers would have a very different editorial slant.

After the newspapers have arrived, break the class into three groups,

Notes...

each group receiving one of the newspapers to analyze. Students may work alone on their assigned paper or in pairs. As they read through the newspaper they should answer the questions on the worksheet in the appropriate column. After all students have finished with their assigned paper, discuss what they found in their newspapers for each of the questions. Jot down the answers from the other two papers in the appropriate columns. Compare the results from the three papers. How are they the same? How are they different? Why?

Another way to organize this activity is to break the class into groups of three students. Each student in the group receives a different newspaper to read and answer questions on. When each group member finishes answering the questions, the group members compare their results with each other.

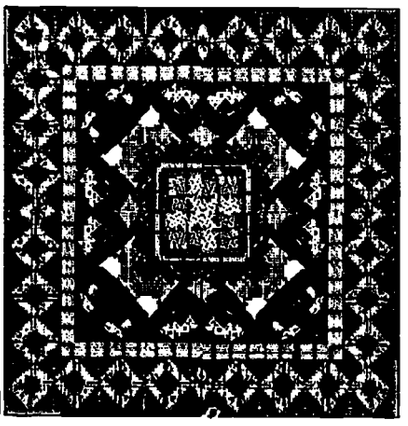
Using the Census

pages 58-69

Students will:

- Collect information on ethnic origins from two censuses of the same town; tally and calculate the results.
- Discuss changes in the ethnic make-up between the two censuses.

A great source for studying the ethnicity of even the very smallest of communities is the federal census, which has been taken every ten years since 1790. The first few censuses were taken to gather only the barest of population figures, but later censuses contain much more information, making the census an unrivaled source for tracing the changing ethnic make-up of a community, as well as such factors as education, literacy, and occupations. The federal census since 1870 provides information on the ethnicity of each community in the nation through a "Birthplace of Parents" column. In every census after 1870, similar information on ethnic background is available. Major libraries have local census records on microfilm and indexes available to help locate the correct rolls. Be advised, however, that the 1890 census for almost all census districts was destroyed by fire and that the government waits 75 years before releasing census records to the public, so that the 1910 census is the most recent one available. For this exercise, you will only need a sample of about 200-300 names from each decade.



Since many teachers will be unable to spend the time finding the census for their own communities, *Using the Census* provides excerpts of the 1870 and 1900 census of Pittsburgh's Birmingham community, so students can still discover for themselves how a community's ethnic make-up can change significantly over time. For this exercise students begin with the 1870 census by tallying, then calculating percentages of males and females and over or under 18-year-olds, marking their answers in the appropriate spaces on the worksheet on page 58. (Divide each number by the figure for "Total in Sample" to calculate the percentages.) Then they proceed to find the number (and percentages) of first generation foreign-born people in Birmingham (check "Place of Birth" column). They continue with the second and third generation by checking the "mother foreign-born" and "father foreign-born" columns (information on the third generation will not be available for the oldest members of each family).

In a similar way, find the number and percentage of Birmingham residents in each of the ethnic groups listed in the right column on page 58. Some countries can be grouped several different ways, so follow the chart in the appendix, *Category Guide for Ethnic Origin Charts and Exercises*, to make certain that everyone is categorizing nationalities the same way. Note that the percentages will not add up to 100%.

Repeat the process for 1900, then compare the results (first finish *Plot the Results*, below). Which census shows the most foreign-born? ...the least? Which nationalities are most prevalent in each decade? Why? Compare the occupations listed in each census. How have they changed? What do you think Birmingham was like in 1870 and 1900?

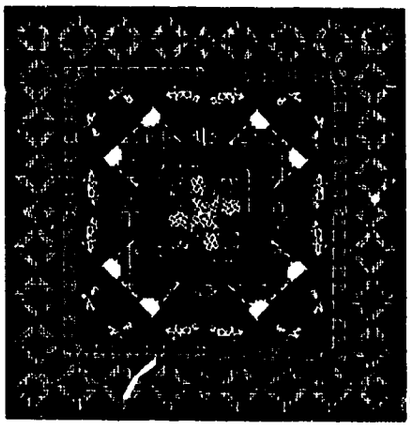
Plot the Results

Students will:

pages 59 and 65

•Graph the results of their findings from the census.

Relationships between sets of data are often much easier to see when they are translated into graphic form. To help students compare the information they gathered about Birmingham (or their own communities, if the class worked with its own area's census), they should plot the 1870 and 1900 ethnic origin percentages for each ethnic group in *Using*



Notes...

the Census on the appropriate bar graph. Then compare the two graphs with each other.

An Ethnic Portrait

pages 72-75

Students will:

- Compare the ethnic make-up of their class, Pennsylvania, and the United States.
- Hypothesize reasons for any similarities or differences.

At the end of the unit are bar graphs generated from summaries of the 1980 census (abstracts of recent census statistics are made available, although the actual records are not) that show the ethnic make-up of Pennsylvania and the nation as a whole. Compare the two graphs. How are the ethnic make-up of Pennsylvania and the United States as a whole similar? How are they different? What factors may account for similarities and differences? Now compare these two graphs with the class census chart done earlier (p.15). How are they the same? How are they different? What might explain the similiarities and differences?

AMERICAN SENSE OF COMMUNITY
Circling the Square or Hitting the Road

No term is closer to the center of our sentiments than community, especially for the folklorist. In our profession the terms folklore and community are intimately paired, for our sense of American history—indeed the story of humanity—is bound up with people getting together out of some notion of belonging to a place, a family, a work group, a region. Folklore consists of the traditional ways in which community people work and play together, and their customary forms of entertaining and instructing each other. Community is composed of people meeting regularly who have inherited or developed ways of celebrating their sense of coming together. The idea of the ideal life lived within a community has been and is still central to our values from the beginnings of our country. Even the most alienated among us feels a great yearning for living in community, even if we don't define that term in the sense of a small town, a neighborhood, or a commune.

Community differs from culture and society in many ways. It is not a disembodied conceptual term so much as one that is associated with the simplest of shapes and experiences in common, many of which, like the courthouse square, like square dancing or quilting, have become part of our national cultural inventory of symbolic forms. Nothing more clearly captures the essence of the folksense of community than quilting, though we don't give much thought as to why. Certainly a large part of the answer would lie in the social organization by which quilts were and are made—at bees or in quilting clubs—in cooperative groups that work on a useful and decorative object together. Sitting around a frame or working individually on squares, all participants bring their materials and equipment to the encounter, and the occasion becomes one of involvement in a common enterprise. Perhaps more important is the quilt itself, for its form is so perfectly symbolic of the well-ordered: pieces carefully fitted together in squares all add up to a giant (not-quite) square.

The point could be made in any of those numbers of ways in which the good life lived in common in communities is immediately suggested through the circled square—images of the small towns found throughout the United States, those county seats in which the town is organized around the central square with its courthouse or commons, the park with its pond and bandstand. This was the small-town enclosure from which the generation of runaways sought to escape early in the century, and to which so many are returning in one way or another today. Or, to go to an even earlier and more utopian time, it is the earthly city on the hill in New England centering on the meeting house in the commons, itself an imposingly spare statement of virtue through equality and election.

Or one more moving image of this life and its values: the square dance, or the play party, as it was called in those places in which dancing and playing string instruments were regarded as covorting with the Devil. This perfect image of community engages eight people in couples facing the center, dancing in place for a time and then leaving home in order to do the figures that circle the square—their point of reference and destination throughout: back home. This depiction of vitality and form invokes the facing inward of the whole group, the engagement of moving together in ensemble effects, being guided by outside calls reacted to within the group as a means of coordination as well as individualization—for the dancers find themselves on their own and away from home, but with a learned sense of where and how they are going and approximately where they will all end up.

This squared-world-within-the-circle is not just an ideal image we brought with us from the Old World; it also provided the basic models for what

the farm and the plantation should look like. It is a vision that remains tied to the land, to farming and related occupations, and to the passage of the seasons as experienced by gardening peoples. The plantation, whether in its New England or southern form, was the utopian attempt to construct the perfect community on the model of the enclosed garden. Both forms looked for a hill in which a view could be found that commanded the surrounding area. In New England, the meeting house and the commons would be put on this spot, surrounded by the houses of the faithful. By facing on the place of meeting and on the common ground, they might run their own affairs by congregation within the family. The southern plantation, too, was based on similar square principles, with its great house at the center; the works surrounding it, then the fields, and in the distance (nevertheless usually visible from the verandah), the wilderness out of which this new garden had been rescued.

Market Square, Pittsburgh, 1928 *Archives of Industrial Society*

But from the inception of this utopian adventure, another community, another sense of the virtuous life, was projected--that of the pilgrim-stranger, cast onto the road of life to seek his way to the city. This gathering of fugitives produced the fellowship of the road and--from the squared-up social world's point of view--all too often the community of the damned. To be sure we are a nation of farmers in our first conception of ourselves, but farmers already tied to the idea of producing surplus crops for the folks in the city. Thus, even in the most successful of the utopian farming enterprises, there had to be go-betweens, the traders and factors, and with them the drifters and wharf-rats that inevitably accompany the movement of goods and people.

In our sentimental wish to recapture our agrarian ideals through a return to the country and to harmonize ourselves through the rhythm of the seasons, we forget this other community that has

been as important a source of our national iconography as the farm and the small town. The lore which grew out of the crossroads, the harbor roads, the rivers and canals, and the turnpikes remains with us in the figures of the cowboy, the railroad engineer, the trucker and the outlaw bikers (motorcyclists). Just as the square forms reflect the rhythms and engagement with the earth in all its seasons, the straight forms of the road and the turnpike, the highway and now the skyway remind us that another enduring image of the life well-lived endures. This one emphasizes the individual rather than the group, to be sure, but the lure of the hobo and the candler, as well as the railroadman, the trucker and the airline attendant reminds us that these, too, are communities, groups who share the conditions of being on the move all of the time.

It is this special blend of the straight and the square, the individual on the move and the community always ready to make welcome that seems most characteristic of the American Experience. Community, then, is the gathering of the like-minded, but always leaves the choice of moving on to the next gathering. If technological developments have made it possible to move on more regularly and to keep on the go even while maintaining one's sense of a need for rootedness, our ideals of community remain the same. Communities continue to spring up all over the country, in marinas and country clubs and mobile home parks, always guided by the same desires and lodged in some version of the same basic images. ❑

Roger D. Abrahams, "American Sense of Community: Circling the Square or Hitting the Road," 1978 Festival of American Folklife *(Washington, D.C.: Smithsonian Institution, 1978), p. 5.*

COMMUNITY
A Sense of Belonging

Everyone is a member of many *groups*, by choice, circumstance, or assignment.

•List below all the groups of which you are a member
(include groups relating to profession, achievements, education, socio-economic level, national origin, personal interests, and any other distinguishing factors.):

But we make *choices*, conscious or unconscious, whether to *identify* with a group or *belong* to a community.

•Mark with a "✓" the groups you identify with more strongly than others.

•Mark with a "*" those groups that give you a sense of belonging that elevates them to the status of "community" in your life.

•Why do you identify with some of these groups but not others?

•How do your communities make their members (including you) feel like they belong?

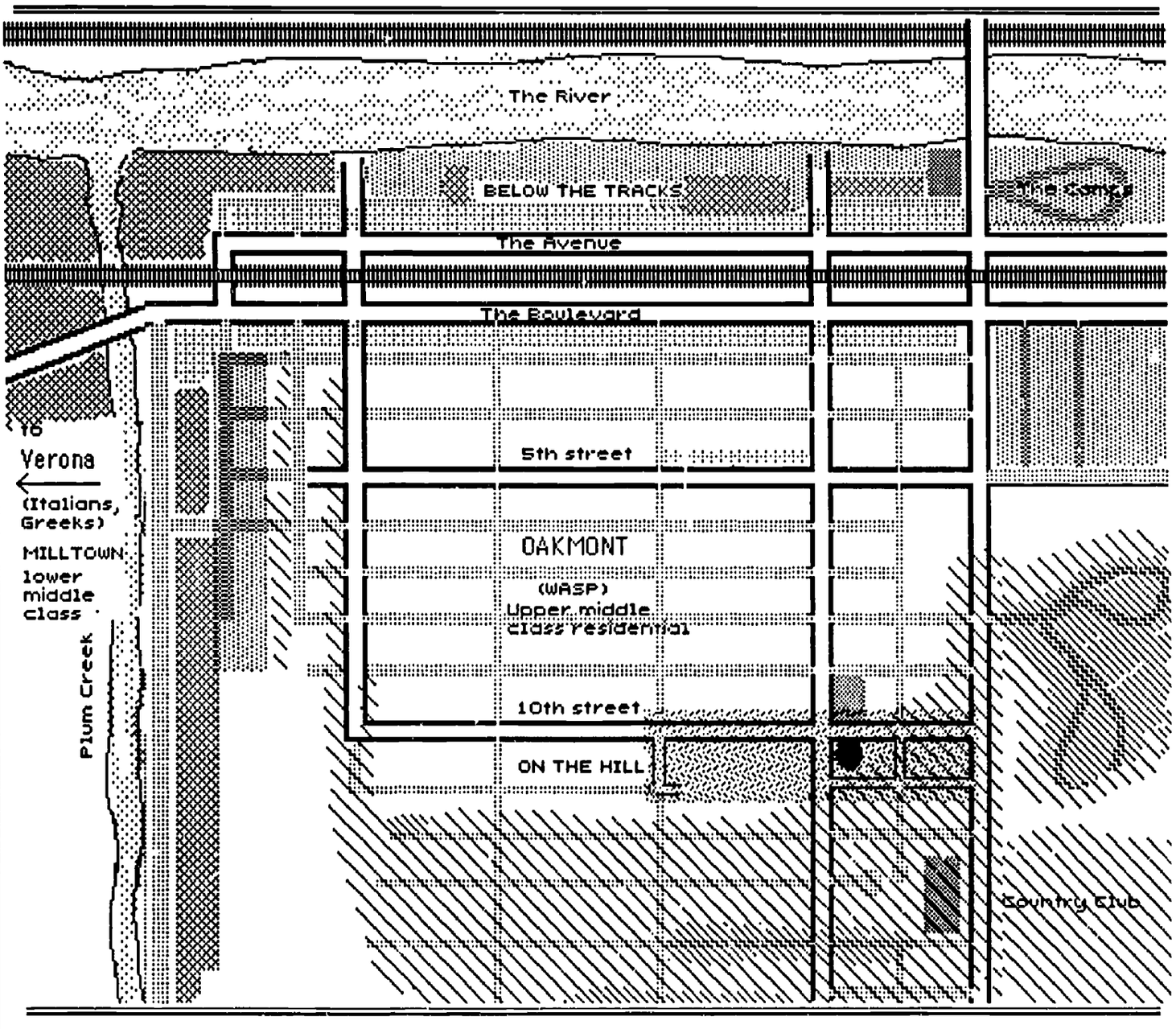
•When was the choice whether or not to identify with an ethnic group made in your family? Who made this choice? Why?

Hometown Images

Few of us need a map to navigate our hometowns. Through experience we have gathered enough information to develop our own shorthand concept map. This "map" includes not only the physical but also the social and economic geography of the town. For example, "downstreet" might be a business strip. Status might be attached to "below the tracks," or "up on the hill." Some places are considered "unsafe." Some routes we travel regularly; some areas we never visit.

A concept map may not be to scale or accurate, but it can reveal plenty about how we feel about our town and our fellow citizens.

On the next page, you will draw your own concept map. On this page is an example to get you started.



KEY

my house
my turf
schools
lower middle class
upper middle to wealthy
yuppies
my routes
untravelled by me
light to medium industrial
business district

Name of town:
Oakmont

Hometown Images

On this page, draw a concept map of your town. Map your immediate neighborhood or a whole city—scale is of little importance in a concept map. In fact, you may choose to let the relative size of an area reflect its significance to you.

On your map include any nicknames of areas, show where ethnic and socio-economic groups live, and trace the routes and mark the places you frequent. Label landmarks as necessary, including personal landmarks like friends' houses.

When you finish, take a more objective look at your map by comparing it to an official map or asking another person from the town to comment on it. What does the map reveal about you? What does it reveal about your attitudes toward other townspeople?

KEY

Name of town:

ETHNICITY AS EXPRESSED IN ORGANIZATIONAL LIFE

Try as they will, immigrants lose their battle to hold onto the ways of their mother countries. The sons and daughters (second generation) of the newcomers direct their attention to American events and standards, American language, dress, recreation, work, and literature as the old-world culture fades out. The immigrant group becomes "Americanized" in most of its cultural practices, but the group is not absorbed socially into the rest of society. The immigrant minority still maintains a social substructure, a network of formal and informal organizations composed of fellow ethnics.

What are the reasons for this? We have already noted that native-born Americans did not accept the newcomer because such association meant a loss of status. The second generation of immigrants found no big welcome mat either. The social web of associations of old-stock, established groups isolated the minority.

Internal reasons operate also. In addition to common economic interests, common origins, and shared experiences, there is the satisfaction of being with those like oneself. A city can be a lonely, impersonal place; the ethnic group for the migrant to the city serves as a sort of family. The migrant can relax among those who understand him, who think as he does and are struggling with problems similar to his. Often he may even be able to say, "My mother knows your mother." Those who came to the city with the same kinds of disadvantages created by a different race, different language, a different religion or national origin find comfort and support in creating organizations for their own ethnic group. Ethnic groups set up hospitals, old peoples' homes, banks, charitable organizations, churches, and cultural organizations. These are parallel institutions serving similar needs as those institutions of the larger society, yet separated by ethnic sponsorship and membership. For example, within a few city blocks a Jewish old-age home, Polish old-age home, and an Italian old-age home can be found, each serving its own respective group.

Parallel institutions serve as ethnic indicators. Professor Milton Gordon has written:

From the cradle in the sectarian hospital to the child's play group, to the social clique in high school, the fraternity and religious center in college, the dating group within which he searches for a spouse, the marriage partner, the neighborhood of residence, the church affiliation and church clubs, the men's and the women's social and service clubs, the adult clique of "married," the vacation resort, and then as the age-cycle nears completion, the rest home for the elderly and finally, the sectarian cemetary—in all these activities and relationships which are close to the core of personality and selfhood—the member of the ethnic group may, if he wishes, and will in fact in many cases, follow a path which never takes him across the boundaries of his ethnic subsocietal network. ❑

Philip Rosen, *The Neglected Dimension: Ethnicity in American Life* (Notre Dame-London: University of Notre Dame Press,1980), pp. 107-108.

Let your Fingers Do the Walking:

A Community Survey through the *Yellow Pages*

Search your local *Yellow Pages* for evidence (both obvious and subtle) of the ethnicity* of residents and the businesses and organizations that serve them.

Check the section assigned to your group:

- A - Au
- Au - B
- C
- D - E
- F-H
- I- L
- M - O
- P
- Q - R
- S
- T
- U - Z

Name and location of business or organization:	**Nature of product or service:**	**Explain evidence of ethnicity** (type of product, name, advertising motto...):	**Ethnic group represented** (if applicable):

*Use a broad definition of **ethnicity**: "a sense of peoplehood, a sense of commonality derived from kinship patterns that include a shared historical past, common experiences, religious affiliation, a common linguistic heritage, as well as shared values, attitudes, perceptions, mores and folkways."

COMMUNITY: _____

Check the section assigned to your group:	**Name and location of business or organization:**	**Nature of product or service:**	**Explain evidence of ethnicity** (type of product, name, advertising motto...):	**Ethnic group represented** (if applicable):
☐ A - Au				
☐ Au - B				
☐ C				
☐ D - E				
☐ F - H				
☐ I - L				
☐ M - O				
☐ P				
☐ Q - R				
☐ S				
☐ T				
☐ U - Z				

COMMUNITY: _____

Name and location of business or organization:	**Nature of product or service:**	**Explain evidence of ethnicity** (type of product, name, advertising motto...):	**Ethnic group represented** (if applicable):

Check the section assigned to your group:

- A-Au
- Au-B
- C
- D-E
- F-H
- I-L
- M-O
- P
- Q-R
- S
- T
- U-Z

COMMUNITY:

Survey Wrap-up

A-Au

Au-B

C

D-E

F-H

I-L

M-O

P

Q-R

S

T

U-Z

DISCUSS your findings:

- **Compare** findings with others in the class — what types of listings reveal the most about the ethnicity of your community?

MAP your findings:

- As a class, **color-code** each of the larger ethnic groups represented in the survey.
- **Locate** a large map corresponding to the area covered in your yellow pages issue and pins with heads that match your color-codes.
- **Pinpoint** on the map the location of each ethnic listing you found with a pin of the appropriate color.
- **Analyze** the map results:
  - **Identify** concentrations of ethnic groups
  - **Hypothesize** reasons for the presence or absence of particular ethnic groups in various areas.

WHAT DO ETHNIC ORGANIZATIONS DO FOR AN ETHNIC COMMUNITY?

Ethnic voluntary associations develop a series of reasons why they should exist, an ideology. They try to convince members of the ethnic community that it is to their best interest to remain with and work for the subgroup to which they are members. To do this in the case of Polish Americans they try to find those aspects of Polish and Polish-American culture which are common and acceptable to all subgroups of Polonia; then they impart this culture to young and old alike.

They try to answer the questions: What does it mean to be a Polish American? What in our heritage is worth preserving? The associations stress those aspects of the national and Polish-American culture which deal with the literary and artistic achievements, and especially with contributions to world or American culture. Self-confidence and pride are built up by the stress on the superiority of Polish culture.

All ethnic associations have the function of providing members with the companionship of those with a similar background and/or interests. Where participants meet in face-to-face relations, social gatherings are common. Members can relax and feel comfortable with those who share their habits and values. The associations strengthen the "we" feeling and keep marriage and close friendships within Polonia.

"I'd rather be a big fish in here than a nobody out there," said an active association member. Voluntary associations provide members with a chance for prestige. A woman who would be hardly noticed, socially or otherwise, becomes an important figure in a missionary society. A truck driver of average abilities becomes a chairman of a committee. The small neighborhood groups offer such opportunities for ordinary people.

A church is more than a religious institution; it is a community of its own. Its framework is used for social purposes. The immigrant Polish peasant resented leadership from American priests who did not understand his language or his religious ways. Neither he nor the established native American parishioners were comfortable with one another. The Polish immigrants did unite and work hard to build their own churches and parochial schools, old-age homes and orphan–ages. Social organizations revolved around the church. Today, despite the decreased primary role of religious activities of many groups and the decline of church-related organizations, voluntary associations in Polonia, except for a few, uphold education in and the preservation of Roman Catholicism as one of their functions.

Cheap insurance, particularly life insurance, provides members with an economic motive for their membership. The economic dimension comes out in the professional associations with the prefix "Polish-American." This aids the professional member to gain clients in Polonia. Artists of all types, writers, musicians, and painters of Polish extraction find an audience and a market for their works by the patronage of the ethnic associations. Many organizations need to be staffed, and the positions form a kind of ethnic civil service with a chance of advancement to executive positions. Here again the economic function of the organizations shows.

The occupational groups of professionals mentioned above are a type of special-interest association. So are clubs which bring together persons interested in the same activity—sports and veterans groups, for example. Volunteer associations along ethnic lines meet the needs of these special interests.

The Polish-American press performs many functions which overlap those of the associations. Through the press the Polish-American reader learns about the ideology, the basis of existence of the associations, for the newspapers stress the positive aspects of Polish culture and the impor-

tance of identifying with Polish life. It reports the activities of the many ethnic organizations and urges the reader to participate. By reporting news about Polish-Americans who have gained status and have made contributions to the general society, by publicizing activities of leaders and internal conflicts, and by reporting on news items where the larger society has recognized something occurring in Polonia, the reader gets a feeling of the great value and importance of community life.

The political function looms large for these ethnic associations. They act collectively as a large pressure group in trying to influence the policies and actions of the American government by electing or having appointed officials of Polish descent, staging mass protest meetings, writing letters, and other activities. They seek to raise the status of Polonia in the eyes of all Americans. They pressure for inclusion of Polish-American heroes (Krosciuszko, Pulaski) in American history courses in the public schools. They invite the general press and prominent Americans to events where Polish or Polish-American artists perform and guard against evidences of prejudice and discrimination.

Voluntary associations try to define and carry out what the proper relationship should be between the "mother country" and the ethnic community in America. Over the years the Polish community in America has had less and less contact with Poland. In recent times large national organizations, really federations of local organizations throughout the country, have limited their activities to supporting humanitarian efforts such as aid and asylum to Polish refugees and protests of communist government actions in Poland. ❑

Adapted from Helena Znaniecki Lopata, "The Function of Voluntary Associations in an Ethnic Community," in Ernest Burgess and Donald Bogue, editors, Contributions to Urban Sociology *(Chicago: University of Chicago Press, 1964), pp. 203-223.*

from Philip Rosen, The Neglected Dimension: Ethnicity in American Life, *(Notre Dame-London: Universtiy of Notre Dame Press,1980), pp. 148-150.*

Polish Hill,
Pittsburgh
1908

Archives of Industrial Society

Ethnic Solidarity

Ethnic papers, originated to bring news of homes left behind, now keep groups socially and politically active

Analyze and compare three ethnic newspapers by answering these questions

	1	2	3
Name of newspaper			
Ethnic group served by newspaper			
What kinds of news are found in this paper that are not found in general newspapers?			
How is the paper divided between local, national, and foreign news?			

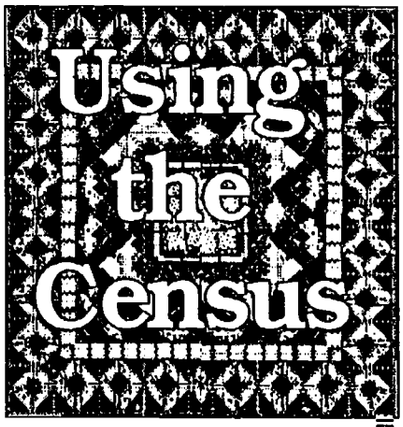
Ethnic newspapers, continued

	1	2	3
Based on the editorial pages and letters to the editor, what issues concern readers most?	☐	☐	☐
What political position does the newspaper favor, if any?	☐	☐	☐
How does the paper appeal to various audiences?			
older people	☐	☐	☐
young people	☐	☐	☐
intellectuals	☐	☐	☐
sports fans	☐	☐	☐
religious	☐	☐	☐
social-life-minded	☐	☐	☐

Ethnic newspapers, continued

	1	2	3
What ethnic organizations are promoted in the paper?	☐	☐	☐
How do the advertisements reflect the values and traditions of the ethnic group?	☐	☐	☐
What clues of occupations or places of residences can be found in the classified ads?	☐	☐	☐

Adapted from an exercise in The Neglected Dimension: Ethnicity in American Life, Philip Rosen (NotreDame - London: University of Notre Dame Press,1980), p.146.



The federal census, compiled every ten years, is a valuable source for tracing the ethnic history of a community (as well as social and economic history).

Use the following 1870 census excerpt to compile a statistical view of Birmingham's (a Pittsburgh community) ethnic make-up.

Chart results on the bar graph.

After doing the same for 1900, compare your findings for both decades.

Total in sample = _____

Males: _____; _____ %/sample

Females: _____; _____%/sample

Over 18: _____; _____%/sample

Under 18: _____; _____%/sample

Immigration

_____

Numbers

Number of people in Birmingham with foreign-born in:

first generation (self): _____

second generation: _____

third generation: _____

_____

*Percentages**

Use "Total in sample" to figure %.

Percent of people in Birmingham with foreign-born in:

first generation (self): _____

second generation: _____

third generation: _____

**NOTE: percentages in these sections will not add up to 100%*

Ethnic origin*

Whenever possible, use data from "Place of Birth" and "Father/mother Foreign Born" columns, otherwise use family name as clue.

Use "Total in sample" to figure %.

People in Birmingham with at least one ancestor from these ethnic groups:

Great Britain: _____ no.; _____%

Germany: _____ no.; _____%

Ireland: _____ no.; _____%

Eastern Europe: _____ no.; _____%

Mediterranean: _____ no.; _____%

Scandinavia: _____ no.; _____%

Other Europe: _____ no.; _____%

Afro-American: _____ no.; _____%

Latin America: _____ no.; _____%

Eskimo/Indian: _____ no.; _____%

Asia: _____ no.; _____%

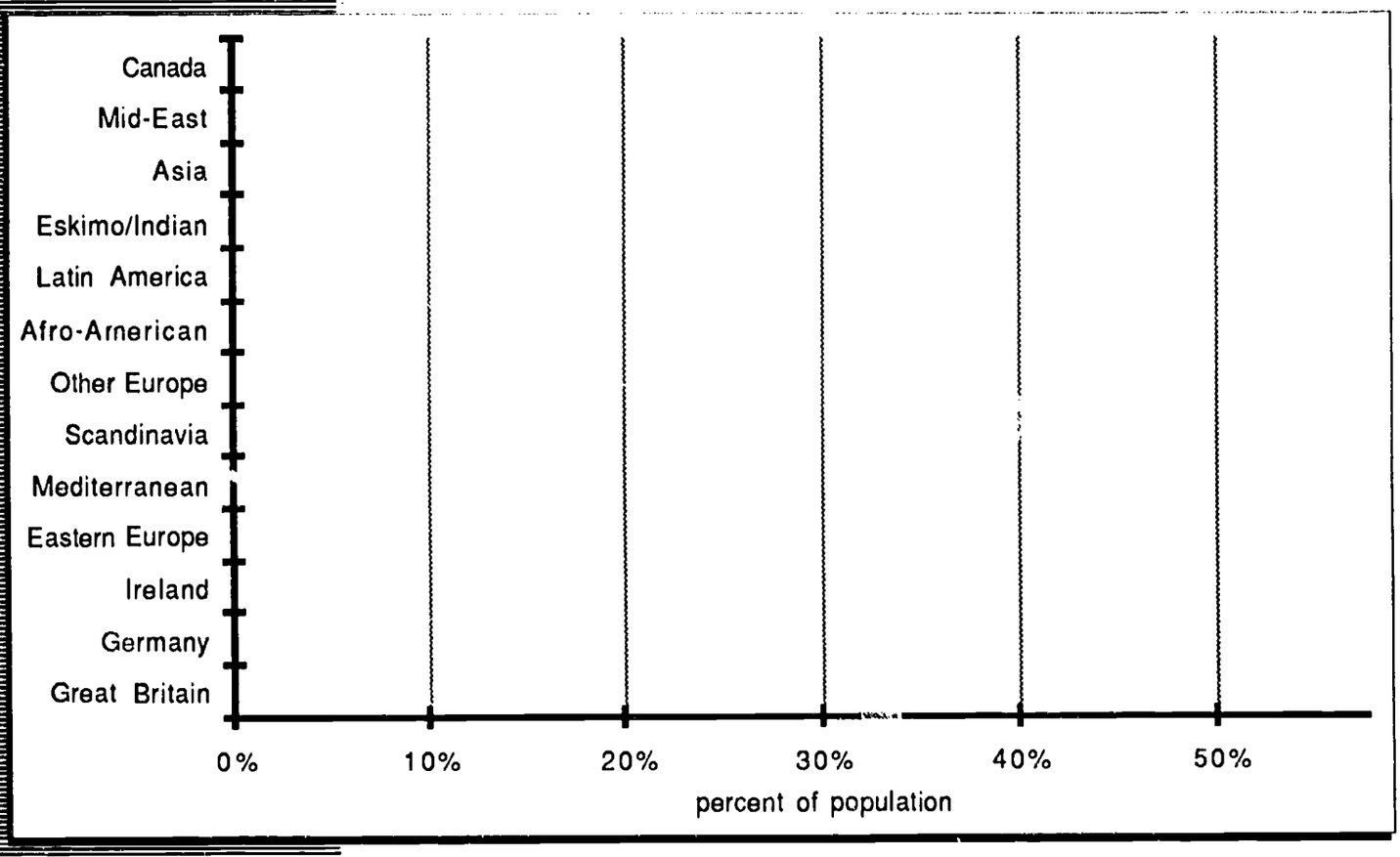
Mid-East: _____ no.; _____%

Canada: _____ no.; _____%

See Appendix II for *Category Guide for Ethnic Origin Charts and Exercises*

Plot the Results

Ancestry of Birmingham, 1870



Create a bar graph to show the ethnic make-up of Birmingham in 1870. (See Appendix II for nationalities included in each category).

Use percentages from "Ethnic Origin" section of the previous worksheet for this graph.

Compare this graph to the graphs showing the ethnicity of Birmingham in 1900 and modern Pennsylvania and the nation (pp. 65, 70, and 71).

1870 Census

#	Last name	First name	Age	Sex	Color	Occupation	Value of real estate	Value of personal property	Place of birth	Father foreign-born	Mother foreign-born	Attends school	Cannot read	Cannot write	Cannot speak English
1	Wenke	Dani	37	M	W	Coll of Water Rents		$300 00	Prussia Germany	✓	✓				
2	Wenke	Cath	27	F	W	House Keeper			Pennsylvania						
3	Wenke	Dani	12	M	W	At Home			Pennsylvania	✓		✓			
4	Wenke	William	9	M	W	At Home			Pennsylvania	✓		✓			
5	Wenke	Henry	3	M	W	At Home			Pennsylvania	✓					
6	Wenke	Wilhelmine	0.9	F	W	At Home			Pennsylvania						
7	Crist	Eugene	22	F	W	Domestic Servant			Pennsylvania						
8	Herbster	Meggie	20	F	W	House Keeper			Pennsylvania						
9	Herbster	Charles	13	M	W	At Home			Pennsylvania	✓					
10	Herbster	Annie	1	F	W	At Home			Pennsylvania	✓					
11	Kirch	Jos	30	M	W	Laborer			Baden	✓	✓				
12	Mackey	Wm	38	M	W	Carpenter		$200.00	Germany	✓	✓				
13	Mackey	Mary	18	F	W	House Keeper			Germany	✓	✓				
14	Herbster	Aug	29	M	W	Glass Blower		$200.00	Baden	✓	✓				
15	Schafer	Elizabeth	26	F	W	House Keeper			Switzerland	✓	✓				
16	Steiner	Francis	21	F	W	House Keeper			Prussia	✓	✓				
17	Meyer	Cath	45	F	W	House Keeper			Hesse, Demsted	✓	✓				
18	Schafer	Henry	31	M	W	Teeser			Prussia	✓	✓				
19	Steiner	Peter	26	M	W	Laborer		$100.00	Bavaria	✓	✓				
20	Germley	Anna	19	F	W	Domestic Servant			Pennsylvania						
21	Zink	Amenders	0.1	M	W	At Home			Pennsylvania	✓					
22	Taylor	Nancy	45	F	W	House Keeper			England	✓	✓				
23	McMullen	Margaret	39	F	W	House Keeper			Ireland	✓	✓				
24	Meyer	Jno	47	M	W	Laborer	$4,000.00	$400.00	Hesse, Demsted	✓	✓				
25	Meyer	Jno	23	M	W	Glass Blower			Pennsylvania	✓	✓				
26	Meyer	Earnest	21	M	W	Glass Blower			Pennsylvania	✓	✓				
27	Meyer	Elizabeth	19	F	W	At Home			Pennsylvania	✓	✓				
28	Meyer	Henry	17	M	W	At Home			Pennsylvania	✓	✓				
29	Meyer	Mary	14	F	W	At Home			Pennsylvania	✓	✓				
30	Meyer	Charles	11	M	W	At Home			Pennsylvania	✓	✓	✓			
31	Darsey	Jno	10	M	W	At Home			Pennsylvania			✓			
32	Redmon	Mary	60	F	W	At Home			England	✓	✓				
33	Lackner	Elize	40	F	W	House Keeper			Prussia	✓	✓				
34	Lackner	Joseph	15	M	W	Works			Pennsylvania	✓	✓				
35	Lackner	Frank	13	M	W	Works			Pennsylvania	✓	✓				
36	Meyer	Edward	7	M	W	At Home			Pennsylvania	✓	✓	✓			
37	Meyer	Frederick	5	M	W	At Home			Pennsylvania	✓	✓	✓			
38	Darsey	Sarah	24	F	W	House Keeper			Pennsylvania						
39	Darsey	Martha	8	F	W	At Home			Pennsylvania			✓			
40	Long	Cath	30	F	W	House Keeper			Bavaria	✓	✓				
41	Long	William	10	M	W	At Home			Pennsylvania	✓	✓	✓			
42	Darsey	And	28	M	W	Roller		$300.00	Maryland						
43	Volzer	Joseph	21	M	W	Glass Blower			Wertenburg	✓	✓				
44	Volzer	Jno	25	M	W	Laborer		$200.00	Wertenburg	✓	✓				
45	Volzer	Christine	23	F	W	House Keeper			Bavaria	✓	✓				
46	Lackner	Teresse	4	F	W	At Home			Pennsylvania	✓	✓				
47	Lackner	William	0.7	M	W	At Home			Pennsylvania	✓	✓				
48	Darsey	Joseph	6	M	W	At Home			Pennsylvania			✓			
49	Volzer	Susana	50	F	W	House Keeper	$3,000.00	$200.00	Wertenburg	✓	✓				
50	Volzer	Marie	0.1	F	W	At Home			Pennsylvania	✓	✓				
51	Lackner	Fred	10	M	W	At Home			Pennsylvania	✓	✓	✓			
52	Lackner	Anton	8	M	W	At Home			Pennsylvania	✓	✓	✓			
53	Lackner	Elizabeth	6	F	W	At Home			Pennsylvania	✓	✓	✓			
54	Miller	Magrathe	65	F	W	House Keeper			Prussia	✓	✓				
55	Miller	Henry	23	M	W	Glass Blower			Prussia	✓	✓				
56	Miller	Joseph	19	M	W	Glass Blower			Prussia	✓	✓				
57	Scanlon	Jno	30	M	W	Contractor		$100.00	Pennsylvania						
58	Scanlon	Mrs	26	F	W	House Keeper			Pennsylvania						
59	McMullen	Thomas	16	M	W	Laborer			Pennsylvania	✓	✓				
60	Lackner	Anton	40	M	W	Nut Maker	$3,000.00	$300.00	Prussia	✓	✓				
61	Miller	Cath	43	F	W	At Home			Prussia	✓	✓				
62	O Conner	Mary	25	F	W	House Keeper			Ireland	✓	✓				
63	Cump	Cath	25	F	W	House Keeper			Pennsylvania						
64	Davis	William	3	M	W	At Home			New Jersey	✓					
65	Davis	Jno	62	M	W	Machinist			Wales	✓	✓				
66	Long	George	31	M	W	Iron Boiler		$200.00	Wertenburg	✓	✓				
67	Bitler	Jacob	23	M	W	Laborer		$100.00	Pennsylvania						
68	Bitler	Elise	20	F	W	House Keeper			Wertenburg	✓	✓				
69	O Conner	William	20	M	W	Laborer		$100.00	Ireland	✓	✓				
70	Plant	James	16	M	W	Shearer			England	✓	✓				
71	Plant	Maryann	13	F	W	At Home			England	✓	✓	✓			
72	Plant	Mary	10	F	W	At Home			England	✓	✓	✓			
73	Long	George	8	M	W	At Home			Pennsylvania	✓	✓	✓			
74	Long	Christine	4	F	W	At Home			Pennsylvania	✓	✓				
75	Long	Anna	2	F	W	At Home			Pennsylvania	✓	✓				
76	Roth	H. W.	34	M	W	D. D.		$500.00	Pennsylvania						
77	Reer	Elize	64	F	W	House Keeper			Pennsylvania						
78	Miller	Thomas	67	M	W	Laborer	$8,000.00	$300.00	Prussia	✓	✓				
79	Liston	Dani	1	M	W	At Home			Pennsylvania	✓	✓				
80	Smith	Cath	18	F	W	House Keeper		$100.00	Pennsylvania						
81	Smith	Jno	0.3	M	W	At Home			Pennsylvania	✓					

1870 Census

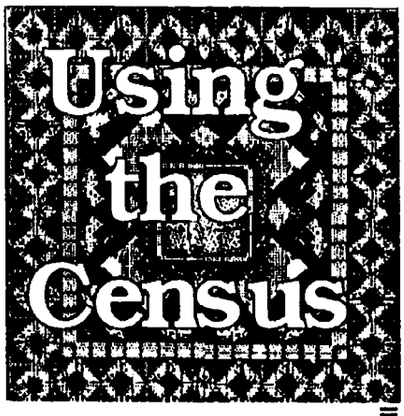
#	Last name	First name	Age	Sex	Color	Occupation	Value of real estate	Value of personal property	Place of birth	Father foreign-born	Mother foreign-born	Attends school	Cannot read	Cannot write	Cannot speak English
82	Hoen	Elizabeth	49	F	W	Domestic			Prussia	✓	✓				
83	Hoen	George	13	M	W	At Home			Prussia	✓	✓	✓			
84	Hoen	Aug	11	M	W	At Home			Prussia	✓	✓	✓			
85	Davis	Leareme	40	M	W	House Keeper			New Jersey						
86	Davis	Jno	14	M	W	Works			New Jersey	✓					
87	Davis	David	12	M	W	At Home			New Jersey	✓		✓			
88	McMullen	Jno	18	M	W	Laborer			Pennsylvania	✓	✓				
89	Miller	Cath	23	F	W	House Keeper			Prussia	✓	✓				
90	Miller	Maggie	0.9	F	W	At Home			Pennsylvania	✓	✓				
91	O'Conner	Richard	3	M	W	At Home			Pennsylvania	✓	✓				
92	Cump	H	30	M	W	Laborer			Germany	✓	✓				
93	Lieton	Mich	27	M	W	Laborer		$100.00	Ireland	✓	✓				
94	Davis	Rochille	10	F	W	At Home			New Jersey	✓		✓			
95	Miller	Frenz	24	M	W	Laborer		$200.00	Prussia	✓	✓				
96	Scanlon	Jno	3	M	W	At Home			Pennsylvania						
97	Scanlon	Nick	1	M	W	At Home			Pennsylvania						
98	Lieton	Hanneh	28	F	W	House Keeper			Ireland	✓	✓				
99	Lieton	Ella	3	F	W	At Home			Pennsylvania	✓	✓				
100	Hoen	Elizabeth	18	F	W	Domestic			Prussia	✓	✓				
101	[illegible]	Peter	17	M	W	Laborer			Prussia	✓	✓				
102	[illegible]	Henriette	10	F	W	At Home			Pennsylvania	✓		✓			
103	[illegible]	Jacob	4	M	W	At Home			Pennsylvania	✓					
104	McMullen	Margaret	14	F	W	At Home			Pennsylvania	✓	✓	✓			
105	McMullen	Mary	13	F	W	At Home			Pennsylvania	✓	✓	✓			
106	Cump	Sarah	1	F	W	At Home			Pennsylvania	✓					
107	Zink	Amentus	25	M	W	Boiler Iron		$200.00	Prussia	✓	✓				
108	Zink	Mary	19	F	W	House Keeper			Pennsylvania						
109	McMullen	Sarah	9	F	W	At Home			Pennsylvania	✓	✓	✓			
110	McMullen	James	3	M	W	At Home			Pennsylvania	✓	✓				
111	McMullen	Joseph	1	M	W	At Home			Pennsylvania	✓	✓				
112	Plant	Jane	36	F	W	House Keeper			Wales	✓	✓				
113	Smith	Thomas	26	M	W	Laborer			Ireland	✓	✓				
114	Davis	D. J.	49	M	W	Boiler Iron		$100.00	Wales	✓	✓				
115	Taylor	Abraham	53	M	W	Laborer		$100.00	England	✓	✓				
116	Ramsden	Mrs William	66	F	W	House Keeper	$2,000.00	$100.00	England	✓	✓				
117	McMullen	Jno	40	M	W	Glass Blower		$100.00	Ireland	✓	✓				
118	Plant	George	50	M	W	Boiler of Iron		$100.00	England	✓	✓				
119	Leigheiter	Phil	5	M	W	At Home			Prussia	✓	✓	✓			
120	Hafferbeck	Louis	11	M	W	At Home			Pennsylvania	✓	✓	✓			
121	Hafferbeck	Mary	2	F	W	At Home			Pennsylvania	✓	✓				
122	McMullen	William	5	M	W	At Home			Pennsylvania						
123	Plant	Ann Maria	3	F	W	At Home			Pennsylvania						
124	Leigheiter	Sophie	30	F	W	House Keeper			Prussia	✓	✓				
125	Leigheiter	Fred	11	M	W	At Home			Prussia	✓	✓	✓			
126	Leigheiter	Henry	7	M	W	At Home			Prussia	✓	✓	✓			
127	Leigheiter	Fred	33	M	W	Puddler	$2,000.00	$100.00	Bavaria	✓	✓				
128	Leigheiter	Lars	3	M	W	At Home			Pennsylvania	✓	✓				
129	Leigheiter	Sophie	1	F	W	At Home			Pennsylvania	✓	✓				
130	Dickheiser	Jno	30	M	W	Laborer			Prussia	✓	✓				
131	Dickheiser	Mary	17	F	W	House Keeper			Pennsylvania						
132	Hafferbeck	Philipine	42	F	W	House Keeper			Bavaria	✓	✓				
133	Hafferbeck	Jacob	14	M	W	At Home			Pennsylvania	✓	✓				
134	Hafferbeck	H	45	M	W	Teller		$200.00	Hanover	✓	✓				
135	Phillips	Philip	30	M	W	Laborer			Switzerland	✓	✓				
136	Feldman	Casper	29	M	W	Laborer			Prussia	✓	✓				
137	Koritz	Adolph	28	M	W	Laborer			Prussia	✓	✓				
138	Kirch	Henry	55	M	W	Laborer		$100.00	Bavaria	✓	✓				
139	Kirch	Cath	51	F	W	House Keeper			Ohio						
140	Hasting	Pat	28	M	W	Laborer		$100.00	Ireland	✓	✓				
141	Hasting	Bridget	25	F	W	House Keeper			Ireland	✓	✓				
142	Hasting	Ella	25	F	W	At Home			Pennsylvania	✓	✓				
143	Hasting	Kate	1	M	W	At Home			Pennsylvania	✓	✓				
144	Ritchie	John	44	M	W	Black Smith		$100.00	Ireland	✓	✓				
145	Ritchie	Elizabeth	35	F	W	House Keeper			England	✓	✓				
146	Walters	Alex	30	M	W	Labor		$100.00	Wales	✓	✓				
147	Walters	Mary	34	F	W	House Keeper			Wales	✓	✓				
148	Walters	Margaret	13	F	W	At Home			Pennsylvania	✓	✓				
149	Smith	Thomas	36	M	W	Laborer			England	✓	✓				
150	Smith	Mary	36	F	W	House Keeper			England	✓	✓				
151	Hubers	Jno	29	M	W	Printer		$100.00	England	✓	✓				
152	Hubers	Anna	29	F	W	House Keeper			England	✓	✓				
153	Hubers	Jno	9	M	W	At Home			Pennsylvania	✓	✓	✓			
154	Hubers	Elizabeth	3	F	W	At Home			Pennsylvania	✓	✓				
155	Hubers	Juminne	0.2	F	W	At Home			Pennsylvania	✓	✓				
156	Beckever	Lewis	45	M	W	Laborer		$100.00	Hesse, Darmstad	✓	✓				
157	Beckever	Charlotte	38	F	W	House Keeper		$100.00	Wertenberg	✓	✓				
158	Beckever	Sarah	12	F	W	At Home			Pennsylvania	✓	✓	✓			
159	Beckever	Christina	9	F	W	At Home			Pennsylvania	✓	✓	✓			
160	Beckever	Aug	6	M	W	At Home			Pennsylvania	✓	✓	✓			
161	Beckever	Jno	3	M	W	At Home			Pennsylvania	✓	✓				
162	Beckever	Louis	0.5	M	W	At Home			Pennsylvania	✓	✓				

1870 Census

#	Last name	First name	Age	Sex	Color	Occupation	Value of real estate	Value of personal property	Place of birth	Father foreign-born	Mother foreign-born	Attends school	Cannot read	Cannot write	Cannot speak English
163	Griffiths	David	34	M	W	Laborer		$100.00	Wales	✓	✓				
164	Griffiths	Mary	33	F	W	House Keeper			Wales	✓	✓				
165	Davis	David	27	M	W	Puddler		$100.00	Wales	✓	✓				
166	Davis	Marie	25	F	W	House Keeper			Wales	✓	✓				
167	Davis	Harriet	4	F	W	At Home			Wales	✓	✓				
168	Davis	Rachel	2	F	W	At Home			Wales	✓	✓				
169	Davis	Henry	30	M	W	Puddler			Wales	✓	✓				
170	Davis	Ann	27	F	W	House Keeper			Wales	✓	✓				
171	Davis	Jno	6	M	W	At Home			Pennsylvania	✓	✓				
172	Davis	Frank	50	M	W	Laborer			Wales	✓	✓				
173	Davis	Mary Anne	44	F	W	House Keeper			Wales	✓	✓				
174	Davis	Jonathan	17	M	W	At Home			Wales	✓	✓				
175	Davis	Samuel	11	M	W	At Home			Wales	✓	✓	✓			
176	Fiddler	Joseph	26	M	W	Puddler		$100.00	England	✓	✓				
177	Fiddler	Susan	30	F	W	House Keeper			England	✓	✓				
178	Fiddler	Adleide	1	F	W	At Home			Pennsylvania	✓	✓				
179	Fiddler	Infant	0.1	F	W	At Home			Pennsylvania	✓	✓				
180	Fiddler	Benjamin	24	M	W	Helper			England	✓	✓				
181	Fiddler	Margaret	25	F	W	House Keeper			England	✓	✓				
182	Fiddler	Mary	0.1	F	W	At Home			Pennsylvania	✓	✓				
183	Darling	Emline	17	F	W	Domestic Servant			Pennsylvania						
184	Loferick	F	37	M	W	Laborer	$4,000.00	$200.00	Prussia	✓	✓				
185	Loferick	Lena	33	F	W	House keeper			Prussia	✓	✓				
186	Loferick	Elizebeth	9	F	W	At Home			Pennsylvania	✓	✓	✓			
187	Loferick	Mary	7	F	W	At Home			Pennsylvania	✓	✓	✓			
188	Loferick	Sophie	5	F	W	At Home			Pennsylvania	✓	✓				
189	Loferick	John	2	M	W	At Home			Pennsylvania	✓	✓				
190	Henninger	Peter	34	M	W	Glass Blower		$200.00	Pennsylvania						
191	Henninger	Apilline	25	F	W	House Keeper			Bavaria	✓	✓				
192	Henninger	Eveline	25	F	W	At Home			Pennsylvania		✓				
193	Henninger	Henry	0.8	M	W	At Home			Pennsylvania		✓				
194	Hemmet	William	24	M	W	Glass Blower		$200.00	Pennsylvania						
195	Hemmet	Eve	23	F	W	House Keeper			Pennsylvania						
196	Hemmet	William	2	M	W	At Home			Pennsylvania						
197	Hemmet	Ida	0.5	F	W	At Home			Pennsylvania						
198	McKibbon	Robert	42	M	W	Roller			Pennsylvania						
199	McKibbon	Elizebeth	44	F	W	House Keeper			Ireland	✓	✓				
200	McKibbon	Sidney	18	M	W	At Home			Pennsylvania		✓				
201	McKibbon	Sarah	15	F	W	At Home			Pennsylvania		✓	✓			
202	McKibbon	Margaret	12	F	W	At Home			Pennsylvania		✓	✓			
203	McKibbon	Marie	9	F	W	At Home			Pennsylvania		✓	✓			
204	Evens	George	24	M	W	Pecker			Pennsylvania						
205	Evens	Mary	57	F	W	House Keeper		$200.00	Pennsylvania						
206	Evens	Andrew	21	M	W	Glass Blower			Pennsylvania						
207	Evens	Charles	19	M	W	Glass Blower			Pennsylvania						
208	Evens	William	17	M	W	Glass Blower			Pennsylvania						
209	Evens	James	13	M	W	At Home			Pennsylvania						
210	Evens	Anne	11	F	W	At Home			Pennsylvania						
211	Duvell	Amende	38	F	W	Domestic Servant			Pennsylvania						
212	Duvell	Robert	12	M	W	At Home			Pennsylvania						
213	Eichley	Jno	36	M	W	Black Smith	$5,000.00	$400.00	Pennsylvania						
214	Eichley	Mary	34	F	W	House Keeper			Pennsylvania						
215	Eichley	Jno	15	M	W	At Home			Pennsylvania						
216	Eichley	Martha	13	F	W	At Home			Pennsylvania			✓			
217	Eichley	Samuel	11	M	W	At Home			Pennsylvania			✓			
218	Eichley	Elize	10	F	W	At Home			Pennsylvania			✓			
219	Eichley	Mary	8	F	W	At Home			Pennsylvania			✓			
220	Eichley	Catherine	6	F	W	At Home			Pennsylvania			✓			
221	Eichley	William	4	M	W	At Home			Pennsylvania						
222	Eichley	Sophie	2	F	W	At Home			Pennsylvania						
223	Williams	J. K.	30	M	W	Brick Maker		$1,000.00	Massachusetts						
224	Williams	Rebecca	28	F	W	House Keeper			New Hampshire						
225	Williams	Jesse	4	M	W	At Home			Pennsylvania						
226	Williams	Eddie	2	M	W	At Home			Pennsylvania						
227	Dew	Anne	20	F	W	Domestic Servant			Pennsylvania						
228	Winter	Mary	16	F	W	Domestic Servant			Pennsylvania						
229	Low	Charles	50	M	W	Foreman Machinist		$600.00	Pennsylvania						
230	Low	Elizabeth	45	F	W	House Keeper			England	✓	✓				
231	Low	Charles	13	M	W	At Home			Pennsylvania		✓	✓			
232	Low	Elenore	12	F	W	At Home			Pennsylvania		✓	✓			
233	Low	Jenny	11	F	W	At Home			Pennsylvania		✓	✓			
234	Low	Annie	4	F	W	At Home			Pennsylvania		✓	✓			
235	Low	Hattie	7	F	W	At Home			Pennsylvania		✓	✓			
236	Low	Harry	5	M	W	At Home			Pennsylvania		✓				
237	Thomas	Mary	23	F	W	At Home			England	✓	✓				
238	Thomas	Abraham	21	M	W	Glass Blower			England	✓	✓				
239	Thomas	Kate	21	F	W	House Keeper			Virginia	✓	✓				
240	Thomas	William	19	M	W	Machinist			England	✓	✓				
241	Jenkins	Mary	45	F	W	House Keeper		$200.00	Ireland	✓	✓				
242	Jenkins	William	22	M	W	Black Smith			Ireland	✓	✓				
243	Jenkins	Joseph	19	M	W	Black Smith			Ireland	✓	✓				

1870 Census

#	Last name	First name	Age	Sex	Color	Occupation	Value of real estate	Value of personal property	Place of birth	Father foreign-born	Mother foreign-born	Attends school	Cannot read	Cannot write	Cannot speak English
244	Jenkins	James	17	M	W	Black Smith			Ireland	✓	✓				
245	Jenkins	Hamilton	9	M	W	At Home			Ireland	✓	✓	✓			
246	Jenkins	Mary	7	F	W	At Home			Ireland	✓	✓	✓			
247	Picklssock	Hugh	54	M	W	Teamster	[illegible],000.00	$300.00	Scotland	✓	✓				
248	Picklesock	Sarah	45	F	W	House Keeper			Pennsylvania						
249	Wier	William	48	M	W	Machinist		$200.00	Pennsylvania						
250	Wier	Nancy	34	F	W	House Keeper			Pennsylvania						
251	Wier	Willemina	15	F	W	At Home			Pennsylvania						
252	Wier	Ida	12	F	W	At Home			Pennsylvania			✓			
253	Wier	Arabella	10	F	W	At Home			Pennsylvania			✓			
254	Wier	Charles	1	M	W	At Home			Pennsylvania						
255	Evens	Thomas	30	M	W	Moulder		$200.00	Pennsylvania						
256	Evens	Cath	25	F	W	House Keeper			Pennsylvania						
257	Evens	Jos	5	M	W	At Home			Pennsylvania						
258	Evens	Anna	3	F	W	At Home			Pennsylvania						
259	Evens	Mary	1	F	W	At Home			Pennsylvania						
260	Grapewine	Jno	44	M	W	Glass Cuter	$3,000.00	$350.00	New Jersey						
261	Grapewine	Anne	36	F	W	House Keeper			New Jersey						
262	Grapewine	Anne	13	F	W	At Home			Pennsylvania			✓			
263	Grapewine	William	11	M	W	At Home			Penn[illegible]lvania			✓			
264	Grapewine	Charles	5	M	W	At Home			Pennsylvania						
265	Wescott	German	28	M	W	Glass Blower	$600.00	$200.00	New Jersey						
266	Wescott	Caroline	26	F	W	House Keeper			New Jersey						
267	Wescott	Anne	3	F	W	At Home			Pennsylvania						
268	Wescott	Edward	1	M	W	At Home			Pennsylvania						
269	Crawford	Jacob	41	M	W	Whip Maker		$200.00	Pennsylvania						
270	Crawford	Sarah	34	F	W	House Keeper			Pennsylvania						
271	Crawford	H. R.	13	M	W	At Home			Pennsylvania			✓			
272	Crawford	St. Clair	11	F	W	At Home			Pennsylvania			✓			
273	Crawford	Mary	8	F	W	At Home			Pennsylvania			✓			
274	Crawford	Clara	1	F	W	At Home			Pennsylvania						
275	Davis	Thomas	36	M	W	Boiler		$500.00	Wales	✓	✓				
276	Davis	Ann	33	F	W	House Keeper			Wales	✓	✓				
277	Davis	Ellen	11	F	W	At Home			Wales	✓	✓	✓			
278	Davis	Jno	6	M	W	At Home			Wales	✓	✓	✓			
279	Crawford	G. K.	16	M	W	At Home			Wales						
280	Davis	Mary	4	F	W	At Home			Pennsylvania	✓	✓				
281	Davis	Jane	2	F	W	At Home			Pennsylvania	✓	✓				
282	Jones	William	36	M	W	Boiler			Wales	✓	✓				
283	Nichols	H	0.9	M	W	At Home			Pennsylvania						
283	Jones	Margaret	22	F	W	House Keeper			Wales	✓	✓				
284	Jones	Lizzie	0.6	F	W	At Home			Pennsylvania						
285	Morris	Thomas	33	M	W	Boiler			Wales	✓	✓				
286	Reese	Evan	54	M	W	Boiler			Wales	✓	✓				
287	Price	John	46	M	W	Boiler			Wales	✓	✓				
288	Davis	William	32	M	W	Boiler			Wales	✓	✓				
289	Jones	Thomas	30	M	W	Boiler			Wales	✓	✓				
290	Wilson	Jno	60	M	W	Laborer			Wales	✓	✓				
291	Smith	Jno	52	M	W	Black Smith			Wales	✓	✓				
292	Reese	Henry	35	M	W	Boiler			Wales	✓	✓				
293	Reese	Jno	30	M	W	Brick Layer			Wales	✓	✓				
294	Redmen	Jno	55	M	W	Saw Mill	$1,500.00	$6,000.00	England	✓	✓				
295	Redmen	Margaret	50	F	W	House Keeper			England	✓	✓				
296	Redmen	George	23	M	W	Clerk			Pennsylvania	✓	✓				
297	Redmen	Frank	18	M	W	At Home			Pennsylvania	✓	✓	✓			
298	Redmen	Charlotte	15	F	W	At Home			Pennsylvania	✓	✓	✓			
299	Redmen	James	13	M	W	At Home			Pennsylvania	✓	✓	✓			
300	Hein	Maggie	16	F	W	Domestic Servant			Prussia	✓	✓				
301	Rolfe	H. H.	55	M	W	Iron Manufacturer	$18,000.00	$8,000.00	Massacusettes						
302	Rolfe	H. A.	50	F	W	House Keeper			Massacusettes						
303	Rolfe	H. D.	22	M	W	Clerk			Massacusettes						
304	Rolfe	E. W.	21	M	W	Clerk			Massacusettes						
305	Rolfe	Mary	22	F	W	At Home			Massacusettes						
306	Rolfe	Stewart	21	M	W	At Home			Massacusettes						
307	Krese	Carrie	17	F	W	Domestic Servant			Pennsylvania						
308	Merkey	Mary	30	F	W	Domestic Servant			Pennsylvania						
309	Berkley	Jno	25	M	B	Driver			Pennsylvania						
310	Merkey	Mary	0.3	F	W	At Home			Pennsylvania						
311	McKnight	Joseph	55	M	W	Iron Manufacturer	$20,000.00	$10,000.00	Pennsylvania						
312	McKnight	Margaret	45	F	W	House Keeper			Pennsylvania						
313	McKnight	Joseph	25	M	W	At Home			Pennsylvania						
314	McKnight	Harry	22	M	W	At Home			Pennsylvania						
315	McKnight	Mary	18	F	W	At Home			Pennsylvania			✓			
316	McKnight	Alex	17	M	W	At Home			Pennsylvania			✓			
317	McKnight	Maggie	15	F	W	At Home			Pennsylvania			✓			
318	McKnight	Nellie	15	F	W	At Home			Pennsylvania			✓			
319	McKnight	Fennie	10	F	W	At Home			Pennsylvania			✓			
320	McKnight	Frank	10	M	W	At Home			Pennsylvania			✓			
321	O Donnel	Mary	22	F	W	Domestic Servant			Pennsylvania						
322	Owens	Ellen	22	F	W	Domestic Servant			Pennsylvania						
323	Deheny	William	19	M	B	Driver			Pennsylvania						



Use the following 1900 census excerpt to compile a statistical view of Birmingham's ethnic make-up.

Chart your findings on the bar graph.

Compare your results for 1870 and 1900.

How do they differ?

Why?

Nearby libraries or geneaological societies have microfilm of your community's census from 1790 to 1910.

***Total** in sample = _____*

Males: _____: _____ %/sample

Females: _____; _____%/sample

Over 18: _____; _____%/sample

Under 18: _____; _____%/sample

Immigration

Numbers

Number of people in Birmingham with immigrants in:

first generation (self): _____

second generation: _____

third generation: _____

*Percentages**

Use "Total in sample" to figure %.

Percent of people in Birmingham with immigrants in:

first generation (self): _____

second generation: _____

third generation: _____

**NOTE: percentages in these sections will not add up to 100%*

Ethnic origin*

Whenever possible, use data from "Place of Birth" and "Father/mother Foreign Born" columns, otherwise use family name as clue.

Use "Total in sample" to figure %.

People in Birmingham with at least one ancestor from these ethnic groups:

Great Britain: _____ no.; _____%

Germany: _____ no.; _____%

Ireland: _____ no.; _____%

Eastern Europe: _____ no.; _____%

Mediterranean: _____ no.; _____%

Scandinavia: _____ no.; _____%

Other Europe: _____ no.; _____%

Afro-American: _____ no.; _____%

Latin America: _____ no.; _____%

Eskimo/Indian: _____ no.; _____%

Asia: _____ no.; _____%

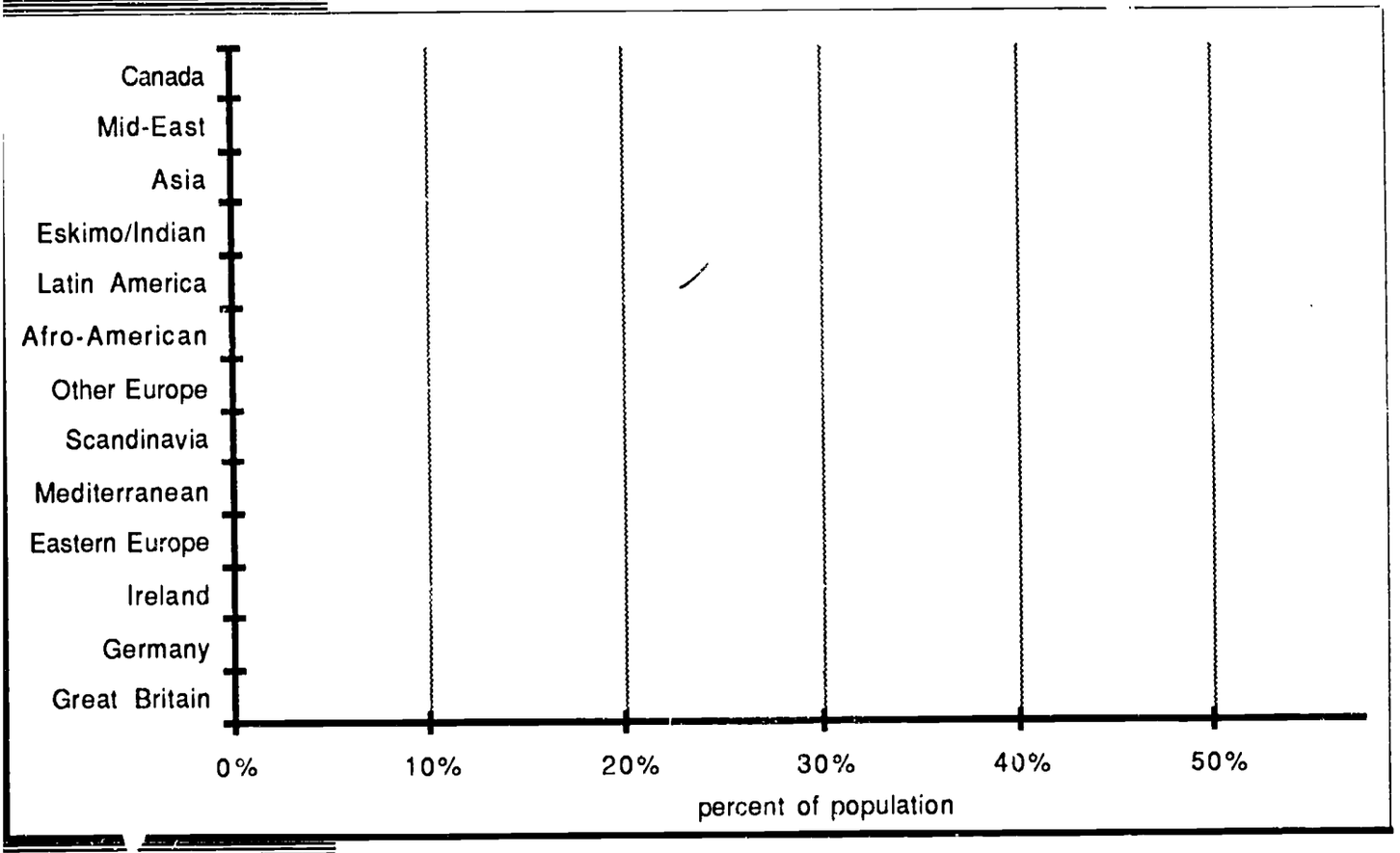
Mid-East: _____ no.; _____%

Canada: _____ no.; _____%

See Appendix II for *Category Guide for Ethnic Origin Charts and Exercises*

Plot the Results

Ancestry of Birmingham, 1900



Create a bar graph to show the ethnic make-up of Birmingham in 1900. (See Appendix II for nationalities included in each category).

Use percentages from "Ethnic Origin" section of the previous worksheet for this graph.

Compare this graph to the graphs showing the ethnicity of Birmingham in 1870 and modern Pennsylvania and the nation (pp. 59, 70, and 71).

1900 Census

#	Household #	Street	Last name	First name	Relationship to head of family	Color	Sex	Month of birth	Year of birth	Age	Marital status	Years married	# children born	# children alive	Place of birth	Father's place of birth	Mother's place of birth	Year arrived in US	Years in US	Citizenship	Occupation	Reads	Writes	Speaks English
1	1	Carson	Padden	William	Head	W	M	Nov	1,853	46	M	18			Ireland	Ireland	Ireland	1,870	30	Nat	Pot Manufacturing	✓	✓	✓
2	1	Carson	Padden	Catherine	Wife	W	F	Nov	1,865	34	M	18	13	6	Maryland	Ireland	Ireland					✓	✓	✓
3	1	Carson	Padden	Rose	Daughter	W	F	Aug	1,885	14	S				Pennsylvania	Ireland	Maryland					✓	✓	✓
4	1	Carson	Padden	Ella	Daughter	W	F	Oct	1,887	12	S				Pennsylvania	Ireland	Maryland				At School	✓	✓	✓
5	1	Carson	Padden	Catherine	Daughter	W	F	Feb	1,889	11	S				Pennsylvania	Ireland	Maryland				At School	✓	✓	✓
6	1	Carson	Padden	Mary	Daughter	W	F	Jan	1,892	8	S				Pennsylvania	Ireland	Maryland				At School	✓	✓	✓
7	1	Carson	Padden	William	Son	W	M	Jun	1,894	5	S				Pennsylvania	Ireland	Maryland							✓
8	1	Carson	Padden	Lorretta	Daughter	W	F	Oct	1,898	2	S				Pennsylvania	Ireland	Maryland							
9	2	Carson	Wisniewski	Felix	Head	W	M	Oct	1,874	25	S				Russia	Russia	Russia	1,889	11	Nat	Butcher	✓	✓	✓
10	3	Carson	Barret	Kate	Head	W	F	Jul	1,850	49	W	23	1	1	Ireland	Ireland	Ireland	1,865	34			✓	✓	✓
11	3	Carson	Dooley	John	Boarder	W	M	Aug	1,871	28	S				Ireland	Ireland	Ireland	1,897	3	Al	Day Laborer	✓	✓	✓
12	3	Carson	Jones	Frank	Boarder	W	M	Dec	1,873	26	S				Ireland	Ireland	Ireland	1,898	2	Al	Day Laborer	✓	✓	✓
13	3	Carson	Barret	Mary	Daughter	W	F	May	1,877	23	S				Pennsylvania	Scotland	Ireland				Laborer	✓	✓	✓
14	3	Carson	Shay	Joseph	Boarder	W	M	Mar	1,874	16	S				Ireland	Ireland	Ireland	1,898	2	Al	Day Laborer	✓	✓	✓
15	3	Carson	Conners	John	Boarder	W	M	Mar		5					Ireland	Ireland	Ireland	1,897	3	Al	Janitor	✓	✓	✓
16	4	Carson	Hilton	George	Head	W	M	Sep	1,864	35	M	10			England	England	England	1,879	21	Nat	Laborer	✓	✓	✓
17	4	Carson	Hilton	Mary	Wife	W	F	Jan	1,866	34	M	10	2	0	England	England	England	1,869	31			✓	✓	✓
18	4	Carson	Lynn	Walter	Boarder	W	M	Nov	1,870	29	M				Pennsylvania	England	England				Mill Worker	✓	✓	✓
19	4	Carson	Lynn	Ambrose	Boarder	W	M	Jan	1,874	26	S				Pennsylvania	England	England				Mill Worker	✓	✓	✓
20	4	Carson	Lynn	Margaret	Boarder	W	F	Jan	1,876	24	S				Pennsylvania	England	England				Clerk	✓	✓	✓
21	5	Carson	Henon	Mary	Wife	W	F	Nov	1,860	39	M	14	8	8	Pennsylvania	Ireland	Ireland					✓	✓	✓
22	5	Carson	Henon	Martin	Head	W	M	Feb	1,876	24	M				Pennsylvania	Ireland	Ireland				Engineer	✓	✓	✓
23	5	Carson	Henon	Ellen	Daughter	W	F	Apr	1,895	15	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
24	5	Carson	Henon	James	Son	W	M	Oct	1,887	12	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
25	5	Carson	Henon	Marcus	Son	W	M	Nov	1,889	10	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
26	5	Carson	Henon	Minnie	Daughter	W	F	Aug	1,891	8	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
27	5	Carson	Henon	Martin	Son	W	M	Dec	1,893	6	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
28	5	Carson	Henon	Michael	Son	W	M	Apr	1,895	5	S				Pennsylvania	Pennsylvania	Pennsylvania							
29	5	Carson	Henon	John	Son	W	M	Nov	1,897	2	S				Pennsylvania	Pennsylvania	Pennsylvania							
30	5	Carson	Henon	William	Son	W	M	Jul	1899	0.5	S				Pennsylvania	Pennsylvania	Pennsylvania							
31	6	Carson	Riley	John	Head	W	M	Mar	1,838	62	M	41			Ireland	Ireland	Ireland	1,868	32	Nat	Mill Worker	✓	✓	✓
32	6	Carson	Riley	Margaret	Wife	W	F	Nov	1,841	58	M	41	11	3	Ireland	Ireland	Ireland	1,870	30			✓	✓	✓
33	6	Carson	Riley	James	Son	W	M	Feb	1,870	30	S				Pennsylvania	Ireland	Ireland				Mill Worker			
34	6	Carson	Riley	Thomas	Son	W	M	Jun	1,873	26	S				Pennsylvania	Ireland	Ireland				Window Washer	✓	✓	✓
35	6	Carson	Riley	Patrick	Son	W	M	Jan	1,877	23	S				Pennsylvania	Ireland	Ireland				Window Washer	✓	✓	✓
36	6	Carson	Riley	Minnie	Daughter	W	F	Nov	1,870	14	S				Pennsylvania	Ireland	Ireland				Servant	✓	✓	✓
37	7	Carson	Collegan	Louise	Wife	W	F	Apr	1,854	46	M	26	7	7	Pennsylvania	Germany	Germany				Undertaker	✓	✓	✓
38	7	Carson	Collegan	John	Head	W	M	Jul	1,854	45	M	26			New Jersey	Ireland	Ireland				Undertaker	✓	✓	✓
39	7	Carson	Collegan	Paul	Son	W	M	Nov	1,877	23	S				Pennsylvania	New Jersey	Pennsylvania				Undertaker	✓	✓	✓
40	7	Carson	Collegan	Joseph	Son	W	M	Apr	1,879	21	S				Pennsylvania	New Jersey	Pennsylvania				Loan Clerk	✓	✓	✓
41	7	Carson	Collegan	Effel	Daughter	W	F	Mar	1,882	18	S				Pennsylvania	New Jersey	Pennsylvania				Servant	✓	✓	✓
42	8	Carson	Goralczyk	Mary	Wife	W	F	Mar	1,866	34	M	16	2	2	Germany	Germany	Germany	1,883	17			✓		
43	8	Carson	Goralczyk	Frank	Head	W	M	Dec	1,866	33	M	16			Germany	Germany	Germany	1,880	20	Nat	Grocer Clerk	✓		
44	8	Carson	Goralczyk	Josephine	Daughter	W	F	Mar	1,877	23	S				Germany	Germany	Germany				Saleslady	✓	✓	✓
45	8	Carson	Goralczyk	Charles	Son	W	M	Apr	1,882	18	S				Pennsylvania	Germany	Germany				Butcher	✓	✓	✓
46	9	Carson	Gibbons	Bridget	Wife	W	F	Apr	1,860	40	M	16	8	3	Ireland	Ireland	Ireland	1,880	20			✓	✓	✓
47	9	Carson	Gibbons	John	Head	W	M	Jun	1,861	39	M	16			Ireland	Ireland	Ireland	1,884	16	Nat	Puddler	✓	✓	✓
48	9	Carson	Gibbons	Mary	Daughter	W	F	Mar	1,883	17	S				Pennsylvania	Ireland	Ireland				Servant	✓	✓	✓
49	9	Carson	Gibbons	Winifred	Daughter	W	F	Sep	1,885	14	S				Pennsylvania	Ireland	Ireland				Servant	✓	✓	✓
50	9	Carson	Gibbons	Nora	Daughter	W	F	Jul	1,887	12	S				Pennsylvania	Ireland	Ireland				At School	✓	✓	✓
51	9	Carson	Gibbons	Edward	Son	W	M	Dec	1,894	5	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
52	9	Carson	Gibbons	Regina	Daughter	W	F	Sep	1,898	2	S				Pennsylvania	Ireland	Ireland							
53	10	Carson	Newmeyer	Jonenne	Head	W	F	Nov	1,848	52	W		4	4	Pennsylvania	Germany	Pennsylvania					✓	✓	✓
54	10	Carson	Newmeyer	Thomas	Son	W	M	Sep	1,869	30	S				Pennsylvania	Pennsylvania	Pennsylvania				Mill Worker	✓	✓	✓
55	10	Carson	Newmeyer	Albert	Son	W	M	Sep	1,878	21	S				Pennsylvania	Pennsylvania	Pennsylvania				Glass Blower	✓	✓	✓
56	10	Carson	Newmeyer	William	Son	W	M	Jan	1,887	13	S				Pennsylvania	Pennsylvania	Pennsylvania				Glass Blower	✓	✓	✓
57	11	Carson	Bradley	Lee	Head	W	M	Nov	1,850	49	M	31			Ireland	Ireland	Ireland	1,868	32	Nat	Bricklayer	✓	✓	✓
58	11	Carson	Bradley	Julia	Wife	W	F	Aug	1,850	49	M	31	10	6	Ireland	Ireland	Ireland	1,869	33			✓	✓	✓
59	11	Carson	Bradley	Daniel	Son	W	M	Jan	1,875	25	S				Pennsylvania	Ireland	Ireland				Insurance Clerk	✓	✓	✓
60	11	Carson	Bradley	Michael	Son	W	M	Apr	1,879	21	S				Pennsylvania	Ireland	Ireland				Mill Worker	✓	✓	✓
61	11	Carson	Bradley	Frank	Son	W	M	Mar	1,880	20	S				Pennsylvania	Ireland	Ireland				Mill Worker	✓	✓	✓
62	11	Carson	Bradley	James	Son	W	M	Nov	1,884	15	S				Pennsylvania	Ireland	Ireland				Glass Blower	✓	✓	✓
63	12	Carson	Bendel	Louis	Head	W	M	Jan	1,861	39	M	16			Pennsylvania	Germany	Germany				Day Laborer	✓	✓	✓
64	12	Carson	Bendel	Mary	Wife	W	F	Sep	1,864	35	M	16	3	3	Pennsylvania	France	Ohio					✓	✓	✓
65	12	Carson	Bendel	Louis	Son	W	M	Jun	1,885	14	S				Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
66	12	Carson	Bendel	Tillie	Daughter	W	F	Jul	1,887	12	S				Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
67	12	Carson	Bendel	Hazel	Daughter	W	F	Sep	1,889	10	S				Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
68	13	Mint Alley	Gosling	Peter	Head	W	M	Apr	1,859	41	M	13			Ireland	Ireland	Ireland	1,883	17	Nat	Mill Worker	✓	✓	✓
69	13	Mint Alley	Gosling	Catherine	Wife	W	F	Nov	1,869	30	M	13	7	4	Ireland	Ireland	Ireland	1,887	13			✓	✓	✓
70	13	Mint Alley	Gosling	John	Son	W	M	Jun	1,889	10	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
71	13	Mint Alley	Gosling	James	Son	W	M	Nov	1,892	7	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
72	13	Mint Alley	Gosling	Thomas	Son	W	M	Jan	1,895	5	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
73	13	Mint Alley	Gosling	Mary	Daughter	W	F	Aug	1,897	2	S				Pennsylvania	Ireland	Ireland							
74	14	Mint Alley	Kunolf	Louis	Head	W	M	Apr	1,860	40	M	26			Pennsylvania	Pennsylvania	Pennsylvania				Spike Maker	✓	✓	✓
75	14	Mint Alley	Kunolf	Maggie	Wife	W	F	Apr	1,865	35	M	20	7	7	Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
76	14	Mint Alley	Kunolf	Edward	Son	W	M	Dec	1,882	18	S				Pennsylvania	Pennsylvania	Pennsylvania				Mill Worker	✓	✓	✓
77	14	Mint Alley	Kunolf	Joseph	Son	W	M	May	1,883	17	S				Pennsylvania	Pennsylvania	Pennsylvania				Mill Worker	✓	✓	✓
78	14	Mint Alley	Kunolf	Bertrude	Daughter	W	F	Sep	1,885	14	S				Pennsylvania	Pennsylvania	Pennsylvania				Servant	✓	✓	✓
79	14	Mint Alley	Kunolf	Gussie	Daughter	W	F	Sep	1,887	12	S				Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
80	14	Mint Alley	Kunolf	Fredrick	Son	W	M	Aug	1,890	9	S				Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓

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#	Household #	Street	Last name	First name	Relationship to head of family	Color	Sex	Month of birth	Year of birth	Age	Marital status	Years married	# children born	# children alive	Place of birth	Father's place of birth	Mother's place of birth	Year arrived in US	Years in US	Citizenship	Occupation	Reads	Writes	Speaks English
81	14	Mint Alley	Kunolf	Annie	Daughter	W	F	May	1,894	6	S				Pennsylvenia	Pennsylvenia	Pennsylvenia					✓	✓	✓
82	14	Mint Alley	Kunolf	Meggie	Daughter	W	F	Apr	1,899	1	S				Pennsylvenia	Pennsylvenia	Pennsylvenia							
83	15	Mint Alley	Bowkowsky	Cassimere	Boarder	W	M	Mar	1,863	37	S				Russia	Russia	Russia	1,893	7	Al	Mill Worker	✓	✓	
84	15	Mint Alley	Schlieckzy	Aston	Head	W	M	Mar	1,873	27	M	6			Russia	Russia	Russia	1,894	6	Al	Mill Worker	✓	✓	✓
85	15	Mint Alley	Jenkowsky	Micheel	Boarder	W	M	Apr	1,874	26	S				Russia	Russia	Russia	1,893	7	Al	Mill Worker	✓	✓	
86	15	Mint Alley	Schlieckzy	Magdalena	Wife	W	F	Apr	1,877	23	M	6	3	3	Russia	Russia	Russia	1,894	6			✓	✓	✓
87	15	Mint Alley	Schlieckzy	Julia	Daughter	W	F	Jan	1,894	6	S				Pennsylvenia	Russia	Russia							
88	15	Mint Alley	Schlieckzy	Pauline	Daughter	W	F	Sep	1,895	5	S				Pennsylvenia	Russia	Russia							
89	15	Mint Alley	Schlieckzy	Stanislaus	Son	W	M	Jan	1,898	2	S				Pennsylvenia	Russia	Russia							
90	16	Sarah St.	Wikowsky	Mary	Wife	W	F	Feb	1,866	34	M	12	5	3	Russia	Russia	Russia	1,893	7	Al		✓	✓	
91	16	Sarah St.	Wikowsky	Micheel	Head	W	M	Dec	1,865	34	M	12			Russia	Russia	Russia	1,893	7	Al	Mill Worker	✓	✓	
92	16	Sarah St.	Szykowsky	Micheel	Boarder	W	M	Jan	1,874	26	S				Russia	Russia	Russia	1,896	4	Al	Mill Worker	✓	✓	✓
93	16	Sarah St.	Wikowsky	Katie	Daughter	W	F	Mar	1,890	10	S				Russia	Russia	Russia	1,893	7					
94	16	Sarah St.	Wikowsky	John	Son	W	M	Dec	1,894	6	S				Russia	Russia	Russia	1,893	7					
95	16	Sarah St.	Wikowsky	Stanislaus	Son	W	M	Apr	1,898	2	S				Pennsylvenia	Russia	Russia							
96	17	Sarah St.	Wulomsky	Constantine	Boarder	W	M	Mar	1,870	30	M				Poland	Russia	Russia	1,896	4	Al	Mill Worker	✓	✓	
97	17	Sarah St.	Zunploski	Pallegey	Wife	W	F	Jan	1,874	26	M	2	1	0	Germany	Germany	Germany	1,887	13			✓	✓	✓
98	17	Sarah St.	Zunploski	Theodore	Head	W	M	Feb	1,875	25	M	2			Germany	Germany	Germany	1,885	15	Nat		✓	✓	✓
99	17	Sarah St.	Pedorsky	John	Boarder	W	M	Apr	1,878	22	S				Russia	Russia	Russia	1,895	5	Al	Mill Worker	✓	✓	
100	18	Sarah St.	Noonen	Cornielay	Head	W	M	Aug	1,873	26	M	5			Ireland	Ireland	Ireland	1,889	11	Nat	Teamster	✓	✓	✓
101	18	Sarah St.	Noonen	Mary	Wife	W	F	May	1,875	25	M	5	2	2	Ireland	Ireland	Ireland	1,890	10			✓	✓	✓
102	18	Sarah St.	Noonen	John	Son	W	M	Sep	1,897	3	S				Pennsylvenia	Ireland	Ireland							
103	18	Sarah St.	Noonen	Cornellius	Son	W	M	Mar	1,898	2	S				Pennsylvenia	Ireland	Ireland							
104	19	9th	Brifert	Henry	Head	W	M	May	1,864	36	M	15			Pennsylvenia	Germany	Germany				Day Laborer	✓	✓	✓
105	19	9th	Brifert	Meggie	Wife	W	F	Nov	1,868	31	M	15	6	5	Pennsylvenia	Pennsylvenia	Pennsylvenia					✓	✓	✓
106	19	9th	Brifert	Henry	Son	W	M	Dec	1,888	11	S				Pennsylvenia	Pennsylvenia	Pennsylvenia				At School	✓	✓	✓
107	19	9th	Brifert	George	Son	W	M	Sep	1,893	9	S				Pennsylvenia	Pennsylvenia	Pennsylvenia				At School	✓	✓	✓
108	19	9th	Brifert	Walter	Son	W	M	Feb	1,894	6	S				Pennsylvenia	Pennsylvenia	Pennsylvenia				At School	✓	✓	✓
109	19	9th	Brifert	William	Son	W	M	Mar	1,896	4	S				Pennsylvenia	Pennsylvenia	Pennsylvenia				At School	✓	✓	✓
110	19	9th	Brifert	Lillie	Daughter	W	F	Apr	1,898	2	S				Pennsylvenia	Pennsylvenia	Pennsylvenia							
111	20	9th	Dixon	Annie	Head	W	F	Dec	1,859	40	M	18	5	4	England	Ireland	Scotland	1,873	27			✓	✓	✓
112	20	9th	Dixon	Annie	Daughter	W	F	Nov	1,882	17	S				Pennsylvenia	Ireland	England				Servant	✓	✓	✓
113	20	9th	Dixon	Mary	Daughter	W	F	Mar	1,884	16	S				Pennsylvenia	Ireland	England				Servant	✓	✓	✓
114	20	9th	Dixon	Martin	Son	W	M	Sep	1,888	11	S				Pennsylvenia	Ireland	England				At School	✓	✓	✓
115	20	9th	Dixon	Frank	Son	W	M	Oct	1,892	7	S				Pennsylvenia	Ireland	England				At School	✓	✓	✓
116	21	Mint Alley	Allen	Samuel	Head	W	M	Apr	1,834	66	M	28			Scotland	Scotland	Scotland					✓	✓	✓
117	21	Mint Alley	Allen	Julia	Wife	W	F		1,845	55	M	28	8	6	New York	Ireland	Ireland					✓	✓	✓
118	21	Mint Alley	Allen	Mary	Daughter	W	F	Apr	1,868	32	S				Pennsylvenia	Scotland	New York				Servant	✓	✓	✓
119	21	Mint Alley	Allen	Katie	Daughter	W	F	Jun	1,870	29	S				Pennsylvenia	Scotland	New York				Servant	✓	✓	✓
120	21	Mint Alley	Allen	Margaret	Daughter	W	F	Aug	1,872	27	S				Pennsylvenia	Scotland	New York				Saleslady	✓	✓	✓
121	21	Mint Alley	Allen	Samuel	Son	W	M	Mar	1,874	26	S				Pennsylvenia	Scotland	New York				Day Laborer	✓	✓	✓
122	21	Mint Alley	Allen	Jennie	Daughter	W	F	May	1,876	24	S				Pennsylvenia	Scotland	New York				Saleslady	✓	✓	✓
123	21	Mint Alley	Allen	James	Son	W	M	Apr	1,878	22	S				Pennsylvenia	Scotland	New York				Day Laborer	✓	✓	✓
124	22	9th	McKeever	Thomas	Head	W	M	Oct	1,848	51	M	29			Ireland	Ireland	Ireland	1,860	40	Nat	Machinist	✓	✓	✓
125	22	9th	McKeever	Alice	Wife	W	F	Jan	1,851	49	M	29	9	8	West Virginia	Ireland	Ireland							
126	22	9th	McKeever	James	Son	W	M	Mar	1,874	26	S				Pennsylvenia	Ireland	West Virginia				Teamster	✓	✓	✓
127	22	9th	McKeever	Lorrette	Daughter	W	F	Jan	1,878	22	S				Pennsylvenia	Ireland	West Virginia				Saleslady	✓	✓	✓
128	22	9th	McKeever	Thomas	Son	W	M	Jun	1,882	17	S				Pennsylvenia	Ireland	West Virginia				Clerk	✓	✓	✓
129	22	9th	McKeever	Edina	Daughter	W	F	Aug	1,884	15	S				Pennsylvenia	Ireland	West Virginia				Servant	✓	✓	✓
130	22	9th	McKeever	Joseph	Son	W	M	Oct	1,886	14	S				Pennsylvenia	Ireland	West Virginia				Errand Boy	✓	✓	✓
131	22	9th	McKeever	Gertrude	Daughter	W	F	Nov	1,888	11	S				Pennsylvenia	Ireland	West Virginia				At School	✓	✓	✓
132	22	9th	McKeever	Virginia	Daughter	W	F	Jan	1,890	10	S				Pennsylvenia	Ireland	West Virginia				At School	✓	✓	✓
133	23	Shelby Alley	Griffith	Herbert	Head	W	M	Oct	1,860	39	M	15			Michigen	Michigen	Michigen				Wire Meller	✓	✓	✓
134	23	Shelby Alley	Griffith	Nellie	Wife	W	F	Jul	1,860	39	M	15	3	3	Pennsylvenia	Pennsylvenia	Pennsylvenia					✓	✓	✓
135	23	Shelby Alley	Griffith	Earl	Son	W	M	Apr	1,886	14	S				Pennsylvenia	Michigen	Pennsylvenia				At School	✓	✓	✓
136	23	Shelby Alley	Griffith	Fern	Daughter	W	F	Jun	1,888	11	S				Pennsylvenia	Michigen	Pennsylvenia				At School	✓	✓	✓
137	23	Shelby Alley	Griffith	Herbert	Son	W	M	Jul	1,891	8	S				Pennsylvenia	Michigen	Pennsylvenia				At School	✓	✓	✓
138	24	Shelby Alley	Smith	Edward	Head	W	M	Apr	1,860	40	M	20			Ireland	Ireland	Ireland	1,882	18	Nat	Mill Worker	✓	✓	✓
139	24	Shelby Alley	Smith	Mary	Wife	W	F	Jun	1,860	39	M	20	9	8	England	Ireland	Ireland	1,883	17			✓	✓	✓
140	24	Shelby Alley	Smith	Patrick	Son	W	M	Feb	1,881	19	S				Ireland	Ireland	England	1,882	18		Mill Worker	✓	✓	✓
141	24	Shelby Alley	Smith	Miles	Son	W	M	Jun	1,884	15	S				Pennsylvenia	Ireland	England				Glass Blower	✓	✓	✓
142	24	Shelby Alley	Smith	Katie	Daughter	W	F	Mar	1,887	13	S				Pennsylvenia	Ireland	England				Servant	✓	✓	✓
143	24	Shelby Alley	Smith	Meggie	Daughter	W	F	Jun	1,889	10	S				Pennsylvenia	Ireland	England				At School	✓	✓	✓
144	24	Shelby Alley	Smith	Edward	Son	W	M	Nov	1,892	8	S				Pennsylvenia	Ireland	England				At School	✓	✓	✓
145	24	Shelby Alley	Smith	James	Son	W	M	Nov	1,895	5	S				Pennsylvenia	Ireland	England				At School	✓	✓	
146	24	Shelby Alley	Smith	Josephine	Daughter	W	F	Feb	1,897	3	S				Pennsylvenia	Ireland	England							
147	24	Shelby Alley	Smith	Annie	Daughter	W	F	Nov	1,898	2	S				Pennsylvenia	Ireland	England							
148	25	Sarah	Eskoflerst	George	Head	W	M	Apr	1,838	62	M	27			Germany	Germany	Germany	1,843	27	Nat	Teamster	✓	✓	✓
149	25	Sarah St.	Eskoflerst	Margaret	Wife	W	F	Mar	1,845	55	M	27	5	3	Germany	Germany	Germany	1,873	27					
150	25	Sarah St.	Eskoflerst	John	Son	W	M	Jun	1,874	26	S				Pennsylvenia	Germany	Germany				Teamster	✓	✓	✓
151	25	Sarah	Eskoflerst	Jacob	Son	W	M	Dec	1,877	22	S				Pennsylvenia	Germany	Germany				Cooper	✓	✓	✓
152	25	Sarah	Eskoflerst	Louis	Son	W	M	Aug	1,884	15	S				Pennsylvenia	Germany	Germany				Errand Boy	✓	✓	✓
153	26	Sarah St.	Goldstrom	John	Head	W	M	Nov	1,858	41	M	14			Sweeden	Sweeden	Sweeden	1,886	14	Nat	Mill Worker	✓	✓	✓
154	26	Sarah	Goldstrom	Eve	Wife	W	F	May	1,864	36	M	14	7	6	Sweeden	Sweeden	Sweeden	1,886	14					
155	26	Sarah St.	Goldstrom	John	Son	W	M	Aug	1,888	11	S				Pennsylvenia	Sweeden	Sweeden				At School	✓	✓	✓
156	26	Sarah	Goldstrom	William	Son	W	M	Sep	1,889	10	S				Pennsylvenia	Sweeden	Sweeden				At School	✓	✓	✓
157	26	Sarah St.	Goldstrom	Edward	Son	W	M	May	1,891	9	S				Pennsylvenia	Sweeden	Sweeden				At School	✓	✓	✓
158	26	Sarah St.	Goldstrom	Florence	Daughter	W	F	Oct	1,985	4	S				Pennsylvenia	Sweeden	Sweeden				At School			
159	26	Sarah St.	Goldstrom	Earnest	Son	W	M	Aug	1,897	3	S				Pennsylvenia	Sweeden	Sweeden							
160	26	Sarah St.	Goldstrom	Frank	Son	W	M	Mar	1,898	2	S				Pennsylvenia	Sweeden	Sweeden							

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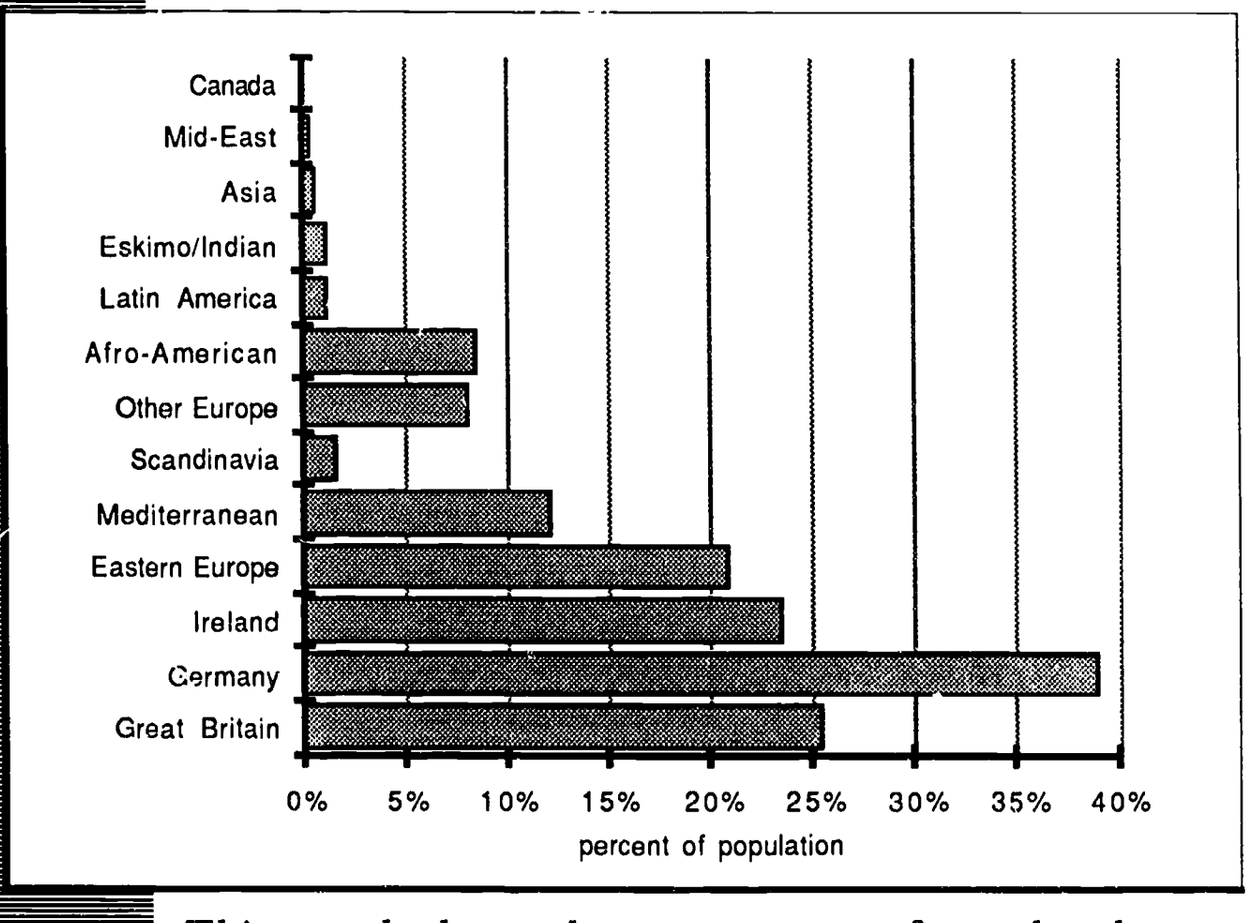
#	Household #	Street	Last name	First name	Relationship to head of family	Color	Sex	Month of birth	Year of birth	Age	Marital status	Years married	# children born	# children alive	Place of birth	Father's place of birth	Mother's place of birth	Year arrived in US	Years in US	Citizenship	Occupation	Reads	Writes	Speaks English
161	27	Sereh	Berrett	William	Head	W	M	Sep	1,835	64	W				Pennsylvania	Pennsylvania	Pennsylvania				Mill Worker	✓	✓	✓
162	27	Sereh	Berrett	Jennie	Daughter	W	F	Mar	1,866	34	S				Pennsylvania	Pennsylvania	Pennsylvania				Servant	✓	✓	✓
163	27	Sereh St.	Berrett	Frank	Son	W	M	Aug	1,877	22	S				Pennsylvania	Pennsylvania	Pennsylvania				Mill Worker	✓	✓	✓
164	28	Sereh	Fleck	Henriette	Head	W	F	May	1,852	48	M	26	5	5	Pennsylvania	Pennsylvania	Germany					✓	✓	✓
165	28	Sereh	Fleck	Albert	Son	W	M	May	1,874	26	S				Pennsylvania	Pennsylvania	Pennsylvania				Mill Worker	✓	✓	✓
166	28	Sereh	Fleck	Tillie	Daughter	W	F	Jun	1,886	13	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
167	29	9th	Fleming	Charles	Head	W	M	Mar	1,855	45	M	22			Pennsylvania	Pennsylvania	Pennsylvania				Window Washer	✓	✓	✓
168	29	9th	Fleming	Carrie	Wife	W	F	Mar	1,865	35	M	22	2	2	Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
169	29	9th	Fleming	Matthew	Son	W	M	Jun	1,879	20	S				Pennsylvania	Pennsylvania	Pennsylvania				Clerk	✓	✓	✓
170	29	9th	Fleming	Pearl	Daughter	W	F	Jul	1,882	19	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
171	30	9th	Longenbecher	John	Head	W	M	May	1,857	43	M	22			Pennsylvania	Pennsylvania	Pennsylvania				Bartender	✓	✓	✓
172	30	9th	Longenbecher	Emma	Wife	W	F	Jan	1,861	39	M	22	7	5	Ohio	Ohio	Ohio					✓	✓	✓
173	30	9th	Longenbecher	Veronica	Daughter	W	F	Oct	1,878	21	S				Pennsylvania	Pennsylvania	Ohio				Insurance Clerk	✓	✓	✓
174	30	9th	Longenbecher	Charles	Son	W	M	Oct	1,883	16	S				Pennsylvania	Pennsylvania	Ohio				Mill Worker	✓	✓	✓
175	30	9th	Longenbecher	Esmuralda	Daughter	W	F	Mar	1,885	15	S				Pennsylvania	Pennsylvania	Ohio				At School	✓	✓	✓
176	30	9th	Longenbecher	Emma	Daughter	W	F	Mar	1,889	11	S				Pennsylvania	Pennsylvania	Ohio				At School	✓	✓	✓
177	30	9th	Longenbecher	Burdett	Daughter	W	F	Oct	1,894	5	S				Pennsylvania	Pennsylvania	Ohio				At School	✓	✓	✓
178	31	9th	Bennett	Annie	Head	W	F	Nov	1,820	79	W		6	4	Ireland	Ireland	Ireland	1,840	60			✓	✓	✓
179	31	9th	Bennett	John	Son	W	M	Dec	1,860	39	S				Pennsylvania	Ireland	Ireland				Teamster	✓	✓	✓
180	31	9th	Bennett	Samual	Son	W	M		1,862	38	S				Pennsylvania	Ireland	Ireland				Marble Cutter	✓	✓	✓
181	31	9th	Bennett	Mary	Daughter	W	F	Apr	1,864	36	S				Pennsylvania	Ireland	Ireland				Servant	✓	✓	✓
182	31	9th	Bennett	Elsie	Daughter	W	F	Aug	1,875	24	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
183	32	9th	Erickson	Gustave	Head	W	M	Sep	1,864	32	M	4			Sweeden	Sweeden	Sweeden	1,881	9	Nat	Mill Worker	✓	✓	✓
184	32	9th	Erickson	Hannah	Wife	W	F	May	1,875	25	M	4	2	2	Sweeden	Sweeden	Sweeden	1,883	7			✓	✓	✓
185	32	9th	Erickson	Helen	Daughter	W	F	May	1,897	3	S				Pennsylvania	Sweeden	Sweeden							
186	32	9th	Erickson	Elsie	Daughter	W	F	Mar	1,898	2	S				Pennsylvania	Sweeden	Sweeden							
187	33	9th	Fleck	Charles	Head	W	M	Nov	1,875	24	M	5			Pennsylvania	Pennsylvania	Pennsylvania				Pips	✓	✓	✓
188	33	9th	Fleck	Maria	Wife	W	F	Apr	1,879	21	M	5	2	2	Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
189	33	9th	Fleck	Henriette	Daughter	W	F	Jun	1,896	3	S				Pennsylvania	Pennsylvania	Pennsylvania							
190	33	9th	Fleck	Bertha	Daughter	W	F	Jul	1,898	2	S				Pennsylvania	Pennsylvania	Pennsylvania							
191	34	9th	McGhee	S F	Head	W	M	Jul	1,861	38	M	6			Pennsylvania	Pennsylvania	Pennsylvania				Wire Cutter	✓	✓	✓
192	34	9th	McGhee	Elizabeth	Wife	W	F	May	1,867	33	M	6	3	3	Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
193	34	9th	McGhee	Myrtle	Daughter	W	F	Sep	1,985	4	S				Pennsylvania	Pennsylvania	Pennsylvania				At School	✓	✓	✓
194	34	9th	McGhee	Thomas	Son	W	M	Oct	1,897	3	S				Pennsylvania	Pennsylvania	Pennsylvania							
195	34	9th	McGhee	Pearl	Daughter	W	F	Feb	1,899	1	S				Pennsylvania	Pennsylvania	Pennsylvania							
196	35	9th	Barrett	Harry	Head	W	M	Oct	1,860	39	M	4			Pennsylvania	Pennsylvania	Pennsylvania				Chimney Worker	✓	✓	✓
197	35	9th	Barrett	Mary	Wife	W	F	Nov	1,865	34	M	4	0	0	Pennsylvania	Pennsylvania	Pennsylvania					✓	✓	✓
198	36	9th	Morret	Eliza	Wife	W	F	Dec	1,846	53	M	33	7	3	New York	New York	New York					✓	✓	✓
199	36	9th	Morret	John	Head	W	M	Jun	1,849	50	M	32			Ireland	Ireland	Ireland				Teamster	✓	✓	✓
200	36	9th	Morret	Annie	Daughter	W	F	Jun	1,869	30	S				Pennsylvania	Ireland	New York				Servant	✓	✓	✓
201	36	9th	Morret	John	Son	W	M	Mar	1,877	23	S				Pennsylvania	Ireland	New York				Cooper	✓	✓	✓
202	37	9th	Hestinger	Catherine	Head	W	F	Mar	1,831	69	W		6	4	Germany	Germany	Germany	1,860	40			✓	✓	✓
203	37	9th	Hestinger	Albert	Son	W	M	Jun	1,871	28	S				Pennsylvania	Germany	Germany				Marble Cutter	✓	✓	✓
204	37	9th	Hestinger	Louie	Son	W	M	Nov	1,875	24	S				Pennsylvania	Germany	Germany				Bartender	✓	✓	✓
205	38	9th	Shea	Annie	Wife	W	F	Mar	1,872	28	M	2	0	0	Ireland	Ireland	Ireland					✓	✓	✓
206	38	9th	Shea	Patrick	Head	W	M	Mar	1,873	27	M	2			Ireland	Ireland	Ireland	1,882	18	Nat		✓	✓	✓
207	39	9th	Sellson	Mary	Head	W	F	Dec	1,826	73	W		6	3	Ireland	Ireland	Ireland	1,850	50			✓	✓	✓
208	39	9th	Sellson	Maggie	Daughter	W	F	Jul	1,852	47	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
209	39	9th	Sellson	John	Son	W	M	Sep	1,856	43	S				Pennsylvania	Ireland	Ireland				Rougher Mill	✓	✓	✓
210	39	9th	Sellson	Emma	Daughter	W	F	Dec	1,875	24	S				Pennsylvania	Ireland	Ireland				Servant	✓	✓	✓
211	40	9th	Rohn	Philip	Head	W	M	Jun	1,861	39	M	16			Germany	Germany	Germany	1,883	37	Nat		✓	✓	✓
212	40	9th	Rohn	Elizabeth	Wife	W	F	Jul	1,862	37	M	16	7	5	Germany	Germany	Germany	1,860	36			✓	✓	✓
213	40	9th	Rohn	John	Son	W	M	Nov	1,885	14	S				Pennsylvania	Germany	Germany				Errand Boy	✓	✓	✓
214	40	9th	Rohn	Clara	Daughter	W	F	Sep	1,888	11	S				Pennsylvania	Germany	Germany				At School	✓	✓	✓
215	40	9th	Rohn	Elizabeth	Daughter	W	F	Jun	1,894	5	S				Pennsylvania	Germany	Germany				At School	✓	✓	✓
216	40	9th	Rohn	Isabelle	Daughter	W	F	Jul	1,896	4	S				Pennsylvania	Germany	Germany							
217	40	9th	Rohn	Albert	Son	W	M	Aug	1,898	2	S				Pennsylvania	Germany	Germany							
218	41	Manor	Simnowitzh	George	Head	W	M	Jan	1,860	40	M	20			Russia	Russia	Russia	1,881	19	Nat	Mill Worker	✓	✓	✓
219	41	Manor	Simnowitzh	Mary	Wife	W	F	Aug	1,868	31	M	20	4	3	Russia	Russia	Russia	1,881	19			✓	✓	
220	41	Manor	Grebunsky	Pauline	Wife	W	F	Aug	1,873	26	M	3	1	1	Germany	Germany	Germany	1,890	10			✓	✓	✓
221	41	Manor	Grebunsky	Michael	Head	W	M	Apr	1,874	26	M	3			Germany	Germany	Germany	1,889	12	Nat	Mill Worker	✓	✓	✓
222	41	Manor	Bitroukow	Martin	Boarder	W	M	Jan	1,875	25	S				Russia	Russia	Russia	1,896	2	Al	Mill Worker	✓	✓	
223	41	Manor	Loipkus	Joseph	Boarder	W	M	Mar	1,878	22	S				Russia	Russia	Russia	1,897	1	Al	Mill Worker	✓	✓	
224	41	Manor	Schizkowsky	Joseph	Boarder	W	M	Nov	1,877	22	S				Russia	Russia	Russia	1,897	2	Nat	Wire Cutter	✓	✓	
225	41	Manor	Simnowitzh	Thomas	Son	W	M	Mar	1,882	18	S				West Virginia	Russia	Russia				Laborer	✓	✓	✓
226	41	Manor	Simnowitzh	Felix	Son	W	M	Aug	1,884	15	S				Pennsylvania	Russia	Russia				Laborer	✓	✓	✓
227	41	Manor	Simnowitzh	Simon	Son	W	M	Jan	1,886	14	S				Pennsylvania	Russia	Russia					✓	✓	✓
228	41	Manor	Grebunsky	Ignatz	Son	W	M	Dec	1,898	2	S				Pennsylvania	Germany	Germany							
229	42	Manor	Roominsky	Martha	Wife	W	F	Aug	1,866	33	M	12	3	2	Russia	Russia	Russia	1,888	12			✓	✓	✓
230	42	Manor	Roominsky	Michael	Head	W	M	Jun	1,868	31	M	12			Russia	Russia	Russia	1,888	12		Day Laborer	✓	✓	✓
231	42	Manor	Celevsky	Peter	Boarder	W	M	May	1,875	25	S				Russia	Russia	Russia	1,890	10	Al		✓	✓	
232	42	Manor	Roominsky	Cassimere	Son	W	M	Jul	1,890	9	S				Pennsylvania	Russia	Russia				At School	✓	✓	✓
233	42	Manor	Roominsky	Stanislaus	Son	W	M	Apr	1,894	6	S				Pennsylvania	Russia	Russia				At School	✓	✓	✓
234	43	Manor	Leipkosky	Joseph	Head	W	M	Nov	1,876	23	M	3			Russia	Russia	Russia	1,895	5		Wire Cutter	✓	✓	✓
235	43	Manor	Leipkosky	Mary	Wife	W	F	Mar	1,877	23	M	3	1	1	Russia	Russia	Russia	1,895	5			✓	✓	
236	43	Manor	Leipkosky	Helen	Daughter	W	F	Jan	1,898	2	S				Pennsylvania	Russia	Russia							
237	44	Manor	Kerevitch	Paul	Boarder	W	M	Mar	1,876	23	S				Russia	Russia	Russia	1,896	4	Al	Mill Worker	✓	✓	
238	44	Manor	Moschinsky	Michael	Head	W	M	[illegible]	1,878	21	M	1			Russia	Russia	Russia	1,892	8	Al	Mill Worker	✓	✓	✓
239	44	Manor	Moschinsky	Victoria	Wife	W	F	Aug	1,879	20	M	1	0	0	Russia	Russia	Russia	1,891	9	Al		✓	✓	✓
240	44	Manor	Kerevitch	Constantine	Boarder	W	M	Oct	1,882	17	S				Russia	Russia	Russia	1,898	4	Al		✓	✓	

1909 Census

#	Household #	Street	Last name	First name	Relationship to head of family	Color	Sex	Month of birth	Year of birth	Age	Marital status	Years married	# children born	# children alive	Place of birth	Father's place of birth	Mother's place of birth	Year arrived in US	Years in US	Citizenship	Occupation	Reads	Writes	Speaks English
241	45	Manor	Copinsky	Michael	Boarder	W	M	Apr	1,871	29	M				Russia	Russia	Russia	1,894	6	Al	Mill Worker	✓	✓	
242	45	Manor	Loucosvitch	Joseph	Head	W	M	Nov	1,873	26	M	6			Germany	Germany	Germany	1,888	12			✓	✓	✓
243	45	Manor	Loucosvitch	Agnes	Wife	W	F	Jul	1,874	25	M	6	2	2	Germany	Germany	Germany	1,888	12			✓	✓	✓
244	45	Manor	Morersky	Joseph	Boarder	W	M	May	1,877	23	S				Russia	Russia	Russia	1,896	4	Al	Mill Worker	✓	✓	
245	45	Manor	Owenskowski	Stanislaus	Boarder	W	M	Jul	1,876	23	S				Russia	Russia	Russia	1,895	5	Al	Mill Worker	✓	✓	
246	45	Manor	Loucosvitch	Mary	Daughter	W	F	Aug	1,896	3	S				Pennsylvania	Germany	Germany							
247	45	Manor	Loucosvitch	John	Son	W	M	Sep	1,898	2	S				Pennsylvania	Germany	Germany							
248	46	Manor	Joktowski	Michael	Head	W	M	Aug	1,877	22	M	3			Russia	Russia	Russia	1,887	13	Nat	Mill Worker	✓	✓	✓
249	46	Manor	Joktowski	Mary	Wife	W	F	Sep	1,879	21	M	3	1	1	Russia	Russia	Russia	1,890	10					
250	46	Manor	Joktowski	Thomas	Son	W	M	Jul	1,898	2					Pennsylvania	Russia	Russia							
251	47	Manor	Paversky	Michael	Head	W	M	Aug	1,835	64	M	30			Prussia	Prussia	Prussia	1,878	22	Nat	Mill Worker	✓	✓	✓
252	47	Manor	Peversky	Annastasia	Wife	W	F	Jun	1,850	49	M	30	8	3	Prussia	Prussia	Prussia	1,878	22			✓	✓	✓
253	47	Manor	Peversky	William	Son	W	M	Oct	1,874	25	S				Prussia	Prussia	Prussia	1,878	22	Nat	Day Laborer	✓	✓	✓
254	47	Manor	Paversky	Ignatz	Son	W	M	Nov	1,876	23	S				Prussia	Prussia	Prussia	1,878	22	Nat	Mill Worker	✓	✓	✓
255	47	Manor	Peversky	Frank	Son	W	M	Jan	1,888	12	S				Pennsylvania	Prussia	Prussia				At School	✓	✓	✓
256	48	Manor	Gevitsky	John	Head	W	M	Mar	1,872	28	M	2			Germany	Germany	Germany	1,885	15	Nat	Wire Cutter	✓	✓	✓
257	48	Manor	Gevitsky	Katherine	Wife	W	F	Apr	1,880	20	M	2	0	0	Germany	Germany	Germany	1,885	15			✓	✓	✓
258	49	Manor	Jevkevitch	Joseph	Head	W	M	May	1,868	32	M	4			Russia	Russia	Russia	1,895	5	Nat	Mill Worker	✓	✓	
259	49	Manor	Jevkevitch	Annie	Wife	W	F	Jul	1,877	23	M	4	2	0	Germany	Germany	Germany	1,895	5			✓	✓	✓
260	50	Manor	Rebitzsky	Catherine	Mother	W	F	Jul	1,832	67	W		5	2	Germany	Germany	Germany	1,891	9			✓	✓	
261	50	Manor	Rebitzsky	Anton	Head	W	M	Oct	1,867	32	M	4			Germany	Germany	Germany	1,891	9	Nat	R. R. Brakeman	✓	✓	✓
262	50	Manor	Rebitzsky	Sarah	Wife	W	F	Nov	1,870	29	M	4	1	1	Germany	Germany	Germany	1,891	9			✓	✓	✓
263	50	Manor	Rebitzsky	Francis	Son	W	M	Jun	1,888	12	S				Pennsylvania	Germany	Germany							
264	51	Manor	Jenowski	Michael	Head	W	M	Aug	1,862	37	M	2			Germany	Germany	Germany	1,896	4	Al		✓	✓	
265	51	Manor	Jenowski	Mary	Wife	W	F	Sep	1,867	32	M	2	0	0	Germany	Germany	Germany	1,896	4			✓	✓	
266	52	S. 8th	Schindler	Joseph	Boarder	W	M	Jul	1,862	37	S				Russia	Russia	Russia	1,885	15	Nat	Wire Cutter	✓	✓	✓
267	52	S. 8th St.	Leckevarith	John	Head	W	M	Oct	1,866	33	M	8			Russia	Russia	Russia	1,890	10	Nat	R. R. Brakeman	✓	✓	✓
268	52	S. 8th St.	Leckevarith	Katie	Wife	W	F	Nov	1,868	31	M	8	2	2	Russia	Russia	Russia	1,890	10			✓	✓	✓
269	52	S. 8th St.	Leckevarith	Stanislaus	Son	W	M	Dec	1,896	3	S				Pennsylvania	Russia	Russia				At School	✓	✓	✓
270	52	S. 8th St.	Leckevarith	Claudia	Daughter	W	F	Jun	1,898	2	S				Pennsylvania	Russia	Russia							
271	53	S. 8th	Seckbowsky	Fredrick	Head	W	M	Aug	1,860	39	M	6			Pennsylvania	Russia	Russia				Mill Worker	✓	✓	✓
272	53	S. 8th St.	Graevie	Michael	Boarder	W	M	Dec	1,868	31	S				Russia	Austria	Austria	1,880	20	Nat	Bolt	✓	✓	✓
273	53	S. 8th	Seckbowsky	Katie	Wife	W	F	Sep	1,872	27	M	6	3	1	Pennsylvania	Russia	Russia					✓	✓	✓
274	53	S. 8th	Seckbowsky	Maggie	Daughter	W	F	Nov	1,898	2	S				Pennsylvania	Pennsylvania	Pennsylvania							
275	54	S. 8th St.	Wizvick	Anton	Head	W	M	Aug	1,874	25	M	4			Germany	Germany	Germany	1,892	8	Nat	R. R. Brakeman	✓	✓	✓
276	54	S. 8th	Wizvick	Rose	Wife	W	F	Jul	1,877	22	M	4	1	0	Germany	Germany	Germany	1,892	8			✓	✓	✓
277	55	S. 8th St.	Sigvorske	Agnes	Head	W	F	Mar	1,860	40	W		2	2	Austria	Austria	Austria	1,890	10			✓	✓	
278	55	S. 8th St.	Sigskock	Theresa	Boarder	W	F	Jun	1,874	25	S				Russia	Russia	Russia	1,892	8		Belt Maker	✓	✓	✓
279	55	S. 8th St.	Sigskock	Katie	Boarder	W	F	Dec	1,876	23	S				Russia	Russia	Russia	1,892	8		Servant	✓	✓	✓
280	55	S. 8th St.	Sigvorske	Caroline	Daughter	W	F	Oct	1,892	7	S				Austria	Austria	Austria				At School	✓	✓	✓
281	55	S. 8th St.	Sigvorske	Joseph	Son	W	M	Nov	1,894	5	S				Pennsylvania	Austria	Austria				At School	✓	✓	✓
282	56	S. 8th St.	Forrestor	Katie	Wife	W	F	Feb	1,869	31	M	3	0	0	Austria	Austria	Austria	1,895	5			✓	✓	
283	56	S. 8th St.	Forrestor	Albert	Head	W	M	Aug	1,870	29	M	3			Austria	Austria	Austria	1,894	6	Nat		✓	✓	
284	57	S. 8th St.	Forrestor	Jacob	Head	W	M	Apr	1,865	35	M	10			Austria	Austria	Austria	1,892	8	Al	Mill Worker	✓	✓	✓
285	57	S. 8th St.	Scholer	Joseph	Boarder	W	M	May	1,864	33	M				Austria	Austria	Austria	1,894	6	Al	Mill Worker	✓	✓	
286	57	S. 8th St.	Forrestor	Mary	Wife	W	F	Dec	1,871	28	M	10	3	2	Austria	Austria	Austria	1,892	8			✓	✓	✓
287	57	S. 8th St.	Forrestor	Anton	Son	W	M	Jan	1,894	6	S				Pennsylvania	Austria	Austria				At School	✓	✓	✓
288	57	S. 8th St.	Forrestor	Andy	Son	W	M	Feb	1,896	4	S				Pennsylvania	Austria	Austria							
289	58	S. 8th St.	Jodieki	Annie	Wife	W	F	Mar	1,873	27	M	4	1	0	Austria	Germany	Germany	1,897	3			✓	✓	
290	58	S. 8th St.	Jodieki	Martin	Head	W	M	Aug	1,874	25	M	4			Austria	Austria	Austria	1,897	3	Al		✓	✓	
291	59	S. 8th St.	Brunizeck	Jacob	Head	W	M	Jun	1,877	22	M	1			Austria	Austria	Austria	1,898	2	Al	Wire Cutter	✓	✓	✓
292	59	S. 8th St.	Brunizeck	Mary	Wife	W	F	Jul	1,878	21	M	1	0	0	Austria	Austria	Austria	1,898	2			✓	✓	
293	60	S. 8th St.	Lewaski	Annie	Wife	W	F	Apr	1,872	28	M	2	0	0	Russia	Russia	Russia	1,895	5			✓	✓	✓
294	60	S. 8th St.	Lewaski	William	Head	W	M	Aug	1,872	27	M	2			Russia	Russia	Russia	1,895	5	Al		✓	✓	✓
295	61	Shelby Alley	McGengle	Katie	Head	W	F	Jan	1,844	56	W	7	7	4	Ireland	Ireland	Ireland	1,870	30			✓	✓	✓
296	61	Shelby Alley	McGengle	Edward	Son	W	M	Mar	1,870	30	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
297	61	Shelby Alley	McGengle	Sadie	Daughter	W	F	Dec	1,879	20	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
298	61	Shelby Alley	McGengle	Katie	Daughter	W	F	Oct	1,884	16	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
299	62	Shelby Alley	Herocki	Dura	Boarder	W	F	Jan	1,875	25	W				Pennsylvania	Russia	Russia				Servant	✓	✓	✓
300	62	Shelby Alley	Mengo	John	Head	W	M	Feb	1,875	25	M	1			Germany	Germany	Germany	1,890	10	Nat	Mill Worker	✓	✓	✓
301	62	Shelby Alley	Mengo	Elizabeth	Wife	W	F	Jan	1,875	25	M	1	0	0	Germany	Germany	Germany	1,892	8					
302	63	Shelby Alley	Brosbeugh	Paul	Head	W	M	Jun	1,870	30	M	2			France	France	France	1,896	4	Al	R. R. Brakeman	✓	✓	✓
303	63	Shelby Alley	Brosbeugh	Maggie	Wife	W	F	Aug	1,872	27	M	2	0	0	France	France	France	1,896	4			✓	✓	
304	63	Shelby Alley	Strecknaich	Joseph	Boarder	W	M	Mar	1,874	26	S				Pennsylvania	Austria	Austria	1,893	7	Nat	Wire Cutter	✓	✓	✓
305	64	Shelby Alley	Hicks	Michael	Head	W	M	Apr	1,865	35	M	10			Austria	Austria	Austria	1,890	10	Nat	R. R. Brakeman	✓	✓	✓
306	64	Shelby Alley	Hicks	Mary	Wife	W	F	Jul	1,870	29	M	10	3	3	Austria	Austria	Austria	1,890	10			✓	✓	✓
307	64	Shelby Alley	Hicks	Annie	Daughter	W	F	Nov	1,892	7	S				Pennsylvania	Austria	Austria				At School	✓	✓	✓
308	64	Shelby Alley	Hicks	Berthe	Daughter	W	F	Oct	1,894	6	S				Pennsylvania	Austria	Austria				At School	✓	✓	✓
309	64	Shelby Alley	Hicks	John	Son	W	M	Jan	1,896	4	S				Pennsylvania	Austria	Austria				At School	✓	✓	✓
310	65	Shelby Alley	Sammen	Steven	Boarder	W	M	Dec	1,858	41	S				Austria	Russia	Russia	1,888	12	Nat	Bolt	✓	✓	✓
311	65	Shelby Alley	Skajhn	Joseph	Head	W	M	Mar	1,871	29	M	2			Austria	Russia	Russia	1,890	10	Nat	Wire Cutter	✓	✓	✓
312	65	Shelby Alley	Skajhn	Mary	Wife	W	F	Apr	1,871	29	M	2	0	0	Austria	Russia	Russia	1,890	10			✓	✓	✓
313	66	Shelby Alley	Herrity	Bridget	Head	W	F	Nov	1,836	63	W		14	8	Ireland	Ireland	Ireland	1,865	35			✓	✓	✓
314	66	Shelby Alley	Herrity	Edward	Son	W	M	May	1,876	24	S				Pennsylvania	Ireland	Ireland				Teamster	✓	✓	✓
315	66	Shelby Alley	Herrity	Rose	Daughter	W	F	Mar	1,880	20	S				Pennsylvania	Ireland	Ireland					✓	✓	✓
316	67	Shelby Alley	Toole	Timothy	Head	W	M	Jan	1,867	33	M	8			Ireland	Ireland	Ireland	1,870	30	Nat	Mill Worker	✓	✓	✓
317	67	Shelby Alley	Toole	Mary	Wife	W	F	Aug	1,868	31	M	8	2	2	Ireland	Ireland	Ireland	1,875	25			✓	✓	✓
318	67	Shelby Alley	Toole	Annie	Daughter	W	F	Apr	1,892	8	S				Pennsylvania	Ireland	Ireland				At School	✓	✓	✓
319	67	Shelby Alley	Toole	Alice	Daughter	W	F	Jan	1,894	6	S				Pennsylvania	Ireland	Ireland				At School	✓	✓	✓
	68	Shelby Alley	Burlick	Caroline	Boarder	W	F	Apr	1,871	29	S				Austria	Austria	Austria	1,890	10			✓	✓	✓

An Ethnic Portrait

Ancestry of Pennsylvania, 1980



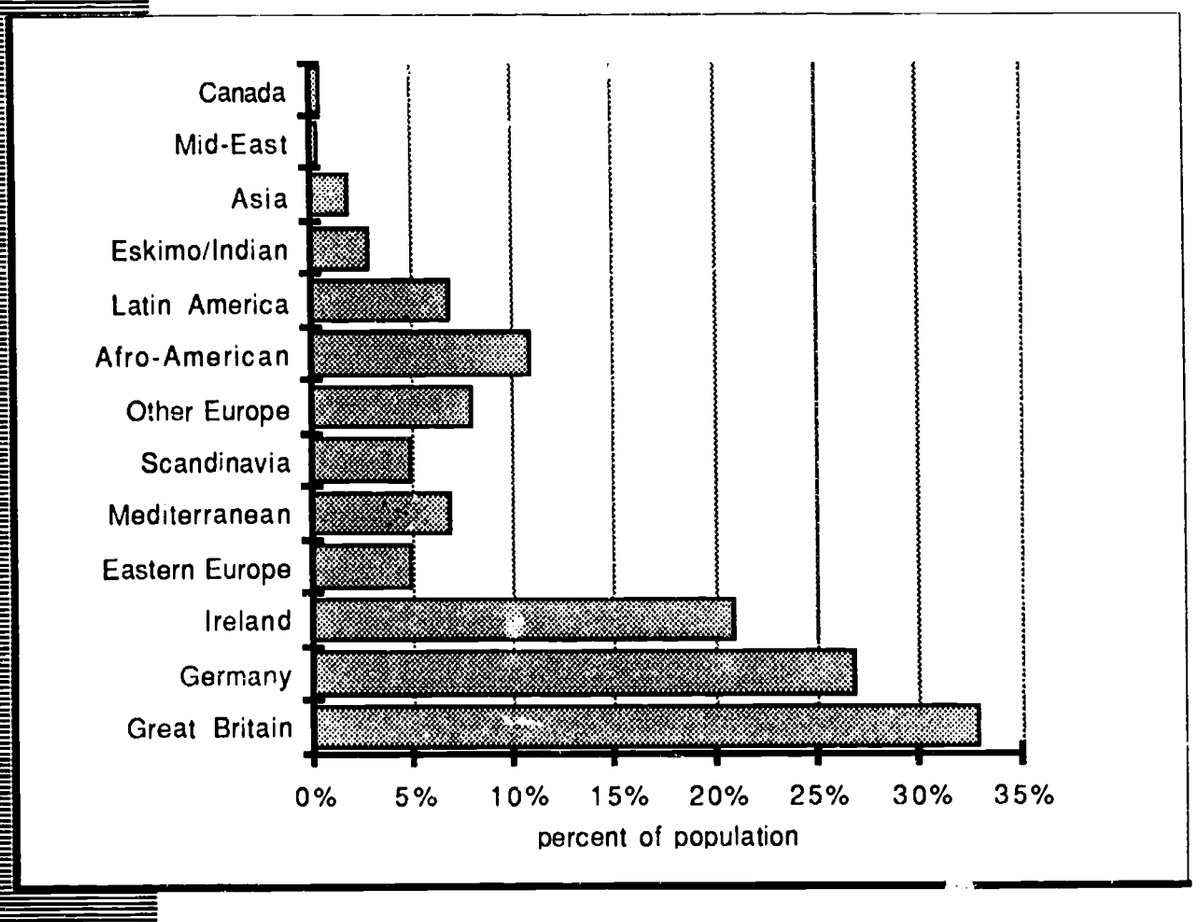
This graph shows the percentages of people who reported one or more ancestry group on the last United States census. (See Appendix II for nationalities included in each category).

People who reported multiple ancestries were included in more than one group, so percentages do not add up to 100%.

Compare this chart with the Class Census *chart (p. 15) and the U.S.A. ancestry graph (p. 71). What factors account for differences or similarities?*

An Ethnic Portrait

Ancestry of the U.S.A., 1980



This graph shows the percentages of people who reported one or more ancestry group on the last United States census. (See Appendix II for nationalities included in each category).

People who reported multiple ancestries were included in more than one group, so percentages do not add up to 100%.

Compare this graph with the Class Census *chart (p. 15) and the Pennsylvania ancestry graph (p. 70). What factors account for differences or similarities?*

HANDS-ON THE PAST: The Riverview Children's Center Museum Project

A young family of five waits in a seemingly endless line at the emigration Officer's desk. "Papa, when we go to America, aren't we taking Grandma?" asks the youngest child.

"No, honey, she doesn't want to go--at her age the move would be too hard," was the reply.

"But we'll come back to visit her, huh Papa?..."

"NEXT," the official interrupted, "Name?"

"Hans Mueller—we'd like to move to America."

"Sure you would," laughed the official, "so would everyone—what's the reason?"

"A job," answered Mueller, "they're impossible to find over here anymore—but I have a little saved up for our passage."

"Well, that will be 150 marks now and 150 marks later."

"What do you mean by 'later'? We wanted to leave as soon as possible."

"So does everyone else—that's why there's a six-month waiting list."

"SIX MONTHS!" cried the family, almost in unison. "Didn't you hear what I said?" asked Mueller, "We're moving to find work. How can I support my family without a job for six months?"

"You said you had some money saved -- live on that," the official suggested.

"But then how do we pay for our passage?" asked the frustrated Mueller.

"Well, you can always indenture yourselves -- they're always looking for cheap labor in America," replied the bureaucrat, not really caring one way or the other.

"What do you mean, 'indenture'?"

"You know, a factory owner pays your way over, and in return, you work for them twelve years—low pay of course, but they supply you with housing. And if you save enough, you can buy your freedom."

"BUY our freedom, Papa? But you said everyone in America was free," puzzled the oldest son, trying not to let his panic show.

The official laughed at their naivete, "Nothing's free in this world, kid! Well, Mueller, make up your mind, are you going?"

The elementary school children improvising this scene were directly experiencing some of the feelings their immigrant ancestors may have had generations before—the leaving behind of friends, grandparents, toys; the fears of the unknown; the confusion of listening to the gibberish of English; the disillusionment; the long waits—for permission to leave the homeland, for the money to be saved, for passage in crowded ships, on Ellis Island. Chances are good that the children who participated in the ten weeks of the Riverview Children's Center Museum Project Day Camp the summer of 1983 will never read immigration patterns and quotas in their high school American history texts as mere numbers—after all, they have "lived" the process of immigration.

Since Jean Piaget's theories revolutionized education decades ago, progressive educators have generally agreed that younger children learn best through concrete experience. As a result, "hands-on" teaching methods or "learning by discovery" have become the stock-in-trade of science teachers. But history education still relies heavily on verbiage from the textbook or the teacher. After all, how can kids have first-hand experience with life in the days before they were born? They cannot, of course, without time machines that exist only in science fiction! The next best thing is to gain first-hand experience with the people who lived in the past and things they created and used.

The Riverview Children's Center Museum Project was designed to give children the opportunity

to do just that—to learn history directly, without the intermediary of books. While it was impossible to experience past history first-hand, it was possible that they could experience the role of the historian, delving into primary sources to piece together the true story. A problem to be solved immediately was that young children have a very limited sense of historical time. Until fourth or fifth grade dates mean little: children may, quite logically believe that the year "0" was the beginning of time. The first step in helping them connect dates and events was to have them investigate their own and their families histories. In their specially-designed study guides were activity pages that helped children involve their parents in this process. A family history test challenged them to dig up factual data about family members, such as names, birthdates, and countries of origin. These facts, plus other important events, like a first tooth falling out or a move to a new school, were plotted on a time line marked with important national events. Interview sheets helped them gather more subjective information about family life in the child's, the parents', and the grandparents' generations. Working from a list of prescribed questions, "What was it like when you were a kid?", helped them make comparisons between play, school and home life in their's and other's generations. Children were amazed to hear their grandparents stories from so "long ago", but not half as the amazed as the grandparents were by their grandchildren's rapt attention!

While it was impossible to experience past history first-hand, it was possible that they could experience the role of the historian, delving into primary sources to piece together the true story.

The fact that none of our families originated from America came as a big surprise to the youngest children. In addition to taking part in the all-morning game "The Perils of Immigration", the children switched nationalities every day for two weeks to learn about the ethnic backgrounds of these brave ancestors. They danced, sang, cooked, listened to stories, wrote and performed plays, and even learned to speak simple sentences in other languages.

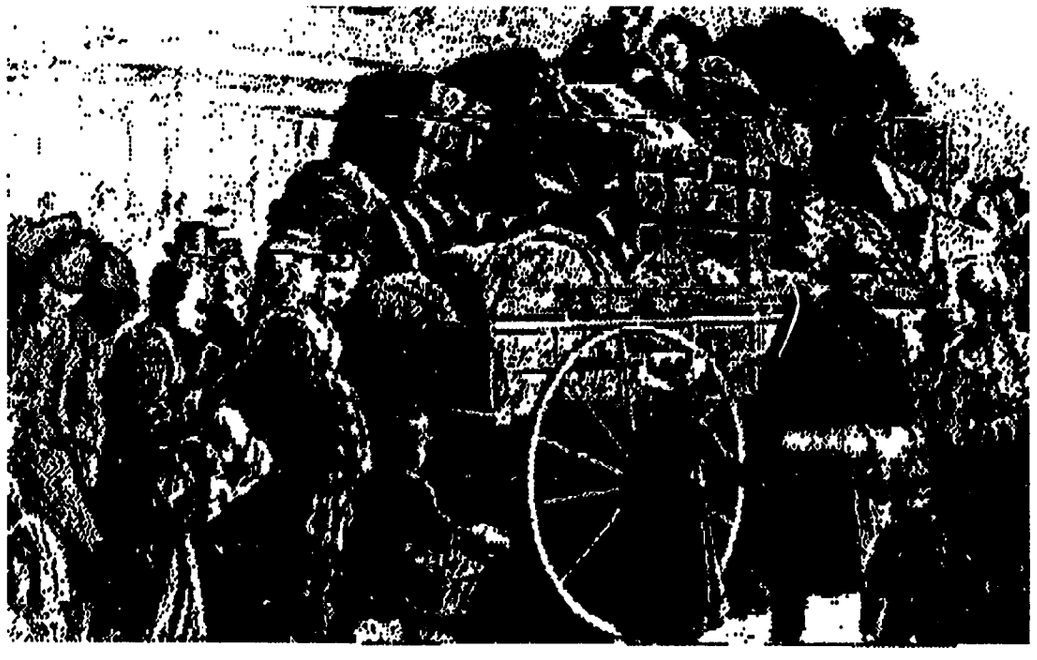
Everyone agreed that the high point of ethnic heritage week was the afternoon four people who had immigrated to the United States were invited to camp to be interviewed. Learning oral history research skills was not an easy task, but everyone worked hard, before the guests arrived, to do justice to the important job. Part of the success of the program rested on the amount of responsibility invested in the children. They realized that, in the words of one boy, "This is real, this isn't just playing around!" So they worked hard to learn the interview process (to have a goal, plan your questions, and practice them) and the question words, "who, what, when, where, why, how". After a morning of planning and practicing, they were ready to ask the guests about their original countries and the problems of adjusting to life in a new one. Most of the interviews lasted until long after the 60-minute cassettes in the tape recorders ran out, so fascinated were the children by the stories, accents, games, pictures, and treasured possessions from foreign lands.

Traditional academic history has concentrated on studying written sources, which has naturally resulted in an emphasis on great people and great

events, since ordinary people rarely write their stories. Recently, however, historians have begun to study the ordinary folk. Oral history is one method used, but it is limited to the memories of people alive today. Beyond that, historians must study the products of people of the past to gain an understanding of them. Concrete objects, like kitchen appliances, tools, or furniture; archival material, like diaries, photographs or maps; or printed matter, like posters, newspapers and advertisements can tell much about a culture when properly interpreted.

As it happens, children learn most efficiently when manipulating tangible objects. The Riverview Children's Center Museum Project capitalized on this fact by teaching simple methods of interpreting tangible evidence so children could investigate their communities. Deliberate, systematic study of artifacts was accomplished through a summer-long "Artifact of the Week" competition. Each of the four Day Camp groups accumulated points by guessing the identity or function of a "mystery" artifact. Bonus points could be earned by doing a detailed drawing of the artifact or by describing it using words (young children lacking writing skills could tape-record their descriptions). During these exercises they learned to apply their new questioning skills to "interview" the artifact: WHO made or used this object? WHEN was it last used? HOW was it used? HOW much did it cost? WHAT material was it made of? WHAT source of power did it use? WHERE was it used or made? and so on. Some of these questions can be answered by carefully examining the object or by cross-checking other sources, but sometimes old-fashioned guessing is the only way to come close to an answer! In a game to hone creative skills, children passed around such commonplace items as fishbowls, watering cans and TV dinner trays, taking turns pantomiming a new use of the object—the tray became a bathroom sink or armor breastplate, the watering can became a pipe or telephone.

Children are always avid collectors, but when they become attuned to the significance of the things they collect mere "stuff" is transformed into "artifacts", and their collecting becomes more exuberant. Daily new artifacts were added to "The Old, New, and In-Between Museum" established at Riverview. Most objects were simply picked along the riverbank or in vacant lots, but more organized trips were taken to collect along the railroad tracks or trolley right-of-way. The young curators, like their professional



counterparts, also "collected" artifacts like houses, churches, cemetaries, and railroad cars by documenting them with drawings, surveys, rubbings, castings, photographs, or by collecting samples. Old newspapers, magazines, advertisements, posters, and mail-order catalogs are special kinds of artifacts since they have verbal as well as visual content. In addition to being excellent sources themselves, they can be used to verify other artifacts or stores gathered in interviews. Children enjoyed browsing through catalogs and newspapers to compare their great-grandparents dress, toys, vehicles, tools or foods to their own. Since printed materials are subject to bias, they were cautioned to use at least two sources whenever they could—for instance, they might ask Grandma if everyone really dressed like flappers and wore flasks in their garters during the Roaring Twenties. Other sources used in student investigations were family and community photos and maps. Both are very valuable tools for tracing the growth of a town, and for prompting stories in an interview.

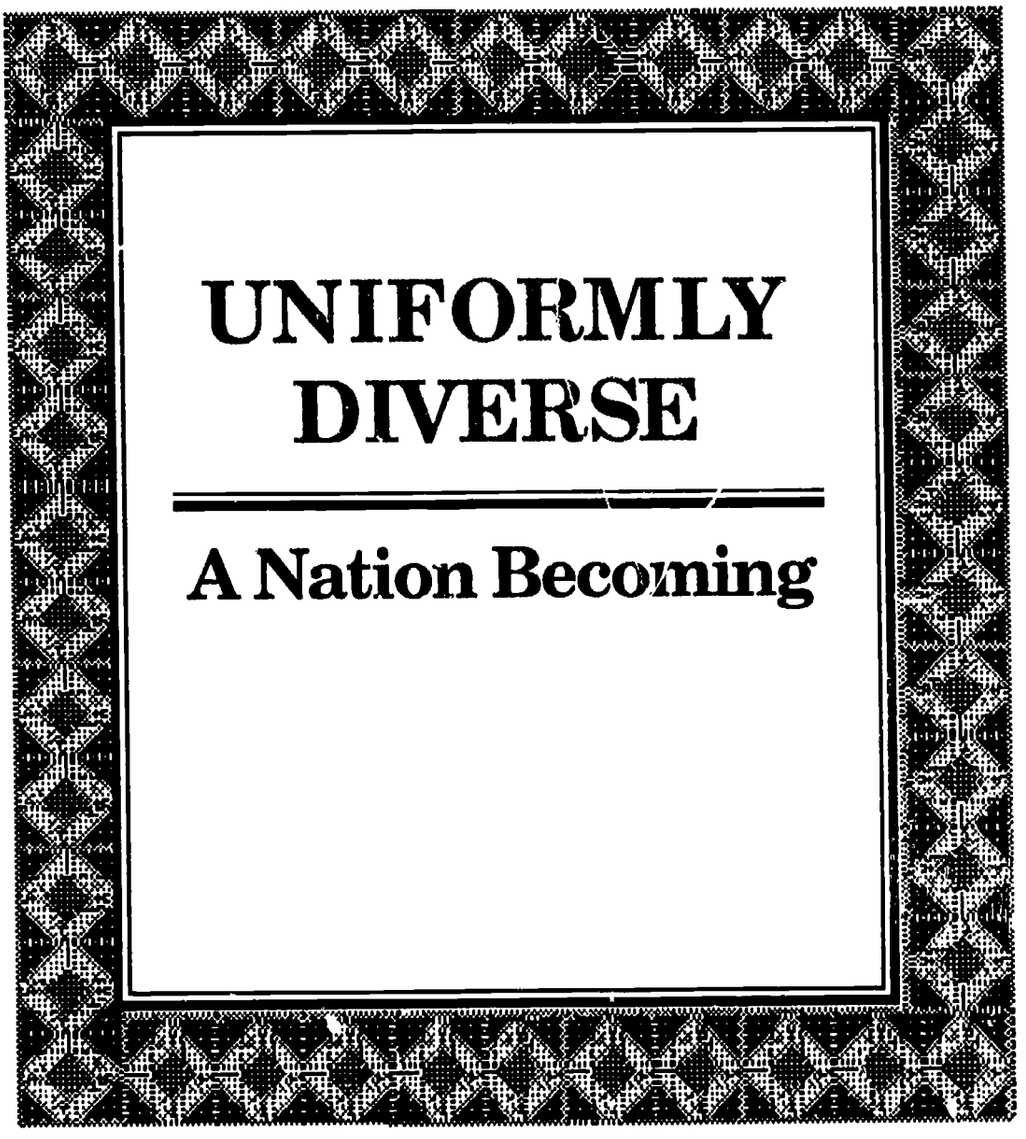
Role-playing and creative dramatic activities like "Perils of Immigration" proved to be an excellent way for children to make the results of their investigations a part of them. They "tried on" their knowledge of the Homefront during World War II by becoming a newly drafted GI in basic training, and as a teenager attending a pajama party (a new phenomenon in the 1940's). After studying the youth culture of the 1960's, they became contestants in a re-creation of the "Dating Game" and conservationists to clean up a section of the local creek. Such methods are particularly effective in going beyond objective data to the more subjective aspects of people's lives—their fears, pleasures, and concerns.

Anyone who has tried teaching knows that the best way to really learn a topic is to teach it to someone else. By planning and designing museum exhibits the Riverview children not only had the opportunity to apply the research skills they had learned, but also were able to learn new skills—organizing their material and personal resources, and communicating with well-written labels and well-chosen visuals. The last two weeks of the summer, each group of about ten children chose an exhibit topic, researched it, wrote their exhibit "story line", gathered the artifacts and other visuals they needed to illustrate the story, and finally constructed the exhibit. There were exhibits on quiltmaking, the trolley that ran through Verona, the World War II Homefront, the Vietnam experience, and games played by American Indians. The enthusiasm evident at the final display of the exhibits showed that the children knew they had proved their mettle as historians and curators. During the school year the Riverview Children's Center Museum Project was continued in a very different context, but with the same content. A Museum Studies Apprenticeship for about ten gifted high school students was co-sponsored by the Allegheny Intermediate Unit's GATE Program. The activities to teach primary source research methods were naturally more sophisticated, but local history exhibits were still the culminating event.

This program has great potential in classrooms as well as in the alternative educations situations described. With help from the Pennsylvania Humanities Council, who funded a great deal of the project, a program guide is being prepared for teachers who wish to try these methods in other settings.

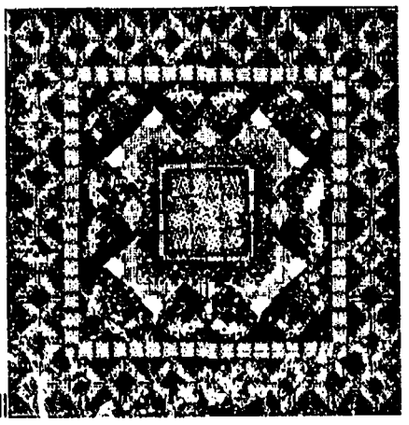
Susan Donley
Project Director
Riverview Children's Center Museum Project

Reprinted from Pennsylvania Ethnic Studies Newsletter, *Spring 1984.*



UNIT ONE

Uniformly Diverse
A Nation Becoming



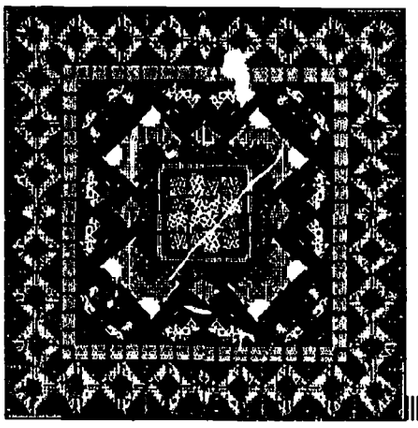
Unit Objectives

Students will:

- Assess the impact that diverse cultures have had upon American life.
- Describe how ethnic groups interact in the nation.
- Cite the causes of prejudice and discrimination in the nation.
- Explain the processes of immigration (both voluntary and involuntary), migration, and assimilation.
- Compare and contrast parallel aspects of different cultures coexisting within the nation.
- Interpret statistical and documentary evidence of the ethnic make-up of the nation during various periods.
- Compare and contrast the ethnic make-up of their local communities with the ethnic make-up of the nation during various periods.
- Confront various issues and points of view surrounding migration and forced and voluntary immigration through discussion, debate, dramatic improvisation, or simulation exercises.
- Hypothesize causes of prejudice and discrimination through simulation exercises and primary source investigations.
- Appreciate the value of the multi-ethnic character of American culture.
- Describe the emotional, social, moral, and political impact of migration, immigration, assimilation, prejudice, and discrimination.

About this Unit

In studying the role ethnicity plays in the history and culture of the nation, the search for primary sources becomes more difficult, so we must rely more on the interpretations of scholars and the press for our knowledge. This situation is not all bad, of course—who would relish re-

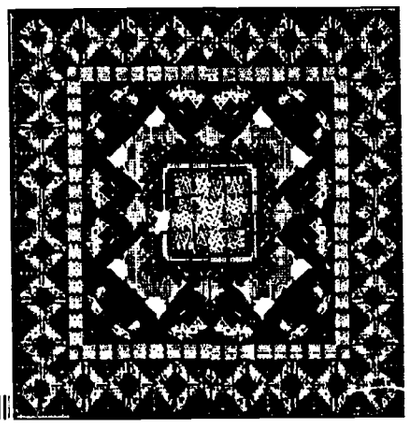


searching the history of the United States from scratch every time?! Yet much is lost by relying on the work of others. The first to be lost are the everyday people who made history. Common laborers, minority groups, and women are among those whose contributions to our nation are almost completely lost through omission. Worse are the outright biases that are built in to our pre-digested histories. Most chronicles of the westward expansion routinely use such phrases as, "Once the Indian threat was neutralized, the _____ Territory was safe for more permanent settlers." A more ethnically- aware historian might have questioned who was really a threat to whom. So, in reading secondary sources, particularly for information on ethnic and minority groups, we should employ a healthy skepticism.

On a national level much of the raw data is so bulky, that interpretation in the form of charts, graphs, and other generalizations is necessary to make the huge lists of figures meaningful at all. The charts throughout this manual and particularly the *Immigration Timeline* chart in this unit are compiled from vast sheets of figures. To make them meaningful, many ethnic groups had to be categorized into a larger group (Eastern Europe, Latin America, etc.). Ironcially, for the sake of being able to visualize trends, we are guilty of lumping ethnic groups together—one of the very things we have designed this curriculum to combat! In other words, bias is at work in all intellectual pursuit. It does help to be aware that it exists.

Community Resources

This unit does contain more secondary sources than the previous units, but it provides the necessary framework for understanding ethnic issues on both smaller and larger scales. The readings and charts in this unit may help explain the sudden influx of Polish names on the 1910 census

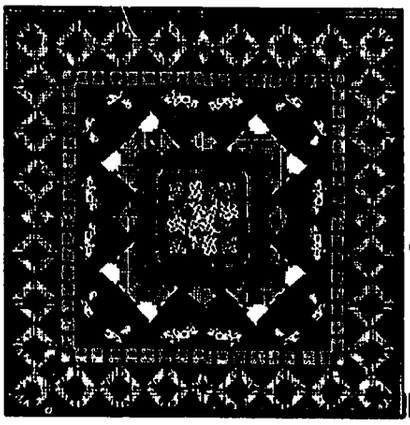


for your community. Or it may explain why there are so few Asians in your hometown compared to other ethnic groups. Beyond the sources that are included here, you will need, or may wish to use:

- A local daily newspaper
- Immigrants for oral history interviews, as a supplement
- The United States Census for your community
- *Family Data Sheets*, *Class Census*, *Plot the Results*, and *Family Folklore* interview results from Unit I.

Key Words

migration
immigration
emigration
naturalization
assimilation
pluralism
melting pot
mosaic
prejudice
discrimination
minority group
acculturalization



Notes...
Student Exercises and Readings

The Ebb and Flow of Ethnicity in American History

pages88-95

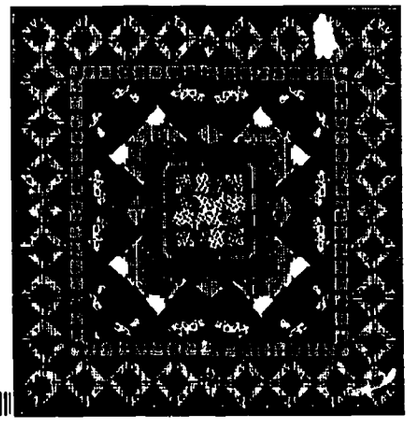
Students will:

- Read "The Ebb and Flow of Ethnicity in American History."
- Discuss various ethnic issues in American society, including the "melting pot" and "mosaic" metaphors.

Although it is lengthy for class use, "The Ebb and Flow of Ethnicity in American History" is an excellent discussion of how successive generations of immigrants first arrive as "foreigners," then gradually become an integrated part of American life and forget that they were once newly arrived as they greet new waves of immigrants as newcomers. The article goes on to describe the process of assimilation over the generations, explaining why some older ethnic traditions have faded, while newer ethnic traditions remain vigorous. Even if this article does not fit into your plans as a student activity, you should read it yourself as background for leading the discussion on the immigration timeline and other exercises that follow.

Discuss with students: How does their own ethnicity fit the national immigration and ethnic identity process the author describes. Do you agree with his statement in the last paragraph: "America is a radical society in which change constantly destroys the past and leaves little for future generations to remember"? What are good things about this characteristic of American society? What are bad things about this characteristic of American society? Is it possible or right to change this about America? How?

For many years it has been fashionable to use the metaphor "melting pot" to describe the nature of ethnicity in the United States. The nation was viewed as a foundry in which diverse cultures became one. More recently ethnic scholars have been grappling with whether the "melting pot" metaphor is really descriptive of the USA. Some have preferred the terms "mosaic" or "salad bowl" since they imply that diversity still exists within our national culture. After reading "The Ebb and Flow of Ethnicity in American History" or doing the newspaper exercise later in the unit, debate this issue with students. The arguments can get heated!



U.S. Immigration Timeline, 1820-1985

Students will:

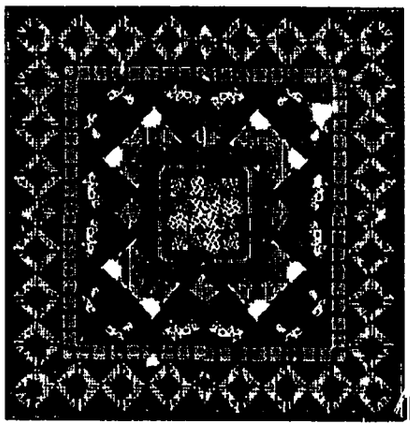
pages 96-97

- Read and analyze the U.S. immigration chart and timeline.
- Be able to identify "push-pull" factors at work in immigration at given times in U.S. history.

The *Immigration Timeline* is an attempt to graphically summarize American immigration trends from the time records first were kept in 1820 to the present (note that the column for 1980 record only the figures for half the decade). The chart simultaneously functions as a graph and a timeline. The vertical bars indicate the total number of immigrants in the decade; the patterns within the columns show the proportion of immigrants belonging to each ethnic group. The timeline information below the graph is arranged under the headings "World Trends and Events" and "American Trends and Events" to show the "push-pull factors" at work in immigration—conditions in the sending country that cause people to leave and conditions in the receiving country that attract them.

Begin discussing the chart with students by asking them to point out several decades with very high immigration and several with very low immigration. Then ask them to read the "Trends and Events" listed under those decades (and use other information they might have) and hypothesize why immigration peaked or dropped off when it did. (Interestingly, during the 1930s there was actually more emigration than immigration—a net loss of population.) Ask them to trace various ethnic groups' immigration records through all the decades. Where are the peaks? Where are the valleys? Why? Which ethnic groups have the greatest number of immigrants in each decade? Why? Other activities: Have students locate when their families immigrated and hypothesize why they might have come. Have students locate when various ethnic groups from the *Using the Census* exercise (previous unit) arrived.

The *Immigration Timeline* chart was compiled from vast sheets of figures. To make them meaningful, many ethnic groups were categorized into a larger group (Eastern Europe, Latin America, etc.). To find the ethnic groups in each category, see the *Categorization Guide for Ethnic Origin Charts and Exercises* in the Appendix. All charts and exercises in this curriculum conform to this categorization for accurate comparison.



Notes...

Stories of two ports of entry

Ellis Island: Our Neglected 'Island of Tears'
Angel Island: The Story of Chinese Immigration Lives on
pages 98-104

Students will:

- Read "Ellis Island: Our Neglected Island of Tears" and "Angel Island: The Story of Chinese Immigration Lives On."
- Compare these readings to the stories of immigrants they know.

Not all immigrants entered the USA at Ellis Island. Immigrants from Asia were processed at Angel Island in San Francisco. If Ellis Island was an "Island of Tears," it is difficult to imagine what Angel Island must have been like. Discrimination against Asian immigrants was open and blatant in the U.S. for many years. The Chinese Exclusion Act of 1882 prevented Chinese immigration except by the sons or daughters of those already in the U.S. Although other Asians were more freely admitted, "Orientals" could not even become citizens of the United States until 1952.

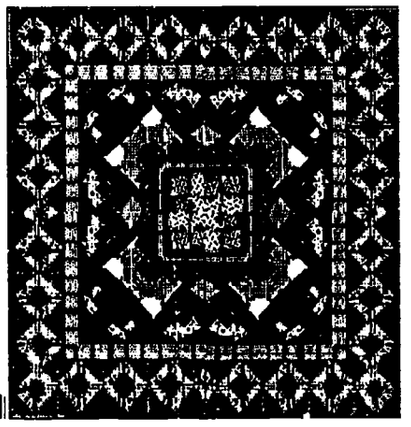
Ellis Island became known as the Island of Tears because immigrants with handicaps or communicable diseases—and later those who could not pass literacy tests—were sent back home. These readings are included as background information for the migration stories to follow, so we suggest that discussion at this point focus on personal stories, rather than policies (policies will be discussed later, once the students have become as well-informed as possible). Ask if anyone is the class knows someone who immigrated to the United States. When did they come? From where? Why? Have they told you any stories about their experiences?

Cultures on the Move

pages 106-150

Students will:

- Read at least four migration stories in this section and gather basic information about each migrant's experience.
- Find similarities and differences between the stories and hypothesize reasons for them.

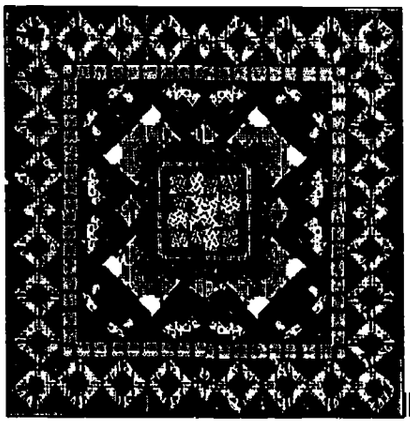


Many of us think of migration mostly in terms of immigration, yet cultures have also been spread throughout the United States by the movement of people within our nation's borders. Some of the migrants moved voluntarily, although they may have been motivated by poverty, persecution, or desparation. Others, however, have been forced to migrate against their wills.

A major part of this unit is devoted to first-hand stories of migration—over the ocean or over land, voluntary and involuntary—by various groups throughout our nation's history. There are stories of American Indians being forced to move west by European settlement, of Eastern Europeans immigrating to work in U.S. factories, of African slave importation, of Black migration to the North after the Reconstruction era, of upper-class doctors immigrating as part of the so-called post-World-War-II "Brain Drain," and of Vietnamese refugees. As diverse as the stories are, some themes are common: fear of the unknown new home, home-sickness for familiar old places, confrontations with troubles along the way. But, of course, vast differences also exist between the stories. Many of the similarities and differences in the stories relate to basic human needs and values and how various groups fulfill them. The *Cultures on the Move* worksheets on pages 106-108 are designed to help students read the stories systematically. They should complete one column on the worksheet after they read each of the stories. After they finish all of the readings, they can use the last page of the exercise to summarize similarities and differences in the stories and hypothesize the reasons for them.

Rather than having students read all of the stories, assign about four or five. Whether you choose the stories yourself or allow them to choose, make sure that they read at least one from each of the following categories:

- American Indian removal stories (pp. 109-117).
- Black migration (pp. 119-128).
- "Old-style" immigration (pp. 129-140)
- "New-style" immigration (pp. 141-151)



Notes...

Ethnicity in the News

pages 152-153

Students will:

- Find articles about ethnicity and cultural conflict in the daily newspaper.
- Discuss possible causes for prejudice and discrimination reported by the paper and suggest remedies in each case.

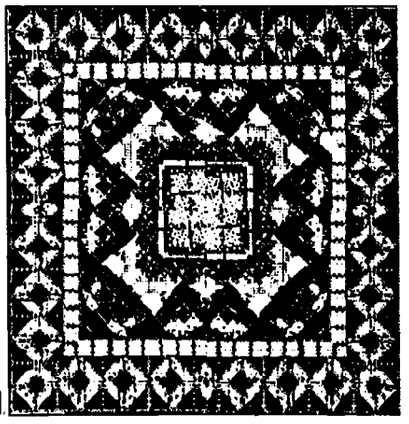
Discrimination and prejudice, though it happens at very personal and local levels, often make headlines at a national level. It is often through the national media that we are made aware of conditions in our communities and even in ourselves. And court actions at a national level have an impact throughout the nation. It pays, then, to become aware of how the news media handles ethnicity.

For the *Ethnicity in the News* exercise, the class will scour a daily general-interest newspaper for cultural conflicts and ethnic issues. Cultural conflicts might have to do with religious differences, handicapped or women's rights, as well as ethnic issues. Since in this exercise they will be trying to identify causes of conflict and discrimination and to suggest remedies, they should note *all* instances of cultural conflict, not just ethnic conflicts.

There are several successful approaches to this exercise:

- all students use the same issue of the same newspaper (easier to compare how thorough students were in finding their examples).
- students use different newspapers published on the same day (useful in comparing editorial slants).
- students use an entire week's issues of the same newspapers (stories can be followed as they evolve, less likely to run into the odd day when few stories on ethnic or cultural conflict are printed). This method is particularly useful as a homework assignment for the week before this exercise is done.

In any case, make sure that the students do not neglect advertisements, editorial pages, and sports and entertainment sections. These pages are often quite fruitful.



After students have finished the exercise, discuss what they feel are the causes and remedies for prejudice and discrimination. Then discuss how the editorial policies of various papers (or television news) shape our attitudes.

Becoming American

Citizenship
pages 154-157

Students will:

- Read "Becoming American: Citizenship"
- Debate U.S. immigration policy and formulate a new policy.

One of the most volatile issues in the news in the last several years has been the problem of illegal immigration. With it have arisen related issues like bilingual education, social security and welfare benefits for immigrants, drug- or AIDS-testing for potential immigrants. The United State's naturalization laws have always been among the most liberal in the world—in fact it is much easier to gain U.S. citizenship than it is to renounce U.S. citizenship! And, although the United States has had restricted immigration through quotas since 1924, it still admits more legal immigrants each year than the entire rest of the world combined. However, there are many more people, especially workers from Mexico and political refugees from other Latin American countries, who want to immigrate than there are quotas for.

"Becoming American" is a brief history of the United States' immigration and naturalization policies. After students read this article (at your discretion, you may want to use this in conjunction with *A World of Migrants* in the next unit), organize a debate about how open the United States borders should be, what kinds of restrictions are just, what kinds of adjustments should be made for new citizens (bilingual education, etc.). As insurance against the discussion turning into mere trading of unsupported opinions, decide on a specific debate topic and assign class members to formally research and debate the issue. In this way, both sides of the issue are more fairly represented. After the debate, have the class formulate an immigration-naturalization policy that will meet with majority approval. You can emulate congressional form by having two legislative bodies formulate their own policy, then having a conference committee work on a compromise that can be voted on by the whole class.

THE EBB AND FLOW OF ETHNICITY IN AMERICAN HISTORY

Immigration and ethnicity are age-old phenomena in America. The American Indian has recently claimed title to being the only "native American," and rightfully so. For compared with him, all of us are late on the scene. From the early 17th century onward there has been a constant stream of us newcomers from different parts of Europe, Africa, and Asia, with a variety of different "ethnic" characteristics. And this has led, in turn, to a continual and shifting sequence of relationships between those already here, the "old," and those recently arrived, the "new."

In each decade the self-consciousness of being "old" or "new" has been replayed. Those who consider themselves "old" and established forget that at one time they were newly-arrived and had their turn of confronting an older ethnic culture, while those who are "new" go through the cycle of underdog, "self-awareness," and increasing integration. The current ethnic self-consciousness is only one version of a continual sequence of such self-awareness which has persisted for almost 400 years. In similar fashion in each decade Americans discover their "ethnic problem," and develop a reawakened uneasiness about the variety of ethnic groups and what they mean. The record is replayed: is American society a melting pot or a scene of cultural pluralism? And so today we find it argued, as it has been argued in the past, that the melting pot is an illusion and ethnic characteristics abound.

Those who consider themselves "old" and established forget that at one time they were newly-arrived and had their turn of confronting an older ethnic culture...

As one views the entire span of almost 400 years of post-Indian settlement of America, the surprising fact is how little of the ethnic cultures brought here remain. If we observe only what is left of ethnicity now we overexaggerate its extent; but if we view it in the perspective of four centuries, the contrast is striking. Most of the ethnic persistence we focus on today is from people who came to America only recently--less than a century ago--which is a short time for the forces eroding ethnic characteristics to come into play. If we take the longer view, beginning with a time far before the 1890 migrations, the evidence for the high persistence of ethnicity is far more limited.

In the 1930s Americans became aware of striking isolated pockets of Elizabethan England--folk music for example--in the southern Appalachians and the Ozarks; even in the ensuing 40 years this has markedly declined. Remnants of the Pennsylvania "Dutch" are still with us. The westward-migrating Yankees into southern New York, Michigan, and Wisconsin, and northern Pennsylvania, Ohio, Indiana, and Illinois, who settled there in the 1830s and 1840s, produced descendants who had voting patterns similar to their ancestors as late as 1964. In some sections of the rural midwest, German and Scandinavian languages persist despite over 100 years of settlement. And in northern and eastern cities, such as in Allegheny City--now the "North Side" of Pittsburgh--there are the physical remains of "Dutchtown," and ties to German Catholic parishes and parochial schools are still strong in the memories of older men and women.

As we look back it is often surprising to face the realities of ethnic differences which are far beyond our contemporary experience. The "remains" recounted above may not appear to

concern ethnicity at all to the present-day American, but if this is the reaction, it merely reveals the lack of historical awareness and the degree to which ethnicity is thought of only in current terms. In 18th-century Pennsylvania the ethnics comprised the English, the Germans, and the Scotch-Irish, groups which made the Commonwealth the most ethnically heterogeneous of the thirteen colonies. One of the typical ethnic differences in that day was between the Scots and Scotch-Irish: their brands of Presbyterianism did not mix. In the last third of the 18th century, voting patterns in Pennsylvania were dominated by ethnic and religious differences among the English Anglicans and Quakers, the Scotch-Irish Presbyterians, and the German Lutherans, Reformed and Sects.

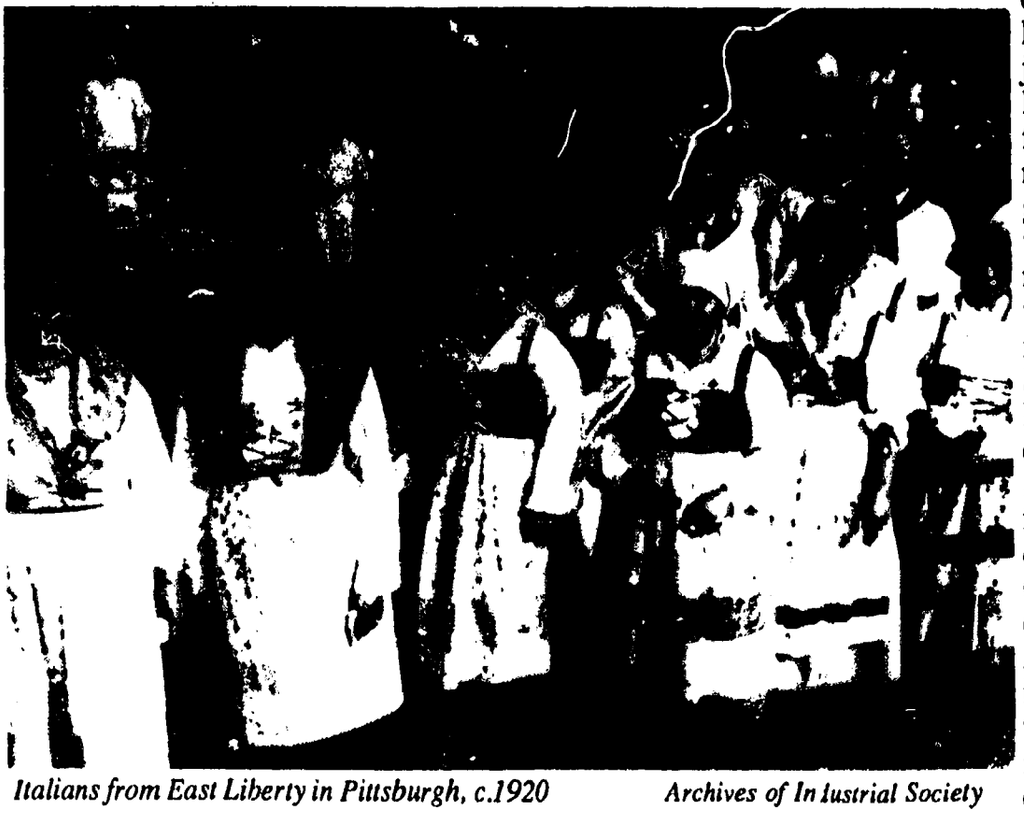
By the 19th century most of these considered themselves to be "native" and felt challenged by the newer migrants from Germany and Ireland. The new German Lutherans of the 1840s and 1850s found little in common with those who had come a century before. Many of the newcomers were Catholic, as contrasted with the 18th-century Protestant migrants. Moreover, the Irish Catholics found that the English-French brand of Catholicism already here was not all to their liking; they proceeded to change drastically what American Catholicism was all about. The "nativist" movement of the 1840s and 1850s, with its violent outbursts of ethnic riots, marked the intensity of the conflict between the old and the new. By the late 19th and early 20th centuries, these groups had also become "native," while the newcomers, Italian and Polish Catholics, Russian Jews, and a wide variety of eastern and southeastern Europeans, were the "immigrants," or the "immigrant races" as they were frequently called. The "old," including the German and Irish newcomers of the mid-19th century, now joined to restrict immigration and, after a quarter of a century, succeeded in their objectives.

To those deeply involved in ethnic life in those years the struggle for self-identification was in deadly earnest. The German culture of the Pennsylvania "Dutch" from the 18th century on simply had to be protected from the challenge of others who would denigrate it. As late as the 1870s the annual reports of the Pennsylvania Superintendent of Public Instruction were published in German as well as in English. As both Scotch-Irish and German older generations felt themselves challenged by newcomers in the 19th century, they

Hill District, Pittsburgh, c. 1930 *Archives of Industrial Society*

organized their own historical societies to restate their claims to belonging to America and, in fact, to being the major architects of its growth and development. Often that identification, as in our own day, was mediated through vigorous support for a "national" identity abroad, such as Irish independence.

Today all this has reached a new stage in which



Italians from East Liberty in Pittsburgh, c.1920 *Archives of Industrial Society*

the specific ethnic groups are different, but the patterns of relationships and change are, in fact, very similar to the drama of the pre-1890s. Looking back over the whole of American history, we could divide ethnic entry into American society into four stages. The first, until about 1840, involved migrants from the Protestant British Isles and Protestant Germany--English, Scotch, Scotch-Irish, the German Sects, the German Reformed from the Rhineland, and the Moravians from Silesia. The second, while continuing much of this earlier migration, added to it Irish Catholics, a new group of German Lutherans and Catholics, and a variety of Scandinavians from Sweden, Denmark, and Norway. This lasted until about 1890. From then until 1930 came a third group, from southern and eastern Europe, from Italy, Poland, Russia, and many eastern and southeastern European countries; a majority of these were Catholic and Jewish. The fourth stage involved a more complex set of migrations: Mexicans, Puerto Ricans, and urban-moving Blacks. The first two involved a migration into the continental United States for the first time. For Blacks, however, it constituted their second American migration. The first, from Africa, was as old and "native" as those Caucasians who liked to call themselves "native Americans." Their second involved movement from their isolated and submerged position in southern rural society into the mainstream of American urban culture in cities, both north and south. This fourth group, as was the case in every previous sequence, presented a new and different challenge to previous ethnics.

As in each sequence of change new ethnic groups became involved in American life, subtle transformations came over their cultural patterns. Most striking was their shift from a more tradi-

The second generation was caught between two worlds, between tradition and modernity. The third generation was more fully a product of America, with memories and experiences untouched by those of the old world mediated through parents.

tional and parochial culture to a more cosmopolitan one. The overwhelming majority of migrants to urban America came from traditional, rural communities with a strong emphasis on geographically-limited human relationships and limited perspectives of thought and attitude. Involvement in a more diverse and changing American society led to the establishment of new perspectives and new relationships, extending beyond the confines of kinship, religious tradition, and community to the wider world. Cultural values became more cosmopolitan, and although important elements of those previous values remained they moved steadily toward a more cosmopolitan context.

Several examples illustrate this pattern of change. First churches initially tended to be organized among people who came from the same community or region; their larger organizations were formed along national lines. Swedes, Norwegians, Danes, and Germans organized different Lutheran churches. German, Irish, Italian, and Polish Catholics formed around their own language parishes and with churches named for their own national patron saints. Over the years these patterns changed. Individual parishes became more mixed in ethnic background, and nationality groupings gave way to broad denominational groupings. The change was slow but persistent. Second, social affiliations initially tended to be restricted to people of similar village or region in origin: Jewish fraternal societies often grouped individuals from a similar old-country locale, and an Irish Club in Hazelwood was composed entirely of men from County Cork. As the initial experience of community of origin declined, so did the limited circle of friends; with each generation their diversity and geographical area of origin increased. Finally, marriage patterns became more cosmopolitan. Often among the first-generation migrants, marriage partners were from the same or a nearby old-country village. More striking, one married within the same nationality of one's religion. It would not do for a Lithuanian Jewish boy to marry a Galician Jewish girl; such marriages often were made over the parents' objections. But as time went on Polish Catholics married Italian Catholics, and marriages across broad religious faiths were increasingly common.

This process of change has been described as a change in memories and experiences of immigrant generations. The experience of the first generation was rooted in the specific community of origin in the old country--particular people, buildings, relatives, cemetaries, churches. Despite the new setting in America, those memories remained and constantly served as the vantage point through which the new life was understood and interpreted. The second generation lived in a different world. It could not identify with particular places in the memories of parents. At the same time it lived within a household in which more parochial memories were constantly at play, and, in secondhand fashion, a part of the personal ties between parents and children. Moreover, it understood and interpreted life through the experience of a more varied and cosmopolitan America, a world of more religions, customs, languages, and people. The second generation was caught between two worlds, between tradition and modernity. The third generation was more fully a product of America, with memories and experiences untouched by those of the old world mediated through parents. It often incorporated some outward aspects of ethnic culture into its life--food and dance for example--but these were limited and superficial and often were idealized remains from the past. The transition had now been completed; a three-generational sequence of change from the more traditional to the more cosmopolitan experience had taken place, in which the ethnic cultural legacy was often retained though held increasingly lightly.

As the more traditional ethnic characteristics gave way to a more cosmopolitan culture, a second process took place--vertical mobility--which created new but different distinctions within each ethnic group. Most migrants to America and especially to American cities were unskilled rural workers who entered the occupational ladder close to the bottom. There were variations. Germans were far more skilled than were the Irish; Jews, town dwellers in Germany and eastern Europe, were more likely to be skilled workers or petty tradesmen. But most migrants were relatively unskilled and moved into the lower job levels.

With time, however, they moved up the occupational ladder, some in the first generation and more in the second and third. The movement usually was slow, from one rung to the next adjacent rung, and in the 19th century a change from unskilled to semi-skilled or semi-skilled to skilled was extremely significant. But not all moved up uniformly. There were ethnic differences: the Chinese, Japanese, and Jews moved up far more rapidly than did the Irish and Italians. Far more important, upward movement created within each ethnic group a distinct set of vertical layers. The Irish developed their own group of professional and white collar workers, their own skilled and their own unskilled. And the same for each ethnic group. From an initial, relatively homogeneous low-level of occupation, a process of differentiation came about, with each group producing its own inequalities in occupation, income, and wealth. While some moved ahead, others remained behind. In the mid-20th century, although the occupational level of Mexicans, Puerto Ricans, and Blacks as a whole remained lower than that of the older migrants, a vertical order also developed within each of these three groups, ranging from professional on the top to unskilled worker on the bottom.

The process of moving upward involved a crucial transition point in the history of ethnic groups--movement away from ethnic identification and into class identifications. There were two stages in this process. The first was the development of "eth-classes," the distinct vertical layers within each ethnic group, described above, where contact between blue- and white-collar workers, lower and upper middle classes, within each ethnic group diminished. The second was the way in which these new class conditions and attitudes tended to stress new kinds of contacts within similar social classes and across ethnic lines. Friendships, acquaintances, contacts in leisure time activities, and marriage shifted persistently from ethnic associations to class associations. In our own day the transition is by no means complete, but the tendency is unmistakable.

In the newer suburb ethnic identifications became more muted, as now one lived with people of different ethnic backgrounds and often attended community churches

In the city these changes toward a more cosmopolitan culture and class pattern growing out of ethnic patterns had a geographical component. In general, upward movement, both in terms of occupation and culture, was associated with outward residential movement in the city. While in rural areas more traditional patterns of culture often persisted, in urban areas they changed relatively rapidly because the physical location where people lived changed more sharply. The city and its mobility served as a giant escalator in

social processes drew people out of traditional and into cosmopolitan cultures, out of lower occupations and incomes into higher. At the same time, physical changes in where people worked and lived accompanied these cultural and class changes and were, in fact, their most observable features. Physical movement often reflected a desire to live in a different place, where both people and physical environment were more in agreement with one's changed values. It also reflected the change in location of jobs, the movement of a factory from one place to another, the growth of white-collar jobs in the center city, which stimulated one to change the community in which he lived.

The initial settlements were usually in the center of the larger cities or around factories in factory towns. Here were the ethnic communities, and even if ethnic group members did not always live there, here were their major economic and cultural institutions--newspapers, fraternal societies, and larger churches. As individuals became more cosmopolitan in their cultural patterns or moved into better jobs with higher incomes, they tended to become dissatisfied with these communities of initial settlement and to move away, usually outward from the center city to a suburb. Since in the mid-19th century cities were much smaller, what is often today part of the "inner city" was at that time the suburb. With each physical expansion of the city a new set of suburbs arose, involving a new process of outward movement. Those today made possible by the automobile are merely a continuation of similar processes in the mid-19th century made possible by the horsecar and later the electric streetcar.

The history of ethnicity in America is marked by the ebb and flow, rather than the unchanging persistence, of ethnic self-consciousness.

The physical break from the old community came in stages. Often those who moved away--usually the younger generation--came back periodically to attend familiar churches, to visit parents and relatives, to manage property still owned there. Yet with each successive generation the ties to the older community declined and the physical break became greater. In the newer suburb ethnic identifications became more muted, as now one lived with people of different ethnic backgrounds and often attended community churches--if Protestant, of many sectarian origins: if Catholic, of many nationality backgrounds. This is not to say that the physical break destroyed all ethnic ties. It did not. But it served as one of the crucial aspects of the slow, persistent change in ethnic cultures over the years. An uncharted aspect of urban ethnic history is the series of geographical migrations within the city which reflected cultural and class changes.

The persistence and yet the modification of ethnic values can be seen clearly in voting patterns. Historians have recently rediscovered the role of ethnicity, religion, and race in determining how people voted in the past. From 1854 until 1934, the time period for which most of the voting analyses have been carried out, the major factor associated with party preference was "ethno-cultural," involving ethnicity, religion, and race. Welsh Presbyterians and Methodists voted very differently from German Lutherans and Polish Catholics: the former were Republican and the latter Democratic. All this involved a complex set of factors, but such issues as prohibition and Sabbath observance, which grew out of traditional ethno-cultural values and which sharply divided ethnic groups, were in those years far more significant to the average voter than issues of nation-

al economic policy. Much of this still remains, but since the mid-1930s it has diminished as new values shaped basic political attitudes. Socioeconomic differences and differences involving "local-cosmopolitan" cultural values have now increased steadily, to overshadow the ethnic factor in voting.

An equally important point of observation is ethnic self-consciousness. Within a particular ethnic group, where and when does self-consciousness arise and where and when does it decline? Among migrants from Europe, local self-consciousness, memories and identities with particular places and people of origin, was stronger than national self-consciousness. The latter, in fact, was more a second-generation phenomenon which developed among those with some degree of education, articulateness, and larger awareness, whose ties to the old country were less concrete and local than those of their parents, more generalized to the entire nation. In more recent years urban black nationalism has been rooted far less in the first-generation migrant from the countryside whose life remained one of primary and local group attachments in matters of religion, kinship, and shopping, and far more among the urban-born second generation whose consciousness of race was more intense and articulated. Moreover, with succeeding generations the sense of self-consciousness diminished in intensity as it became transferred from a pervasive identity into a more lightly-held cultural preference. The history of ethnicity in America is marked by the ebb and flow, rather than the unchanging persistence, of ethnic self-consciousness.

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In American ethnic history there are both secular change and cycles. On the one hand, there is a persistent long-run tendency for ethnic characteristics and identifications to diminish, to be eroded by the processes of cosmopolitanization, vertical mobility, and modernization. All groups are affected to some extent, some more and some less, but with each decade or quarter- or half-century the process moves on more extensively. At the same time this long-run change has continually been modified by injections of newer and strong ethnic identity, nurtured in other societies more fully than in America, and asserting itself upon arrival here with particular force. Yet its claims and influence are also momentary, in the span of historical time, and soon the eroding processes of America are at work. The claims and counter-claims of those who urge loyalty to older ethnic ways and those who wish to de-emphasize them are restated anew in each cycle.

Even as significant, American society discovers its own ethnicity in a similar cyclical fashion. For those who value cultural homogeneity, each successive claim of ethnic identity and importance is a tragedy, a threat to the social order. Their own personal tragedy is the failure to incorporate a sense of historical perspective into their current outlook. For that sense of history should make us comfortable with rather than anxious about this recurring historical process. In fact, America would no longer be the America that has been without this constant disturbance from newer ethnic claims.

For those who delight in ethnic pluralism there is also a danger in perspective. The persistence of

some ethnic characteristics can conjure up notions of an unchanging ethnic world throughout American history. We are always tempted to read the intense impressions of our own personal experience into the larger world of space and time. The experience of ethnicity is no exception. But if we go beyond the impressions of the moment to the benchmarks of history, the overwhelming fact is the capacity of American society to erode ethnic characteristics and ethnic identity throughout its almost four centuries of invasion by immigrants. America is a radical society in which change constantly destroys the past and leaves little for future generations to remember. Few institutions or people have been able to withstand this inexorable influence. To this process the ethnics of 400 years are no exception.

Samuel P. Hays, "The Ebb and Flow of Ethnicity in American History," Pitt Magazine *29 (Summer 1973): 8-15.*

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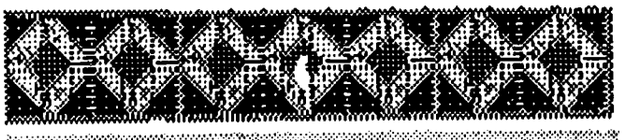
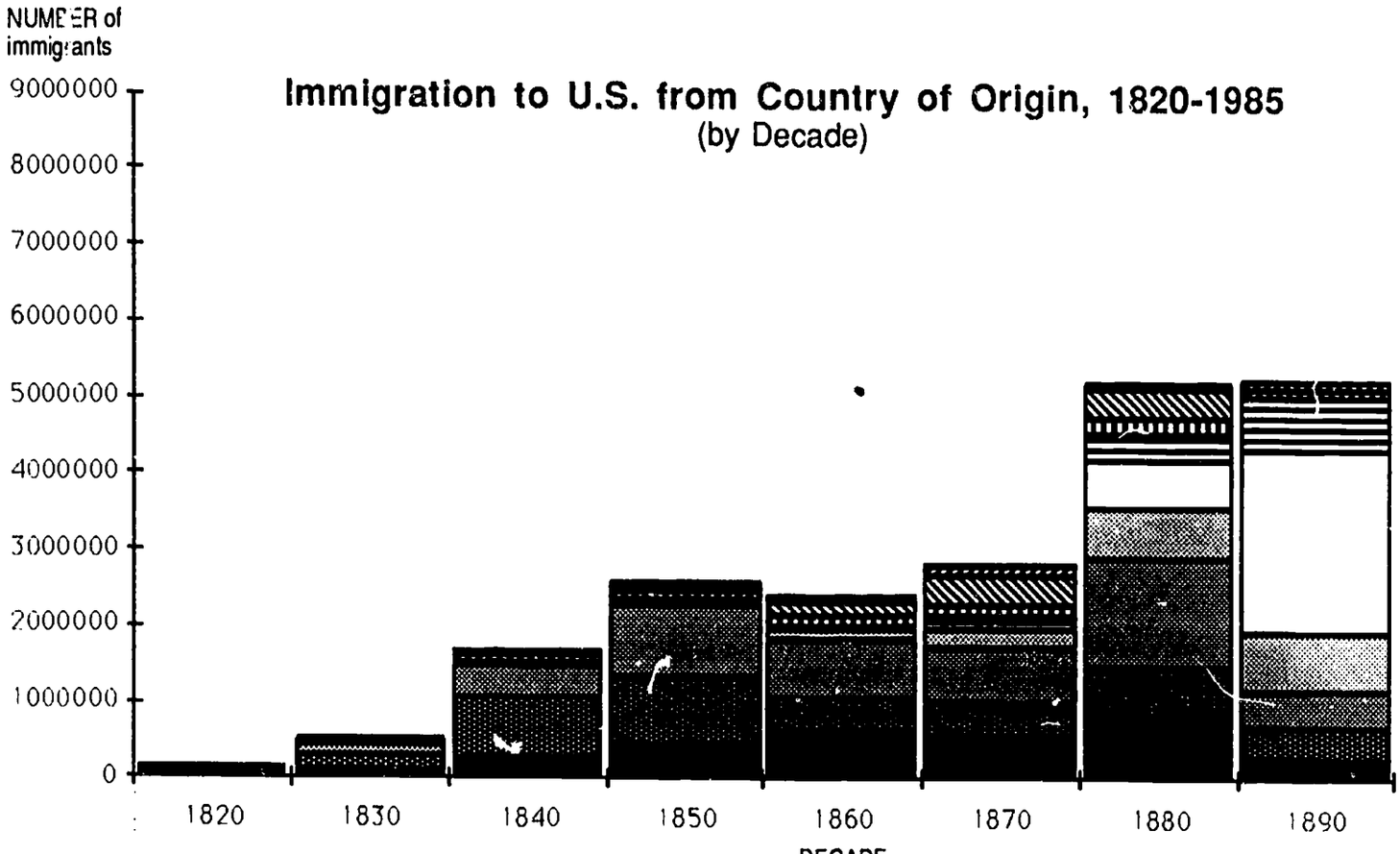




World Trends and Events (outside America)

Unprecedented population growth in Europe, compounded by social, political, and religious conflict, leaves many peasants without land enough to raise food for survival. Influx to the cities to find jobs strains the towns' physical and economic capabilities.

Failure of **Ireland's** potato crop, sends starving peasants to America, often at the expense of Irish and British noble landowners.

The end of serfdom everywhere in Europe by 1848 allows peasants freedom to move to the cities and to the U.S.

Slump in **England's** industrial revolution. Many British unemployed seek escape from crowded cities.

Low wages, crop failures, massive unemployment and religious restrictions in **Scandinavia**.

Civil wars cause economic and political chaos in **China**.

Agricultural depression in Europe 1886-90

German farmers and craftsmen suffer the effects of a worsening economy and forced military conscription.

Foreign rule, rebellions, and civil war in **Poland**.

American Trends and Events

America has a chronic labor shortage, a result of the availability of cheap, fertile land that makes it possible for most Americans to own farms. The situation is compounded by the outlawing of indentured servitude and the freeing of slaves in the North after the revolution. Then, in 1808, further slave imports became illegal in the South.

American ships exporting raw materials to Europe sought paying immigrants to fill up the empty hold space left by the more compact finished goods they were bringing back.

Western Gold Rush

Civil War ends slavery in U.S. and fuels growth of the nation's new industries.

Panic of 1873

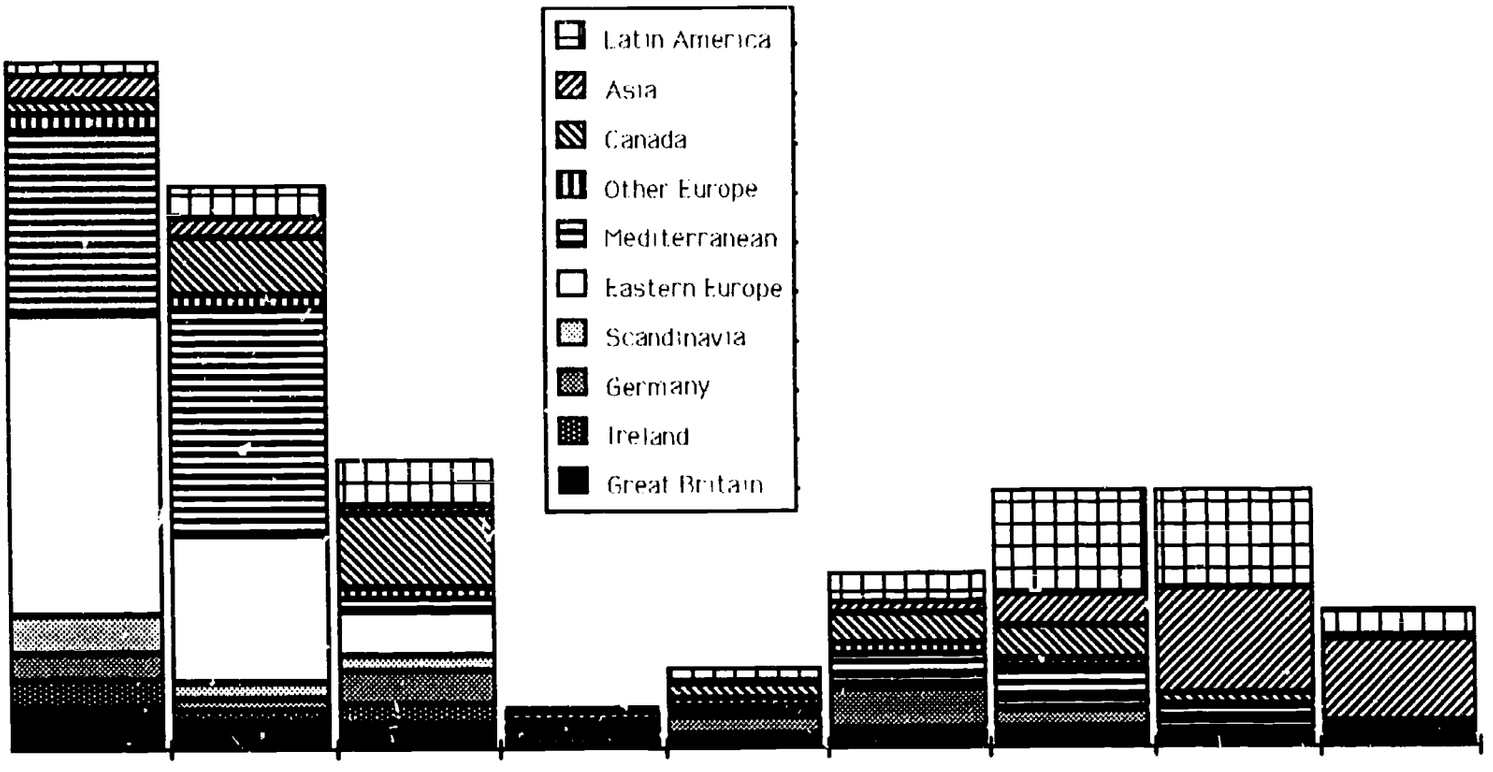
The time of an ocean-crossing is reduced from 6 to 10 weeks on a sailing ship to 2 weeks on a steam ship. Cost of crossing drops.

Railroad boom:
Cheap labor needed to lay track to connect western frontier with East. Railroad allows settlers to move west more conveniently than ever before. Railroads offer land at bargain prices to encourage new settlements that will require rail service.

U.S. booming manufacturing industries have for the next decades a seemingly insatiable demand for cheap labor.

Chinese Exclusion Act 1883

Spanish-American War 1897-98



Feudal land-lease and heavy taxes left **Italian** peasants with little, when earthquakes, volcanoes, political upheaval, and vineyard blight made life worse yet.

Wholesale genocide of **Armenians** by Turks.

The **Mexican** Revolution sent thousands of peasants to the U.S. border for jobs.

Canadians migrate to U.S. to find jobs after industrial collapse there.

Impoverished peasants and persecuted Jews leave **Russia**.

World War I

World War II

War in **Southeast Asia** and subsequent Communist takeovers cause a flood of political refugees.

Russian Jews (and those claiming to be Jewish to obtain exit visas) receive help from relief organizations to resettle in U.S.

Cuban refugees flee Castro's Communist regime.

World War I

Johnson-Reed Act (1924) established immigration quotas based on U.S. ethnicity in 1890, to limit immigrants from Southern and Eastern Europe and non-white nations.

The Great Depression

World War II

Displaced Persons Act (1948) opens American doors to over 200,000 **Europeans** displaced by war.

Token quotas extended for Asians. **Orientals** finally allowed to become citizens.

Cubans admitted under special quotas.

Race, creed, and nationality restrictions to immigration lifted. Old quota system abolished. Preferences given to immigrating professionals. (1965)

The Bracero Program (1942) strongly encourages **Mexicans** to migrate to fill farm labor shortage caused by war. Program continues until 1964.

Congress appropriates funds to rescue and resettle **Vietnamese** "boat people."

ELLIS ISLAND
Our Neglected "Island of Tears"

Tied up for the last time in 1954, the old boat has sunk to the floor of the slip, top deck and lone smokestack listing crazily above water, splintering away by inches each year and drifting off on the sluggish current in the empty arm of the harbor.

She was a drab little tub, but people may have hungered to board her more than any boat since Noah's Ark. Her route was just a one-mile, one-way trip, but millions used to reckon it as the literal distance from hell to heaven, and, no matter how far they had already come, they were no nearer heaven until their first footfall on her deck.

The nameplate on her wheelhouse was removed—by whom?—sometime this past decade. It read simply "Ellis Island"—after the 27-acre island immigration station for which she was the shuttle.

In the more than half a century, the 144-foot boat ferried more than 16 million immigrants from limbo on Ellis to the tip of Manhattan and set them off in search of their own America.

Today, about 100 million of the 220 million Americans can trace their roots to at least one parent or grandparent whose American odyssey began on crumbling Ellis Island and its rotted little ferryboat.

And now, the way is clear to halt the decay of Ellis Island, restore it to some yet-undetermined degree and, in effect, create history's first monument to the poor of the world.

Embarrassing to Service

"To me," says Ted McCann, planning specialist with the National Park Service, "the neglect of Ellis Island is very embarrassing—and it's triply so to the service. There's no place in the world that represents what Ellis Island was built for—to accommodate the poorest of the poor, the steerage class, who couldn't travel first or even second class..."

"I was quoted a while back as saying I thought this was the most important historical site in the country," says David Moffitt, superintendent of the Statue of Liberty National Monument, which includes Ellis Island. "I got an awful lot of criticism from my colleagues in the park service when they read that. Actually it wasn't quite accurate."

He pauses thoughtfully—the cautious bureaucrat about to mumble himself sidewise to safer ground?—then adds wryly: "What I should have said is this is the most important historical site in the whole world, after the Garden of Eden.

"Sometimes I feel very helpless when I look at Ellis Island and realize it was all built for a little over $1 million, and that now repair of the seawall alone will cost $8 million.

"But, then again, I'll stand on that abandoned island and look over at the Manhattan skyline and think to myself, "Well, all the people who came through here built all of that over there," and it helps. I'm really very encouraged right now, and we've already got a good start."

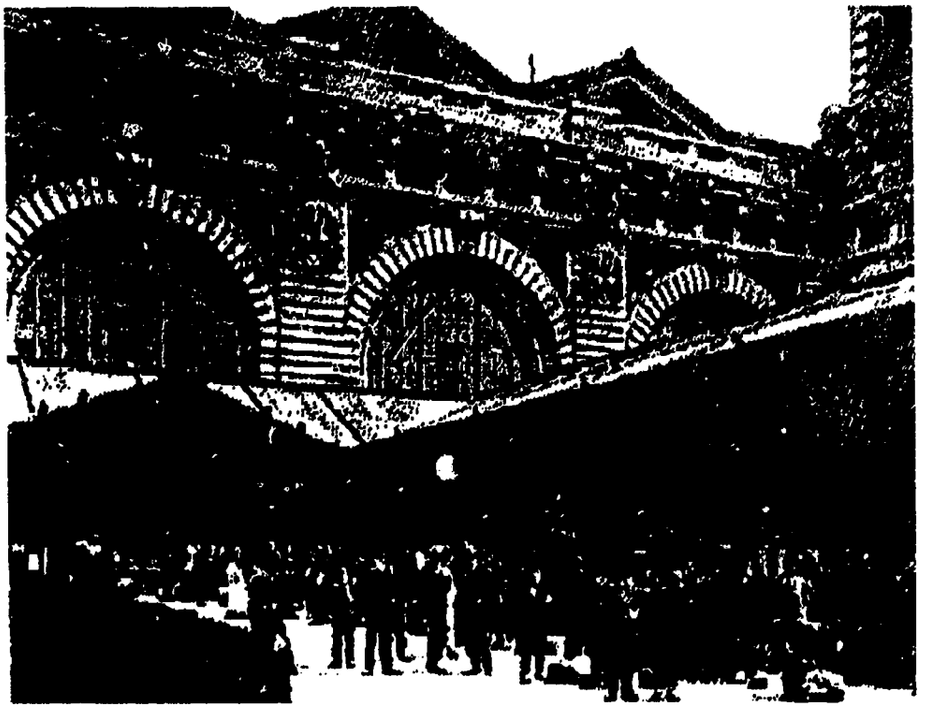
Since early 1976, about $6 million has been spent—all of it virtually invisible to the casual eye—on stabilizing the massive four-turreted administration building that is the island's dominant feature. Most of that money is up on the roof, to shrug off further damage from winter storms that have already pushed decay close to the point of no return.

Money from Congress

In the National Parks and Recreation Act of 1978, Congress authorized an additional $28 mil-

lion for Ellis Island - enough, at current costs, to repair the broken seawall, stabilize the island's 30 buildings and even raise the steel-hulled ferry and rebuild her superstructure.

How much restoration will result is still a question, but McCann says, "I think this $28 million is just the opening wedge. The time has come. I think that's the feeling in Congress and all over the country – that the time has come – and I'm optimistic we'll be able to go the whole way to full restoration."



Give me your tired, your poor,
Your huddled masses yearning
to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost, to me,
I lift my lamp beside the golden door!"

--Emma Lazarus, "The New Colossus," 1886

It was in 1892, six years after the dedication of the statue of Liberty Enlightening the World, a quarter-mile away, that immigration officials opened Ellis Island to serve – at least partially and with unintended irony -- as the door of which Emma Lazarus sang.

Colonial Namesake

Dutch settlers had called it Oyster Island. The British called it Dyre's Island, then Bucking Island, then Gibbet Island, because a pirate had been hanged there. Colonial farmer Samuel Ellis just called it his own place, but history fastened his name on it until, a century later, hordes of desperate immigrants gave it a name born of a reality that Emma Lazarus, idealist poet of the Gilded Age, had not foreseen. They called it "The Island of Tears."

From 1892 until mass immigration was restricted by national quotas in 1924, the 30 percent who traveled first or second class were examined in the dignity of their shipboard accommodations and then taken directly to Manhattan. The other 70 percent – the steerage – went to Ellis Island and what park service rangers today frankly call "the cattle chutes," through which they were herded for frightening, confusing and often disastrous medical examinations and questioning."

From those hordes, ranging from 5,000 to 8,000 each day, about 80 percent were cleared and ferried off the same day to start new lives on the dock at lower Manhattan's Battery Park.

The rest – 1,000 to 2,000 each day – were detained for further tests, more questions, with delays often stretching for days and weeks, and, in some extraordinary cases, to months and even years of internment.

And the unluckiest 2 percent of all – 100 to 200 a day – who failed to pass were deported immediately, not to their homes, but simply to the same port at which they had boarded for America.

For many of these, deportation was death - of a dream at least, and often of the person as well. In the war-ravaged Europe of that time, any city was hostile to a penniless foreigner, and for the many who had fled for political reasons, home was the most hostile of all.

Old dates and dry statistics become poignant as Ellen Bishop, chief of interpretation for Ellis Island, guides people along the plywood-covered walkways that afford protection from falling plaster and skirt puddles in the windswept, rubbled buildings.

"This is the old baggage room, where everybody first entered," she explains. "Of course, you must realize that it wasn't like most baggage rooms you'd recognize. They called it that, but most people just didn't have any. Most of them just carried everything in their hands – all they owned in the world..."

Her voice, a little sadness and wonder still in it, trails off a moment, then resumes softly. "They'd leave all their parcels here and go upstairs to the registry room, the main hall, for medical exams and questions.

Fear of Diseases

"This was the awfu'lest part. Eye disease, parasites and respiratory diseases were much worse in those days, and, if a person was suspected of carrying anything, they'd chalk a big 'X' on that person's back and send him off to another section. Sometimes – often, even – families were broken up and a husband or a wife would be set aside for deportation and the couple wouldn't even understand what was happening until too late. If a child under 12 was diseased, the child and mother might be held back and deported together, and if a child was 12 or older, then he could be sent back without his parents. Can you imagine...?

"The questions were almost as bad, especially because of the language problem. People would be asked if they could read or write, and if they could say yes, then fine. But when they were asked if they had a job waiting for them, a lot of people would say yes, and that was the wrong answer. Taking jobs away from U.S. citizens, you see. So they were either sent back or held here, sometimes for weeks, until the mixup got straightened out. If it ever did.

Women Needed Sponsors

"Single women were closely questioned about whether they had someone to meet them, a sponsor or a fiance, because authorities were afraid they would drift into prostitution. So, if they said they were being met, often they had to wait while the sponsor or fiance was sent for, and many times they were forced to marry right here on Ellis Island, maybe even against their plans."

The cavernous main hall, illuminated now by what light can pierce the grimy, arched windows, is structurally sound – its groin-vaulted, tiled ceiling and mosaic floors virtually like new.

Massive staircases at either end of the great hall lead to broad mezzanines that encircle the room, and on both levels yawn dozens of doorways, like dismayed mouths, opening on catacombs of hallways to empty offices and bunk-bedded

dormitories where immigrants in detention were stacked away at night like cordwood.

It is dirty it is cold, it is gray, and it is almost impossible to repopulate the room in the imagination with the lucky 80 percent who passed their tests within hours and moved on happily to their futures.

From a distant hallway come the occasional voices of engineers testing for structural soundness. The words bounce undecipherably off the tile and brick, broken up into little bursts of sound that echo like ghost-cries from another time.

It is much easier, looking at the desolation and hearing the echoes, to imagine the feelings of the 20 percent who were kept there, frightened strangers, on "The Island of Tears."

After the immigration cutback of 1924, Ellis Island was shared by the immigration service and the U.S. Coast Guard until 1954, when both services moved to Manhattan and left the island abandoned.

For a few years the government offered the island for sale, but there were no takers, and 1965, a presidential order made it part of Statue of Liberty National Monument, although no funds were set aside for its preservation.

In 1974, Dr. Peter Sammartino of New Jersey paid a visit to the place, where his parents had arrived in America, and was both so moved and appalled by its decay, he formed the Ellis Island Restoration Commission, which helped obtain the initial $6 million for repairs.

It was with part of that money that Ellis Island was opened in May, 1976, to carefully monitored public tours, which operate from late April to late October.

Philip Lax, also of New Jersey and the son of Austrian immigrants, is Sammartino's successor. He shares McCann's and Moffitt's optimism that the time is right for full restoration and is working with many ethnic groups to gain support for a museum and immigration center that would contain the records of all the people who entered American life there.

"It's true," Lax says, "there are no monuments to the poor. But just think of all the poor people who came through here with nothing, and then, with their own blood and guts, built this incredible country.

"I keep thinking of a group of schoolchildren I saw on one of the tours, hearing the questions they asked. They wanted to know how this country was built, who did this, who did that, and how their own parents helped. I know their feelings—I've had the same feelings—and I know that millions of others will identify with the place. It's the very basis of what our country is all about." ❑

Dave Smith, "Ellis Island – Our Neglected Island of Tears," The Pittsburgh Press Roto, *April 8, 1979.*

ANGEL ISLAND
The Story of Chinese Immigration Lives On

If there is one historic landmark representing America's prejudice in the past toward the Chinese immigrant, it is the so-called "wooden building" on Angel Island in San Francisco Bay.

About 175,000 Chinese wanting desperately to enter the United States were processed, and many confined, in the building when it functioned from 1910 to 1940 as a detention barracks for the West Coast's immigration station.

While some of the Chinese waited to be allowed to enter the United States or be deported back to China, they carved into the walls of the building poems in intricate Chinese characters, expressing their confusions, anguish, despair and hope.

..I have run into hard times and am uselessly depressed.
There are many obstacles in life but who will commiserate with me?
If, at a later time, I am allowed to land on the American shore
I will toss all the miseries of this jail to the flowing current.

The "wooden building" at times held as many as 500 persons. Some were arbitrarily detained for as long as two years, according to histories of the barracks compiled by the Chinese-American community in the Bay Area.

Immigration officials detained them to check their papers and interview them at length to try to determine if they were the children of Chinese who were U.S. citizens--the only group of Chinese, with a few exceptions, allowed into the United States at the time under the Chinese Exclusion Act of 1882.

Despite America's prejudice against them, as embodied in the legislation and past policies, the Chinese still believed gam saan- – the gold mountain, their name for California –held the promise of a better life than the poverty pervading China in the early part of the 20th Century.

And so they came, some the sons and daughters of the Chinese who had labored in the United States in the 19th Century and some not. Those who were not were known as "paper sons," having obtained false documents claiming they belonged to a family already here.

These illegal efforts were rationalized by the Chinese, who considered the Exclusion Act unjust in its singling out of their ethnic group. Thousands of other Asians, mostly Japanese, also were processed on the island, but because of treaties between their governments and the United States, few were detained.

When the immigrants arrived, the men were separated from the women, including husbands and wives and not allowed to communicate. Officials feared they would coach each other on their family stories after one was interrogated to determine if they were indeed related to U.S. citizens.

The questions often were obscure, tricking both "paper sons" and actual members of a family. According to immigrant service transcripts, the questions included how many chickens a family had in China and how many steps led to their attic there.

"If, at a later time, I am allowed to land on the American shore I will toss all the miseries of this jail to the flowing current."

Everyone was confined to the barracks, which at times were overcrowded, particularly in the men's section where narrow bunks were stacked three

high. It was in the second floor men's area and bathroom that the poems were carved. No poems by women were found.

The women's bathroom presented a special problem. There were a dozen toilets with no partitions between them and being modest, the women would put paper bags over their heads for privacy. The bags were left outside the bathroom door.

There were also suicides, usually among the women, when they learned they were being deported. Few persons had money to pay for their return to China. While the men would work on the return boats as cooks or deckhands, all that most women were allowed to do was prostitute themselves. Instead, some chose to hang themselves in the lone shower stall.

The humiliations on the island also left their mark on persons who passed through the station. Few Chinese apparently were willing to talk about their experiences with "Westemers" after they settled in the United States. "They wanted to forget."

When Chow told his aging father in 1976 about the effort to restore the barracks, "He put his suit, tie and hat on and came with me to see for himself," recalled the 53-year old transportation engineer. "When he found where his bunk was, he began crying, 'It's all over. I have no more fear. I am free.'" The elder Chow died in 1977.

...For the general public, Chow feels the museum will be a valuable history lesson in reminding all Americans of what had happened on the island and the contributions that the Chinese went on to make in *gam saan*.. ❑

...The poems found on the walls of the barracks reveal a great deal about the experiences and feelings of those who were detained there. The poems were collected and included in a book, *Island: Poetry and History of Chinese Immigrants on Angel Island 1910-1940* by Him Mark Lai, Genny Lim and Judy Yung, as a project of the Chinese Culture Foundation of San Francisco

I thoroughly hate the barbarians...
They continually promulgate harsh
laws to show off their prowess.
They oppress the overseas Chinese
and they violate treaties.
They examine for hookworms and
practice hundreds of despotic acts.

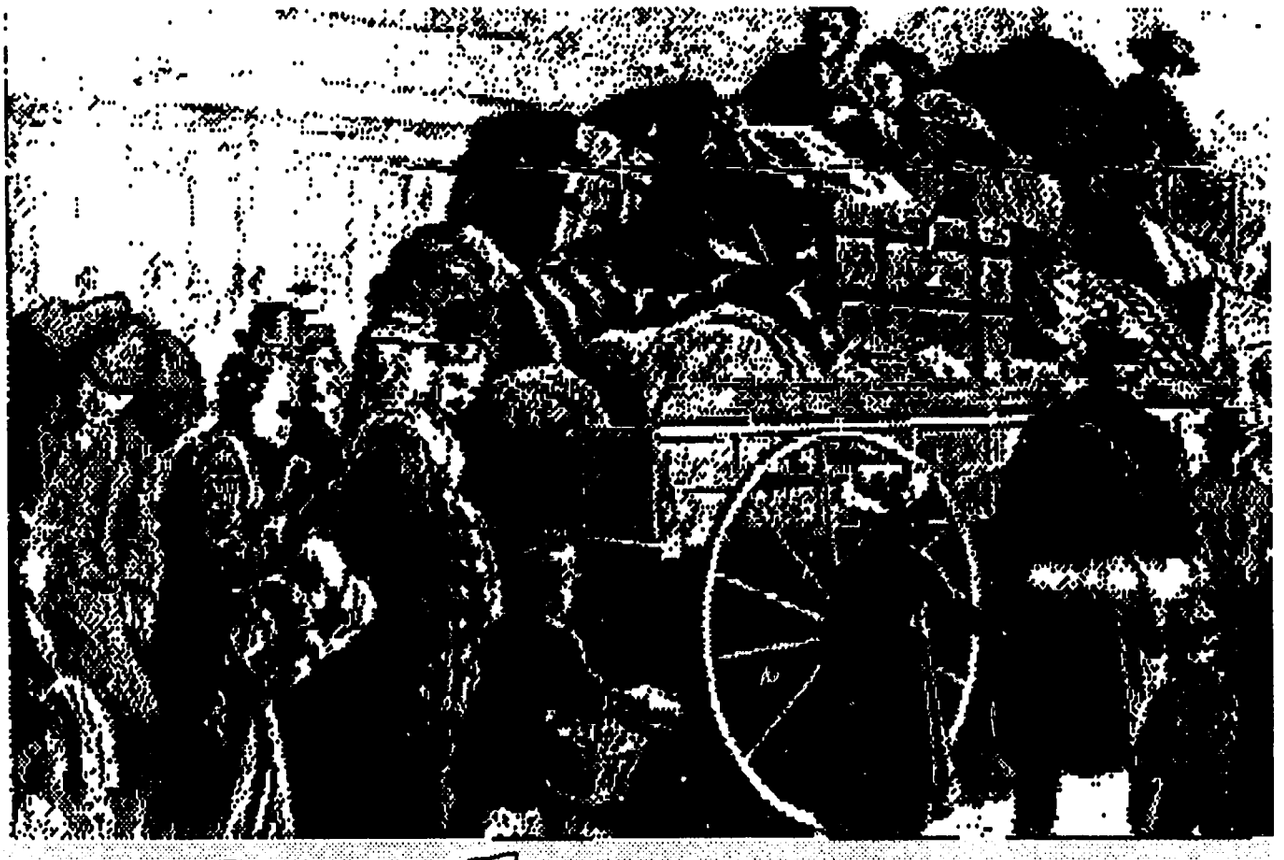
America has power, but not justice,
In prison, we were victimized
as if we were guilty.
Given no opportunity to explain,
it was really brutal.
I bow my head in reflection but there
is nothing I can do.

Barred from landing, I really am to be pitied.
My heart trembles at being deported back to
China.
I cannot face the elders east of the
(Yangtze) river.
I ache to seek wealth but instead
reaped poverty.

There are tens of thousands of poems
composed on these walls.
They are cries of complaint and sadness.
The day I am rid of this prison and
obtain success,
I must remember that this chapter
once existed. ❑

Adapted from Kaplan, Sam Hall, "Angel Island: The Story of Chinese Immigration Lives On," Los Angeles Times, *November 22, 1981 (Part VI), pp. 1, 21.*

Excerpted in Humanities Approach to Culture: Hands Across the Campus Program, *Los Angeles Unified School District, 1982, unpublished, p. 562.*



Cultures on the Move

Cultures on the Move

Read the following first-hand accounts of people who migrated for varying reasons. Note the similarities and differences in their stories on this worksheet. Then ask, "Why?"

Name of narrator **Ethnic group represented**			
Where did the narrator migrate to and from? Why did he/she move?			
What special incidents occurred on the trip?			
What expectations did the narrator have of his/her destination before migrating?			
How did the narrator adjust to his/her new home? Was prejudice encountered?			
To what extent were the narrator's expectations fulfilled?			

Through migration—from other nations or within our own nation—cultures are adapted or adopted, disseminated or assimilated by everyday people.

Compare and Contrast

How were the migrants' experiences or feelings similar?

Why?

How did the migrants' experiences or feelings differ?

TUSHPA CROSSES THE MISSISSIPPI
Choctaw Removal, 1834

Between 1800 and 1830, white men tried on more than forty occasions to force the Choctaw to sell their Mississippi homeland. By 1830 the tribe had given up more than thirteen million acres. Nonetheless, pressure to yield the remaining ten million acres continued. Finally, when the Treaty of Dancing Rabbit Creek was signed in September 1830, most of the Choctaw agreed to move west.

Tushpa, who was later to provide his son, James Culberson, with the following account of the band's ordeal, was then about twelve years old. Carrying their worldly goods on their backs, this clan was among the very last to leave. Their journey began in early spring 1834, and took them to Skullyville Agency, established the year before, in eastern Oklahoma. During the entire Choctaw removal, two thousand out of the twenty thousand who left their homes in Mississippi died. Intimate reminiscences of the removal period, such as Tushpa's story, are extremely rare, as if even the memories were too painful to recall.

This particular band consisted of about one hundred persons, men, women, and children, and were all full-blood Choctaw Indians of very small means, and in fact had nothing of value to help them make this trip. The captain or headman of this band arranged the order of travel. One man was selected to carry choice seed corn for the planting of new fields; another to choose and select seeds from choice peach and apple trees so that new orchards might be planted; another to choose and select choice beans and melon seeds for the new gardens....

Only a partial list of those who went in this band is necessary for us to know: Tushpa, the barefooted lad; Ishtona, the deliverer, the mother of Tushpa; Kanchi, the seller, the father of Tushpa; Ishtaya, the fire bearer; Halbi, the kicker, second chief; and Chilita, the wise daughter of Halbi....

Kanchi, who had heard a missionary preach from what he told the Indians through interpretation was book from God, called his brethren together in the camp, and while the news of the disaster of the burning of their homes was fresh on their minds, and some swearing vengeance and others for giving up all and resigning to fate, bade them listen to him.

He said: "My own kin and blood brothers, I know how you feel about what has happened to you; I too have felt the same and looked about for comfort from this wretchedness into which we have been brought....Why are we surrounded by foes and cast out of our homes...? Some time back beyond our old homes I heard a man preach from a book that he called a Bible [Holisso Holitopa], and although that book was read by a white man, I believe there is something better in it than the way the white man acts....We are in much trouble now, but don't want to kill or destroy, so give us hearts that we hear about in this book and let us be good, and if we live to see this new country to which we travel, help some of us to do good to those we meet. Perhaps we will not bring shame upon the land."

It was now early spring of 1834, and Mississippi River was carrying a larger amount of headwater this spring than usual so it was necessary to wait until the river had fallen in its flow so that it could be crossed.

The party put up some shelter and arranged temporary camps and prepared to stay on the banks of the river until they might cross it. On the second night of their stay a runner had announced that a fire had destroyed their former homes and everything that had been left in them, so that the last hope of remaining in this homeland was rudely snatched away....

Chief Baha ordered that arrangements be made for the crossing; so a plan to use a raft made of logs to carry over a part of the baggage and make a quicker crossing was agreed upon....The point at which the party crossed is in the southeastern part of Arkansas in Desha County at the mouth of Cypress Creek south of Friars Point. The river here is about one mile wide and has a pretty stiff current at low tide....An island known as Bihi or Mulberry Island was near the middle of the stream and broke the swift current of the main river and was used as a place to rest and straighten the cargo....

Baha, the chief headman, had often made this crossing to visit some Indians who lived over the river near the Big Mound, and told his people they could make an easy crossing as he knew all the currents and landing places. During the two weeks' delay a number of small canoes and one large raft of logs were made by the men....

Four canoes with four men in each were used to pull the raft loaded with household goods, clothing, and other things to be carried or used in the journey, and also some persons, men, women and children, were shipped over as each raftload made the crossing....an accident happened when it appeared that the success in crossing would be complete. The raft was being towed across on its fifth trip laden with people and goods, when it was struck by a swiftly moving submerged tree....In the excitement, Kanchi, who was on duty as a guard, after rescuing two children and balancing the raft, in some manner became entangled in the swirling, twisting mass of brush, trees, and refuse, and caught in the undertow, never came to the surface again....Some thought of going no farther on the journey but realized it was impractical now as half of the party had already crossed over the river. Others recalled the prayer that Kanchi had made for them....

The final crossing was made after a week of hard work, and the party decided to rest for a few days before attempting the westward journey and accordingly made a temporary camp upon the high ground away from the river bank. It had been six weeks since leaving their homes, and a greater part of the time there had been occasional rains, and not having had proper shelter, the aged people and young children had begun to show signs of the exposure which they had encountered. As a result of the weather an old lady and three small children died....

A few days after these funeral rites were performed the headman, Baha, issued orders....The march was resumed and much hard work was done to overcome the difficulties they now encountered. The trail now led through a dense forest....Something had to be done about it, so Baha called the headmen in a council, and it was finally decided to have a gang of men under a subchief go ahead and clear the trail about one day in advance of the marching clan.

This proved a wise plan as this gang also prepared rafts on the bayous and rivers, and no time was lost when the clan reached these streams...the march was continued and persisted in once they had left the high grounds near the Mississippi River, as the headmen had been informed that dry grounds and an open country was theirs to enjoy if once they could get through these swamps. Ten miles was ordered for a day's journey, and all, young and old alike, set their program to make the ten miles at any cost.

The first three days were the most disagreeable they were to experience as it was nearly all swamps, sometimes knee-deep in muck, and added to that, camp had to be made in these swamps and on damp grounds, and they often had to sleep in wet clothes.

Brush was piled up and made a very comfortable place to sleep. If only a good fire had been built and a good meal cooked, their bodies would have been revived in condition to carry on. But the emergency was urgent, and no conveniences were to be had....

Having crossed the most dense swamps, the marchers located on dry ground and prepared a camp, where they remained a few days looking after the sick....By slow, painful marches they at last reached Little Rock, Arkansas, on the fifteenth of May, 1834, having been on the road two and a half months already and only about one-half of the journey complete....

Many complaints of sickness were heard in the camp, and Baha thought it best to move camp as it might renew the spirit of the people. So after having been at the post [Little Rock] one week, they began the march on the Post road towards their final destination, Fort Smith, Arkansas, and Skullyville, in Indian Territory, fifteen miles west of Fort Smith, Arkansas....Three days out of Little Rock an Indian boy, named Shunka, died from a sort of dysentery and it quickly spread in camp among the weakened ones, and in the course of a week, before the disease could be checked, three others died....They were laid away near one of the camps and the funeral rites performed over their lovely resting places.... [Then] good progress was made towards Dardenelle on the Arkansas River, which they reached on the 30th of May.

A ferry boat was used here in crossing the river by the post service, and after some parleying, the owners of the ferry consented to take all the company free of charge and ask the United States government to pay the bill at some future time....

Having crossed the Arkansas River on the 31st day of May, the route of the company was over a somewhat traveled road, but there were many hills to climb and the road was so hard and dry that many suffered....The number of sick increased and a forced camp was made in the hills ten miles out from Dardenelle, Arkansas....The medicine men waited upon them as best they could, but two more died at this camp....

If they could reach Fort Smith, Arkansas, or Skullyville, all their wants would be supplied by the Untied States agent, but they were fifty miles away now. A council of the headmen was called and a plan was agreed to make a camp for the sick and have members to remain and nurse them and the able-bodied ones to go on to their destination...[Baha] called off the names of twenty-five additional ones [people to join the twenty-five who already agreed to go on ahead] and insisted that they go....Some of those who went at this time met friends of former days and settled in the various parts of the Indian Territory....

Baha having conducted them safely into Indian Territory, returned at once with provisions to the sick camp. Conditions had become worse and some had died during his absence and so many were sick that a near panic had taken place....In this extremity the deaths reached a total of eight, a staggering toll for such a small group of people. Ishtona died during a storm in the night with Tushpa, Chilita, and other friends by her couch....On the last night of their stay at this camp, Tushpa,Chilita, and Ishtaya visited the grave of Ishtona for a last *ai-aksho* [cry of mourning]....

The remnant of this devoted company, weary, emaciated, and penniless reached the promised land, Indian Territory, on July 1st. At Skullyville they met real friends who took care of them

and provided them with the necessary comforts for their immediate relief. Great rejoicing was experienced by them.

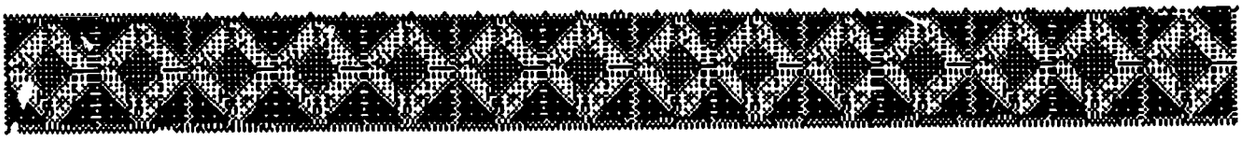
So ended a four-hundred-miles walk, one of the memorable migrations in the history of the native tribes in the United States....After a few days' rest, the party so long together, separated to locate homes for themselves. Chilita remained near Skullyville with relatives. Ishtaya located a little further east of Skullyville near the Poteau River. He became a preacher. Later he and Chilita were married and moved across on the east side of the river, making a home at Pecola, where he was known as the famous preacher and evangelist – Willis Folsom. Their descendants occupy many places of trust in the state today....

This, my fellow reader, is a true story of the life of James Culberson, or Tushpa, my father, a full-blood Choctaw Indian....And who, on his death bed enjoined me to keep the family together and give them some chance for an education; to be a good citizen, and write the history of the journey if I thought it of benefit to mankind. ❑

James Culberson, *Choctaw*

Peter Nabokov, ed., Native American Testimony: An Anthology of Indian and White Relations *(New York: Haprer & Row) pp. 191-197.*

THE UPROOTED WINNEBAGO
Chief Little Hill, 1865



Among the lesser-known stories of removal is that of the Wisconsin Winnebago. By 1865, when a chief named Little Hill told a Congressional investigating team about his people's most recent troubles, the Winnebago had been reluctant wanderers for some forty years. They had been pressured into signing seven land-turnover agreements and had changed location at least six times.

Evicted from their lead-rich lands along the Wisconsin River in the 1820's, the Winnebago were jostled back and forth until they finally agreed to settle in Minnesota. But, in the opinion of their white neighbors, that land was too good for them. Under duress, they were sent to Crow Creek Reservation in South Dakota, as Little Hill relates. But life there was so impoverished that most of the Winnebago either secretly returned to Wisconsin or sought refuge with the Omaha in Nebraska, where they were finally given the reservation that they occupy to this day.

Formerly I did not live as I do now. We used to live in Minnesota. While we lived in Minnesota we used to live in good houses, and always take our Great Father's advice and do whatever he told us to do. We used to farm and raise a crop of all we wanted every year. While we lived there, we had teams of our own. Each family had a span of horses or oxen to work, and had plenty of ponies. Now, we have nothing. While we lived in Minnesota another tribe of Indians committed depredations against the whites [the 1862 Sioux uprising], and then we were compelled to leave Minnesota. We did not think we would be removed from Minnesota. Never expected to leave, and we were compelled to leave so suddenly that we were not prepared, not many could sell their ponies and things they had.

The superintendent of [our] farm was to take care of the ponies we had left there and bring them on to us wherever we went. But he brought to Crow Creek about fifty, and the rest we do not know what became of them. Most all of us had put in our crops that spring before we left, and we had to go and leave everything but our clothes and household things. We had but four days' notice. Some left their houses just as they were, with their stoves and household things in them. They promised us that they would bring all our ponies, but they only brought fifty, and the hostile Sioux came one night and stole all of them away.

In the first place, before we started from Minnesota, they told us that they had got a good country for us, where they were going to put us. The interpreter here with me now was appointed interpreter, on the first boat that came round, to see to things for the Indians on the trip round. After we got on the boat we were as though in prison. We were fed on dry stuff all the time. We started down the Mississippi River, and then up the Missouri to Dakota Territory and there we found our superintendent, and stopped there. Before we left Minnesota they told us that the superintendent had started on ahead of us, and would be there before us, and that he had plenty of Indians, and would have thirty houses built for us before we got there. After we got there they sometimes gave us rations, but not enough to go round most of the time. Some would have to go without eating two or three days.

It was not a good country. It was all dust. Whenever we cooked anything, it would be full of dust. We found out after a while we could not live there....There was not enough to eat. The first winter one party started down the Missouri River as far as Fort Randall, where they wintered. Before the superintendent left us (the first fall after we went there), he had a cottonwood trough made and put beef in it, and sometimes a whole barrel of flour and a piece of pork, and let

it stand a whole night, and the next morning after cooking it, would give us some of it to eat. We tried to use it, but many of us got sick on it and died. I am telling nothing but the truth now. They also put in the unwashed intestines of the beeves and the liver and lights, and, after dipping out the soup, the bottom would be very nasty and offensive. Some of the old women and children got sick on it and died....

I will pass and not say more about the provision, and say of things since we left Crow Creek. For myself, in the first place, I thought I could stay there for a while and see the country. But I found out it wasn't a good country. I lost six of my children, and so I came down the Missouri River. When I got ready to start, some soldiers came there and told me if I started they would fire at me. I had thirty canoes ready to start. No one interceded with the soldiers to permit me to go. But the next night I got away and started down the river, and when I got as far as the town of Yankton, I found a man there and got some provisions, then came on down further and got more provisions of the military authorities and then went on to the Omahas. After we got to the Omahas, somebody gave me a sack of flour, and someone told us to go to the other side of the Missouri and camp, and we did so. We thought we would keep on down the river, but someone came and told us to stay, and we have been there ever since. ❑

Little Hill, *Winnebago*

Peter Nabokov, ed., Native American Testimony: An Anthology of Indian and White Relations *(New York: Haprer & Row) pp. 203-207.*

A STORY OF PONCA REMOVAL
Chief Standing Bear, 1880

This saga of removal, related by Standing Bear of the Ponca, represents the first Indian grievance to receive sympathetic attention nationally. In 1877, the Ponca were forced on the 500-mile journey retraced here. A third of their people died en route of disease and starvation; those who survived were left disabled. Afterward, Standing Bear told the account that follows to a disbelieving Omaha newspaperman, then repeated it to an overflow audience in an Omaha church. In the spring of 1880, he described the experience up and down the East Coast, provoking a storm of letters to Congress in protest.

Meanwhile Standing Bear's son had died in Indian Territory. Disobeying an edict against leaving the reservation without permission, the old chief carried his child's bones back to the ancestral Ponca burial grounds in Nebraska. Some time later, a Senate investigating committee confirmed the allegations in Standing Bear's account of his people's suffering. Decent acreage was given to those Ponca who wished to remain in Indian Territory. Recompense was made to those who had had their property confiscated during the removal. Standing Bear and his followers were permitted to return to their old Nebraska homeland. In 1908, the old chief died and was buried on a hill overlooking the site of his birth.

We lived on our land as long as we can remember. No one knows how long ago we came there. The land was owned by our tribe as far back as memory of men goes. We were living quietly on our farms. All of a sudden one white man came. We had no idea what for. This was the inspector. He came to our tribe with Rev. Mr. Hinman. These two, with the agent, James Lawrence, they made our trouble.

They said the President told us to pack—that we must move to the Indian Territory.

The inspector said to us: "The President says you must sell this land. He will buy it and pay you the money, and giv you new land in the Indian Territory."

We said to him: "We do not know your authority. You have no right to move us till we have had council with the President."

We said to him. "When two persons wish to make a bargain, they can talk together and find out what each wants, and then make their agreement."

"We do not wish to go. When a man owns anything, he does not let it go till he has received payment for it."

We said to him: "We will see the President first."

He said to us: "I will take you to see the new land. If you like it, then you can see the President, and tell him so. If not, then you can see him and tell him so." And he took all ten of our chiefs down. I went, and Bright Eyes' uncle went. He took us to look at three different pieces of land. He said we must take one of the three pieces, so the President said. After he took us down there, he said: "No pay for the land you left."

We said to him: "You have forgotten what you said before we started. You said we should have pay for our land. Now you say not. You told us then you were speaking the truth."

All these three men took us down there. The man got very angry. He tried to compel us to take one of the three pieces of land. He told us to be brave. He said to us: "If you do not accept these, I will leave you here alone. You are one thousand miles from home. You have no

money. You have no interpreter, and you cannot speak the language." And he went out and slammed the door. The man talked to us from long before sundown till it was nine o'clock at night.

We said to him: "We do not like this land. We could not support ourselves. The water is bad. Now send us to Washington, to tell the President, as you promised."

He said to us: "The President did not tell me to take you to Washington; neither did he tell me to take you home."

We said to him: "You have the Indian money you took to bring us down here. That money belongs to us. We would like to have some of it. People do not give away food for nothing. We must have money to buy food on the road."

He said to us: "I will not give you a cent."

We said to him: "We are in a strange country. We cannot find our way home. Give us a pass, that people may show us our way."

He said: "I will not give you any."

We said to him: "This interpreter is ours. We pay him. Let him go with us."

He said: "You shall not have the interpreter. He is mine, and not yours."

We said to him: "Take us at least to the railroad; show us the way to that."

And he would not. He left us right there. It was winter. We started for home on foot. At night we slept in haystacks. We barely lived till morning, it was so cold. We had nothing but our blankets. We took the ears of corn that had dried in the fields; we ate it raw. The soles of our moccasins wore out. We went barefoot in the snow. We were nearly dead when we reached the Otoe Reserve. It had been fifty days. We stayed there ten days to strengthen up, and the Otoes gave each of us a pony. The agent of the Otoes told us he had received a telegram from the inspector, saying that the Indian chiefs had run away; not to give us food or shelter, or help in any way. The agent said: "I would like to understand. Tell me all that has happened. Tell me the truth...."

Then we told our story to the agent and to the Otoe chiefs--how we had been left down there to find our way.

The agent said: "I can hardly believe it possible that anyone could have treated you so. The inspector was a poor man to have done this. If I had taken chiefs in this way, I would have brought them home; I could not have left them there."

In seven days we reached the Omaha Reservation. Then we sent a telegram to the President; asked him if he had authorized this thing. We waited three days for the answer. No answer came.

In four days we reached our own home. We found the inspector there. While we were gone, he had come to our people and told them to move.

Our people said: "Where are our chiefs? What have you done with them? Why have you not brought them back? We will not move till our chiefs come back."

Then the inspector told them: "Tomorrow you must be ready to move. If you are not ready you will be shot." Then the soldiers came to the

doors with their bayonets, and ten families were frightened. The soldiers brought wagons; they put their things in and were carried away. The rest of the tribe would not move....

Then, when he found that we would not go, he wrote for more soldiers to come.

Then the soldiers came, and we locked our doors, and the women and children hid in the woods. Then the soldiers drove all the people [to] the other side of the river, all but my brother Big Snake and I. We did not go; and the soldiers took us and carried us away to a fort and put us in jail. There were eight officers who held council with us after we got there. The commanding officer said: "I have received four messages telling me to send my soldiers after you. Now, what have you done?

Then we told him the whole story. Then the officer said: "You have done no wrong. The land is yours; they had no right to take it from you. Your title is good. I am here to protect the weak, and I have no right to take you; but I am a soldier, and I have to obey orders."

He said: "I will telegraph to the President, and ask him what I shall do. We do not think these three men had any authority to treat you as they have done. When we own a piece of land, it belongs to us till we sell it and pocket the money."

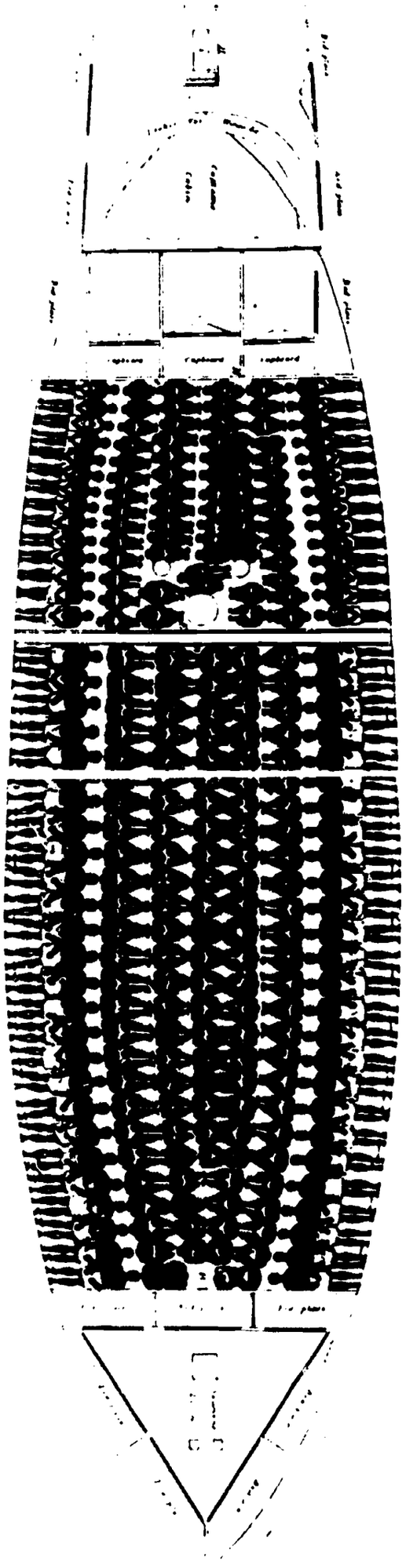
Then he brought a telegram, and said he had received answer from the President. The President said he knew nothing about it.

They kept us in jail ten days. Then they carried us back to our home. The soldiers collected all the women and children together; then they called all the chiefs together in council; and then they took wagons and went round and broke open the houses. When we came back from the council, we found the women and children surrounded by a guard of soldiers.

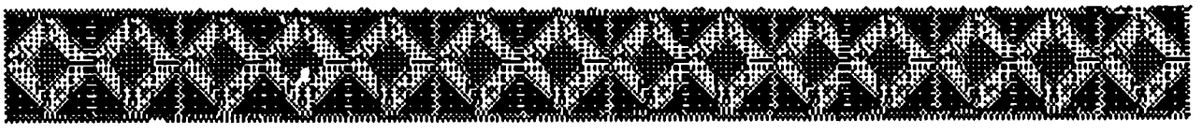
They took our reapers, mowers, hay rakes, spades ploughs, bedsteads, stoves, cupboards, everything we had on our farms, and put them in one large building. Then they put into wagons such things as they could carry. We told them that we would rather die than leave our lands; but we could not help ourselves. They took us down. Many died on the road. Two of my children died. After we reached the new land, all my horses died. The water was very bad. All our cattle died; not one was left. I stayed till one hundred and fifty-eight of my people had died. Then I ran away with thirty of my people, men and women and children. Some of the children were orphans. We were three months on the road. We were weak and sick and starved. When we reached the Omaha Reserve the Omahas gave us a piece of land, and we were in a hurry to plough it and put in wheat. While we were working, the soldiers came and arrested us. Half of us were sick. We would rather have died than have been carried back; but we could not help ourselves. ❑

Standing Bear, *Ponca*

Peter Nabokov, ed., Native ... erican Testimony: An Anthology of Indian and White Relations *(New York: Haprer & Row) pp. 207-213.*



A SLAVE SHIP IN 1760



The first object I saw when I arrived on the coast was the sea, and a slave ship which was at anchor ... waiting for its cargo. I was immediately handled, and tossed up to see if I were sound by some of the crew. Quite overpowered with horror and anguish, I fell motionless on the deck and fainted. When I recovered a little, I found some black people about me. They were some of the ones who had brought me on board. They were receiving their payment and talked to me in order to cheer me up, but all in vain. Soon after this, the blacks who brought me on board went off and left me abandoned to despair.

I was soon put down under the decks, and there with the stench and dying, I became so sick and low that I was not able to eat.

I had never experienced anything of this kind before. Not being used to the water, I naturally feared that element the first time I saw it. Nevertheless, if I could have gotten over the nettings, I would have jumped over the side. But still I feared I should be put to death; the white people looked and acted in so savage a manner. I had never seen such instances of brutal cruelty, and this not only toward the blacks, but also toward some of the whites themselves.

Such a number of us were crowded into an area that there was scarcely room to turn about. The crowding along with the heat of the climate almost suffocated us. All of this brought a sickness which caused many to die.

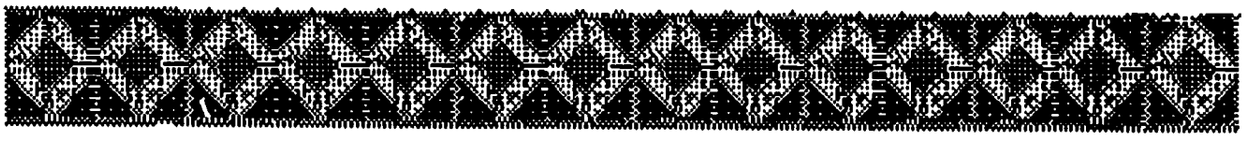
This wretched situation was again aggravated by the chains and filth. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable.

One day two of my wearied countrymen who were chained together, preferring death to such a life of misery, somehow made it through the nettings and jumped into the sea. Immediately, another quite dejected fellow followed their example. I believe many more would have done the same if they had not been stopped by the ship's crew. Two of the slaves were drowned, but they got the other, and afterwards flogged him unmercifully for preferring death to slavery. ❑

Gustavus Vassa, The Interesting Narrative of the Life of Olandah Equiano, or Gustavus Vassa, the African *(London, 1789) as cited in Illinois State Board of Education,* Entry in the United States *(Springfield: State Board of Education, 1977). pp. 42-46.*

...Two of the slaves were drowned, but they got the other, and afterwards flogged him unmercifully for preferring death to slavery."

LETTERS OF BLACK MIGRANTS South to North, 1916-1918



Lexington, Miss., May 12-17

My dear Mr. H_____: ____ I am writing to you for some information and assistance if you can give it.

I am a young man and am disable, in a very great degree to do hard manual labor. I was educated at Alcorn College and have been teaching a few years: but ah: me the Superintendent under whom we poor colored teachers have to teach cares less for a colored man than he does for the vilest beast. I am compelled to teach 150 children without any assistance and receives only $27.00 a month, the white with 30 get $100.

I am sick I am so tired of such conditions that I sometime think that life for me is not worth while and most eminently believe with Patrick Henry "Give me liberty or give me death." If I was a strong able bodied man I would have gone from here long ago, but this handicaps me and, I must make inquiries before I leap.

Mr. H____, do you think you can assist me to a position I am good at stenography typewriting and bookkeeping or any kind of work not to rough or heavy. I am 4 feet 6 in high and weigh 105 pounds.

I will gladly give any other information you may desire and will greatly appreciate any assistance you may render me. ❑

Emmett J. Scott, comp., "Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (July 1919): 304.*

Houston, Texas, April 20, 1917

Dear Sir: wanted to leave the South and Go and Place where a man will Be any thing Except A Ker I thought would write you for Advise As where would be a Good Place for a Comporedly young man That want to Better his Standing who has a very Promising young Family.

I am 30 years old and have Good Experence in Freight Handler and Can fill Position from Truck to Agt.

would like Chicago or Philadelphia But I dont Care where so long as I Go where a man is a man

Hopeing hear of you soon as I want to leave on or about 15 day of May I am yours as Ever. ❑

Emmett J. Scott, comp., "Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (July 1919): 298-299.*

NOTE: Most of these letters written by Blacks in the south were addressed to the Chicago Defender, a black newspaper with national circulation, as a means of locating employment in the north. Letters are transcribed verbatim.

Mobile, Ala., 4-26-17

Dear Sir Bro.: I take great pane in droping you a few lines hopeing that this will find you enjoying the best of health as it leave me at this time present. Dear sir I seen in the Defender where you was helping us a long in securing a posission as brickmason plaster cementers stone mason. I am writing to you for advice about comeing north. I am a brickmason an I can do cement work and stone work. I written to a firm in Birmingham an they sent me a blank stateing $2.00 would get me a ticket an pay 10 per ct of my salary for the 1st month and $24.92¢ would be paid after I reach Detorit and and went to work where they sent me to work. I had to stay there until I pay them the sum of $24.92¢ so I want to leave Mobile for there. if there nothing there for me to make a support for my self and family. My wife is seamstress. We want to get away the 15 or 20 of May so please give this matter your earnest consideration an let me hear from you by return mail as my bro. in law want to get away to. He is a carpenter by trade. so please help us as we are in need of your help as we wanted to go to Detroit but if you says no we go where ever you sends us until we can get to Detroit. We expect to do whatever you says. There nothing here for the colored man but a hard time wich these southern crackers gives us. We has not had any work to do in 4 wks. and every thing is high to the colored man so please let me hear from you by return mail. Please do this for your brother. ❑

Emmett J. Scott, comp., "Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (July 1919): 329*

Ellisville, Miss., 5/5/17

Kind Sir: I have been takeing the Defender 4 months I injoy reading it very much I dont think that there could be a grander paper printed for the race, then the defender. Dear Editor I am thinking of leaving for Some good place in the North or West one I dont Know just which I learn that Nebraska was a very good climate for the people of the South. I wont you to give me some ideas on it, Or Some good farming country I have been public working for 10 year. I am tired of that, And want to get out on a good farm. I have a wife and 5 children and we all wont to get our from town a place an try to buy a good home near good Schools good Churchs. I am going to leave here as soon as I get able to work. Some are talking of a free train May 15 But I dont no anything of that. So I will go to work and then I will be sure, of my leaving Of course if it run I will go but I an not depending on it Wages here are so low can scarcely live We can buy enough to eat we only buy enough to Keep up alive I mean the greater part of the Race. Women wages are from $1.25 Some time as high as $2.50. just some time for a whole week.

Hoping Dear Editor that I will get a hearing from you through return mail, giving me Some ideas and Some Sketches on the different Climate suitable for our health.

P.S. You can place my letter in Some of the Defender Colums but done use my name in print, for it might get back down here. ❑

Emmett J. Scott, comp., "Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (July 1919): 305 - 306*

Mobile, Ala., April 25, 1917

Sir: I was reading in theat paper about the Colored race and while reading it I seen in it where cars would be here for the 15 of May which is one month from to day. Will you be so kind as to let me know where they are coming to and I will be glad to know because I am a poor woman and have a husband and five children living and three dead one single and two twin girls six months old today and my husband can hardly make bread for them in Mobile. This is my native home but it is not fit to live in just as the Chicago Defender say it says the truth and my husband only get $1.50 a day and pays $7.50 a month for house rent and can hardly feed me and his self and children. I am the mother of 8 children 25 years old and I want to get out of this dog hold because I dont know what I am raising them up for in this place and I want to get to Chicago where I know they will be raised and my husband crazy to get there because. he know he can get more to raise his children and will you please let me know where the cars is going to stop to so that he can come where he can take care of me and my children. He get there a while and then he can send for me. I heard they wasnt coming here so I sent to find out and he can go and meet them at the place they are going and go from there to Chicago. No more at present. hoping to hear from you soon form your needed and worried friend. ❑

Emmett J. Scott, comp., "Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (July 1919):. 332.*

Lutcher, La., May 13, 1917

Dear Sir: I have been reading the Chicago defender and seeing so many advertisements about the work in the north I thought to write you concerning my condition. I am working hard in the south and can hardly earn a living. I have a wife and one child and can hardly feed them. I thought to write and ask you for some information concerning how to get a pass for myself and family. I dont want to leave my family behind as I cant hardly make a living for them right here with them and I know they would fare hard if I would leave them. If there are any agents in the south there havent been any of them to Lutcher if they would come here they would get at least fifty men. Please sir let me hear from you as quick as possible. Now this is all. Please dont publish my letter, I was out in town today talking to some of the men and they say if they get passes that 30 or 40 of them would come. But they havent got the money and they dont know how to come. But they are good strong and able working men. If you will instruct me I will instruct the other men how to come as they all want to work. Please dont publish this because we have to whisper this around among our selves because the white folks are angry now because the negroes are going north. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919): 417*

Keatchie, La., 12/8/16.

Dear Sir: I have been reading in the Union-Review and other papers about the work of your department and I am writing to you for some information. I would like to know about general conditions, as to wages, cost of living, living conditions etc.

Also as to persons of color adopting themselves to the northern climate, having been reared in the south. This information would be much appreciated and would be also of much interest to not only the writer of this letter but to many more. Many books would be written dealing with conditions here in regard to the Negro. Compared with other things to which we have almost become resigned, the high cost of living coupled with unreasonably low wages is of greatest concern. We have learned to combat with more or less success other conditions, but thousands of us can bearly keep body and soul together with wages 60, 75 and $1.00 and meat at 19, flour $10 and $12 per bbl and everything else according. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919): 423*

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919): 419-420*

Newbern, Ala., 4/7/1917

Dear Sir: I am in receipt of a letter from _____of ____, _____, in regards to placing two young women of our community in positions in the North or West, as he was unable to give the above assistance he enclosed your address. We desire to know if you are in a position to put us in touch with any reliable firm or private family that desire to employ two young women; one is a teacher in the public school of this county, and has been for the past six years having duties of a mother and sister to care for she is forced to seek employment else where as labor is very cheap here. The other is a high school pupil, is capable of during the work of a private family with much credit.

Doubtless you have learned of the great exodus of our people to the north and west from this and other southern states. I wish to say that we are forced to go when one things of a grown man wages is only fifty to seventy five cents per day for all grades of work. He is compelled to go where there is better wages and sociable conditions, believe me. When I say that many places here in this state the only thing that the black man gets is a peck of meal and from three to four lbs. of bacon per week, and he is treated as a slave. As leaders we are powerless for we dare not resent such or to show even the slighte. isapporval. Only a few days ago more than 1000 people left here for the north and west. They cannot stay here. The white man is saying that you must not go but they are not doing anything by way of assisting the black man to stay. As a minister of the Methodist Episcopal Church (north) I am on the verge of starvation simply because of the above conditions. I shall be glad to know if there is any possible way by which I could be of real service to you as director of your society. Thanking you in advance for an early reply, and for any suggestions that you m y be able to offer... ❑

Fort Gaines, Ga., Oct. 9, 1916

Dear Sir: Replying to your letter dates Oct. 6th the situation here is this: Heavy rains and Boll weavel has caused a loss of about 9,000 bales of cotton which together with seed at the prevailing high prices would have brought $900,000.00 the average crop here being 11,000 bales, but this years' crop was exceptionally fine and abundant and promised good yeald until the two calamities hit us.

Now the farmer is going to see that his personal losses are minimised as far as possible and this has left the average farm laborer with nothing to start out with to make a crop for next year, nobody wants to carry him till next fall, he might make peanuts and might not, so taking it alround, he wants to migrate to where he can see a chance to get work.

I have carpenters, one brick mason, blacksmith, etc., wanting to leave here, can send you their names of defi.nate proposition is held out. ❑

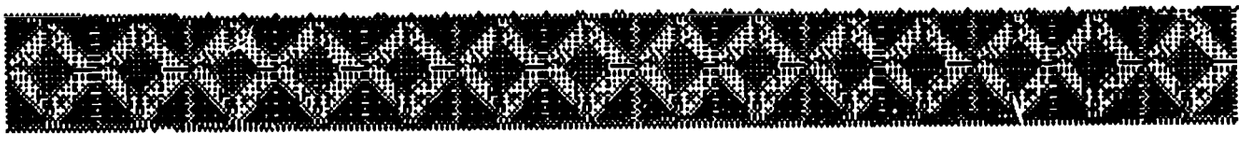
Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919):. 422.*

Troy, Ala., Oct. 17, 1916

Dear Sirs I am enclosing a clipping of a lynching again which speaks for itself. I do wish there could be sufficient presure brought about to have federal investigation of such work. I wrote you a few days ago if you could furnish me with the addresses of some firms or co-opporations that needed common labor. So many of our people here are almost starving. The government is feeding quite a number here would go any where to better their conditions. If you can do any thing for us write me as early as posible. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919):. 440.*

LETTERS OF BLACK MIGRANTS
North to South, 1916-1918



Chicago, Ill.

Dear Partner: You received a few days ago and I was indeed glad to hear from you and know that you was well. How is the old burg and all of the boys. Say partner is it true that T____M____ was shot by a Negro Mon. It is all over the city among the people of H'burg if so let know at once so I tell the boys it true. Well so much for that. I wish you could have been here to have been here to those games. I saw them and beleve me they was worth the money I pay to see them. T.S. and I went out to see Sunday game witch was 7 to 2 White Sox and I saw Satday game 2 to 1 White Sox. Please tell J____ write that he will never see nothing as long as he stay down there behind the sun there some thing to see up here all the time. (tell old E____ B____ to go to (H____) Tell B____ he dont hafter answer my cards. How is friend Wilson Wrote him a letter in August. Tell him that all right I will see him in the funny paper.

Well Partner I guess you hear a meny funey thing about Chicago. Half you hear is not true. I know B____ C____ have tole a meny lie Whenever you here see them Pardie tell them to write to this a dress Say Pardie old H____ is moping up in his Barber shop. Guess I will come to you Boy Xmas. I must go to bed. Just in from a hard days work.

Your life long friend. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919):. 458.*

Chicago, Illinois, 11/13/17

Hattiesburg, Miss.

Dear M____: Yours received sometime ago and found all well and doing well. hope you and family are well.

I got my things alright the other day and they were in good condition. I am all fixed now and living well. I certainly appreciate what you done for us and I will remember you in the near future.

M____, old boy, I was promoted on the first of the month I was made first assistant to the head carpenter when he is out of the place I take everything in charge and was raised to $95. a month. You know I know my stuff.

Whats the news generally around H'burg? I should have been here 20 years ago. I just begin to feel like a man. It's a great deal of pleasure in knowing that you have got some privilege My children are going to the same school with the whites and I dont have to umble to no one. I have registered--Will vote the next election there isnt any 'yes sir' and 'no sir'--its all yes and no and Sam and Bill.

Florine says hello and would like very much to see you.

All joins me in sending love to you and family. How is times there now? Answer soon, from your friend and bro. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919): 458 - 459.*

Pittsburg, Pa., May 11, 1917

My dear Pastor and wife: It affords me great pleasure to write you this leave me well & O.K. I hope you and sis Hayes are well & no you think I have forgotten you all but I never will how is ever body & how is the church getting along well I am in this great city & you no it cool here right now the trees are just peeping out. fruit trees are now in full bloom but its cool yet we set by big fire over night. I like the money O.K. but I like the South betterm for my Pleasure this city is too fast for me they give you big money for what you do but they charge you big things for what you get and the people are coming by cal Loads every day its just pack out the people are Begging for some whears to sta If you have a family of children & come here you can buy a house easier than you cant rent one if you rent one you have to sign up for 6 months or 12 month so you see if you dont like it you have to stay you no they pass that law becaus the People move about so much I am at a real nice place and stay right in the house of a Rve.____ and family his wife is a state worker I mean a missionary she is some class own a plenty rel estate & personal Property they has a 4 story home on the mountain, Piano in the parlor, organ in the sewing room, 1 daughter and 2 sons but you no I have to pay $2.00 per week just to sleep and pay it in advance & get meals whear I work so I think I shall get me a place whear I work next week the lady said she would rather we stay in the house with them & give me a room up stairs than to pay so much for sleeping so she pays me eight Dols per week to feed now she says she will room me so if I dont take that offer I cant save very much I go to church some time plenty churches in this plase all kinds they have some real colored churches I have been on the Allegany Mts twice seem like I was on Baal Tower. Lisen Hayes I am here & I am going to stay ontell fall if I dont get sick its largest city I ever saw 45 miles long & equal in breath & a smoky city so many mines of all kind some places look like torment or how they say it look & some places lok like Paradise in this great city my sister in law goes too far I stop here I will visit her this summer if I get a pass I cant spend no more money going further from Home I am 26 miles from my son Be sweet Excuse me for writeing on both sides I have so much to say I want to save ever line with a word and that aint the half but I have told you real facts what I have said I keps well so far & I am praying to contenure & I hope you & your dear sweet wife will pray for me & all of my sisters & Bros & give Mrs. C. my love & sis Jennie & all the rest & except a barrel ful for you and Hayes Pleas send me a letter of recommendation tell Dr., to sign & Mr. Oliver. I remain your friend. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919):. 459 - 460.*

Philadelphia, Pa., Oct. 7, 1917.

Dear Sir: I take this method of thanking you for yours early responding and the glorious effect of the treatment. Oh. I do feel so fine. Dr. the treatment reach me almost ready to move I am now housekeeping again I like it so much better than rooming. Well Dr. with the aid of God I am making very good I make $75 per month. I am carrying enough insurance to pay me $20 per week if I am not able to be on duty. I don't have to work hard. dont have to mister every little white boy comes along I havent heard a white man call a colored a nigger you no now---since I been in the state of Pa. I can ride in the electric street and steam cars any where I get a seat. I dont care to mix with white what I mean I am not crazy about being with white folks, but if I have to pay the same fare I have learn to want the same acomidation. and if you are first in a place here shoping you dont have to wait until the white folks get thro tradeing yet amid all this I shall ever love the good old South and I am praying that God may give every well wisher a chance to be a man regardless of his color, and if my going to the front would bring about such conditions I am ready any day--well Dr. I dont want to worry you but read between lines; and maybe you can see a little sense in my weak statement the kids are in school every day I have only two and I guess that all. Dr. when you find time I would be delighted to have a word from the good old home state. Wife join me in sending love you and yours.

I am your friend and patient. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919):. 461 - 462.*

Hill District, Pittsburgh c. 1930

Archives of Industrial Society

East Chicago, Ind., June 10,1917

Dr.____, Union Springs, Ala.

Dear Old Friend: These moments I thought I would write you a few true facts of the present condition of the north. Certainly I am trying to take a close observation--now it is tru the (col) men are making good. Never pay less than $3.00 per day or (10) hours--this is not promise. I do not see how they pay such wages the way they work labors. they do not hurry or drive you. Remember this is the very lowest wages. Piece work men can make from $6 to $8 per day. They receive their pay every two weeks. this city I am living in, the population 30,000 (20) miles from Big Chicago, Ill. Doctor I am some what impress. My family also.... I have no right to complain what ever. I rec. the papers you mail me some few days ago and you no I enjoyed them reading about the news down in Dixie. I often think of so much of the conversation we engage in concerning this part of the worl. I wish many time that you could see our People up here as they are entirely in a different light. I witness Decoration Day on May 30th, the line of march was 4 miles. (8) brass band... I tell you the people here are patriotic. I enclose you the cut of the white press. the chief of police drop dead Friday. Burried him today. The procession about (3) miles long. Over (400) auto in the parade--five dpt--police Force, Mayor and alderman and secret societies; we are having some cold weather--we are still wearing over coats--Let me know what is my little city doing. People are coming here every day and are finding employment. Nothing here but money and it is not hard to get. Remember me to your dear Family. Oh, I have children in school every day with the white children. I will write you more next time.

Yours friend. ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919): 464.*

Cleveland, Ohio, Aug 28, 1917

hollow Dr. my old friend how are you to day i am well ... plenty to eat and drink and is making good money in fact i am not in the best of health i have not had good health sence i ben here. i thought once i would hefter be operrated on But i dont no. i were indeed glad to recieve that paper from Union Springs.... i have seval nochants of coming back, yet i am doing weil no trouble what ever except i can not raise my children here like they should be this is one of the worst places in principle you ever look on in your life but it is a fine place to make money all nattions is here, and let me tell you this place is crowded with the lowest negroes you ever meet. when i first come here i cold hardly ever see a negro but no this is as meny here is they is thir all kinds of loffers. gamblers pockit pickers you are not safe here to walk on the streets at night you are libble to get kill at any time thir have ben men kill her jest because he want allow stragglers in his family. yet i have not had no trouble no way. and we are making good money here. i have made as hight at 7.50 per day and my wife $4 Sundays my sun 7.50 and my 2 oldes girls 1.25 but my regler wegers is 3.60 fore 8 hours work. me and my family makes one hundred three darlers and 60 cents every ten days. it don cost no more to live here than it do thir, except house rent i pay 12 a month fore rent sence i have rote you everything look closely and tell me what you think is best. i am able to farm without asking any man fore enything on a credit i can not injoy this place let me tell you this a large place Say Jef thornton, and William Penn taken dinner with us last Sunday and we taken a car ride over the city in the evening we taken the town in and allso the great lake era. they left Sunday night for Akron... give my love to all the Surounding friends. By By ❑

Emmett J. Scott, comp., "Additional Letters of Negro Migrants of 1916-1918," Journal of Negro History *4 (Oct. 1919): 460 - 461.*

JOSEPH BACCARDO'S STORY
Immigrant from Italy, 1898

The old-fashioned striped barber pole turns slowly outside the little wooden barbershop in a small town near Philadelphia. Joseph Baccardo sits on the porch in the sunshine, waiting for one of his regular customers to show up. He's been in business in the same place since 1902.

My father was born in 1843, and when he got to be a young man, he had to go into the army. There was a war on then between Italy and Austria. After the war, he went back to Sicily and got married there, but there wasn't much work, you know. So finally he decided to come over to the United States to try to better his condition. But he never had any luck. When he arrived here it was during Cleveland's last term, and there was a money panic and everything shut down in this country.

He suffered over here and we suffered over there, because he wasn't able to send us very much. We had to do the best we could. I had a brother who was five or six years older than I was, and then there was myself and a little girl., Maria, and a baby brother. Maria loved my dad very much and she missed him. She was in the habit of waiting for him when he came home from work in the evening, on a certain corner not very far from our home. When he came to this country, she couldn't understand why dad was gone. I always say she died of a broken heart. Anyway, she passed away and then the baby passed away, and then there was just my mother and my brother and me...

Finally my father came back to bring us to this country. He brought a little money with him, and we all came back the cheapest way--steerage. By then I was about nine or ten years old. Of course, we'd never been out of our own town. We went to Palermo and there we got a ship and came to New York. At that time passage was very slow. It took a couple of weeks. My mother was sick most of the time. Finally we came to Ellis Island, and then to New york to visit some friends, and then out here to Pennsylvania, where a friend of my dad's was working. Dad had been boarding with him while he was here.

We rented two rooms in an old house and bought some furniture from a young couple who were moving out. They sold us a little stove and four chairs and a table and a few pots and pans and a bed for my mother and dad. First my brother and I slept on the floor, and then they bought a couple of little folding cots for us. We slept in the kitchen and mother and father in the other room. That's all we had for about ten years.

Pop was doing manual work, you know; that's all he knew. He was working with a gang building the county road out to Chester. It was a gravel road then. He used to get up at 2:00 in the morning on Monday and walk to the job. That was about ten miles. That first summer I got a job there, too, as a waterboy. I carried water to the men working on the road. We stayed in a shanty during the week, and then Saturday night we walked back home. I was getting 40 cents a day for ten hours, and dad was getting $1.10 a day. We tried to live off my 40 cents, so that we could bring $6.00 back home. We lived as cheap as possible--beans, macaroni--and we'd cook it ourselves in the shanty. We laid out stones in a circle and then we'd cut a lot of young trees and put them around like a tepee, and we'd cook our food that way...

I hear people talk about the good old days. Well, look how many people suffered. All those bridges, all those roads, all those railroads--they were all built by people who worked hard to build them. It took a long time, and time and effort and sweat and blood. My father had to work his heart out to get anywhere. And yet, no matter how hard he worked, there was never enough money. My dad and my mother pretty near died in the clothes they got married in. They had to economize. Today you don't see people with

patches on their b[illegible]nymore--unless they put them on just for show....

When it was time for me to go to school, I didn't have anyone to take me over to introduce me to the sister. I had to go on my own. There was a Catholic schoolhouse, so I went over there and I mixed with the boys, and when they saw me--well! I had a little round cap, like Chico Marx wears, you know. I don't know whether it was homemade or bought. So they started to have some fun with me--took my hat and got me bawling--and I came home and then that was the last of that school for me. I wouldn't go back anymore.

Later on I went to the public school. The teacher saw me hanging around in the yard and took me upstairs to see if I knew anything or not; gave me some tests. They put me in the first grade, and I was ten or eleven years old and the other children were six, so that made everything more difficult. They kept advancing me from grade to grade every year, but I wasn't learning anything. I just wasn't picking the language up. And every year in the spring I had to quit school to go work on the roadgang with my father. Finally, when I was in the fourth grade, I quit school altogether.

I already had an after-school job with a barber here in town, sweeping and carrying water and all that. So when I was fourteen and he asked me if I wanted to learn the business, I said, "I'll ask dad." And dad didn't care as long as I was making money. So that's how I got into the barber business.

I started at fifty cents a week [*laughs*], and I got up to six dollars after two or three years. In those days, you'd open the shop at seven in the morning, and nine at night was closing. And Saturday was eleven o'clock closing. You'd be there all the time. I had one pair of trousers and I used to iron them so I'd look all right, but I didn't know how to use a cloth, you know, and my trousers were pretty shiny.

When I was nineteen the boss died, and I opened up the place on my own the next week. The same shop I'm in now--just one chair--that was all there ever was.

It was a cold place. There was only three-quarters of an inch of wood partition between me and the outside and nothing but boards underneath. When the wind blew, I got chilled. During the bad winter of 1909-10, the cold went right through my hands and my feet so I could hardly move them. I used to have to soak my feet after work, it was so cold in there. It was terrible. Later, when I'd saved some money, I had a concrete floor put down. Then I had plumbing put in--little by little; I didn't do it all at one time. I lived in the back. That was cheap, so that was good.

I can still remember when my wife and I were married and we moved a little stove into the kitchen in back and we had candlelight at night. We had a little farm, too; it was all open around here then. We had tomatoes, peppers, cabbage. I used to get up two or three hours early in the morning and go down there and turn it all over by hand and plant it and weed it. We canned everything.

I did pretty well for myself and my wife helped me. She's from an American family, so she does the reading and the paperwork for me and fills out the government forms and all that. We have a little car, and on Sundays we like to go for a ride in the country or to visit my brother. I'm eight-nine now, but I'm still cutting hair for my old customers and I still feel pretty good. Only I got varicose veins--that's an occupational disease of barbers, you know. ❑

Joan Morrison and Charlotte Fox Zabusky, American Mosaic: The Immigrant Experience in the Words of Those Who Lived *(New York: E.P. Dutton, 1980), pp. 65-68.*

PAULINE NEWMAN'S STORY
Immigrant from Lithuania, 1901

The calamitous Triangle Shirtwaist Factory fire of 1911, in which 146 women and girls lost their lives, was a landmark in American labor history. It galvanized public opinion behind the movement to improve conditions, hours, and wages in the sweatshops. Pauline Newman went to work in the Triangle Shirtwaist Factory at the age of eight, shortly after coming to the Lower East Side of New York City. Many of her friends lost their lives in the fire. She went on to become an organizer and later an executive of the newly formed International Ladies Garment Workers' Union, of which she is now, at the age of eighty-six, educational director.

The village I came from was very small. One department store, one synagogue, and one church. There was a little square where the peasants would bring their produce, you know, for sale. And there was one teahouse where you could have a glass of tea for a penny and sit all day long and play checkers if you wanted.

In the winter we would skate down the hilltop toward the lake, and in the summer we'd walk to the woods and get mushrooms, raspberries. The peasants lived on one side of the lake, and the Jewish people on the other, in little square, thatched-roofed houses. In order to go to school you had to own land and we didn't own land, of course. Very few Jews did. But we were allowed to go to Sunday School and I never missed going to Sunday School. They would sing Russian folk songs and recite poetry. I liked it very much. It was a narrow life, but you didn't miss anything because you didn't know what you were missing.

That was the time, you see, when America was known to foreigners as the land where you'd get rich. There's gold on the sidewalk--all you have to do is pick it up. So people left that little village and went to America. My brother first and then he sent for one sister, and after that, a few years after that, my father died and they sent for my mother and my other two sisters and me. I was seven or eight at the time. I'm not sure exactly how old, because the village I came from had no registration of birth, and we lost the family Bible on the ship and that was where the records were. Of course we came steerage. That's the bottom of the ship and three layers of bunks. One, two, three, one above the other. If you were lucky, you got the first bunk. Of course you can understand that it wasn't all that pleasant when the people on the second bunk or the third bunk were ill. You had to suffer and endure not only your own misery, but the misery from the people above you.

My mother baked rolls and things like that for us to take along, because all you got on the boat was water, boiled water. If you had tea, you could make tea, but otherwise you just had the hot water. Sometimes they gave you a watery soup, more like a mud puddle than soup. It was stormy, cold, uncomfortable. I wasn't sick, but the other members of my family were.

When we landed at Ellis Island our luggage was lost. We inquired for it and they said, "Come another time. Come another time. You'll find it. We haven't got time now." So we left and we never saw our luggage again. We had bedding, linen, beautiful copper utensils, that sort of thing.

From Ellis Island we went by wagon to my brother's apartment on Hester Street. Hester Street and Essex on the Lower East Side. We were all bewildered to see so many people. Remember we were from a little village. And here you had people coming and going and shouting. Peddlers, people on the streets. Everything was new, you know.

At first we stayed in a tiny apartment with my brother and then, finally, we got one of our own. Two rooms. The bedroom had no windows. The toilets were in the yard. Just a coal stove for heat. The rent was ten dollars a month.

A cousin of mine worked for the Triangle Shirtwaist Company and she got me on there in October of 1901. It was probably the largest shirtwaist factory in the city of New York then. They had more than two hundred operators, cutters, examiners, finishers. Altogether more than four hundred people on two floors. The fire took place on one floor, the floor where we worked. You've probably heard about that. But that was years later.

We started work at seven-thirty in the morning, and during the busy season we worked until nine in the evening. They didn't pay you any overtime and they didn't give you anything for supper money. Sometimes they'd give you a little apple pie if you had to work very late. That was all. Very generous.

What I had to do was not really very difficult. It was just monotonous. When the shirtwaists were finished at the machine there some threads that were left, and all the youngsters--we had a corner on the floor that resembled a kindergarten--we were given little scissors to cut the threads off. It wasn't heavy work, but it was monotonous, because you did the same thing from seven-thirty in the morning till nine at night.

What about the child labor laws?

Well, of course, there were laws on the books, but no one bothered to enforce them. The employers were always tipped off if there was going to be an inspection. "Quick," they'd say, "into the boxes!" And we children would climb into the big boxes the finished shirts were stored in. Then some shirts were piled on top of us, and when the inspector came--no children. The factory always got an okay from the inspector, and I suppose some at City Hall got a little something, too.

The employers didn't recognize anyone working for them as a human being. You were not allowed to sing. Operators would liked to have sung, because they, too, had the same thing to do and weren't allowed to sing. We weren't allowed to talk to each other. Oh, no, they would sneak up behind if you were found talking to your next colleague. You were admonished: "If you keep on you'll be fired." If you went to the toilet and you were there longer than the floor lady thought you should be, you would be laid off for a half a day and sent home. And, of course, that meant no pay. You were not allowed to have your lunch on the fire escape in the summertime. The door was locked to keep us in. That's why so many people were trapped when the fire broke out.

My pay was $1.50 a week no matter how many hours I worked. My sisters made $6.00 a week; and the cutters, they were the skilled workers, they might get as much as $12.00. The employers had a sign in the elevator that said: "If you don't come in on Sunday, don't come in on Monday." You were expected to work every day if they needed you and the pay was the same whether you worked extra or not. You had to be there at seven-thirty, so you got up at five-thirty, took the horse car, then the electric trolley to Greene Street, to be there on time.

At first I tried to get somebody who could teach me English in the evening, but that didn't work out because I don't think he was a very good teacher, and, anyhow, the overtime interfered with private lessons. But I mingled with people. I joined the Socialist Literary Society. Young as

I was and not very able to express myself, I decided that it wouldn't hurt if I listened. There was a Dr. Newman, no relation of mine, who was teaching in City College. He would come down to the Literary Society twice a week and teach us literature, English literature. He was very helpful. He gave me a list of books to read, and, as I said, if there is a will you can learn. We read Dickens, George Eliot, the poets. I remember when we first heard Thomas Hood's "Song of the Shirt." I figured that it was written for us. You know, because it told the long hours of "stitch, stitch, stitch." I remember one of the girls said, "He didn't know us, did he?" And I said, "No, he didn't." But it had an impact on us. Later on, of course, we got to know Shelley. Shelley's known for his lyrics, but very people know his poem dealing with slavery, called "The Masque of Anarchy." It appealed to us, too, because it was a time when we were ready to rise and that helped us a great deal. [*Recites*:: "Rise like Lions after slumber."]

I regretted that I couldn't go even to evening school, let alone going to day school, but it didn't prevent me from trying to learn and it doesn't have to prevent anybody who wants to. I was then and still am an avid reader. Even if I didn't go to school I think I can hold my own with anyone, as far as literature is concerned. Conditions were dreadful in those days. We didn't have anything. If the season was over, we were told, "You're laid off. Shift for yourself." How did you live? After all, you didn't earn enough to save any money. Well, the butcher trusted you. He knew you'd pay him when you started work again. Your landlord, he couldn't do anything but wait, you know. Sometimes relatives helped out. There was no welfare, no pension, no unemployment insurance. There was nothing. We were much worse off than the poor are today because we had nothing to lean on; nothing to hope for except to hope that the shop would open again and that we'd have work.

But despite that, we had good times. In the summer we'd go to Central Park and stay out and watch the moon arise; go to the Palisades and spend the day. We went to meetings, too, of course. We had friends and we enjoyed what we were doing. We had picnics. And, remember, in that time you could go and hear Caruso for twenty-five cents. We heard all the giants of the artistic world--Kriesler, Pavlova. We only had to pay twenty-five cents. Of course, we went upstairs, but we heard the greatest soloists, all for a quarter, and we enjoyed it immensely. We loved it. We'd go Saturday night and stand in line no matter what the weather. In the winter we'd bring blankets along. Just imagine, the greatest artists in the world, from here and abroad, available to you for twenty-five cents. The first English play I went to was *Peer Gynt*. The actor's name was Mansfield. I remember it very well. So, in spite of everything, we had fun and we enjoyed what we learned and what we saw and what we heard.

I stopped working at the Triangle Factory during the strike in 1909 and I didn't go back. The union sent me out to raise money for the strikers. I apparently was able to articulate my feelings and opinions about the criminal conditions, and they didn't have anyone else who could do better, so they assigned me. And I was successful getting money. After my first speech before the Central Trade and Labor Council I got front-page publicity, including my picture. I was only about fifteen then. Everybody saw it. Wealthy women were curious and they asked me if I would speak to them in their homes. I said I would if they would contribute to the strike, and they agreed. So I spent my time from November to the end of March upstate in New York, speaking to the ladies of the Four Hundred [the elite of New York's society] and sending money back.

Those ladies were very kind and generous. I had never seen or dreamed of such wealth. One Sunday, after I had spoken, one of the women asked me to come to dinner. And we were sitting in the living in front of a fireplace; remember it was winter. A beautiful library and comfort that I'd never seen before and I'm sure the likes of me had never seen anything like it either. And the butler announced that dinner was ready and we went into the dining room and for the first time I saw the silver and the crystal and the china and the beautiful tablecloth and vases--beautiful vases, you know. At that moment I didn't know what the hell I was doing there. The butler had probably never seen anything like me before. After the day was over, a beautiful limousine took me back to the YWCA where I stayed.

In Buffalo, in Rochester, it was the same thing. The wealthy ladies all asked me to speak, and they would invite me into their homes and contribute money to the strike. I told them what the conditions were that made us get up: the living conditions, the wages, the shop conditions. They'd probably never heard anything like this. I didn't exaggerate. I didn't have to. I remember one time Syracuse a young woman sitting in front of me wept.

We didn't gain very much at the end of the strike. I think the hours were reduced to fifty-six a week or something like that. We got a 10 percent increase in wages. I think that the best thing that the strike did was to lay a foundation on which to build a union. There was so much feeling against union then. The judge, when one of our girls came before him, said to her: "You're not striking against your employer, you know, young lady. You're striking against God," and sentenced to two weeks on Blackwell's Island, which is now Welfare Island. And a lot of them got a taste of the club.

I can look back and find that there were some members of the union who might very well be compared to the unknown soldier. I'll never forget one member in the Philadelphia union. She was an immigrant, a beautiful young woman from Russia, and she was very devoted to the local union. And one Friday we were going to distribute leaflets to a shop that was not organized. They had refused to sign any agreement and we tried to work it that way to get the girls to join. But that particular day--God, I'll never forget the weather. Hail, snow, rain, cold. It was no weather for any human being to be out in, but she came into my office. I'd decided not to go home because of the weather and I'd stayed in the office. She came in and I said, "You're not going out tonight. I wouldn't send a dog out in weather like this." And I went to the window and I said, "Look." And while I had my back turned, she grabbed a batch of leaflets and left the office. And she went out. And the next thing I heard was that she had pneumonia and she went to the hospital and in four days she was gone. I can't ever forget her. Of course, perhaps it was a bit unrealistic on her part, but on the other hand, I can't do anything but think of her with admiration. She had the faith and the will to help build the organization and, as I often tell other people, she was really one of the unknown soldiers.

After the 1909 strike I worked with the union, organizing in Philadelphia and Cleveland and other places, so I wasn't at the Triangle Shirtwaist Factory when the fire broke out, but a lot of my friends were. I was in Philadelphia for the union and, of course, someone from here called me immediately and I came back. It's very difficult to describe the feeling because I knew the place and I knew so many of the girls. The thing that bothered me was the employers got a lawyer. How anyone could have *defended* them!--because I'm quite sure that the fire was planned for insurance purposes. And no one is going to

convince me otherwise. And when they testified that the door to the fire escape was open, it was a lie! It was never open. Locked all the time. One hundred and forty-six people were sacrificed, and the judge fined Blank and Harris seventy-five dollars!

Conditions were dreadful in those days. but there was somehting that is lacking today and I think it was the devotion and the belief. We *believed* in what we were doing. We fought and we bled and we died. Today they don't have to. You sit down at the table, you negotiate with the employers, you ask for 20 percent, they say 15, but the girls are working. People are working. They're not disturbed, and when the negotiations are over they get the increases. They don't really have to fight. Of course, they'll belong to the union and they'll go on strike if you tell them to, but it's the inner faith that people had in those days that I don't see today. It was a terrible time, but it was interesting. I'm glad I lived then.

Even when things were terrible, I always had that faith... Only now, I'm a little discouraged sometimes when I see the workers spending their free hours watching television—trash. We fought so hard for those hours and they waste them. We used to read Tolstoy, Dickens, Shelley, by candlelight, and they watch the "Hollywood Squares." Well, they're free to do what they want. That's what we fought for. ❑

Joan Morrison and Charlotte Fox Zabusky, American Mosaic: The Immigrant Experience in the Words of Those Who Lived *(New York: E.P. Dutton, 1980), pp. 8-14.*

TARO MURATA'S STORY
Immigrant from Japan, 1907

I came over at the age of nineteen on an immigrant boat from Japan, the *Saramara*. We had to pay sixty dollars for the fare. I had heard that the United States was a nice place to make money.

When I came over, Japan was very, very poor. People traveled around to beg for something to eat. Not on my farm where my parents lived, but around us. We ate all right, but we had no money.

The first job I got was on the railroad in the State of Washington. There were about two thousand Japanese working there at that time. Young boys, most of us. We called it a "gang," you know; a group of boys working on the railroad, building the road or laying the tracks or spreading the stones. Since I knew a little English, I interpreted between the foreman of the railroad company and the Japanese boys, to tell them what to do. I didn't speak too well, but I could understand a little bit. I worked for three years doing that. I worked nine hours a day—hard work—and I would earn about $1.25. After two years I got $90.00 a month from the railroad. We lived in a little car right on the railroad track and we cooked our own food—rice, vegetables, sometimes some meat. We paid one of the boys to cook it after a while, while the rest of us worked.

It was mostly immigrants, you know, working for the railroad—Japanese, Italian, and some other Europeans, Irish. Sometimes they agreed very good, but sometimes they fight, you know. We each like to live with our own people, because we could understand them better. Even in the camp or in the freight car that the railroad gave us, we stayed together most of the time.

I didn't spend much money and I saved. After about three years I went back to Japan to marry. I didn't know my wife, but she was from the same town I was from, and my parents and her parents arranged it. When I brought my wife over I didn't want to work on the railroad anymore, so I got a job in Seattle with an export-import company—the Oriental Trading Company. It sold goods from Japan to suppliers in the United States. And I worked first as a stock boy, loading, unloading things, and later in the office. I saved my money and then, after three or four years, I decided to set up my own business—a dry cleaning business. We had two children by then and I thought it was better to have my own business. I worked long hours on that cleaning business and sometimes the fumes from the chemicals made me sick, but I liked having my own business. And my wife helped me and we made enough money to buy a little house and to educate our children. They both went to the university here.

I became what the government called a "leader in the Japanese community," because I arranged a deal with the Teamsters Union for the Japanese stores and businesses in Seattle. You know Dave Beck? I don't know if you've heard of him, but he was head of the Teamsters here, a very powerful union. Nobody could drive a truck in Seattle if they weren't a member of the Teamsters Union. But we Japanese wanted to drive our own trucks for our little businesses, not hire someone else from outside. And so I worked out a deal with Teamsters Union. Not with Dave Beck himself, but with his assistant, so that the Japanese could drive their own trucks, even though they weren't really members of the Teamsters Union, because they didn't let any Japanese into that union in those days. Because of the deal I worked out, I became well known in the community with all the businessmen, and the government knew my name, too. I thought that was good, but later on I had some bad luck because of it.

My daughter took a nursing degree and went to work in the hospital near here. But my son, he wasn't so lucky. He got a degree from University of Washington in engineering, aeronautical engineering, and the year he got through, 1937, there were sixteen graduates in aeronautical engineering at the university. There was a tour arranged for them to go around the Boeing plant—that's a big plant, building aircraft here. It was big then, too. And the other fifteen all got hired by Boeing, but my son, he couldn't get hired because he was a Japanese. Even though he was born in America they wouldn't hire him to build aircraft, because there was a lot of suspicion of Japan in those days. This was shortly before World War II. My boy was very disappointed. All that study and he couldn't get a job. He didn't know what to do. His professor got him on for a while as an assistant at the university. But that wasn't permanent.

At that the Japanese consul here knew there were a lot of Japanese boys all over America that couldn't get jobs, so he invited him and the other boys to go back to Japan and get a job. They paid their fare, everything. And they all went back to Japan. My son wasn't born there, of course, but he went back to my country where I was born and he got a job. He didn't want to go, but he couldn't help it; he needed a job. He got a job with a company that makes all kinds of airplanes over there. I didn't get any letters from him all through the war. I just knew he was working for the aircraft company and then that he was in the army, and that was all I knew. All those years.

You know about Japan and the United States and World War II. Pearl Harbor Day came. I could hardly believe it. I was shocked, deeply shocked. More than that—I thought, "They're crazy! Crazy!" You know, I couldn't believe it about Pearl Harbor. I was angry for the Japanese government to do this. Later that day, on December 7, the FBI came and picked me up. Right away I was picked up because I one of the Japanese leaders of the community. They must have had our names on a list somewhere, and they picked us all up on the seventh of December. I couldn't even communicate with my wife for a while. We went to an internment camp. It's different from a a relocation camp. Internment camp was for those who were under suspicion, like the leaders of the Japanese community, some Italians and Germans who were in this country, and other people who had relatives who were in countries that were at war with us. There were two things against me. One was my son in Japan, and other was I was a leader of the community.

I couldn't go out. I couldn't go anywhere. There was barbed wire and they were watching with guns. Otherwise it was all right. They treated us all right. The Germans and Italians who were there were those living in the country who hadn't applied to be citizens. But, of course, at that time Japanese couldn't apply to be citizens. If you were born in Japan, you could never be naturalized. That how it was in those days.

I finally got in touch with my wife and she went about trying to sell the business. It wasn't easy. She finally got so behind in the rent, she gave the real estate people the whole place for the back rent. It wasn't like when you sell a business and you get something for your customers and your good will. We just dropped it, left it. We lost the business. We lost the business. It was a little business; I don't say it was very good, but we lost that little bit that we had.

Did you feel angry at the American Government for this?

No. Angry at the Japanese government for starting the war.

Later my wife had to go to a relocation camp and then later she could join me. We stayed in the camp until 1946, and then they began to let people go away.

While I was in camp I had plenty of food and plenty of time. I just couldn't step outside the barbed wire. I worked in a cleaning shop for the people inside the camp—about four hours a day. I had plenty of time. If I wanted to study, I could do it. I studied a lot of philosophy and all about the Japanese religion, too. And I started going to the Japanese Buddhist church. And I started writing haiku poetry.

When I came back after the war, I borrowed some money from some friends and started up the business again. I worked here until I retired. After the war we brought my son back. I paid a lawyer and he got permission to come over to see us. We wanted him to stay, but he couldn't do it. He can't come back anymore, since he went over there and fought on the other side. That's what the lawyer said. So he stayed there and works for the same company. We have grandchildren over there and he has a Japanese wife. [*Sighs.*] They're very far away.

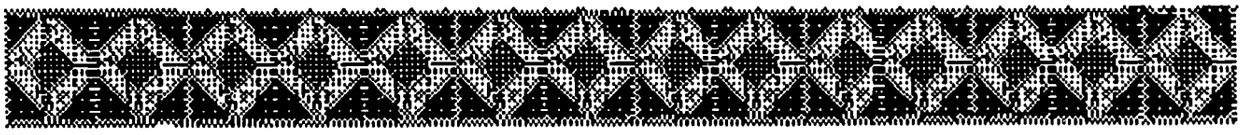
Two things I wanted to do when I first came: one was to study, because I didn't have enough money to study in Japan, and the other was to make money. When I came here I had to work, so I never went to the university, and I don't like to tell you, but I didn't make much money either. Just a little for myself and my wife to live on. Nothing extra, but we got no worry or anything. Every morning my wife and I sit there [*points to cherry tree outside window*] and write haiku poetry together. I learned to do that in the internment camp.

One of Taro Murata's haiku poems:

In the night snow falls
Upon the chrysanthemums.
Waking, I feel cold. ❑

Joan Morrison and Charlotte Fox Zabusky, American Mosaic: The Immigrant Experience in the Words of Those Who Lived *(New York: E.P. Dutton, 1980), pp. 32-36.*

VERA GURCHIKOV'S STORY
Immigrant from Hungary, 1911



A tiny, wrinkled old woman wearing a babushka, over eighty years old, her blue eyes still sparkle. She lives in a small, neat house in a quiet, lower-middle-class town that was once a thriving iron-ore mining community. Her kitchen is filled with pictures of her sons in uniform. Mother of six, grandmother of four times that number, and now even a great-grandmother, "Baba" centers her life around the little Russian Orthodox church in a nearby city.

We are Carpathian-Russian people, from the Carpathian Mountains in Austria-Hungary—a little village, a couple houses, small—and everybody had a little place to plant. People did all kinds of jobs. My father, he made shingles for the roof. Some children went to school; not me—never. I was far away from school—no school in our village. I talked only Russian. Lots of people talked Hungarian, too, in my town, but I didn't go to school and I didn't learn. Summertime I went to work on a farm—you know, picking fruit. Wintertime I stayed home—made cotton thread, made clothes-no machines.

Over there was rough. No doctors, no nothing. You get sick, you use a plant, something like that. No stores, only a little one to sell salt. No meat in the old country, not like here. We ate potatoes, cabbage, beans. It was bad over there. We lived in a little house, the roof made out of straw, one room. Summertime we planted food in the garden, ate it in wintertime. We had cows, pigs. There was no work over there—only summertime, work for the farmers. We came here, we wanted to make some money and go back better. But we found out it was different here. It was good, you know. It was better than over there.

My brother worked in the mine here. He sent me money. It was 1911, I think. I was young girl, sixteen. I went by train to Fiume [now Rijeka, Yugoslavia], then ship for two weeks. Oh, it was tough! Oy, oy, I was scared! I wanted to go back, but I never went back. I was scared for the water.

I stayed with my brother, and I cried. I was far away from home, you know. Then he took me to New York to work for a lady. I lived in house, did housework, cleaned the house. No cooking—only watching the kids, laundry. It was nice. I stayed for two years, and after, I went to work for a restaurant. I washed dishes there. I stayed in New York altogether three years.

Then my brother and my sister-in-law, they said it was time to marry. They found a man from the other side, from another town about two, three miles away from my village. He came here before me and worked in the mine. He telled me stories about when he was a young man, single. After work, he went with friends to the saloon in the next town. They walked by the railroad tracks. Gangs of American boys were hanging around, watching for them. They called them "greenhorns," and they beat them up; they took their money. It was bad.

We married and he worked in the mine all his life. He worked ten hours a day, six days a week. And no money. He worked in the mine and we lived in a company house. It was right here, up the road about a mile. The mine gave a house, a company house. It cost $6.00 a month. But my husband made only $1.50 a day. There was a company store—only a company store, no other stores. We bought all our food and everything from the company store. Payday came, everything came out of the pay. They kept us right down, you know. We couldn't move, couldn't go anywhere. Only a little train to go to Wharton, to do a little shopping. We had it

rough here. The bosses had a hand on us in the mine, in the company house, all the time. There was no place to go, just stay here.

There was man here, a Russian; he worked for the mine, like a boss, a supervisor in the mine. He had a good job. The mine wanted men, he telled everybody. They wrote letters to the other side, and they sent more men; because the mine was killing men. Work in the mine was dangerous, very dangerous. The bosses knew it, but there was no other way in them days. It was the only way they could get work done. That's why they got young boys from the other side. They keeped pushing them in the mine, pushing them in. A lot of young men, young boys, came over, and they be killed off in the mine, just like that. They had a cemetary, right next to the mine. They keeped sending back to the other side for more boys.

We lived in this little place, where everybody was the same. All the neighbors came from my same village. We know everybody. The mine gave a little land, we made gardens, had cows, pigs, chickens. I didn't go no place; I stayed home. We lived almost the same here like over there. Of course, the kids went to school. American kids went to the school, too, but our kids stayed alone. They called our boys names all the time. They called them "hunkies." They made fun of them. My oldest son—when he was a little boy, he was ashamed that I wear babushka. You know, it's not American.

In 1932 the mine shut down—Depression. We had nothing—just welfare. Nothing to eat in the house. My son, the oldest boy, was in high school. But he went only two years. He had to quit. And he went to CCC [Civilian Conservation Corps]. They took care of him; he worked in the woods, cutting trees, like that. They sent home twenty-five dollars a week for him.

He got out in 1937, he was seventeen years old. The mine opened up again and he went to work in the mine. My husband worked there again, too, until twenty years ago. My husband worked underground all his life. My sons followed the father into the mine. I had five sons—two work underground, three work outside.

This town was all Russians. Only a few American families. They worked in the mine, too. But they could read and write. They were supervisors, bosses, electricians. My husband and other Russian people was just labor class. The superintendent of the mine—when he went by in a car, you waved to him. We telled our sons, too. First they were afraid. But they grew up, educated, then no more afraid—they were Americans, just like the boss. My sons are American born, they have a little education, they want better conditions. The Americans called us Communists. But it's not true—we are Americans. After 1939, it was better, because boys like my son, educated, a couple years of high school, they started the union. Now they work eight hours a day, forty hours a week. No more company store.

Then World War II came and lots of boys quit, went to work in the arsenal, went to the service. Three sons got drafted. I lost two sons—one nineteen, one twenty-one—in Germany, both of them. [*Shows pictures.*] One was killed October 1943, the other one was killed December. I brought them back; I brought them home in 1948.

We saved some money and we build a house. I live here in this house thirty years. All my kids are near, all married, big families. It was sometimes good, sometimes not so good. I forget many things. Only my two boys I remember.❑

Joan Morrison and Charlotte Fox Zabusky, American

RITA FLORES
Immigrant from Colombia, 1965

She lives with her husband and children in Miami, in a one-bedroom apartment littered with toys and decorated with kindergarten drawings. She speaks earnestly and seriously but giggles at the antics of her two children, who wander in and out of the room.

A long time ago, when I was seventeen or eighteen, I studied something about United States. I read that United States is beautiful country. The people make money and live well. The people nice, the people work, make a lot of money. That made these things interesting for me to come over here. When I came over here—well, surprise for me! Everything, everybody was strange. The people were different. Hard to say how. But they were different. Everybody here live independent. In our country, the people help more. They more friendly. Something happen at the neighbor's and somebody else can help you right away....

In Colombia I be a nurse. It was pretty good. I worked and I got not much money, but I could buy my things and give money to father and mother. I worked for a lady—American lady. She had a heart attack in Columbia, and I came to the United States with her to nurse her. Was 1965, I be twenty-five years old. I was in Miami, Florida. She seventy-five or eighty years old and she can't take me out. I had to learn myself.

I remember, one Sunday I went to church and then I walked all night [laughs], because I got lost. I was afraid to ask somebody where to take the bus. I no find any telephone. I had money in my pocket but I was afraid to take the taxi, because I didn't know how to tell the taxi where I live. I was so hungry, but I was afraid to go to cafeteria to eat, because I didn't know how to ask for meal or coffee or anything. I got home around six-thirty in the morning.

I lived in the lady's house about six months. And then I made one mistake one night. I broke a glass. [Laughs]. Was a delicate glass, and it's easy to break, and I so tired. And she got nervous and she got mad with me. I told her, "Well, if you no like my job and I not able to pay you for glass I broke, I sorry."

Then I found job in the newspaper with Dr. Solomon. They really nice, fine people, really good. I stayed there for a year and then I quit—getting married! I met my husband in Colombia; but we never saw each other again. I didn't know he was here. Well, one day I was walking to buy pizza one Saturday night. And he drove the car and said, "Hey, Rita!" He said he was looking for me. [Laughs.] He knew I was here. And later on we got married.

We had tiny little room and we worked in hospital, in the laundry. We were working both in there. Later on we had my son, Eduardo. And we had little tiny room—only one room. We had a stove, refrigerator, bed. It was difficult for us. I stopped working. My husband, he made little money. He made a hundred dollars for fifteen days. We had to pay thirty dollars a week for the room, and we paid the hospital and food and crib and stuff for the new baby, and diapers. We no had nothing.

Later on we decided to send my little boy to Colombia. We couldn't raise him with no money at all. I couldn't work; we didn't know anybody to take care of Eduardo. So I brought him back to Columbia. I have two single brothers and two single sisters and my father, and they lived with Eduardo there. All my sisters and brothers, they really good. And they love Eduardo very much.

My sister wrote me one time and said, "You have to come over here, because Eduardo very, very sick." The doctor told my sister he had home-

sick. He had fever, high fever, he vomited, he had headache. He stayed in the hospital for one week. They said he was so sick, because I came over here and left him there. But I couldn't go, because no money to go. He stayed for four years. My husband and I worked day and night. My husband, he is young man but he is really good. He little own business. He was doing floor wax. He had the places to go. He was working seven days in the week, day and night. I worked with him. We so busy, sometime we no had time to think of Eduardo. We tried to make some home and make and keep some money and have different life than we have before. Be able to have nice apartment.

Well, my sisters were really good. They told Eduardo, "Your mother's away. Your mother love you. Your mother write you. Your mother say hello to you. Your mother kiss with you." "Your mother"-always. Always my sisters reminded me to Eduardo. Then two years ago I went there to get my son. When I got there, it was seven in the morning, and he was just waking up, and he said, "Hello, Mamma," and he just looked at me. Because my sisters told him, "Your mother come tomorrow. When your mother come, tell your mother, 'Hello, *como esta'* "

But he was scared. He cried a lot. I had hard time, very hard time. He cried a lot in the airport. He said, "You not my mother." And he was mean, but I know it's hard for him. Well, I said, take time, but very hard time, for him and for us. We bought a lot of toys, we took him out a lot, played outside a lot. I stopped working, because I expected the other baby. And then Eduardo was so happy, because later on he had sister. And he picked out the name—Victoria.

We had very hard time finding the apartment, because all the people say, "You have children?" "Well, I have one." "Oh, well, we no like children. they destroy. We no like children." But we found little apartment. My friend was living here and she moved, and we moved in. Now my husband found new job. He is supervisor at IBM. He take care of floors. I work sometime, baby-sitting. Now we so happy; because we have nice apartment, and we can speak a little English. Well, I want many things. {Laughs.} I would like to speak perfect English and writing and reading. If I have time, I would like to go to the school and finish my high school. I would like to be a nurse. But at this time, I so happy. I have my children, my boy and my girl. We wanted a boy and girl, and we have it. And we so happy.

fJoan Morrison and Charlotte Fox Zabusky, American Mosaic: The Immigrant Experience in the Words of Those Who Lived *(New York: E.P. Dutton, 1980), pp. 358-361*

KARIM and AZIZA MOHAMMED
Immigrants from Egypt, 1967

After Dr. Mohammed received his M.D. in obstetrics, he joined the faculty of the university in Cairo. While he was still an assistant professor, he was appointed by the university to accompany an international medical team, vaccinating people in the Gaza Strip. One American doctor he met later invited him to come to the United States.

KARIM: I did not come as an immigrant. I came as an exchange professor. I took a leave of absence to go to the University of Case Western Reserve. I had an open mind. I said, "I may stay, I may not."

I was a full professor in Cairo, and I had a private practice, too. I was very successful. In the university you have to work certain hours, from nine to two. Before that, before nine and after two, you are on your own, you have your own private patients. I used to start surgery at five in the morning. And I'd finish at eight or eight-thirty so that I'd be at the university on time. You leave the university, do your work, and by the time you reach home at six or seven, they call you for an emergency. And the system in Cairo is that you work six days a week. The weekend is only one day. You have only one day a week as holiday, and that is Friday. And even Friday morning we used to have surgery, because everyone is free. I was very busy and there was not much time for the family.

At first it was fun and a challenge, you know. You feel proud of it. And then it becomes a burden. And the only way out of it is to leave it all. When Dr. Edwards suggested to me that I come to the United States in 1967, I said, "This is not too hot, the life I've got. To make money, I don't have time for anything else." So I said to my wife, "Let's go. We have never been to the United States. Let's go there and take a chance of working there for some time." There was the challenge to grow. In Egypt, competition is limited. I had reached the top. I had nowhere else to go. I had achieved everything I wanted. I wanted to try to do something more.

My wife didn't like to leave Egypt because of her family. You know, our families are attached, and if one moves from Cleveland to Columbus, your family will think that's very bad and they cry and so on. She said, "Why should we leave? We have everything we wanted. What else do you want?" She couldn't understand why should we move.

AZIZA: I didn't want to come, because I didn't want to leave my family. Maybe if I was a working woman I would have been more occupied with my work. But it's the family that was the hardest thing, to leave the family.

I was very homesick—very, very homesick; because family life in Egypt is still very strong, you know. I wasn't working—I never worked in my life. But still, I wasn't one minute bored or lonely in Egypt. I'll tell you why. Besides regular visiting, we have the sporting clubs, like the country clubs. It isn't a place to go just to play sports. You can sit in the sun, you know. Every day I passed by my mother—oh, definitely, every day—and my in-laws. We had the alumnae of my school, the American College for Girls, in Cairo. And we met once a month. All of our family went there—my mother and my sisters and now my niece. We do the social work—volunteer housewives, mostly from educated, high-middle-class families, are the ones that do this work. That was the outlet for women to go out and to do some work but not paid work. That was acceptable in my time everybody went to have the education, even master's. But we didn't work. We stayed home. We did the social work. Egypt has illiteracy, so one of the work was to teach, educate the poor in the villag-

es, teaching reading and writing. We do that with the servants, too, by the way. It's not like servants here. Servants usually come from villages, not educated at all. So we get them, we dress them, we feed them, we educate them, and we pay them. All my own servants I taught...

You know, in Egypt we have the arranged marriage. It's safe, because you look at the background of each other. The family of the bride will know that that man has a good future. It is a safer way of marriage, because, you know, when you marry here, young and just love, you don't look to other things. It's not only love, you know. There's economical, financial, social——So usually, even if you didn't have time for dating, usually it works, because it's the same background. You don't know exactly the other person, but it's more predictable-his manners and his conduct and so on.

People approached my father many times, but he wouldn't ask me all the time, because if he always told me someone was interested, maybe then I'd spend all my time thinking about this man or that man. So he match. So one day he came to me and he said, "How about it? Are you interested in getting married?"" I said okay. Then they made an appointment, and the young man, Karim, came with his family to visit. We had a little party, especially so we can meet. He looks at me to see if he likes the way I look, if I'm pleasing to him. I look at him to see if I like his face, if he's not repulsive. In our case, we actually had seen each other before, because my cousin was a colleague of his, so it was not a new face. We talk, we try to know a little bit about each other. And the families talk. We were interested. Afterwards my father said to me, "Well, what do you think" Are you interested?" I said, "Yes, I like him. I think he will be all right." And his father asked him, "What did you think? Did you like the girl?" and he said to his father, "Yes, okay. Go ahead."

Once we both agreed, then we made an engagement party. An engagement party is different from what it is here. It's not a formal announcement. It's really a symbol that we can date, because in Egypt there's no dating. But now we can date. Oh, with chaperones! Who is the chaperone? Maybe my younger sister or his brother or my cousin. It can be anybody, but there has to be someone along.

Some engagements take three months, some take a year. It depends on how long it takes the father of the girl to get together the money for the household and to prepare all the furnishings. The system is that the bride always furnished the house. The bridegroom pays a certain amount of money, and the bride supplies almost all the furniture. Not like here, not both start with nothing. In my case, we were engaged for three months, and when we married our house was all ready for us...

When my husband decided to come here, we were married for ten years. He was one of the best doctors, and he was earning a lot. We just moved a few months before to a new house, and you get attached to certain things that you are used to. I think my husband was sure he was going to stay, but I was trying to tell myself that I wasn't staying. I kept my house and my furniture in Cairo. Everything was locked.

When we first got to Cleveland, somebody was meeting us—a doctor, Egyptian. He took us to a hotel and from there we looked for apartments, because in Egypt houses are very expensive. It's apartment living, like New York or something like that. We found one near the good school district, in Shaker Heights. It was a two-

t .room apartment, two rooms and a living room. It was too small. We couldn't bear it. The other thing—the sound from the rooms and the next-door apartment—that was something different. You hear the sound from room to room, because you build with wood. In Egypt it's all concrete, even small homes.

We bought furniture and so on, but we didn't settle. And that was a big emotional problem for me, because I didn't work, I was at home. And we weren't starting our life. At the beginning, especially for a person like myself, I couldn't find friends. I'm not an outgoing person.

Another difficult thing for me was housework. In Egypt I had a cook and I had a butler and I had a maid. I just supervised all that work at home. I just show that this room was to be cleaned, I tell the cook what to go and buy and what to cook. I didn't do the cooking, I didn't do the shopping, I didn't do the bathrooms. Oh, I was so tired the first three months here! It was so hard for me. My muscles just ached, and I'm not joking.

And the treatment of the elderly! When I first came, it really made me sometimes cry to see an elder person going in the freezing temperature, carrying shopping bags, to get food. You know, I stand up for an older woman or man. If someone's coming out of a store, I get out of the way and I open the door. That made me upset, when I saw other people not doing that for an older person.

KARIM: I was impressed by the hospitals—excellent! You know, the facilities, the equipment, everything you wanted to have to perform your job is available—not true in my part of the world. And then the facilities for teaching and education and development! The journals, we had in Egypt, but not every journal available here. And the audio-visual aids—this impressed me. If you want to do research, you have all the facilities—go ahead and do it.

As regards the climate, what impressed me is the green color—beautiful lawns and huge trees. This I liked so much. Egypt has green, but it doesn't rain, so the green is different. Here is as if you wash every leaf on the tree. And the maple trees are just gorgeous. When the winter came, I realized how difficult it can be. The Cleveland is very rich in maple trees, weather is very cold, very humid. My wife was not used to the ice, and she fell on the ice coming out of the house. She had a severe knee injury that required hospitalization. It was really a disruption of our life. I think it was an emotional trauma for the kids. They were young, they didn't know the language very well—because, you know, we came in July and she had the accident in January.

AZIZA: My mother came then to keep me company, because I was so homesick, so depressed. But my mother doesn't know how to do tea, even, so I had to have somebody to serve her, too, while I was in the cast. Then my mother-in-law came after three or four months. Each one came, stayed three months. My mother came three times; my mother-in-law came twice; and then we went back twice. When we first came, we thought it was too far away, we'd be cut off; but once you go and they come, you find it becomes easier.

KARIM: My father died while I was here. I didn't have a chance to see him. If my mother dies—I expect it to happen and I hope I will be there before she dies, but if she dies...I'll be sorry. I don't want to feel a sense of guilt all my life for this. As I said, I would feel sorry, but I don't want it to be a traumatic thing all my life—keeping myself guilty and trying to punish myself for not being there. Because I could be in

Egypt and out on a trip and then she might die. My mother was here, visiting, and my father died when she was here, so it could happen. It could happen to anyone. I tell Aziza, too, the same thing. If her mother dies while she's here, it's bad, but this God's will.

AZIZA: It will happen to me. It is going to happen....I knew that my husband wanted to stay for good, but I was hoping for any reason he wouldn't like it, or the government wouldn't give us residency status in the United States, or something. That's why I insisted to have our house there closed, not rented. But after two years, once we had our residency, our green card, I said, "Okay, sell the house there."

My brothers take care of everything. When we became residents here, in order to go back to Egypt again we have to have the approval of our government—that they approve that we became immigrants to the United States. Bureaucracy—took six months, seven months, for my brother to run from one place to another. The papers, the papers, you know. That is something that you don't find in the United States. Nobody does for you anything except you yourself, but there—family.

So we moved to a house and we started to be settled. The first day, all the neighbors came and they said, "Welcome." A neighbor across the street—they were Jewish and they knew that we're Egyptians—they came, too, and they found people are people. It doesn't have anything to do with politics. Most of our friends now are Jewish. It seems they are attracted to foreigners, or maybe it's because our customs are similar to theirs. Really, I think it's because of our feelings about the family. We notice that they, too—their families are very close, the children are still at home, and that's what we like about each other. But we don't talk about politics, because they are biased and we are biased. We found when we first started to talk about, it's not good. So now we just have a rule: We don't talk about politics and we don't let it interfere with our friendship.

I am American in a way of simplicity. When I first came, I was too conscious of how I'm dressed. When I went out, even to the supermarket, I had to get dressed, with my shoes and my handbag dark blue if my dress is dark blue, and with my jewelry. Because I couldn't go out in Egypt without being completely dressed and perfectly matched, because I might see someone I know, and they'll say, "Oh, I saw so-and-so and she wasn't dressed quite right. Her shoes didn't match." But here I find that nobody knows me, nobody cares what I am—which is very good, the simplicity. That's something that I like here, because life is easier

KARIM: You know, since I came, there is a challenge all the time, and that kept my mind busy—work. It's very hard for a foreigner. You work harder than the others and you want to excel. I definitely feel that there has been discrimination because I'm foreign born. Not because I'm Egyptian, but because I'm not Anglo-saxon, not American born and not American graduated. For example, in Egypt I was a full professor, and here I'm an associate professor. I think it's definitely because I"m not American. I think ultimately I will become a full professor, but, of course, I will have to publish 150 percent more than an American doctor, and I'll have to prove myself more. But eventually I will reach my aim. I like what I'm doing here. The hospital is great. I do clinical care, teaching, and research. I like that very much. It's hard to do the three, but I like the three—like having three children, you like each one. I think I would be

bored if I left one go. I wouldn't be happy. And then, only lately, after I finished writing my second book, I had some time to think. And I was a little bit depressed and homesick. I wouldn't say I would be sorry that I made the change. You know, the older you get, the more you realize that there is no perfect place or perfect person. Each place has its advantage and disadvantage. I don't think I would have grown as much as I did if I stayed in Cairo or been known nationally or internationally if I stayed in Cairo. But I regret something—for the kids—because of their religion and their language. There are no facilities here, no church—we call it a *mosque*. But at the same time, they know they are Moslems. I wouldn't mind if my children married an American, but I hope my grandchildren will keep the Moslem religion. The religion is very important, definitely, to us and to them, too. They know.

AZIZA: Because I pray five times a day, and they see me praying. You don't have to go to a mosque to pray. You pray at home. There's a Moslem student association at the university. My children go to prayer and they take a religious class and Arabic class there. But when it's our holiday or our feast, they see we are the minority. It's not like being in the middle of everybody celebrating.

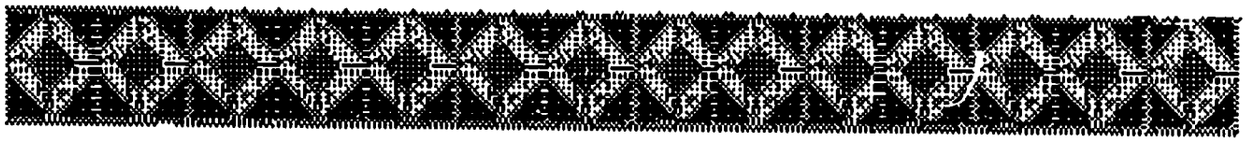
KARIM: But, you know, they have advantages here. The education is better, their future is better. There are better opportunities when they graduate, more opportunity in the job market. I think the future here in the United States....You know what will happen, you can plan for fifty years. You can plan for the children. We don't know what the conditions in Egypt will be in two years. You can't plan.

The children are Americans. There's nothing wrong with that. But I say: "Until I die, I cannot and will not give up three things: my religion, my Arabic name, and my family." I hope they realize this, too. The important thing is that we should not give up a culture for a culture. The equation would be zero. You have to take the good of both cultures, because every culture has something to offer. And this is what I expect my children to do. Egypt has had civilization for thousands of years, and I think one should be proud of this background and origin. If you can combine both cultures....

AZIZA: If you ask me if I'm sorry we came, I still wish I could have stayed in Egypt. I wish I could have been there all this time. Yes, I do. I wish I could have been there with my family. ❑

Joan Morrison and Charlotte Fox Zabusky, American Mosaic: The Immigrant Experience in the Words of Those Who Lived *(New York: E.P. Dutton, 1980), pp. 378-384.*

VO THI TAM
Immigrant from Vietnam, 1979



In the summer of 1979, the world's press and television screens were filled with heartrending photographs of the Indochinese "boat people" who fled their Communist homelands in flimsy boats. An estimated 40 percent of them died before finding temporary shelter in a refugee camp. Vo Thi Tam was one of the lucky ones who eventually made it to the United States. A few days after her arrival here, she told her story in the living room of a small house near Seattle where she was staying with her sister's family. Tears streamed down her cheeks as she spoke.

My husband was former officer in the South Vietnamese air force. After the fall of that government in 1975, he and all the other officers were sent to a concentration camp for reeducation. When they let him out of the camp, they forced all of us to go to one of the "new economic zones," that are really just jungle. There was no organization, there was no housing, no utilities, no doctor, nothing. They gave us tools and a little food, and that was it. We just had to dig up the land and cultivate it. And the land was very bad.

It was impossible for us to live there, so we got together with some other families and bought a big fishing boat, about thirty-five feet long.

Altogether, there were thirty-seven of us that were to leave—seven men, eight women, and the rest children. I was five months pregnant.

After we bought the boat we had to hide it, and this is how: We just anchored it in a harbor in the Mekong Delta. It's very crowded there and very many people make their living aboard the boats by going fishing, you know. So we had to make ourselves like them. We took turns living and sleeping on the boat. We would maneuver th at around the harbor, as if we were fishing or selling stuff, you know, so the Communist authorities could not suspect anything.

Besides the big boat, we had to buy a smaller boat in order to carry supplies to it. We had to buy gasoline and other stuff on the black market—everywhere there is a black market—and carry these supplies, little by little, on the little boat to the big boat. To do this we sold jewelry and radios and other things that we had left from the old days.

On the day we left we took the big boat out very early in the morning—all the women and children were in that boat and some of the men. My husband and the one other man remained in the small boat, and they were to rendezvous with us outside the harbor. Because if the harbor officials see too many people aboard, they might think there was something suspicious. I think they were suspicious anyway. As we went out, they stopped us and made us pay them ten taels of gold—that's a Vietnamese unit, a little heavier than an ounce. That was nearly all we had.

Anyway, the big boat passed through the harbor and went ahead to the rendezvous point where we were to meet my husband and the other man in the small boat. But there was no one there. We waited for two hours, but we did not see any sign of them. After a while we could see a Vietnamese navy boat approaching, and there was a discussion on board o boat and the end of it was the people on our boat decided to leave without my husband and the other man. [Long pause.]

When we reached the high seas, we discovered, unfortunately, that the water container was leaking and only a little bit of the water was left. So we had to ration the water from then on. We had brought some rice and other food that we could cook, but it was so wavy that we could not cook anything at all. So all we had was raw rice and a

few lemons and very little water. After seven days we ran out of water, so all we had to drink was the sea water, plus lemon juice.

Everyone was very sick and, at one point, my mother and my little boy, four years old, were in agony, about to die. And the other people on the boat said that if they were agonizing like that, it would be better to throw them overboard so as to save them pain.

During this time we had seen several boats on the sea and had waved to them to help us, but they never stopped. But that morning, while we were discussing throwing my mother and son overboard, we could see another ship coming and we were very happy, thinking maybe it was people coming to save us. When the two boats were close together, the people came on board from there—it happened to be a Thai boat—and they said all of us had to go on the bigger boat. They made us all go there and then they began to search us—cutting off our blouses, our bras, looking everywhere. One woman, she had some rings she hid in her bra, and they undressed her and took out everything. My mother had a statue of Our Lady, a very precious one, you know, that she had had all her life—she begged them just to leave the statue to her. But they didn't want to. They slapped her and grabbed the statue away.

Finally they pried up the planks of our boat, trying to see if there was any gold or jewelry hidden there. And when they had taken everything, they put us back on our boat and pushed us away.

They had taken all our maps and compasses, so we didn't even know which to go. And because they had pried up the planks of our boat to look for jewelry, the water started getting in. We were very weak by then. But we had no pump, so we had to use empty cans to bail the water out, over and over again.

That same day we were boarded again by two other boats, and these, too, were pirates. They came aboard with hammers and knives and everything. But we could only beg them for mercy and try to explain by sign language that we'd been robbed before and we had nothing left. So those boats let us go and pointed the way to Malaysia for us.

That night at about 9:00 P.M. we arrived on the shore, and we were so happy finally to land somewhere that we knelt down on the beach and prayed, you know, to thank God.

While we were kneeling there, some people came out of the woods and began to throw rocks at us. They took a doctor who was with us and they beat him up and broke his glasses, so that from that time on he couldn't see anything at all. And they tied him up, his hands behind him like this [*demonstrates*], and they beat up the rest of the men, too. They searched us for anything precious that they could find, but there was nothing left except our few clothes and our documents. They took these and scattered them all over the beach.

Then five of the Malaysian men grabbed the doctor's wife, a young woman with three little children, and they took her back into the woods and raped her—all five of them. Later, they sent her back, completely naked, to the beach.

After this, the Malaysians forced us back into the boat and tried to push us out to sea. But the tide was out and the boat was so heavy with all of us on board that it just sank in the sand. So they left us for the night....

In the morning, the Malaysian military police came to look over the area, and they dispersed the crowd and protected us from them. They let us pick up our clothes and our papers from the beach and took us in a big truck to some kind of a warehouse in a small town not far away. They gave us water, some bread, and some fish, and then they carried us out to Bidong Island...

Perhaps in the beginning it was all right there, maybe for ten thousand people or so, but when we arrived there were already fifteen to seventeen thousand crowded onto thirty acres. There was no housing, no facilities, nothing. It was already full near the beach, so we had to go up the mountain and chop down trees to make room for ourselves and make some sort of a temporary shelter. There was an old well, but the water was very shallow. It was so scarce that all the refugees had to wait in a long line, day and night, to get our turn of the water. We would have a little can, like a small Coke can at the end of a long string, and fill that up. To fill about a gallon, it would take an hour, so we each had to just wait, taking our turn to get our Coke can of water. Sometimes one, two, or three in the morning we would get our water. I was pregnant, and my boys were only four and six, and my old mother with me was not well, but we all had to wait in line to get our water. That was just for cooking and drinking, of course. We had to do our washing in the sea.

The Malaysian authorities did what they could, but they left most of the administration of the camp to the refugees themselves, and most of us were sick. There were, of course, no sanitary installations, and many people had diarrhea. It was very hard to stop sickness under those conditions. My little boys were sick and my mother could hardly walk. And since there was no man in our family, we had no one to chop the wood for our cooking, and it was very hard for us just to survive. When the monsoons came, the floor of our shelter was all mud. We had one blanket and a board to lie on, and that was all. The water would come down the mountain through our shelter, so we all got wet.

After four months in the camp it was time for my baby to be born. Fortunately, we had many doctors among us, because many of them had tried to escape from Vietnam, so we had medical care but no equipment. There was no bed there, no hospital, no nothing, just a wooden plank to lie down on and let the baby be born, that was all. Each mother had to supply a portion of boiling water for the doctor to use and bring it with her to the medical hut when it was time. It was a very difficult delivery. The baby came legs first. But, fortunately, there were no complications. After the delivery I had to get up and go back to my shelter to make room for the next woman.

When we left Vietnam we were hoping to come to the United States, because my sister and her husband were here already. They came in 1975 when the United States evacuated so many people. We had to wait in the camp a month and a half to be interviewed, and then very much longer for the papers to be processed. Altogether we were in the camp seven months.

All this time I didn't know what had happened to my husband, although I hoped that he had been able to escape some other way and was, perhaps, in another camp, and that when I came to the United States I would find him.

We flew out here by way of Tokyo and arrived the first week in July. It was like waking up after a bad nightmare. Like coming out of hell into paradise. If only – [Breaks down, rushes from room.] ❑

Joan Morrison and Charlotte Fox Zabusky, American Mosaic: The Immigrant Experience in the Words of Those Who Lived *(New York: E.P. Dutton, 1980), pp. 446-450*

ETHNICITY in the NEWS

Write findings in space below

List any articles, ads, or announcements about ethnic group activities

Use any recent newspaper issue as a resource.

-
-
-
-
-
-
-
-

How do these activities help maintain ethnic identity?

Newspapers, magazines, newscasts reveal ethnic pride, conflict

Discrimination issues often reach the news

Publicity is often employed as a tactic to combat discrimination

Discrimination can be based on age, sex, religion, language, politics, exceptionality, as well as ethnicity or race.

In this column list newspaper stories where discrimination (of any kind) is an issue:

-
-
-
-
-
-
-

In this column identify the basis for each case of discrimination:

Ethnic* issues are often at the core of cultural conflicts

Look for hidden issues in daily news

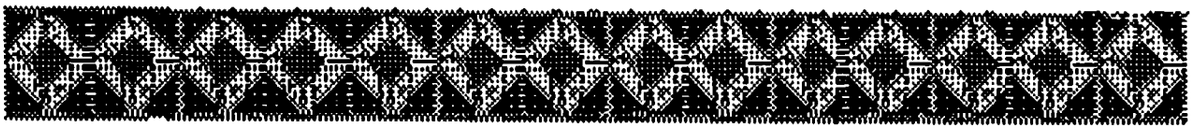
List cultural conflicts recorded in one newspaper:	Identify the cause of each conflict in this column:	Suggest a remedy for each conflict in this column:
☐	☐	☐
☐	☐	☐
☐	☐	☐
☐	☐	☐
☐	☐	☐
☐	☐	☐
☐	☐	☐
☐	☐	☐

After completing your list, mark with a "✓" those conflicts where you believe ethnic issues are at stake.

***REMEMBER:**

Ethnicity = "a sense of peoplehood, a sense of commonality derived from kinship patterns that include a shared historical past, common experinces, religious affiliation, a common linguistic heritage, as well as shared values, attitudes, perceptions, mores, and folkways."

BECOMING AMERICAN: Citizenship



In response to strong emotional, economic, and political pressures, the qualifications for citizenship have evolved spasmodically over two and a half centuries of colonial and national experience. The issue first appeared in 1709 when the British conferred citizenship on Palatine Germans who emigrated to New York to set up a naval stores industry. Although the industry failed, the Germans remained as citizens of British America.

The first general naturalization law for America, passed by Parliament in 1740, provided that after a seven-year residence in the colonies an immigrant could take the necessary oaths and become a citizen of British America — but not of England. Individual colonies used liberal immigration and citizenship policies to encourage settlers: South Carolina offered immigrants exemptions from taxes, and Massachusetts required only a one-year residency.

Following the French and Indian War, British policy, particularly the Proclamation Act of 1763, limited both immigration and mobility. Such restrictions gave rise to one of the colonists' grievances against King George III, stated in the Declaration of Independence: "He has endeavoured to prevent the population of these States; for that purpose, obstructing the laws for naturalization of foreigners, refusing to pass others to encourage their migration hither...."

Under the Constitution, Congress was given the power to grant citizenship, but dissension appeared immediately between restrictionists and those who wanted freer immigration. The first naturalization act, passed 1790, required only a two-year residence and limited citizenship to "free white persons." But in 1795, fearing an influx of refugees from the French Revolution, Congress required a five-year residency and insisted that applicants renounce their former allegiances and any titles of nobility. In 1798 Federalist party members of Congress took advantage of the anti-French hysteria to raise the residency requirement to fourteen years. This same Congress passed the unpopular Alien and Sedition Laws, enabling the President to deport any alien he believed to be dangerous to the United States.

In spite of such efforts and partly because of the immigrant vote, the Jeffersonian Republicans were swept into power in 1800, and 1802 Congress passed a naturalization act restoring the five-year residency rule. The general requirements established by this law form the basis for citizenship to this day: a five-year residency, good moral character, attachment to the U.S. Constitution, declaration of intention, and witnesses who will affirm loyalty, character, and residency.

For most of the nineteenth century, easy naturalization was the rule. Such a policy benefited the country and its rapidly expanding economy. During periods of recurring economic crisis in the 1870s, 1889s, and 1890s, however, nativist movements sought to limit the flow of immigrants and access to citizenship. At the time, naturalization practices administered by state and local government had little uniformity and were frequently corrupt. After male suffrage went into effect in New York in 1827, Tammany Hall developed a system of recruiting aliens as instruments of its urban machine. In one instance, during the twenty-three days preceding an election, two New York City judges naturalized 1,147 persons a day, thus qualifying them to vote. Immigrant groups, by using their collective ethnic power, were able to exert a strong influence in city halls, city councils, and state legislatures.

This situation increased tensions between native and foreign-born Americans and finally resulted

in more restrictive policies. State legislatures in New York and Massachusetts began to regulate immigrants through health and livelihood requirements. In 1882 Congress passed the first general immigration restriction. It excluded certain undesirable persons, such as convicts and "idiots," and suspended immigration from China—the earliest discrimination against a particular nationality. In addition, a modest head tax of fifty cents was introduced (and later gradually increased) to act as a barrier to the destitute.

One of the chief causes of friction between native Americans and immigrants was the fear that cheap foreign labor would replace native workers and depress the labor market. As a result, the first contract labor law was adopted in 1885 to end the practice of importing large numbers of cheap laborers.

In 1891 another general immigration law was adopted that provided for medical inspection and listed certain contagious diseases as reasons for exclusion. The following year the newly created Office of the Superintendent of Immigration opened the Ellis Island station to determine who was eligible to land. In cases of uncertainty, immigrants were interviewed by a Board of Special Inquiry and, if found ineligible, could be deported.

The general immigration law of 1903, largely in response to the assassination by Leon Czolgosz of President McKinley eighteen months earlier, added anarchists to the excludable classes list.

The phenomenal tide of immigrants in the early twentieth century—1,026,000 were admitted in 1905 alone—coincided in part with a time of widespread economic hardship. American workers feared for their jobs, and nativists asserted that the new arrivals, primarily from Southern and Eastern Europe, would be difficult to assimilate. Again there was a call for more standardized and restrictive legislation. In 1906 federal officials were put in complete charge of naturalization, and jurisdiction to grant or deny naturalization was shifted from lower to higher state and district courts. In addition, the law set uniform fees and required naturalization papers to be filed in Washington. The applicant had to sign the papers in his own handwriting and be able to speak English.

Restrictionists took advantage of the extreme nationalism fostered by World War I to agitate for their cause and to coercively Americanize immigrants. Night schools and extension courses offering English and civics were funded both publicly and privately. In 1917 Congress, overriding President Wilson's veto, voted to require a literacy test for all immigrants. In addition, a certain geographical zone, encompassing most of Asia and the Pacific islands, was automatically excluded. The immediate postwar period also saw the mass deportation of "undesirable" aliens for the first time as a result of anti-radical, anti-foreign hysteria.

One of the chief causes of friction between native Americans and immigrants was the fear that cheap foreign labor would replace native workers and depress the labor market.

Not until the 1920's, however, were attempts made to limit the actual number of aliens admitted. A combination of influences—the postwar isolationist impulse, an expanding wave of immigrants, and unsettling social and economic

changes—worked to end free immigration. The Johnson Act of 1921, signed by President Harding after a similar law had been vetoed by President Wilson, limited annual immigration to 3 percent of those of each nationality in the United States in 1910. The total number of new arrivals was set at about 355,000 each year: 200,000 from Northern European countries and 155,000 from Southern and Eastern Europe.

Restrictions were further strengthened in 1924 by the "national origins" quota rule. This system allowed annual entry to only 2 percent of the number of persons of each nationality in the United States in 1890, a year prior to the wave of Southern and Eastern European immigrants. A further provision of the 1924 act, which did not go into effect until 1929, fixed the total annual quota at 150,000: 130,000 from Northern Europe and only 20,000 from Southern and Eastern Europe. The count was made of white inhabitants only, to keep Africans from having any quota. The law of 1924 also required advance procurement of immigration visas by aliens. This visa provided a preliminary test for citizenship, since the prospective immigrant had to establish his eligibility with respect to quota, character, lack of communist or anarchist affiliations, and unlikelihood of becoming a public charge.

As legislation gradually closed the door to immigrants, worldwide depression in the 1930's also lessened the desire to move. In 1933 only 23,068 immigrants arrived from Europe—the smallest number since 1831. Conditions even motivated a significant number of foreign-born Americans to return to Europe. Using the clause in the immigration acts forbidding entry to anyone "likely to become a public charge," American consuls issued few immigration visas and the

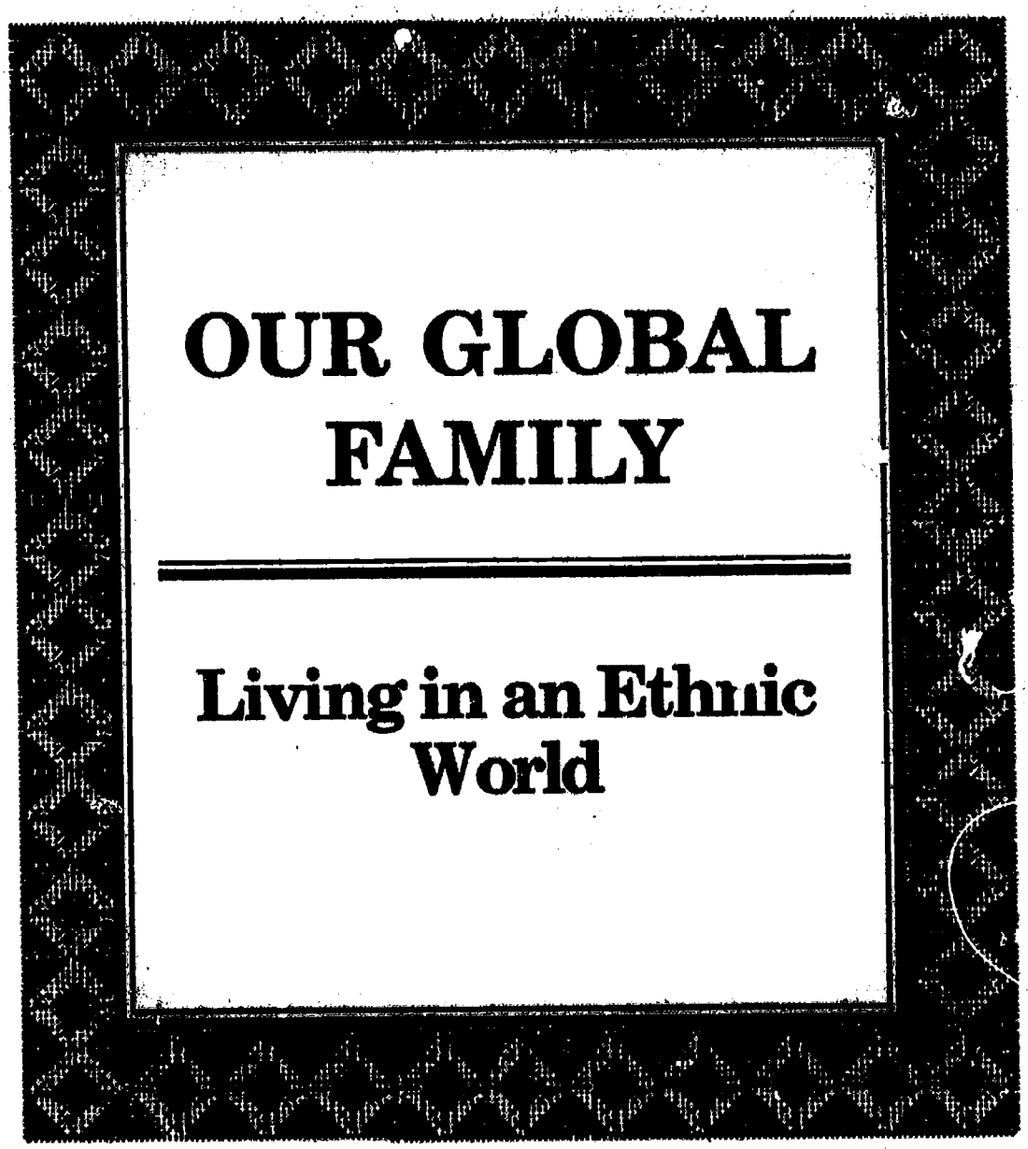
United States government deported thousands of unemployed aliens. The Alien Registration Act of 1940 extended the deportable classes to include certain criminal and subversive groups.

With Hitler's takeover of Germany, thousands of Jews and political enemies of Nazism were left homeless. In response, the United States from 1934 to 1940 absorbed some 250,000 Germans, though the national origins quota system remained intact. World War II continued to produce millions of displaced Europeans. After prolonged congressional debate, the United States assumed its traditional role as an asylum for the persecuted and allowed nearly 400,000 refugees to enter as immigrants. Other special rules have permitted the absorption of refugees from Eastern Europe, from Hungary after the uprising of 1956, and from Castro's Cuba.

The McCarran-Walter Act of 1952 survived President Truman's veto and further strengthened the national origins formula. Reflecting cold war tensions, heavy limitations were put on the entry of those suspected of being security risks or of holding anti-American views. Immigration was no longer barred on racial grounds, however, partially due to the effectiveness of previous quota restrictions. Since 1940 all racial bars to naturalization have also been removed.

In 1965 legislation was passed setting the annual quota for immigration on a worldwide basis. The number of immigrants from any one country was limited, and unused quotas were distributed to other nationalities. However, a quantitative limit of 170,000 newcomers was maintained. Although not entirely dead, nativism has receded since the 1920's, and its antithesis—ethnic pride—now flourishes among many national groups within the country. ❑

Peter C. Marzio, ed., A Nation of Nations *(New York: Harper and Row, 1976), pp. 300-301.*

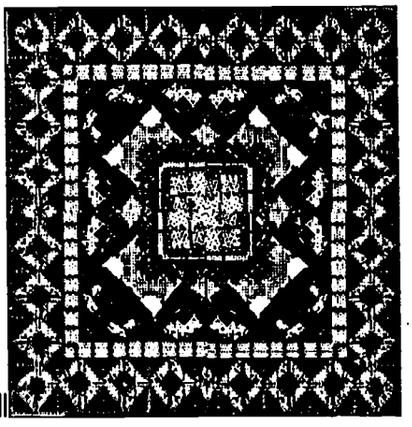


OUR GLOBAL FAMILY

Living in an Ethnic World

UNIT IV

Our Global Family
Living in an Ethnic World



Unit Objectives

Students will:

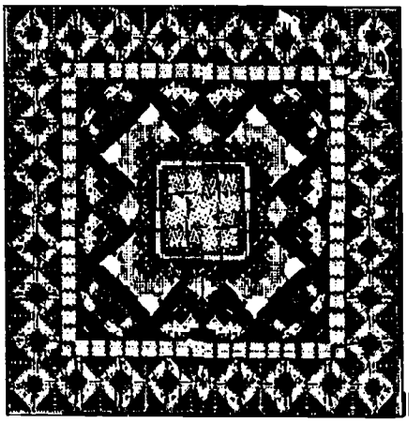
- Discuss how people all over the world share the same basic needs and desires, although they differ in the way they fulfill those needs and desires.
- Discuss how, like the United States, other countries are also actually made up of the many cultures of their various constituent ethnic groups.
- Recognize that the world is made up of many different cultures, which often overlap and conflict with one another.
- Compare and contrast parallel aspects of cultures worldwide.

About this Unit

Cultural backgrounds affect the way people fill their common needs and create other, different needs and values. The first step in this unit is to determine what those *Common Needs* are. Before looking at how other cultures fill their needs, it helps to take an unflinching look at our own culture. First ask if there is really an American culture. If so, what values and characteristics does it have? If not, what culture are we operating under? The readings "Cultural Values of Americans" and "One Hundred Per Cent American" open this topic up for discussion, but it will remain as a thread running throughout this unit.

Once we understand our own culture better, we can begin to compare our culture with others in the world. Studying cultural differences insensitively can often lead to absurd conclusions, as illustrated in the humorous article "Body Language among the Nacirema." Unfortunately, the results of this narrow-minded way of thinking are not usually humorous, as the headlines show us every day. So a major portion of this unit—the *Culturgram* exercise—is devoted to learning how to look at parallel aspects of different cultures with as little prejudice as possible. Students will compare several cultures, write a *Culturgram* describing their own culture, and exchange it with students in another culture.

The next issue is how cultures react when they meet. Of course, history has given us examples of every reaction from new enriched multi-ethnic communities to wholesale genocide. Before exploring some of the more negative ways cultures have clashed, students can decide how to deal with cultural diversity at the dinner table in the brain-teasing exercise,



Guess Who's Coming to Dinner.

Migration is one of the major ways cultures come into contact, for good or for ill. Although Americans tend to think of our country as the only "Nation of Immigrants," migration is a global phenomenon. *A World of Migrants* outlines migration policies of nine countries for students to analyze and compare. Background reading on the subject (for teacher or students) is contained in the article "Strangers in the Land."

Ethnicity continues to play an important role in the forming of nations, which is in ample evidence in the evening news or newspaper. Civil wars, terrorist actions, and coups are often the result of ethnic tension. The exercise *Not an Island* is designed to demonstrate the widespread nature of ethnic diversity and its accompanying complexity.

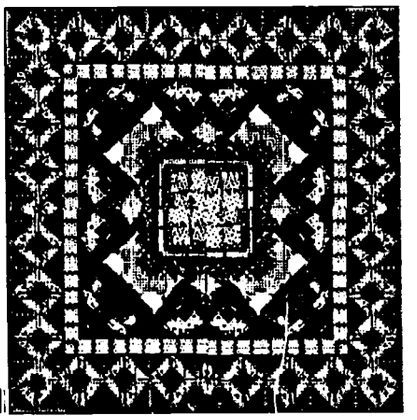
The last background reading in this unit concerns the Holocaust (pp. 242-244). Although the Holocaust ranks among humankind's worst failures at ethnic understanding, it cannot be ignored in favor of more upbeat ethnic lessons. Betty Merti has provided a vivid experience for her junior high students, not as part of a history class, but to inspire good writing. The article is a good case study showing how teachers can adapt ethnic studies lessons to other subject areas besides social studies.

To supplement this unit, we recommend two commercially available cooperative games by Garry Shirts. *Rafá Rafá* confronts elementary students with the difficulties in studying an unfamiliar culture. Another version, *Bafá Bafá,* is tailored toward secondary and adult levels. Both may be ordered through: Simile II, P.O. Box 910, Del Mar, CA 92014.

Key Words

culture
values
immigration
emigration
naturalization
refugee
genocide
Holocaust

Notes...
Student Exercises and Readings



Common Needs

Students will:

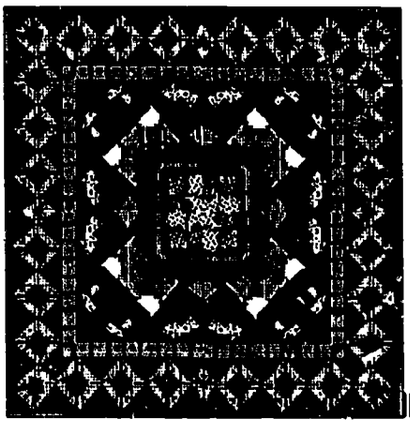
pages 172-174

- Brainstorm needs common to all people and rank them according to importance.
- Describe how they fill each of these needs.

People from various cultures share many common needs and values—they differ, however, in how they meet those needs and express their values. Those differences are a direct result of their culture—their inherited set of traditions and beliefs. In the first column of the exercise *Common Needs*, students should brainstorm all the needs they believe are common to all people. They should include, but go beyond basic biological needs (for best results do this as a class activity—once all the needs have been listed on the chalkboard, students can copy them to their worksheets). Many human activities—like music, art, play, celebrations, and communication—may not seem to be done strictly to fulfill needs, but they are still common to all people. Could they be needs in disguise? What needs are being fulfilled by these common forms of expression?

After students have listed common needs in the first column, have them describe in the second column how they (and their families) fulfill each of those needs. In the third column they should check whether they think their method of filling this need is common to everyone in their culture, to everyone in their own family, or only to themselves. Then divide the class into work groups of about five or six students and have them compare their lists of how they meet their needs. How are they the same? These are the aspects that should be marked as shared by "everyone in my culture" in the third column. Students should then decide if the remaining items on their lists are a result of family tradition (those things common to "everyone in my family") or individual taste ("only me").

Still working in small groups, students may conclude this exercise by ranking their list of needs from most to least important in Part II (you may have them compare their list to Maslow's Hierarchy of Needs in any introductory psychology text). Then, as a review of what they have learned so far and an introduction to the rest of the unit, have them list in



Notes...

the second and third column resources they might use to study how people in their own communities and in other cultures fulfill these needs.

Cultural Values of Americans
One Hundred Per Cent American

pages 175-179

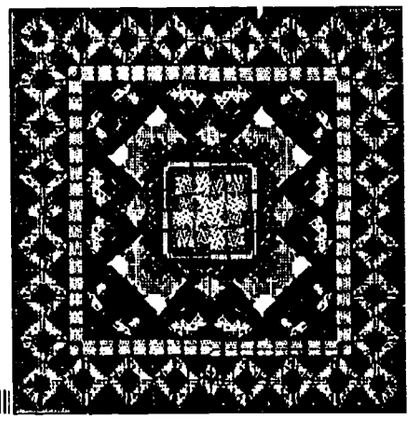
Students will:

- Read "Cultural Values of Americans" and "One Hundred Per Cent American."
- Discuss and make a list of distinctive features of American culture.

In the last exercise, reference is made to "everyone in my culture," which brings up an excellent question—is there such a thing as an "American culture"? When we study other countries, we tend to speak of cultures by nationality: German culture, Chinese culture, etc. Yet one of the major themes of this curriculum is that American culture is actually made up of many different ethnic, regional, and occupational cultures. Is there really an American culture that is common among all Americans, even if they also have ethnic or regional cultures? If so, what values and characteristics does American culture have? If not, what culture are we operating under?

Introduce these questions for discussion by students, then have them read" Cultural Values of Americans" and "One Hundred Per Cent American." After reading the selections, continue the discussion. Do these authors think there is such a thing as an "American culture"? If so what do they think are the characteristics of American culture? (List on chalkboard.) Which characteristics do you agree are American? Which do you disagree with?

Have the class make its own list of what is American about American culture. Think about the following questions while working on the list: What things, ideas, or activities are uniquely American? What are American values? What is it important for non-Americans to know about daily life in America? Save this list—the students will need it later as this issue of an American will remain a thread running throughout this unit as students try to discern what is special about other cultures.



Body Ritual among the Nacerima

pages 180-183

Students will:

- Read and discuss "Body Ritual among the Nacirema."

Once we understand our own culture better, we can begin to compare it with others in the world. Studying cultural differences insensitively is worse than not studying them at all—at worst it can lead to war and genocide, at best it can lead to absurd conclusions. The article "Body Ritual among the Nacirema" humorously mocks the patronizing, moralistic pseudo-scientific way Americans sometimes look at other cultures, by poking fun at American culture. The article is disguised as an anthropological report on the strange body rituals of the Nacirema ("American" spelled backwards) who live in a land between Canada and Mexico. Have the students read and discuss the article before telling them who the Nacirema really are. Then ask them what surprised them most about the culture? How is this cul. e the same as and different from their own culture? Does this culture remind them of any others they have heard of before? Then, if they have not figured it out yet for themselves, tell them the real identity of the Nacirema—or let them guess. This article was written thirty years ago, yet it is significant that it is still accurate except in a few details! Could this be a clue to some aspects of American culture to add to the list from the last exercise?

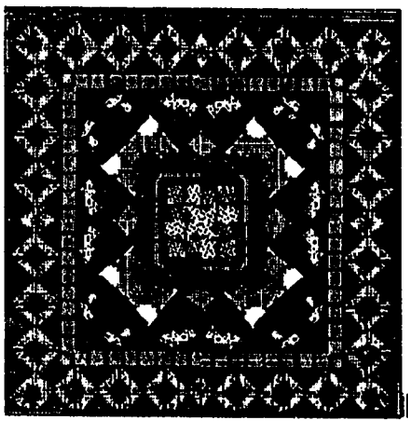
Culturgrams

pages 184-209

Students will:

- Read and compare *Culturgrams* from three different countries.
- Create a *Culturgram* for their own culture and exchange it with a student from a foreign country.

Having taken a clear-eyed view of American culture, students are now better able to look non-judgmentally at cultures in other parts of the world. In the *Culturgram* exercise students will compare parallel aspects of several cultures, write a *Culturgram* describing their own culture, and exchange it with students in another culture.



Notes...

Culturgrams were developed by Brigham Young University to help accomplish the mission of the Church of Latter Day Saints to "build more effective bridges of understanding and friendship with people all over the world." They have been described as "people maps" that summarize the unique customs, values, traditions, and lifestyles within a country. As of 1985, there were 80 *Culturgrams*, which are updated every two or three years. The entire collection is available in two paperback books called *Culturgrams: The Nations Around Us*. They are highly recommended for teachers and school libraries and can be ordered by writing to Garrett Park Press, Garrett Park, MD 20896.

Beginning on page 185 are *Culturgrams* for Honduras, India, and the USSR, reprinted from the Brigham Young collection. Have students read all three *Culturgrams*, then compare the three cultures to their own by completing the worksheets that follow on pages 197 and 198.

Then students should write a *Culturgram* for their own culture. They can use their list of characteristics of American culture developed earlier as a starting point, but they should add as much about their local customs and traditions as possible. The focus of their *Culturgram* should be to answer the question, "What is it important for non-Americans to know about daily life in America?" Students can work individually or in small groups, but the all the *Culturgrams* should be read and reviewed by at least one other classmate or group who must agree on the basic content of the *Culturgram*—they are about cultures, after all, not individual preferences and tastes!

After their own *Culturgrams* are finished, they can exchange *Culturgrams* and letters with students in another country. Send for information on foreign pen pals ahead of time from the Student Letter Exchange and Afro-Asian Center (addresses listed on page 293), so that students can write to their international pen pal while their enthusiasm is high. Students should send a copy of their USA *Culturgram*, a blank *Culturgram* form (pp. 205-208) for the foreign student to fill out, and a cover letter explaining the *Culturgram* exchange and asking their pen pal to complete and return their *Culturgram*. (All the pen pals through these organizations can correspond in English)

When the students begin to receive the finished *Culturgrams* from their international pen pals, use the worksheet on page 209 to compare the

cultures in those countries with our culture and Honduras, India, and the USSR. If you have access to the published *Culturgram* series, compare the foreign students' versions of their cultures with the official *Culturgram* for their nations. How do they agree? How do they disagree? What could explain the differences?

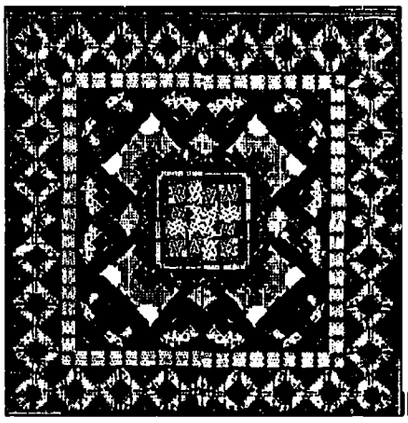
Guess Who's Coming to Dinner?

pages 210-213

Students will:

- Create a menu and a seating plan for an imaginary Embassy dinner.

What if you were to invite people from each of the countries just discussed to dinner? What would you serve? Who would sit next to whom? What would they talk about? Those are just the problems students will face in this brain-teasing exercise, *Guess Who's Coming to Dinner?* They will put themselves in the position of a United States ambassador to the newly independent (and quite imaginary!) country of Paxinimi. A diverse group of foreigners has been invited to the first state dinner (their names, countries and occupational backgrounds appear on place cards on pages 211-212). First, the ambassador must plan a menu that will be an example of American fare, but will not offend the dietary customs of any of the guests. Then, the seating must be planned to make sure that every guest has someone to talk to (either in his/her native tongue or in a foreign language that he/she is likely to have learned) and that they will have some interests—but not awkward political or cultural conflicts—in common. Students will have to do some research on each of the cultures represented (the *Culturgram* books would be excellent sources if they are available), preferably as recent as possible to avoid current sensitive topics, if any. Again, dividing the work among small research groups may help pare the job down to size. After the research is done, students (or small groups) can plan their seating by arranging the cut- out place cards around the table. Remind students that conversations can take place among people sitting beside, across, or diagonally from each other. The finished seating plans should be compared and critiqued. What potential problems are there? How many "successful" plans were created?



Notes...

A World of Migrants

pages 215-227

Students will:

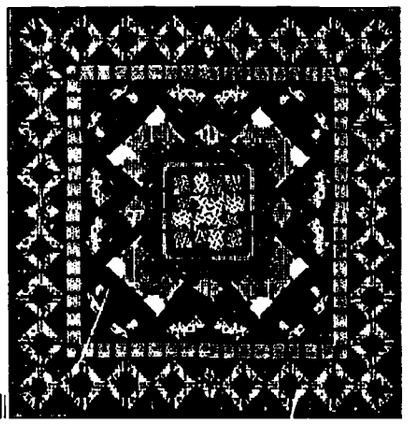
- Read, compare, and evaluate the migration policies of nine different countries.
- Debate the issues of "open borders" and "freedom of movement."

Americans tend to think of our country as unique in being a "Nation of Immigrants," attracting millions of ethnically distinct people to its shores. Or we think of only America as having regional or religious ethnic groups, such as Amish, Cajuns, or "Hillbillies." This is, however, not so. In fact, the Americas were ethnically diverse with native tribes having different customs and languages long before Europeans immigrated.

Our misconception is due in part to confusing national origin with ethnic origin. Nations as artificial geo-political boundaries have existed only since the end of feudal times—just 200 to 300 years ago. Before this time Germans identified themselves as Prussian or Hessian; Spaniards as Basque or Castilian; Chinese as Szechuan or Hunan, and so forth. These groups were not only geographically defined, but also separate ethnic communities with different languages, customs, economies, and histories.

The United States of America's "melting pot," "mosaic," or whatever metaphor is favored, is not a unique phenomenon. American migration, including that of the Indians who crossed the Bering Straits twenty thousand years ago, is merely one of many that have gone on throughout the world since its founding.

Migration continues today all over the globe, as students will discover in the exercise *A World of Migrants*. The current (at least to 1977, updated when possible) migration policies of six immigrant nations and three emigrant nations are summarized on pages 217-222. Have students read the policies, then review and organize their reading by answering the questions on the chart on pages 224-225. Once this information is organized in chart form, students will find it easier to analyze and evaluate the various policies by answering the questions following the chart (pp.



226-227). Discuss the conflict between national rights and individual rights—nations usually claim sovereignty over their borders, that it is their right to decide who can come in and go out; yet some human rights groups have been urging the United Nations to take a stand advocating "open borders" or "freedom of movement" as a fundamental human right. What does the class think?

Strangers in the Land

pages 229-237

As background reading for the teacher on this issue of world migration, we have included an excerpted article "Strangers in the Land," which outlines some of the many different interactions possible when people migrate and cultures must merge.

Not an Island

World Ethnic Issues Hit Home

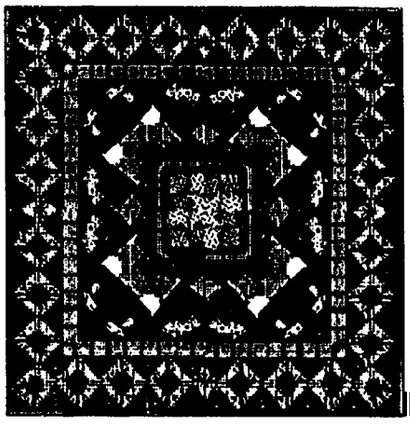
pages 238-241

Students will:

- Find, read, and summarize articles about ethnic issues in other countries.
- Locate these countries on a world map.

Ethnicity continues to play an important role in the forming of nations, which is in ample evidence to those—like you and your students—who have learned to watch the evening news or read the paper with renewed ethnic awareness. Civil wars, terrorist actions, and coups are often the result of ethnic tension. Through the exercise *Not an Island*, students will discover the wide-spread nature of ethnic diversity and its accompanying complexity.

This activity would be most effective in the library where students have access to multiple issues of magazines and newspapers with an international focus (*The New York Times, The Washington Post, The Christian Science Monitor, U.S. News & World Report*, etc.). When they find an article that shows the impact of ethnicity in other areas of the world (migration policies, conflict or reconciliation between ethnic, religious, or language groups, civil wars, etc.), they should complete one of the cut-out notecards on page 239, noting where the story happened, who was involved, what happened, why it happened, whether the issue



Notes...

was primarily economic, social, or political. This may be an excellent time to introduce students to the *Reader's Guide to Periodical Literature*. When students return to the classroom, the cut out cards can be attached to the world map on page 241 to show graphically where the event happened. Or do the activity on the bulletin board using a larger world map and combining all the students' cards. Where are any particular world "hot-spots," if any?

COMMON NEEDS

People of all cultures share many common needs, although they may differ in how they meet those needs.

PART I

List needs that you feel are common to all people:	**Describe** how you meet each of the needs listed:	**Check** one. *My way of filling this need is common to:*		
		everyone in my culture	everyone in my family	only me

List needs that you feel are common to all people:	**Describe** how you meet each of the needs listed:	**Check** one. *My way of filling this need is common to:*		
		everyone in my culture	*everyone in my family*	*only me*

***Compare** your list with others in the class.*
***Add** to your list any needs you may have missed. Then **continue**...*

PART II

Rank your list of needs from most to least important:

List all the resources you can think of to study how people meet these needs in your community:

List all the resources you can think of to study how people meet these needs in another culture:

CULTURAL VALUES OF AMERICANS

An intriguing attempt to reduce the basic working philosophy of Americans to a series of postulates and their corollaries was written by Francis Hsu in his excellent little book *The Study of Literate Civilizations* (1969). Hsu is an anthropologist who has lived half his life in China and half in the United States.... The raw material for identification of these postulates comes from personal experience, both literary and popular prose, social science studies, and studies of crime and other forms of societal breakdown.

Hsu's postulates of basic American values are the following:

1. An individual's most important concern is his self-interest: self-expression, self-improvement, self-gratification, and independence. This takes precedence over all group interests.

2. The privacy of the individual is the individual's inalienable right. Intrusion into it by others is permitted only by his invitation.

3. Because the government exists for the benefit of the individual and not vice versa, all forms of authority, including government, are suspect. But the government and its symbols should be respected. Patriotism is good.

4. An individual's success in life depends upon his acceptance among his peers.

5. An individual should believe in or acknowledge God and should belong to an organized church or other religious institution. Religion is good. Any religion is better than no religion.

6. Men and women are equal.

7. All human beings are equal.

8. Progress is good and inevitable. An individual must improve himself (minimize his efforts and maximize his returns); the government must be more efficient to tackle new problems; institutions such as churches must modernize to make themselves more attractive.

9. Being American is synonymous with being progressive, and America is the utmost symbol of progress.

Besides providing insight into U.S. culture patterns, Hsu's postulates illustrate a principle of observation that anthropologists slowly have come to accept. Namely, that no matter how well trained one is in objective social observation one can never leave the influence of one's own culture completely behind. How much of Hsu's selection of U.S. cultural items was provoked by the particular way the items contrasted to the Chinese norm that Hsu expected to find in the U.S.? For example, Hsu finds that privacy is very important to Americans (Postulate 2). Would a French observer, noticing office doors left open and residential windows facing the street like store windows, conclude that Americans do not value privacy? The more our concepts are challenged by people of different cultural frameworks, the more chance we have to understand them apart from the unconscious assumptions we make because of cultural conditioning. Hsu's postulates and corollaries for the United States are further elaborated in another book.

One irreverent essay on the effect of TV on U.S. consumer choices, *Snap, Crackle, and Popular Taste: The Illusion of Free Choice in America* (Schrank, 1977), illustrates in example after example how Americans are conditioned to behave in predictable—if rather astonishing—ways. Much of this conditioning is accomplished by aiming a consumer product to fill a psychological need (e.g., the youthful "Pepsi generation" or the sensual "Oil of Olay"). Grocers keep their

shelves full because researchers have discovered that partially empty supermarket shelves can cut sales by as much as 20 percent—shoppers have the feeling of being able to choose only from remnants or rejects of previous shoppers. Schrank reports that Campbell's recommends that grocers stack their soups more vertically than horizontally. Stacked-up soups sell 5 percent to 26 percent more!

As a spin-off product of a training course for U.S. government personnel stationed abroad, Alfred J. Kraemer (1973) identified 21 values of mainstream U.S. culture which influence behavior in Americans, behavior which is often rather "inscrutable" from the perspective of people from another culture. The identified values are:

1. Individualism—the belief that each person is a distinct entity and ought to assert and achieve independence from others;
2. Egalitarianism—the belief that all human beings are equal in their intrinsic worth;
3. Action orientation;
4. Perception of interpersonal encounters primarily in terms of their immediate utility, and downgrading of the social significance of such encounters;
5. Universalism—the value attached to being guided in one's actions in a given situation primarily by an obligation to society (i.e., by general standards of conduct—laws, regulations, rules, established procedures, etc.);
6. Definition of persons (including oneself) in terms of their work and achievements;
7. The belief that the collective wisdom of the group is superior to that of any individual;
8. The idea that the process of decision-making requires evaluation of the consequences of alternative courses of action, and selection of the one that, on balance, seems most advantageous;
9. The belief that competition is a good way of motivating people;
10. The idea that there is usually a best way of doing something, which should be determined and then followed;
11. The belief that knowledge gained through observation is superior to knowledge gained in other ways;
12. Unnecessary quantification—the tendency to quantify aspects of experience that require no quantification;
13. Placing a higher value on utilitarian aspects of experience than on aesthetic ones;
14. Problem orientation—the tendency to perceive "problems" in the world, and in one's existence in it, and to look for "solutions";
15. The belief that thoughts cannot directly influence events;
16. Reasoning in terms of probability;
17. Impatience—the tendency to be annoyed by the pace of activities, if it is slow by one's own standards;

An individual's most important concern is his self-interest...This takes precedence over all group interests.

18. The tendency to make comparative judgments;

19. The willingness to offer one's services for the benefit of "the common good";

20. The belief in the existence of a behavior pattern called "self-help";

21. The use of absurd suppositions to communicate ideas or to elicit ideas from other persons.

Kraemer selected the above as illustrative of the values commonly held by U.S. government personnel, values that provoke misunderstandings as the Americans interact with host nationals.

Overview

The kaleidoscopic variety of human actions can be perceived as expressions of a few basic physical and psychological needs. The means for gratifying these needs are the behavioral options offered by one's culture. The behavioral options available in any one society are the product of its past history, its world view, its geographical setting, its technological advances, and its contemporary crises. These options are influenced by the central postulates and corollaries accepted by the society. Societal postulates are probably fiction in the same sense that rules of grammar are fiction. Both are attempts at explanation after the fact. It is daily usage in both language and nonlinguistic behavior that the "rules" have to accommodate. The interaction of these central assumptions... with the ecological and historical realities of a society is what gives each society its distinctive character. It is this mix which gives a society its flavor.

...Motivation for behavior relating to food, for example, is obviously prompted by the most critical of basic physical needs. Yet the behavior associated with the collection, domestication, processing, marketing, and consumption of food can also be viewed as a response to psychological needs....

... It is certainly helpful to have the vision that while the behavior of other people may look ridiculous, it is hardly absurd. Behavior occurs in largely patterned modes which can be characterized by a few basic assumptions. Whether these assumptions cause the behavior we see or whether they are...rationalizations of behavior [after the fact]...is probably a dilemma. The best likelihood is that they are interactive. That is, assumptions and actions influence each other. As Nostrand (1974) says, "There is no need for agreement on ultimate beliefs, but rather for agreement on working principles and modes of action". ❑

Excerpted from H. Ned Seelye, Teaching Culture *(Lincolnwood, IL: National Textbook Co., 1985), pp. 36-41.*

Seelye's references for this section are:

Francis Hsu, The Study of Literate Civilizations *(New York: Holt, Rinehart and Winston, 1969).*

Alfred J. Kraemer, Development of a Cultural Self-Awareness Approach to Instruction in InterCultural Communication *(Alexandria, VA: Human Resources Research Organization, 1973).*

Howard L. Nostrand, "Empathy for a Second Culture: Motivations and Techniques," in Gilbert Garvis, ed., Responding to New Realities, *ACTFL Review of Foreign Language Education, Vol. 5 (Lincolnwood, IL: National Textbook Co., 1974), pp. 263-327.*

Schrank, Snap, Crackle, and Popular Taste: The Illusion of Free Choice in America *(New York: Dell, 1977).*

ONE HUNDRED PER CENT AMERICAN

There can be no question about the average American's Americanism or his desire to preserve this precious heritage at all costs. Nevertheless, some insidious foreign ideas have already wormed their way into his civilization without his realizing what was going on. Thus dawn finds the unsuspecting patriot garbed in pajamas, a garment of East Indian origin; and lying in a bed built on a pattern which originated in either Persia or Asia Minor. He is muffled to the ears in un-American materials: cotton, first domesticated in India; linen, domesticated in the Near East; wool from an animal native to Asia Minor; or silk whose uses were first discovered by the Chinese. All these substances have been transformed into cloth by methods invented in Southwestern Asia. If the weather is cold enough he may even be sleeping under an eiderdown quilt invented in Scandinavia.

On awakening he glances at the clock, a medieval European invention, uses one potent Latin word in abbreviated form, rises in haste, and goes to the bathroom. Here, if he stops to think about it, he must feel himself in the presence of a great American institution; he will have heard stories of both the quality and frequency of foreign plumbing and will know that in no other country does the average man perform his ablutions in the midst of such splendor. But the insidious foreign influence pursues him even here. Glass was invented by the ancient Egyptians, the use of glazed tiles for floors and walls in the Near East, porcelain in China, and the art of enameling on metal by Mediterranean artisans of the Bronze Age. Even his bathtub and toilet are but slightly modified copies of Roman originals. The only purely American contribution to the ensemble is the steam radiator, against which our patriot very briefly and unintentionally places his posterior.

In this bathroom the American washes with soap invented by the ancient Gauls. Next he cleans his teeth, a subversive European practice which did not invade America until the latter part of the eighteenth century. He then shaves, a masochistic rite first developed by the heathen priests of ancient Egypt and Sumer. The process is made less of a penance by the fact that his razor is of steel, an iron-carbon alloy discovered in either India or Turkestan. Lastly, he dries himself on a Turkish towel.

Returning to the bedroom, the unconscious victim of un-American practices removes his clothes from a chair, invented in the Near East, and proceeds to dress. He puts on close-fitting tailored garments whose form derives from the skin clothing of the ancient nomads of the Asiatic steppes and fastens them with buttons whose prototypes appeared in Europe at the close of the Stone Age. This costume is appropriate enough for outdoor exercise in a cold climate, but is quite unsuited to American summers, steam-heated houses, and Pullmans. Nevertheless, foreign ideas and habits hold the unfortunate man in thrall even when common sense tells him that the authentically American costume of gee string and moccasions would be far more comfortable. He puts on his feet stiff coverings made from hide prepared by a process invented in ancient Egypt and cut to a pattern which can be traced back to ancient Greece, and makes sure that they are properly polished, also a Greek idea. Lastly, he ties about his neck a strip of bright-colored cloth which is a vestigial survival of the shoulder shawls worn by seventeenth-century Croats. He gives himself a final appraisal in the mirror, an old Mediterranean invention, and goes downstairs to breakfast.

Here a whole new series of foreign things confronts him. His food and drink are placed before him in pottery vessels, the popular name of which—china—is sufficient evidence of their origin. His fork is a medieval Italian invention and

his spoon a copy of a Roman original. He will usually begin the meal with coffee, an Abyssinian plant first discovered by the Arabs. The American is quite likely to need it to dispel the morning-after effects of overindulgence in fermented drinks, invented by the alchemists of medieval Europe. Whereas the Arabs took their coffee straight, he will probably sweeten it with sugar, discovered in India; and dilute it with cream, both the domestication of cattle and the technique of milking having originated in Asia Minor.

If our patriot is old-fashioned enough to adhere to the so-called American breakfast, his coffee will be accompanied by an orange, domesticated in the Mediterranean region, a cantaloupe domesticated in Persia, or grapes domesticated in Asia Minor. He will follow this with a bowl of cereal made from grain domesticated in the Near East and prepared by methods also invented there. From this he will go on to waffles, a Scandinavian invention, with plenty of butter, originally a Near-Eastern cosmetic. As a side dish he may have the egg of a bird domesticated in Southeastern Asia or strips of the flesh of an animal domesticated in the same region, which have been salted and smoked by a process invented in Northern Europe.

Breakfast over, he places upon his head a molded piece of felt, invented by the nomads of Eastern Asia, and, if it looks like rain, puts on outer shoes of rubber, discovered by the ancient Mexicans, and takes an umbrella, invented in India. He then sprints for his train — the train, not sprinting, being an English invention. At the station he pauses for a moment to buy a newspaper, paying for it with coins invented in ancient Lydia. Once on board he settles back to inhale the fumes of a cigarette invented in Mexico, or a cigar invented in Brazil. Meanwhile, he reads the news of the day, imprinted in characters invented by the ancient Semites by a process invented in China. As he scans the latest editorial pointing out the dire results to our institutions of accepting foreign ideas, he will not fail to thank a Hebrew God in an Indo-European language that he is a one hundred percent (decimal system invented by the Greeks) American (from Americus Vespucci, Italian geographer). ❑

Ralph Linton, "One Hundred Per-Cent American," The American Mercury, vol. 40 (1937), pp. 427-429. Reprinted by permission of The American Mercury, Box 1306, Torrance, California.

BODY RITUAL AMONG THE NACIREMA

Most cultures exhibit a particular configuration or style. A single value or pattern of perceiving the world often leaves its stamp on several institutions in the society. Examples are "machismo" in Spanish-influenced cultures, "face" in Japanese culture, and "pollution by females" in some highland New Guinea cultures. Here Horace Miner demonstrates that "attitudes about the body" have a pervasive influence on many institutions in Nacireman society.

The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. This point has, in fact, been expressed with respect to clan organization by Murdock. In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

Professor Linton first brought the ritual of the Nacirema to the attention of anthropologists twenty years ago, but the culture of this people is still very poorly understood. They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumare of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east ...

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern in the ethos of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of the powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose. The more powerful individuals in the society have several shrines in their houses and, in fact, the opulence of a house is often referred to in terms of the number of such ritual centers it possesses. Most houses are of wattle and daub construction, but the shrine rooms of the more wealthy are walled with stone. Poorer families imitate the rich by applying pottery plaques to their shrine walls.

While each family has at least one such shrine, the rituals associated with it are not family ceremonies but are private and secret. The rites are normally only discussed with children, and then only during the period when they are being initiated into these mysteries. I was able, however, to establish sufficient rapport with the natives to examine these shrines and to have the rituals described to me.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in

an ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Beneath the charm-box is a small font. Each day every member of the family, in succession, enters the shrine room, bows his head before the charm-box, mingles different sorts of holy water in the font, and proceeds with a brief rite of ablution. The holy waters are secured from the Water Temple of the community, where the priests conduct elaborate ceremonies to make the liquid ritually pure.

In the hierarchy of magical practitioners, and below the medicine men in prestige, are specialists whose designation is best translated "holy-mouth-men." The Nacirema have an almost pathological horror of and fascination with the mouth, the condition of which is believed to have a supernatural influence on all social relationships. Were it not for the rituals of the mouth, they believe that their teeth would fall out, their gums bleed, their jaws shrink, their friends desert them, and their lovers reject them. They also believe that a strong relationship exists between oral and moral characteristics. For example, there is a ritual ablution of the mouth for children which is supposed to improve their moral fiber.

The daily body ritual performed by everyone includes a mouth-rite. Despite the fact that these people are so punctilious about care of the mouth, this rite involves a practice which strikes the uninitiated stranger as revolting. It was reported to me that the ritual consists of inserting a small bundle of hog hairs into the mouth, along with certain magical powders, and then moving the bundle in a highly formalized series of gestures.

In addition to the private mouth-rite, the people seek out a holy-mouth-man once or twice a year. These practitioners have an impressive set of paraphernalia, consisting of a variety of augers, awls, probes, and prods. The use of these objects in the exorcism of the evils of the mouth involves almost unbelievable ritual torture of the client. The holy-mouth-man opens the client's mouth and, using the above mentioned tools, enlarges any holes which decay may have created in the teeth. Magical materials are put into these holes. If there are no naturally occurring holes in the teeth, large sections of one or more teeth are gouged out so that the supernatural substance can be applied. In the client's view, the purpose of these ministrations is to arrest decay and to draw friends. The extremely sacred and traditional character of the rite is evident in the fact that the natives return to the holy-mouth-man year after year, despite the fact that their teeth continue to decay.

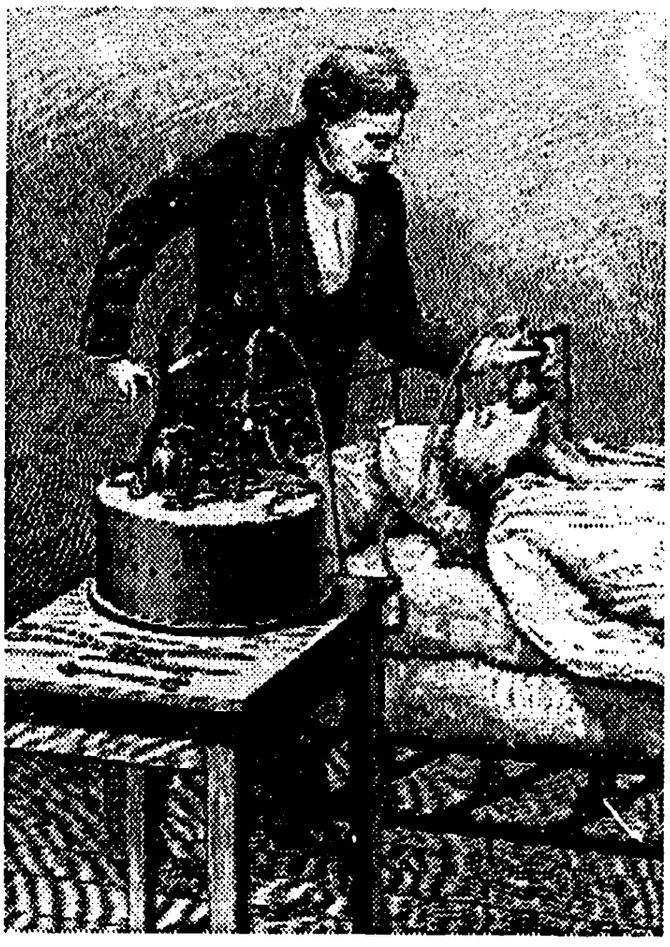
It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves.

It is to be hoped that, when a thorough study of the Nacirema is made, t' ere will be careful inquiry into the personality structure of these people. One has but to watch the gleam in the eye of a holy-mouth-man, as he jabs an awl into an exposed nerve, to suspect that a certain amount of sadism is involved. If this can be established, a very interesting pattern emerges, for most of the population shows definite masochistic tendencies. It was to these that Professor Linton referred in discussing a distinctive part of the daily body ritual which is performed only by men. This part of the rite involves scraping and lacerating the surface of the face with a sharp instrument. Special women's rites are performed only four times during each lunar month, but what they lack in frequency is made up in barbarity. As part of this ceremony, women bake their heads in small ovens for about an hour. The theoretically interesting point is that what seems to be a preponderantly masochistic people have developed sadistic specialists.

The medicine men have an imposing temple, *latipso*, in every community of any size. The more elaborate ceremonies required to treat very sick patients can only be performed at this temple. These ceremonies involve not only the thaumaturge but a permanent group of vestal maidens who move sedately about the temple chambers in distinctive costume and hea dress.

The *latipso* ceremonies are so harsh that it is phenomenal that a fair proportion of the really sick natives who enter the temple ever recover. Small children whose indoctrination is still incomplete have been known to resist attempts to take them to the temple because "that is where you go to die." Despite this fact, sick adults are not only willing but eager to undergo the protracted ritual purification, if they can afford to do so. No matter how ill the supplicant or how grave the emergency, the guardians of many temples will not admit a client if he cannot give a rich gift to the custodian. Even after one has gained admission and survived the ceremonies, the guardians will not permit the neophyte to leave until he makes still another gift.

The supplicant entering the temple is first stripped of all his or her clothes. In everyday life the Nacirema avoids exposure of his body and its natural functions. Bathing and excretory acts are performed only in the secrecy of the household shrine, where they are ritualized as part of the body-rites. Psychological shock results from the fact that body secrecy is suddenly lost upon entry into the *latipso*. A man, whose own wife has never seen him in an excretory act, suddenly



finds himself naked and assisted by a vestal maiden while he performs his natural functions into a sacred vessel. This sort of ceremonial treatment is necessitated by the fact that the excreta are used by a diviner to ascertain the course and nature of the client's sickness. Female clients, on the other hand, find their naked bodies are subjected to the scrutiny, manipulation and prodding of the medicine men.

Few supplicants in the temple are well enough to do anything but lie on their hard beds. The daily ceremonies, like the rites of the holy-mouth-men, involve discomfort and torture. With ritual precision, the vestals awaken their miserable charges each dawn and roll them about on their beds of pain while performing ablutions, in the formal movements of which the maidens are highly trained. At other times they insert magic wands in the supplicant's mouth or force him to eat substances which are supposed to be healing. From time to time the medicine men come to their clients and jab magically treated needles into their flesh. The fact that these temple ceremonies may not cure, and may even kill the neophyte, in no way decreases the people's faith in the medicine men.

There remains one other kind of practitioner, known as a "listener." This witchdoctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body rituals. The counter-magic of the witchdoctor is unusual in its lack of ritual. The patient simply tells the "listener" all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

In conclusion, mention must be made of certain practices which have their base in native esthetics but which depend upon the pervasive aversion to the natural body and its functions. There are ritual fasts to make fat people thin and ceremonial feasts to make thin people fat. Still other rites are used to make women's breasts larger if they are small, and smaller if they are large. General dissatisfaction with breast shape is symbolized in the fact that the ideal form is virtually outside the range of human variation. A few women afflicted with almost inhuman hyper-mammary development are so idolized that they make a handsome living by simply going from village to village and permitting the natives to stare at them for a fee.

...Our review of the ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves. But even such exotic customs as these take on real meaning when they are viewed with the insight provided by Malinowski when he wrote:

"Looking from far and above, from our high places of safety in the developed civilization, it is easy to see all the crudity and irrelevance of magic. But without its power and guidance early man could not have mastered his practical difficulties as he has done, nor could man have advanced to the higher stages of civilization." ❑

Horace Miner, "Body Ritual Among the Nacirema." Reproduced by permission of the American Anthropological Association from The American Anthropologist, *vol. 58 (1956), pp. 503-507.*

CULTURAGRAMS

Cross-Cultural Connections

One culture's traditions and customs often seem strange to people from another culture.

Sometimes misunderstandings can become very serious....

More than one war has been fought because people did not take the effort to learn about and accept things that are different about another culture.

To help foster intercultural understanding in churches, organizations and businesses doing work overseas, Brigham Young University developed a series of publications called *Culturgrams* for practically every nation on earth.

In this set of activities you will use *Culturgrams* to study and compare aspects of various cultures.

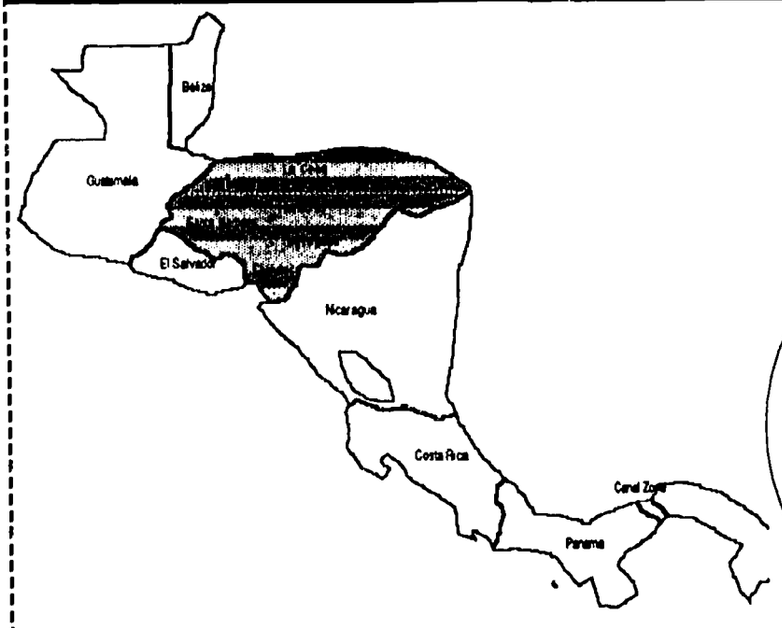
Directions:

- ***Read*** the *Culturgrams*.
- ***Answer*** the questions on each country.
- ***Write*** a *Culturgram* for your community.
- ***Send*** your *Culturgram* to someone from another country and ask them to write one in return.
- ***Plan*** how to keep up your new cross-cultural connection.

CULTURGRAM

Adapted from the Culturgram series of Brigham Young University's David M. Kennedy Center for international Studies

Honduras



The People

Population

The population is approximately 3.8 million people, and is growing at the high rate of 3.4% annually (1% in U.S.). The population is 90% mestizo (a mixture of Spanish and Indian), 5% black (mainly in the coastal cities), 4% Indian (mainly in isolated regions, such as the Mosquitia area), and 1% European. Only about 30% of the population lives in urban areas. Tegucigalpa and San Pedro Sula are the two largest cities.

Language

Spanish is the official and predominant language. A number of Indian dialects are also spoken. Black Caribe and Creole are also used by significant numbers.

Religion

There is complete freedom of religion. About 97% of the people are Roman Catholic.

General Attitudes

In Honduras, as in much of Latin America, social philosophies such as fatalism, "Machismo," and "hora latina," are still much in evidence. Limited social mobility encourages a stoic acceptance of one's lot in life. Women generally are expected to be submissive, but changing attitudes in other parts of the world have not gone unnoticed in Honduras. Although there is increased awareness of the value of punctuality, especially in business dealings, there still exists the feeling that people are more important than rigid schedules. Visitors must get used to appointments and meetings often starting a little late and should not become impatient or angry. The influence of friends in cutting through red tape is an accepted way of life.

Customs and Courtesies

Greetings

A handshake is an appropriate greeting for men, but is infrequently used by women. While women of close acquaintance may occasionally kiss one another on the cheek, they will often merely nod or speak a greeting, especially to visitors. The *abrazo*, a warm embrace shared by close friends and relatives, is normally not expected of visitors. It is best

to use a person's official title or *señor* (or *señora, señorita*) with the family name when first meeting someone.

Visiting

The people are courteous and generous to guests in their homes. If arriving at mealtime, expect a sincere invitation to eat with the family. Even people of humble circumstance will share whatever they have to make you feel welcome. Visitors should respond with equal consideration for their hosts. For example, when leaving a home, a visitor should say goodbye to everyone, but should be especially respectful to the head of the household.

Eating

Breakfast is usually between 7:00 and 8:30 a.m. The big meal of the day, just before siesta time, begins between 1:00 and 2:00 p.m. Many businesses close between 2:00 and 5:00 p.m. The evening meal is usually eaten between 6:00 and 8:00 p.m. Meals are usually eaten leisurely by the whole family and often include several courses. Both hands (not elbows) are kept above the table. When both knife and fork are used together, the fork is held in the left hand (continental style).

Personal Appearance

Modern styles are widely available. Most people dress conservatively. One rarely sees shorts as public attire. Men often wear a *quayabera* (a decorative shirt of light fabric) rather than the more formal shirt and tie, especially in the coastal areas when it is hot and humid.

Gestures

Hand and body language are an important part of communication. Waving the forefinger is often used to say "no." Clasping both hands indicates strong approval. Touching the finger below the eye calls for caution. A hand placed under an elbow usually means someone is thought to be stingy.

Lifestyles

The Family

Family ties are very strong in Honduras. Members of the extended family, including grandparents and other relatives, often occupy the same household. While the father is respected as the head of the house, the mother often has the greatest responsibility and influence in the everyday life of her family.

Dating and Marriage

Traditions such as family-arranged marriages and chaperoned dates are now less common. Girls have their formal initiation to social life at the age of 15, when elaborate parties are held to recognize their coming of age. Very frequently, dates will be group activities where there need not be equal numbers of girls and boys.

Social and Economic Levels

Honduras is a rather poor country. Sixty-five percent of the population is in the lower class and earns a monthly income of about $55. About 20% of the people in Honduras are living in absolute poverty. Only 50% of the population is engaged in economic activities, the seventh lowest percentage in the world. Most Honduran homes do not have the conveniences of life common in the United States. Small adobe houses with dirt floors are common in rural areas. In the cities there are modern homes in the more affluent "colonies," but there are also areas with poor housing conditions. Only 15% of the homes have electricity; only 20% have toilets; and less than 1% have cars.

CULTURAGRAM

Work Schedules

Common business hours from 8:00 or 9:00 a.m. to 6:00 or 7:00 p.m., with siesta hour closures. Banks and government offices have shorter working hours.

Diet

Beans and rice are staple foods for most people. Bananas, pineapples, mangos, citrus fruits, coconuts, melons, avocados, potatoes, and yams are common fruits and vegetables. Typical dishes include *tapado* (a stew of beef, vegetables and coconut milk), *mondongo* (tripe and beef knuckles), *nacatamales* (made of meat and vegetables), and *torrijas* (similar to french toast).

Recreation

Soccer is the national sport. Young boys can be seen playing the game almost anytime and in almost any place. In recent years, girls' soccer has become more common. Cycle races and auto rallies are popular. Baseball, basketball, tennis and golf are also enjoyed.

The Nation

Land and Climate

Honduras is just larger than the state of Tennessee. A great expanse of swamps, mountains, and forests covers the lower eastern coas is called the Mosquitia. The largest pine forest in Latin America, the Olancho Forest Reserve, is located in Honduras; it is about the size of the state of Connecticut. The climate varies according to altitude: temperatures are high on the coast but much lower in the mountains. The climate is moderate in the capital year-round. The rainy season extends from May to about November or December.

History and Government

Columbus gave Honduras its name when he landed there in 1502. "Honduras" is the Spanish word for "depths" and signifies the deep waters off Honduras' north coast. The Spanish and Indians battled until the Indians finally were conquered in late 1530. On September 15, 1821, Honduras declared its independence from Spain, and became an independent republic on November 5, 1838. The current government, which followed a long string of successive military governments, is a civilian democratic government led by Dr. Roberto Suazo Cordova.

Economy

Honduras has been referred to as one of the least developed countries in Central America. The annual gross national product (GNP) per capita is only $660, the lowest in Latin America ($10,740 in U.S.). The economy is growing at a yearly rate of 2.5%, much less than the country's population growth rate of 4.1%. The economy is based heavily on agriculture; 60% of the people are employed in agriculture. Bananas the most important product in Honduras, are the leading export. Other important crops include coffee, corn, beans, cotton, sugarcane, and tobacco. In industry, the processing of agricultural goods, textiles, clothing, and wood products are important to the economy. The inflation rate of 7% is one of the lowest rates in Latin America (approximately equal to U.S.). Unemployment is just over 10% (similar to U.S.). The basic unit of currency is the *lempira*. The metric system is generally used.

Education

Although schooling is compulsory between the ages of 7 and 14, many children do not attend. Only about 50% of those over 10 years of age are literate. There is a National University of Honduras, as well as some other trade schools, but only a small percentage of the population advances to these higher levels of study.

CULTURAGRAM

Transportation

Highways connect the capital, Tegucigalpa, and some of the principal cities and there are three railways. There is a heavy reliance on bus systems since few people own cars. The rural areas are largely cut off from the cities due to poor transportation and communication. The capital is accessible by airplane.

About Culturgrams

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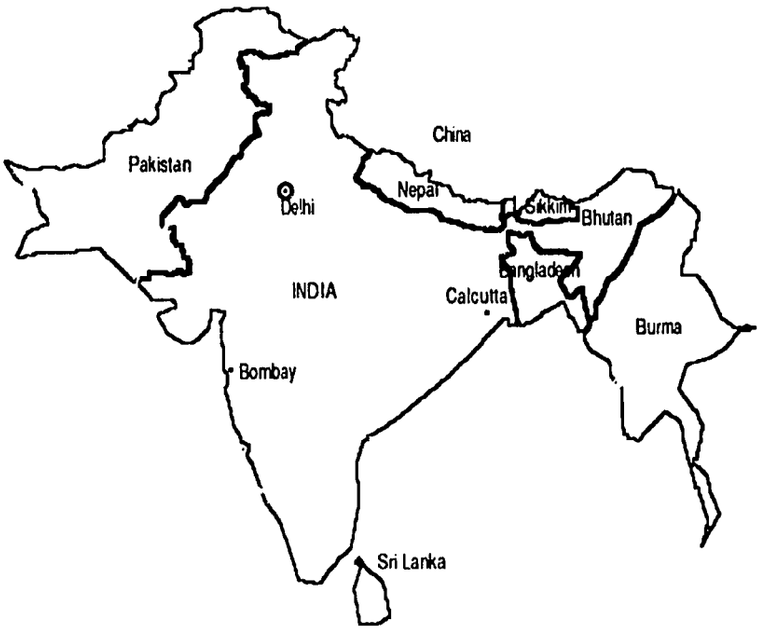
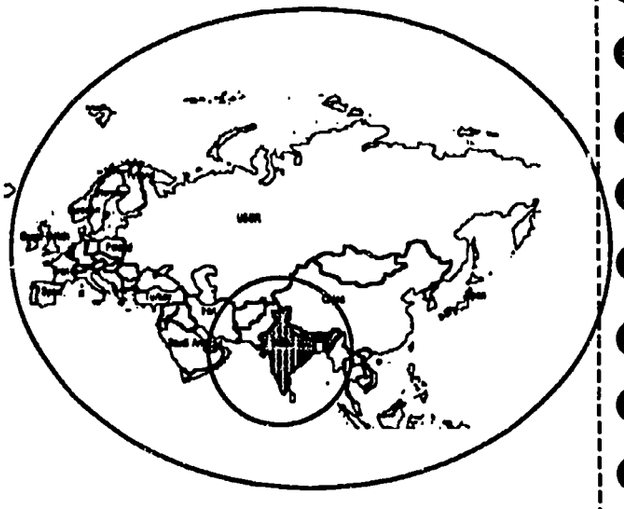
CULTURAGRAM

Adapted from the Culturgram series of Brigham Young University's David M. Kennedy Center for international Studies



India



The People

Population

Twenty percent of India's 615 million people live in cities and the rest in rural villages. There are numerous groups, divided more by religion and language than by race.

Language

Hindi and English are the main of 14 official languages.

Religion

India is the birthplace of Hinduism, Jainism, Sikhism, and Buddhism. Hinduism is associated with the caste system which has since been abolished by the constitution although it is still practised by more traditional Hindus. Jainism preaches asceticism and non-violence. Over 80 percent of the people are Hindu, 11 percent are Muslim, and three percent are Christian. Many of the Christians are from the "untouchable" class, which has made Christianity unattractive to other castes. However, there are some Christians who are highly respected and command political power and financial strength. Sikhs, Buddhists, and Jains total less than three percent of the people.

Holidays

Republic Day, (January 26); Independence Day, (August 15); Gandhi's Day, (October 2).

Customs and Courtesies

Greetings

The Namaste (palms together, nod of the head) is generally used. Men should avoid touching an Indian woman—even shaking hands, or talking to a lone woman in public. Use titles such as professor and doctor, Mr., Shri, or the suffix *ji* with last name, to show respect. Use the right hand for the *salaam* gesture of greeting and farewell when dealing with Muslims. Indians usually ask your permission to leave your presence.

CULTUGRAM

Visiting

It is best to be on time. Men often step aside when a door is opened as a courteous gesture. Orthodox Muslim women are usually kept from the view of men outside their families. Women often stay out of the conversation and often do not attend social functions. However, husbands should be invited to bring their wives--but it should not be obligatory that they do so. When going out together, the host insists on paying for everything, but guests may repay in gifts such as specialty foods (fruits, sweets) from other areas of the country, or they may give gifts to the children in the family. Some Indians cannot invite you to their homes because of religious, financial, or spacial limitations. Indians are too polite to say no. If they can't come they will usually say "I'll try." Tea or coffee with sugar and milk stirred in by the host is usually offered, along with fruits, crackers, or sweets. Guests consider it polite to initially refuse refreshments. When guests leave, the host arranges for their transportation, providing he has a car, and accompanies his guest at least to the gate. At social gatherings you may be asked to sing. Your enthusiasm will be appreciated more than your expertise. When invited for a meal, it is not necessary to take a gift for the hostess: a sincere thank you will suffice. Abundant expressions of gratitude are saved for real favors rather than routine courtesies, However, compliments on decor, clothes, etc. are appreciated, but not necessary. If the family uses no cutlery, assure them you enjoy eating with your hands.

Eating

Conversation usually comes before the meal and guests generally leave soon after eating. Men usually eat first with the guests, and the hostess and children eat after guests have finished. Large helpings of food are usually placed on the guest's plate. The *namaste* gesture is the most polite way to show you have had enough. In awkward situations you might say, "I'm sorry, that's not our custom." The host will usually understand if you cannot eat some of the dishes. Food should not be taken from the eating area. Hindus are careful that their food is not touched by people outside their caste or religion. When drinking water from a communal container, lips are not touched to it.

Public Meetings

Audiences often talk or move about during a presentation. If presented with a garland at a public function, keep the garland but take it off your neck immediately to show humility.

Personal Appearance

Conservative styles are best. Women may wear saris but not shorts, in public. The red dot on a woman's forehead or a red streak in the hair often means she is married. Widows wear no jewelry.

Gestures

The left hand (traditionally used for toilet purposes) is considered unclean. Use the right hand when eating with the fingers or giving and accepting things. Garlands of flowers displayed at bazaars should not be sniffed or handled. Do not lick postage stamps--use the water provided. Grasping one's own ears expresses repentance or sincerity. Whistling is impolite. Remove shoes upon entering a sacred place or the homes of most Indians. Apologies are essential if your feet or shoes touch someone. All people are allowed to enter the sacred temples but permission is necessary to enter the restricted areas or to take photographs. It is a great honor to be offered *prasad* (sacred food in a temple), and it would be courteous to accept it. Women cover their heads when entering sacred places. Occasionally women are not admitted into mosques. Public displays of affection are not seen in India, even between married couples. Such a display would be very much frowned upon. Little boys sometimes hold hands. A toss of the head means, "yes". Beckoning is done with the palm turned down and pointing is often done with the chin. Backslapping is not a sign of affection.

CULTUGRAM

Lifestyles

The Family

The basic social unit is the family. It takes precedence over the individual. In most families, aunts, uncles, and other relatives live together. The elderly are respected. Upper class urban families are smaller than most rural families. The government is presently trying to promote family planning.

Dating and Marriage

Customs are divergent and becoming more westernized, but traditional marriages are still arranged by the parents. ' rriages are times of great celebration and feasting.

Social and Economic Levels

A wide gap separates the few who are rich and the many w ho are poor. Some people live on the verge of starvation year after year. The caste system still limits social mobility, but not as much as in the past. Mobbing often results from giving money to beggars.

Work Schedules

Business hours in the cities are similar to those in the U.S. Village schedules are more relaxed and time is measured by events and not clocks.

Diet

Bread is the staple in the north and rice in the south. Curry (eggs, fish, meat or vegetables in a spicy sauce) is popular. Hindus eat no beef, Muslims, no pork. All castes have different food laws. Vegetarianism is almost universal in India.

Recreation

Movies are very popular. Indian temples and frescoes are magnificent. The Taj Mahal is an example of Muslim architecture. Indian dancing is religious in origin and uses the hands and arms to tell stories. The ancient Sanskrit classics are among the world's greatest literature.

The Nation

Land and Climate

The Himalaya Mountains form India's northern border. The Ganges plain below is fertile, and densely populated. Below that is the Deccan plateau. One-fourth of India is forest. The climate varies from tropical in the south to near arctic cold in the northern mountains. The three basic seasons are March-June (hot), May-July (wet), and August-February (cool).

History and Government

The Indus Valley civilization dates back over 5,000 years. From about 500 B.C., Aryans speaking Sanskirt merged with earlier peoples to create the classical Indian society. Buddhism flourished in King Asoka's reign, 3rd century B.C., but declined afterward. The Gupta Kingdom, 4-6th century A.D., was a golden age of science, literature and the arts. Arab,Turk, and Afghani Muslims ruled successively from the 8th to the 18th centuries. Portuguese, then Dutch traders came, but the English ended up with political control. Indian nationalism, with Gandhi's "civil disobedience" to British rule and Mohammed Ali Jinnah's advocacy of a separate Muslim state, resulted in India's independence, in the 1947

establishment of Pakistan, and Gandhi's assassination. The Indian republic began in 1950 with Nehru as leader. Indira Gandhi was elected Prime Minister in 1980.

Economy

In the single generation since independence was gained, India has experienced rapid economic growth, although the unemployment rate is still high. The country is rich in natural resources and the "Green Revolution" promises self-sufficiency in food production. Textile industries are important, and production of steel and specialized machinery has increased. Currency is the *rupee*, Nuclear power plants are in use.

Education

Education is compulsory from ages six to fourteen, but facilities are often inadequate. Plans call for extensive development of libraries to improve the literacy rate which is now about 34 percent. India has over 90 universities and 2,000 colleges.

Transportation

Transportation is mainly by railroad and waterways. Bicycles are common in the cities, as are telephones. Television is broadcast several hours a week in certain cities.

Health

Malnutrition and poor living conditions contribute to their high death rate and life expectancy of only 54 years. The government is working to expand health services.

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CULTURAGRAM

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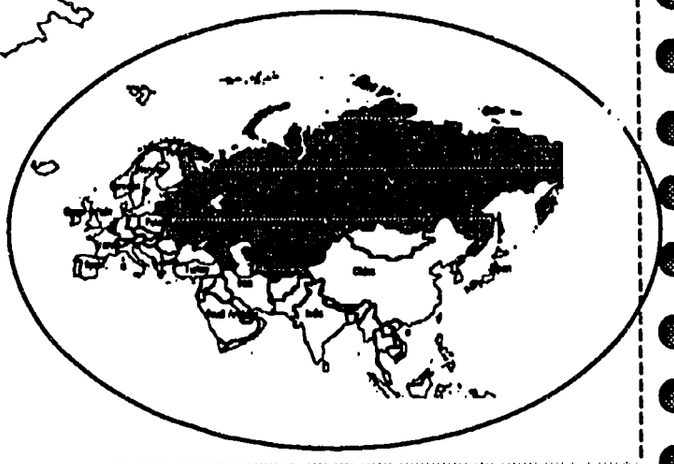
U.S.S.R.

Union of Soviet Socialist Republics



The People

Population

The population of the U.S.S.R. is approximately 270 million, the third largest population in the world.... The population is comprised of over 170 different nationalities. The largest ethnic group is the Slavs...about 72% of the population. Of this group, Russians comprise the majority.... Other main groups include... the people of the Caucasus, ...of Soviet Central Asia, [and of the Baltic]....

Language

The official language is Russian, which is taught in all Soviet schools. Also, more than 200 other languages are spoken in the country...18 have more than 1 million speakers....

Religion

Despite efforts by the government to discourage religion, membership in the Russian Orthodox Church is over 50 million, roughly one quarter of the population. Many of these people, however, worship in private. Other religions...include the Muslims, Buddhists, Baptists, Lutherans, Roman Catholics, Armenian Orthodox, and Jews. The Soviet Union's Jewish population is the third largest in the world. The only religious group to have grown...since the Revolution in 1917 is the Baptists, who now claim 1 million....

General Attitudes

The Soviets are proud of their many accomplishments. They know that their standard of living has never been higher than it is today and that it is slowly but steadily rising. Soviets... are far more patriotic than most visitors might expect. Soviets regard human rights as being more collective than individual. They consider the best measure of human rights to be free medical care, free education, guaranteed employment, access to vacation facilities, good public transportation, and opportunity for cultural enrichment. They tend to view "freedom" warily, often equating it with what they view as anarchic American excesses: political assassinations, high crime rate, obsession with rights of criminal, drug abuse, pornography, unemployment, and inflation. Most Soviets fear anarchy more than tyranny. Both the U.S. and the U.S.S.R. value freedom, justice, and equality, but the majority of Soviets tend to reverse the order. In contrast to a rather grim, impersonal public appearance, in private the Soviets are a very friendly, warm, and generous people, who are not hesitant to display their emotions. They do enjoy jokes, and political jokes are particularly popular. Attitudes towards Americans are generally very positive; Americans are liked and respected by average Soviet citizens.

CULTUROGRAM

Customs and Courtesies

Greetings

When meeting someone new, a Soviet will offer to shake hands and simply state his or her name. A Soviet usually prefers to be direct and informal, rather than recite a polite phrase. Hellos and goodbyes among relatives and older people often include hugging and the traditional greeting of three kisses on the cheek.

Visiting

As in many European countries, it is common (but not required) for houseguests to bring flowers or liquor. Other readily accepted gifts include chewing gum for children, popular records, American cigarettes, American jeans, jewelry, books, neckties, or shaving equipment. A much nicer present for a special person is an inexpensive pocket calculator, or a small bottle of perfume. As in most countries, however, Soviets do not appreciate gifts that are given to suggest the superiority of another country. It is a serious crime for tourists to sell anything to Soviet citizens, including used clothing. It is also against the law to bring in dissident literature, to export undeclared art objects, or to exchange money with private individuals. Officially, tipping is not expected. However, waitresses and taxi drivers often keep the change unless asked to return it. In conversation, avoid dwelling on negative aspects of Soviet history and society (the horrors of Stalinism, present problems with alcoholism, long lines, etc.).

Eating

The European style of eating with the fork in the left hand and knife in the right is the most common. Hands are kept above the table and not in the lap. When dining in a restaurant, guests should wait to be seated by the manager ("administrator"). A polite way to call the waitress is with a slight nod of the head. Any problems concerning the bill should be settled with the manager. After 8:00 p.m., in almost every restaurant in the Soviet Union, an orchestra plays music while the guests dance.

Personal Appearance

Women do not wear as much make-up and jewelry as is worn in the U.S. Urban clothing styles are basically like those in any western European city, but men's fashions are a little more conservative than in the U.S. It is an unspoken rule that coats be checked in at the cloakroom immediately upon entering a museum, restaurant, theater, or any large building.

Gestures

Approval is expressed by the thumbs up sign. One should avoid shaking the raised fist, or the American OK sign with the index finger pressed to the thumb tip, since these gestures might be construed as vulgar. Do not sit with ankle on knee or with legs spread wide.

Lifestyles

The Family

The family is the principal social unit. Generally, both spouses work. The grandmother frequently takes responsibility for managing the home and tending the children. Women account for about 52% of the work force -- 73% in educational and cultural fields and 84% in health services. The Soviet Union has more women engineers than all of the rest of the world combined.

Dating and Marriage

Despite official exhortations against premarital sex, the Soviet rate of promiscuity is comparable to the West. Wedding "palaces" established by the government are common, but some young people choose also to be married in a church. The government now officially encourages moderately large families, but inadequate housing and low wages generally discourage having more than one child. Average family size is about 3.7 people (3.1 in U.S.).

CULTUROGRAM

Social and Economic Levels

In recent years, there has been a great improvement in housing in the Soviet Union. Nevertheless, housing is still quite scarce. Government housing is heavily subsidized, and rent is very cheap; most families only pay about 5% of their incomes for rent. In the cities, millions of families live in small three or four room apartments. Young married couples often must live with parents for several months while awaiting an apartment. In rural areas, living conditions are worse.

Work Schedules

Soviet citizens work an average of 40 hours a week and receive an annual paid vacation from two weeks to a month. Some shifts, as for doormen in hotels, may run 24 hours, with three days off between each shift.

Diet

When available, meat is very expensive, and is eaten much less than in the west. The normal diet is heavy on potatoes, beets and cabbage. Soviets usually eat a small breakfast—sausage on bread is typical—and a large meal in the afternoon. Supper is light and is usually eaten late in the evening. Tourist meals are very large and quite good.

Recreation

Hockey, soccer, basketball, and track and field are popular sports in the Soviet Union. Volleyball is a popular participation sport. Skill is very important to the Soviet, who may jeer his home team's mistakes and applaud the visiting team's prowess. Popular individual sports include cross-country skiing, skating, fishing, hunting, and,... chess. The Soviet Union's 570 professional theaters and ballet have a long history of high quality. The Moscow Bolshoi and Leningrad Kirov ballet and opera troupes are considered to be wo of the world's finest. For family outings, many people visit museums—of which there are approximately 1,000.

The Nation

Land and Climate

The Soviet Union is the world's largest nation, occupying one-sixth of the earth's land mass and spanning seven time zones. It is roughly two and one-half times larger than the U.S. The country is composed of fifteen "republics," the largest of which is Russia. Climates vary from sub-arctic to sub-tropical. Leningrad is near the same latitude as Anchorage, Alaska; Kiev is a few degrees north of Vancouver, B.C., Canada.

History and Government

Rurik, a Swede, is generally credited with founding the Russian state in 862. Ivan IV, known as "Ivan the Terrible," was the first ruler to be crowned czar (caesar) of all Russia (1547), enlarged the country. Alexander I (1801-25) defeated Napoleon of France and became one of Europe's most powerful rulers. Revolution erupted in 1917, and Vladimir Lenin and Leon Trotsky led the Bolsheviks (communists) to power in November. Lenin ruled the country until his death in 1924. After Lenin's death, Joseph Stalin, a high ranking official of the Communist Party since 1922, won a bitter power struggle against Trotsky. Stalin's rule was one of rapid industrialization, collectivized agriculture, expanded secret police, and "blood purges." In 1934, the Soviet Union became a member of the League of Nations, the forerunner of the United Nations. In 1939, a nonaggression pact was signed with Nazi Germany. However, in 1941 Germany launched a surprise attack into the Soviet Union, inflicting civilian and military losses of 20 million lives. After the defeat of Germany, the U.S.S.R. imposed communist governments in many eastern Europe countries, forming Soviet satellites. These developments, and other tensions between the Soviet Union and the U.S., began a long period of nonmilitary conflict known as the "Cold War." In 1956 and in 1968, Soviet troops crushed popular revolts in Hungary and Czechoslovakia respectively. In May 1972, President Richard Nixon met with First Secretary Leonid Brezhnev and signed two agreements limiting the production of nuclear weapons (SALT). A new agreement

(SALT II) was signed by Brezhnev and President Carter in 1979, but failed to be ratified by the U.S. Senate. In December of 1979, the Soviet Union invaded Afghanistan, setting up a puppet communist government loyal to Moscow. In 1982, Leonid Brezhnev died and was quickly replaced by Yuri Andropov, a former head of the KGB (Soviet secret police). Andropov's period of leadership was brief, however, as poor health, which hindered him throughout his final years, eventually led to his passing in 1984. Konstantin Chernenko now sits at the head of the Soviet government. Today, the sole legal political party in the U.S.S.R. is the Communist Party. Approximately 10% of the adult population belong to the Party. The national government is composed of a bicameral legislature -- the Supreme Soviet of the U.S.S.R. The Presidium (executive branch) and the Council of Ministers (cabinet) are technically both responsible to the Supreme Soviet, although they exercise much more authority. The greatest power, however, is exercised by the Communist Party.

Economy

The Soviet Union's economic system is socialistic. All industry, land, and commercial enterprises are owned by the state. The Soviet Union is the world's second-ranking industrial power. Its gross national product (GNP) is the second largest in the world and is slightly more than one-half of the U.S. GNP. Average annual GNP per capita is about $5,500 ($10,745 in the U.S.). About 20% of the people are employed in agriculture. The U.S.S.R. is the world's leading producer of barley, cotton, wheat, oats, milk, rye, butter, honey, sugar, and potatoes. It ranks second in the production of wool, fish, beef, veal, pork, mutton, lamb, and goat meat. Industrially, the Soviet Union is the world's largest producer of steel, cement, and pig iron. Also, the country is well-endowed with numerous minerals. In fact, every mineral known to man, except uranium, is found in the Soviet Union. It ranks first in the production of coal, silver, iron ore, copper, and platinum, and second in diamonds, gold, lead, zinc, mercury, and nickel. Currently, the economy is growing at a rate of about 1.5% annually. The Soviet Union spends more on defense than any other country in the world. The basic monetary unit is the *ruble*.

Education

Formal education begins at age seven and continues until age 17. All schools follow a state-prescribed study plan. All students are expected to finish at least the eighth grade, although some, particularly in rural areas, do not. After high school, one may attend a vocational school, an evening school, or one of the nearly 900 institutions of higher education. About 14% of Soviet high school graduates are accepted into university-level courses. No tuition is required and students receive a modest living allowance from the government for housing, food, and books. The better students receive larger stipends.

Transportation

The government manages all forms of communications, including television, radio, movies, books, and newspapers. About 7% of the people have telephones. The predominant forms of inter-city passenger travel are airplanes and train. Larger cities have excellent subway systems. Other forms of city transportation include buses and taxis. Automobiles are relatively expensive, and would-be purchasers usually have to wait years for delivery.

About Culturgrams

Culturgrams were "invented" in 1974 by Brigham Young University as way to foster cross-cultural understanding. By 1984, there were *Culturgrams* for over 80 countries. *Culturgrams*, which are updated every two or three years, are sold individually or in published volumes. To order individual copies, contact: Publication Services, David M. Kennedy Center for International Studies, Brigham Young University, Box 61, Faculty Office Building, Provo, UT 84602, 801/378-6528. To order published collection, *Culturgrams: The Nations Around Us* (Volume I: North and South America and Western and Eastern Europe and Volume II: The Middle East, Africa, Asia, and the Pacific Areas), contact: Garrett Park Press, Garrett Park, MD 20896.

CULTURGRAMS

Answer these questions about the culturgrams you read:

Honduras

Name three ways Honduran culture is similar to your culture:

-
-
-

Name three ways Honduran culture is different from your culture:

-
-
-

If you visited Honduras, what aspects of their culture do you think you would find most foreign?

If a person from Honduras visited the United States, what aspects of your community's culture do you think would be most foreign to him/her?

India

Name three ways Indian culture is similar to your culture:

-
-
-

Name three ways Indian culture is different from your culture:

-
-
-

If you visited India, what aspects of their culture do you think you would find most foreign?

If a person from India visited the United States, what aspects of your community's culture do you think would be most foreign to him/her?

CULTURAGRAMS

USSR

Name three ways Soviet culture is similar to your culture:

-
-
-

Name three ways Soviet culture is different from your culture:

-
-
-

If you visited the USSR, what aspects of their culture do you think you would find most foreign?

If a person from the USSR visited the United States, what aspects of your community's culture do you think would be most foreign to him/her?

Your own *Culturgram*

How would you describe your community's culture to someone who has never been there before?

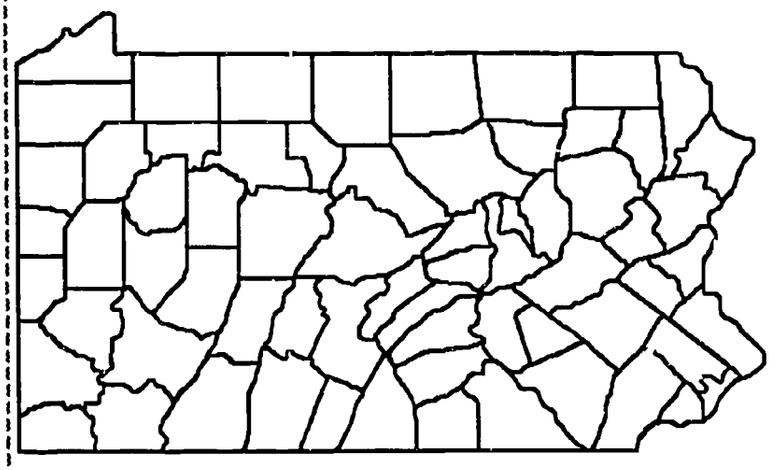
Write a Culturgram for your community using the blank *Culturgram* form on the following pages.

Remember, every community is different—your *Culturgram* should not be about all of the USA, just your small part of it.

If you need help, look to the previous three *Culturgrams* for guidance—what kind of information do they provide for potential visitors? What information would you be interested in if you were planning a trip to a foreign country?

CULTURGRAM

Adapted from the Culturgram series of Brigham Young University's David M. Kennedy Center for International Studies



Your community's name

Pennsylvania, USA

Mark your community on this map of Pennsylvania

The People

Population

Language

Religion

Holidays

Customs and Courtesies

Greetings

CULTURAGRAM

Visiting

Eating

Public Meetings

Personal Appearance

Gestures

Lifestyles

The Family

Dating and Marriage

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CULTURAGRAM

Social and Economic Levels

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The Nation

Land and Climate

History and Government

CULTURAGRAM

Economy

Education

Transportation

Health

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Now, send a Culturgram!

Share your culture with others from another culture and find out something about theirs in return.

Here's how:

- Send for information on applying for an international pen pal through one of the organizations listed at the bottom of this page.
- Apply for your pen pal (the two organizations listed below will make sure that your pen pal speaks English, but, if you wish, you are free to use your foreign language skills with pen pals from appropriate countries).
- Mail your *Culturgram* to your pen pal with a letter explaining your project, and a copy of the blank *Culturgram* form (see following pages) for them to make a *Culturgram* about their community (translate the headings into the appropriate language, if necessary).
- When they reply, answer the questions on page 209.

Student Letter Exchange
308 Second St. N.W.
Austin, Minnesota 55912

You can choose age, sex, and country of pen pal. All continents represented.

Afro-Asian Center
P.O. Box 337
Saugerties, NY 12477

You can choose sex of pen pal and whether they are from Africa or Asia.

Both of these organizations ask for $1.00 for handling the request and allow choice of male or female correspondents, and some choice of country.

CULTURAGRAM

Adapted from the Culturgram series of Brigham Young University's David M. Kennedy Center for International Studies

.....
(name of country)

Glue or draw map of your country in this space

Glue or draw map of your country & continent in this space

The People

Population

Language

Religion

Holidays

Customs and Courtesies

Greetings

CULTURAGRAM

Visiting

Eating

Public Meetings

Personal Appearance

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CULTURGRAMS

Answer these questions about the Culturgram you received:

Country:

Name three ways this country's culture is similar to your culture:

-
-
-

Name three ways this country's culture is different from your culture:

-
-
-

If you visited this country, what aspects of their culture do you think you would find most foreign?

If a person from this country visited the United States, what aspects of your community's culture do you think would be most foreign to him/her?

What topics on the *Culturgram* would you like to know more about?

What topics would you like to know more about that were not covered at all in the *Culturgram*?

List questions to ask in your next letter to help you find out more (**HINT**: using *who-what-when-where-why-how questions* will result in better, more complete answers to your qustions).

-
-
-
-
-
-
-

Guess Who's Coming to Dinner

You have just been named United States Ambassador to the newly independent nation of Paxanimi. One of you first official duties is to host a formal dinner at the Embassy for some foreign visitors to Paxanimi. You must plan the menu to give your guests the taste of traditional American foods, but still consider any dietary restrictio from their cultures. Then you must plan the seating at the banquet table so that everyone has as pleasant an eve ing as possible—you will have to be considerate of any political or cultural sensitivities they may have and mak certain that they will be able to communicate with each other. You speak only English, but your spouse, who was raised in Burundi, speaks English, French, and Swahili. Your guests' names, nationalities, and occupatio are listed on the place cards on the next page. You will need to research the probable languages, interests, and sensitive topics of each of your guests.

Plan your menu below.
Cut out the place cards on the next page and ***arrange*** them around the table diagram to show your seating pla

United States Embassy
Paxanimi

Dinner Menu

Appetizer:

Soup:

Salad:

Entrée:

Dessert:

Place cards for dinner guests at the United States Embassy at Paxanimi

Cut along dotted lines and fold cards in half. Then arrange the cards around the table on the next page to show how you would seat your guests.

Mrs. Gladys Wilson	Mr. Sean O'Connor	Mrs. Esther Meir	Mr. Mustafa Cole
Dr. Park Kim	Mr. George Dixson	Mr. Abdul Izmir	Ms. Lenzoa Al Dabia
Mr. Asmond Namato	Dr. Pierce St. Denis	Mrs. Annemarie Beaufort	Mr. Anton Kouron
Mr. Masato Watanabe	Mr. Ianni Haralambious		

Mr. Nanato is Public Relations Director for the Museum of Cultural History of Zimbabwe.

Dr. St. Denis is a French scholar of British history, currently a visiting professor at the University of Cairo.

Mrs. Beaufort is a Canadian international trade specialist.

Mr. Kouron is the former Lebanese Minister of Tourism, currently working as a consultant to Pan American Airlines and living in New York.

Dr. Kim is professor of Romance Languages at the University of Seoul, Korea.

Mr. Dixson is an American sales representative to Australia for Ford Motor Company.

Mr. Izmir is the cultural attaché from the Embassy of Turkey to Paxanimi.

Ms. Al Dabia is a Saudi Arabian graduate political science student, University of Toronto, attending a religious conference in Paxanimi.

Mrs. Wilson is the British widow of the former Minister of Education in Rhodesia. Currently on holiday.

Mr. O'Connor is the Irish author of <u>Glorious Easter, Day of Salvation</u> and <u>IRA: An Investment in the Future</u>?

Mrs. Meir is an Israeli urban planner who has worked both in Israel and Canada

Mr. Cole is the Director of Human Resources at the University of Lagos, Nigeria

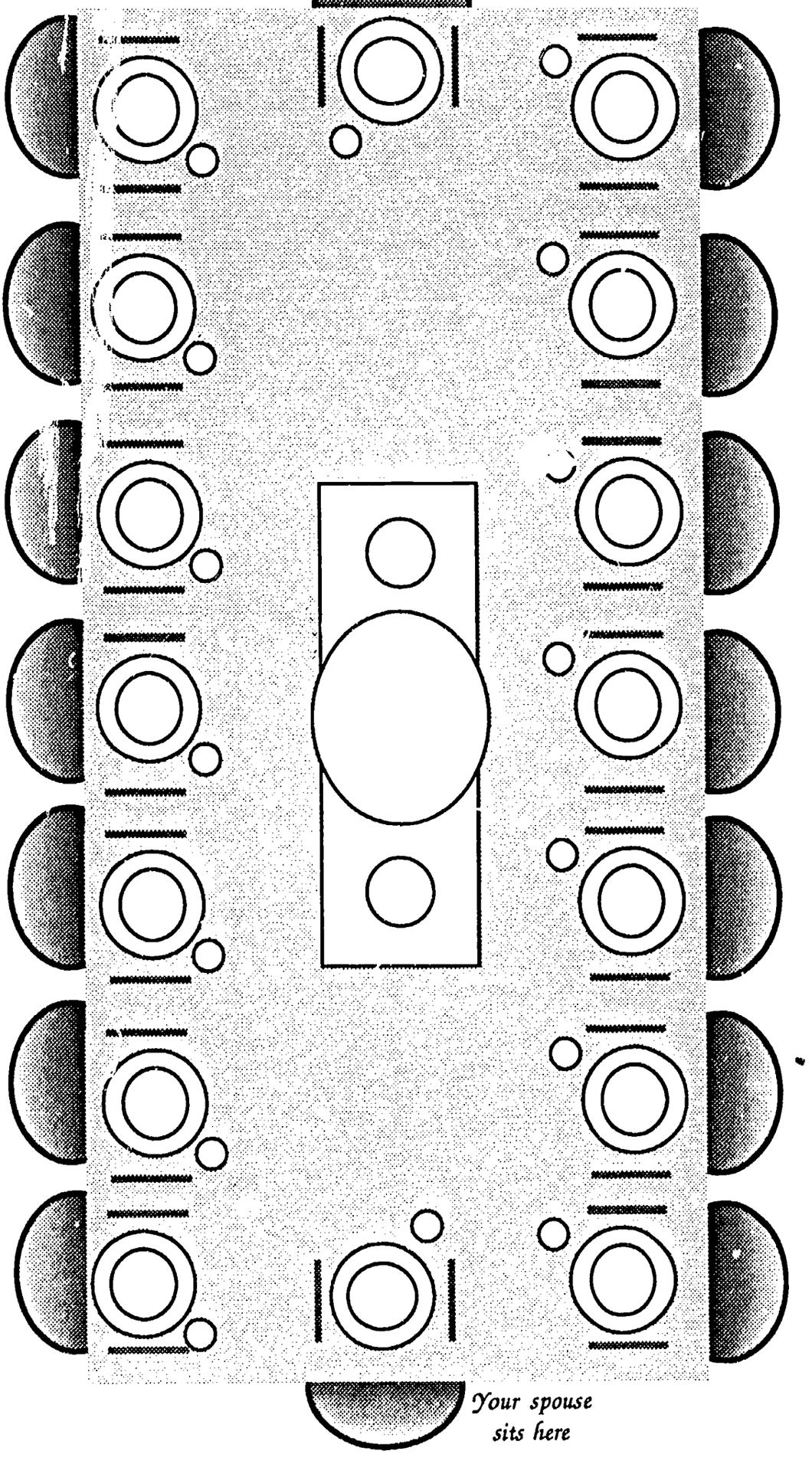
Mr. Watanabe is a Japanese banker recently returned from working three years in Paris.

Mr. Haralambious is a Greek national who owns a number of hotels and is looking for a new site.

Seating Plan

Arrange place cards around this table so that your guests have a pleasant evening.

You sit here



Your spouse sits here

A World of Migrants

People on the move around the globe

The United States of America has been called "A Nation of Immigrants"—and it is! But so are many other nations.

Migration has led to ethnic diversity in many parts of the world.

Some countries actively recruit new settlers. Others do not welcome people across their borders at all.

Other countries are losing population to emigration. Some encourage their people to leave—some forbid it.

A country's migration policy is often shaded by how its people feel about ethnicity.

Directions

- ***Read*** the migration policies of six immigrant countries and three emigrant countries on the following pages.
- ***Ask*** yourself these questions:
  - Who is each country trying to encourage or discourage from migrating?
  - How do they attract or discourage people?
  - Why might people want to migrate to or from the country?
- ***Complete*** the chart on pages 224-225 and answer the questions that follow

Sources of Information for Migration Policy Information

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Plender, Richard. *International Migration Law*. Leiden, N.V.: A.W. Sijhoff International Publishing Co., 1972.

Immigration Policies

Federal German Republic

Migration history.

Until the late 1800s, Germany was primarily an emigrant country. Many of its citizens fled to America to escape hard economic times and to avoid being drafted into princely armies during Germany's civil wars. But by the late 1800s Germany was taking in more people than it was losing. The Slavs, Jews and Gypsies who immigrated during this period later became the scapegoats during Nazi rule and either left Germany or were exterminated in the Nazi death camps. Immediately after the war, Germany experienced the heaviest of all migrations in Europe as millions of refugees, displaced persons, and other emigrants resettled. By the mid-1950s, Germany's recovering economy created a labor shortage that the government solved by actively recruiting laborers from Italy, Greece, Turkey, Spain, and Yugoslavia.

Migration policy as of 1977.

Officially, no foreigner has the right to enter and live in West Germany, but because of the labor needs of an expanding economy after World War II, many foreigners have been recruited to work in Germany. Although many foreign workers stay for years and bring their families, they are considered strictly temporary residents.

From the 1950s to the 1970s Germany's economic miracle depended on an increasing supply of labor. Employers would tell the government how many workers they needed with what skills and often from what countries. The Employment Office first checked Germans to fill the need, and if they were not available, the request was sent to the Federal Labor Office

Canada

Migration history.

Canada, surprisingly, did not experience large-scale immigration until after the Confederation in 1867. Potential settlers were put off by Canada's image of severe winters and many who did come merely used Canada as a stepping stone to immigrate to the USA.

For these reasons, Canada became an active recruiter of immigrants. Before World War II, however, Canada only had immigration offices in England to ensure "uniform stock." Help in paying for transportation and cheap land were offered to encourage British immigrants. Back home, committees guarded the "purity" of the population by ever-increasing prohibitions against anyone who might become a public charge—the physically handicapped, mentally and morally deficient, the "unassimilatable," and Blacks and Asians.

After World War II, Canada opened immigration offices throughout the British Isles and northwestern Europe, but only two to cover all of southern Europe and Asia. Occupation preferences were switched from agriculture to skilled workers and professionals, regardless of origin. In 1962, the ban on Asians was lifted.

Migration policy as of 1977.

The Immigration Act of 1967 (still in effect) established the following priorities for admission into Canada: (1) sponsored dependents of immigrants already in Canada; (2) independent immigrants (those who were expected to become self-supporting and met certain criteria for skill, education, suitability for life in Canada) and nominated relatives of immigrants already in Canada; (3) entrepreneurs, who would provide jobs for others; (4) others at the discretion of the Minister of Im-

Australia

Migration history.

Migration has been a major focus of Australian policy since British occupation in 1788. Australia saw the immigration of settlers as an absolute necessity because of its great distance from its British homeland and of how sparse its population was compared to its wealth of land and natural resources.

Since Australia was a wild frontier country, far from everywhere, incentives were developed to encourage settlers to overcome the disadvantages of time and cost. Australia began to aid suitable families by helping to pay transportation costs and by providing housing and guaranteed jobs. Immigrants were selected by government agencies and businesses, resident relatives of prospective settlers and volunteer societies. But all of these sources agreed that Australia's population should be "homogeneous," so by 1947, over 87% of Australia's population had British roots.

Settlers of British origin had advantages in civil rights, land ownership, civil service positions, social welfare benefits, and ease of temporary movement. They could easily transfer to permanent status as citizens, and be qualified for the rights of native-born Australians, such as voting. For those of other ethnic origins it was not so easy. Assisted passage was sometimes available to western Europeans in later years, but only rarely to eastern and southern Europeans, and practically never to Asians and Africans. Negative restrictions also applied to paupers, lunatics, the diseased, and the "politically suspect." These restrictions were not governed by quotas but by the Minister of Immigration, who could accept or reject immigrants at will without giving any reason.

who notified special German employment commissions in the sending countries. These commissions would then screen potential workers on the basis of skill, health, and security record. German employers paid transportation and housing costs of the workers who were selected. Workers were given one year work permits that were able to be extended.

By 1973, Germany was suffering from a recession, which reduced the need for more labor. Recruitment of foreign labor was stopped, but for the first time, foreign workers already in Germany did not leave during bad times. Often, in fact, their families kept coming to join them, putting a strain on social welfare facilities and creating ethnic neighborhoods that native Germans considered inferior. Therefore, the "Action Program on Employment of Foreigners" was created to help existing foreign workers become more integrated into the social structure of Germany. This program proposed improvements in housing, language training, and job training for foreign youth. Although recruitment has ceased since the mid 1970s, dependents may still enter Germany to join their families (they are granted residence, but not work, permits)

From the building of the Berlin wall to mid 1984, 293,000 East Germans have been allowed to join families in the West. Some have been "ransomed" out by West Germany.

Statistics.

In 1973, number of foreign worker was 2.6 million, equal to 12% of the native work force.

In 1975, 4.1 million foreign workers with 6.3% unemployment among them.

migration. Ethnic restrictions were dropped and special emphasis was placed on given shelter to refugees. Candidates for emigration to Canada apply for entry through Canadian consulates or immigration offices abroad. Only 50% of independent immigrants candidates who apply are admitted. Immigration officers use a point system to determine an applicant's suitability for life in Canada. To be admitted, the applicant must score at least 50 out of a possible 100 points. Different point values are assigned for various occupations, fluency in English, relationship to citizens of Canada or previous immigrants, etc. Successful applicants could be eligible for Assisted Passage Loans, information and counselling abroad, emergency medical and financial assistance, and living-expenses-paid language and retraining classes. Children of accepted immigrants could receive family allowance permits, if one parent was eligible to pay income tax.

In 1973, Canada began issuing temporary one-year work visas to solve labor shortage problems without resorting to immigration. About 80,000 visas were issued the first two years, 1/3 to Americans. Since then, Canada has made arrangements with Mexico and several Caribbean countries to bring in seasonal workers. First, however, the Department of Manpower must certify that there are no Canadians available for jobs given to immigrants.

Immigrants who are at least 18 years old may become citizens after five years if they own land and have taken a short test on their knowledge of Canada. There are no ethnic restrictions.

Statistics.

Immigration peaked at 218,000 in 1974.

In 1976, 149,000 immigrants, 23 million population.

After World War II, Australia stepped up immigration recruitment to increase population for the sake of national security (during the war it had been threatened by takeover by Japan because of its sparse population). The quota of immigrants was to be 1% of the population each year, but of these 90% had to be of British origin. When Australia found that it could not fill the quota of British immigrants, it was forced to begin giving immigration assistance to war refugees to achieve its population growth goal. The restrictions gradually began to give way.

Migration policy as of 1977.

By the late 1950s, immigrants no longer had to be proficient in English and the Ministry of Immigration could no longer arbitrarily deport anyone within their first five years after arriving. By the 1960s, the waiting period to become a citizen was made five years for everyone, not just British. By the early 1970s, all preferences to British immigrants were abolished, a point system similar to that of Canada or the USA was introduced to encourage family reunion and education. The number of immigrants permitted each year is equal to 1% of Australia's population.

Statistics.

Population grew from 7.6 million in 1947 to 13.6 million in 1976 (a 30% increase). 60% of this increase is due to post-war immigrants (41%) and their children (19%).

Ethnic make-up of Australia's 1947 population:

British	87.8%
N.W. Europe	7.2%
S. European	1.7%
E. European	.8%
Other whites	1.2%
Non-whites	1.3%

Israel

Migration history.

Israel's current migration policy cannot be understood without looking back 2000 years. Although military invasions displaced many Jews from Israel—the homeland they believed was divinely promised to them—in ancient times, a major migration of Jews occurred around 70 AD. To put down a Jewish revolt to regain control over their own country, Rome destroyed the Temple in Jerusalem and outlawed Judaism. To practice their religion, Jews were forced to flee their homeland. Israel ceased to exist as a nation. The land was called Palestine—it was ruled by Romans, then Turks, and was inhabited by Arabs. Jews relocated all over the world, many times meeting with severe anti-semitism in their adopted lands.

Anti-semitism was particularly strong in central and eastern Europe during the first half of the twentieth century. When the British took over Palestine from Turkey after World War I, it responded to the growing threat to European Jews by encouraging the first significant immigration of Jews back to Palestine. The Jewish population of Palestine increased from 85,000 in 1914 to 456,000 in 1939.

After World War II, Britain faced pressure from Jews wanting to immigrate to Palestine to escape the bitter memories of the Holocaust. At the same time Arabs, whose ancestors had lived in Palestine for nearly 2000 years, pressured them to keep Jews from returning to reclaim Palestine. The British responded by partitioning Palestine into Arab Jordan and returning the rest of the country to Jewish control as the independent state of Israel (founded in 1948). The new nation opened its doors to unrestricted immigration of Jews, resulting in over 950,000 Jewish immigrants from central and eastern Europe (survivors of Nazi persecution), North Africa and the Middle East by 1957. By 1985 Israel had received about 2,000,000 refugees. On the other

United States of America

Migration history.

The United States has popularly regarded itself as the "Land of Immigrants," although in all truth many nations could also claim the title. The first migrants to North America were the Indians who crossed the land bridge from Asia thousands of years ago. The first European settlers to what is now the USA came in the 1600s from Britain (the French also came in fewer numbers). Throughout the 1600s and 1700s a steady but slow stream of British immigrants continued to make the long journey to settle in America, joined by a few Scots Irish, Irish, and Germans. Until 1807 slaves were imported from Africa—forced immigration. After the War of 1812, immigration began to increase, fueled by famine in Ireland, forced military service and economic problems in Germany. There were no restrictions on immigration, because the USA's chronic labor shortage and surplus of land seemed able to accommodate all. There was, however, discrimination against Blacks, Irish, Catholics, and Jews.

The USA's rapidly growing industrial economy after the Civil War required massive amounts of unskilled labor. At the same time, serfdom was coming to an end in eastern Europe, freeing poor peasants to seek better economic conditions. The result was the largest wave of immigration in USA history in the 1890s and 1900s.

By the 1910s, some Americans began to fear that the predominately white, northeastern European, Protestant culture of the USA was threatened by the newcomers and pushed for restrictions on immigration. Chinese and Japanese immigrants were barred entirely. Literacy tests for immigrants were established in 1917. In 1924 the National Origins Act established immigration quotas based on U.S. ethnicity in 1890, to limit immigrants from southern and eastern Europe and non-white nations. During the Depression even these lim-

Switzerland

Migration history.

In the 1700s, most of the cantons ("states") of Switzerland prohibited emigration so they could maintain control over their skilled labor force. On the other hand, the country was overpopulated—it was not able to absorb all its young males into its economic system. From the 1500s to 1700s, Switzerland's solution to this problem was to export over 300,000 of these men to other countries as mercenary soldiers. Immigration was not an issue at this time, since there was no economic lure.

By the twentieth century, Switzerland had established its nationals' "right to leave" and the "right of settlement" for residents of neighboring countries—Germany, Italy, and France—to fill lower-level construction jobs. These foreign workers tended to live in border cantons, which took on the flavor and language of their homelands. This made assimilation into Swiss life easier for them. Then, as now, immigration was controlled by the individual cantons, which established just a two year residence requirement before citizenship.

But as Switzerland became an immigration country—at least in practice, since it has never officially considered itself one—the fear of *überfremdung* (overforeignization) arose, which has continue to influence Swiss immigration policy to this day. Beginning in 1917, border controls were used to restrict any entry by aliens, in case they would jeopardize Switzerland's neutrality during World War I. In the 1920s, even the movement of aliens within Switzerland was restricted. Work and residence permits were rarely issued and the formerly protected residents of neighboring countries were denied "right of domicile." This started out as a temporary measure, but is still in force today.

hand, about one million Arab Palestinian refugees emigrated.

Such a massive influx of new settlers into a small area caused housing and employment problems. Many settlers came without any resources. Most had service-related job skills, rather than the agricultural and industrial skills needed by the developing nation. But Israelis met these problems with the financial help of Jews and sympathetic nations all over the world and with a unique sense of mission and patriotic zeal.

Migration policy as of 1977.

Israel's immigration policy reflected two concerns: to be a place for any Jew who wanted to come and to ensure the rapid population growth to overcome Arab resistance. Therefore, unrestricted Jewish immigration was written into the Declaration of Independence and the Law of Return as a principal overriding all others. The Law of Return does not apply to non-Jews. Some limitations apply to immigrants who might pose a safety or public health threat, however Israel is far more liberal than most countries in this respect—it not only allows handicapped Jewish immigrants, but also provides for their rehabilitation. Applicants who can afford to emigrate and settle receive visas immediately. Several charitable organizations work with the government to provide passage and temporary care of poor immigrants. Since its first refugee camps in the late 1940s, Israel has made a science out of absorbing large numbers of immigrants through its absorption centers which provide apartments, child care, Hebrew schools, and help finding jobs and permanent homes.

Israel reserves the right to block or force the departure of anyone for security reasons. It has exercised this right against Arabs numerous times, and has been criticized for not giving people a chance to refute charges.

Statistics.

By 1985, Israel has received two million refugees. 16% of its population is non-Jewish, 60% of populations are Arab Jews.

ited quotas were not met, but during and after World War II, exceptions were sometimes made for war refugees or to solve special labor problems.

The immigration policy of the USA remained restrictive until 1965, when race, creed, and nationality restrictions were lifted, the quota system was abolished. Employment preferences took their place.

Migration policy as of 1977.

The immigration law of 1965 abolished the national origins system of 1924 and set an annual limit of 170,000 immigrants from the Eastern Hemisphere and 120,000 for the Western Hemisphere. A point system was established to give preference to refugees, close relatives of U.S. citizens and permanent foreign residents, those in highly skilled occupations, but this preference system did not apply to immigrants from the Western Hemisphere. No more than 20,000 could immigrate from any one country (not including refugees or immediate family). Potential immigrants apply for visas through U.S. consulates in their own country. Immigrants can become citizens after five years of residence by demonstrating to a judge that they understand English, have a knowledge of U.S. history and government, have a "good moral character," and by pledging their commitment to the Constitution.

Although it was less restrictive than earlier laws, the quotas of 1965 did not meet the demand from Latin America. Many Mexicans and others migrated over the U.S. border illegally to find jobs. The problem of illegal immigrants was addressed in the 1986 immigration law, which granted amnesty to illegal immigrants who had been in the USA before 1982. On the other hand, it became more strict on employers who recruited illegal immigrants to work for them.

Statistics.

USA has one million immigrants (incl. illegals, refugees), 100,000 to 150,000 emigrants annually. Offical quota has been 270,000, excluding refugees and non-quota immigrants. Each year USA admits twice as many immigrants as the rest of the world combined.

Migration policy as of 1977.

By 1962 Swiss nationals' resentment of foreign workers grew to the point that applicants for citizenship had to live in Switzerland twelve rather than six years and prove that he was successfully assimilated.

In the late 1960s, a stabilization policy required that the number of workers admitted would not exceed the number leaving. In 1968 the movement of aliens within Switzerland was limited by revoking the permits of annual permit holders if they change jobs or cantons for five years. In 1975 that time was relaxed to one year, but cantons were free to set their own higher limits.

Policies to provide for the gradual decrease of foreign worker population have also been instituted. Before work permits are issued, the Aliens Registration Police consider the labor needs of an area, the number of aliens already living there, and the economic and cultural needs of the area. They can then grant aliens one of four statuses, ranging from permanent residence, which is rare, to temporary visits, which are revocable, to provisional residence, which has time and occupational limits.

Meanwhile, by the end of the 1970s, Switzerland had one million aliens. None had the right to vote, even though many had lived there for years and had even been born there. Strangely enough, the fear of over-foreignization has not resulted in a quota system, but in plans to assimilate foreign residents through naturalization. But the cantons, which have the ultimate responsibility for the welfare of their citizens and reap the consequences of all those new voters, are not all that anxious to implement the policy.

Statistics.

At the end of 1976, 958,599 registered aliens (not including seasonal workers), 15.3% of Switzerland's population.

303,996 of these aliens had one year permits
654,603 had more permanent "resident" permits

Emigration Policies

Turkey

Migration history.

As Turkey entered the twentieth century, it focused on developing industry and modernizing agriculture, which displaced about one million of its rural residents each year (for every tractor put into use, eight farming families were displaced). Turkey is also a country that has traditionally seen children as a natural asset, which means that its population grows naturally by one million people a year. Between these two factors, Turkey found itself unable to absorb its total population.

The Turkish government came to view labor export as the answer to their over-population/underemployment dilemma. From 1961 to 1975, Turkey signed labor exporting agreements with West Germany, France, Austria, the Netherlands, Belgium, the United Kingdom, Sweden, Denmark, Switzerland, Australia, and Libya. Each agreement usually had two parts: one overseeing the recruitment of labor and the other regulating the social protection of the workers.

Not only did the export of workers help the labor problems at home, Turkish officials reasoned, but it was a substitute for exporting goods and helped balance Turkey's trade deficit (importing more than it exported). In 1964, 14% of the foreign currency coming into Turkey was from its workers abroad; by 1970, it was close to 70%.

Migration policy as of 1977.

After 1972, money sent back home declined as inflation skyrocketed in Turkey. When they did invest at home, Turkish workers tended to invest in modernizing small farms at home, thus displacing even more workers. The government solved part of the problem

Greece

Migration history.

Greece is an emigration country—more people migrate out than in. From 1955 to 1973, Greece lost 12% of its population by emigration. The reason for this is the chronic underemployment and low pay of Greek workers. For instance, while unemployment was officially at 3% in 1971, 21-26% of the workforce only worked 20-30 hours a week. The booming economies of Belgium and West Germany in western Europe were attractive to Greeks seeking better work conditions.

After World War II, Greece moved more and more out of agriculture into industry, putting many agricultural workers out of jobs. The government saw worker emigration as a quick fix for its labor and economic problems: it eased unemployment at home; unskilled agricultural workers would be sent out out of the country to work, supposedly returning to Greece with new skills; foreign currency returned to Greece from money set by workers back to their families in Greece.

By 1972, three million Greeks were working abroad. At home, however, employers began to experience labor shortages and started to import workers from Africa and Asia. Labor groups, especially, pressured the government to work on improving industrial development to create more jobs for Greeks at home.

Migration policy as of 1977.

The attitude of the Greek government could best be described as laissez-faire. They had only a haphazard emigration policy, which gave gave no preparation to workers so they could take best advantage of their training abroad, made no effort to maintain ties with their workers abroad, and lacked incentives to draw the

Pakistan

Migration history.

Historically, immigration has been more important than emigration throughout the area now known as Pakistan. Throughout the centuries, Arabs, Mongols, and Persians have come as conquerors and stayed to become settlers. But more recently, two types of migration have occurred both in and out of the area: the sudden, dramatic type motivated by politics and religion and the more gradual type motivated by economics.

The British began exporting labor from the area of India that is now Pakistan in the nineteenth century and continued into the 1950s and 1960s. By the early 1970s, 175,000 Pakistani workers lived in Britain—some professional, but most skilled and unskilled laborers from poor, rural areas of Pakistan who settled in industrial areas. Most of these workers sent for their families and settled permanently.

After World War II, the oil boom drew Pakistani workers to the Arab Gulf countries. They worked as shopkeepers, artisans, and government clerks, as well as in the oil industry. However, as late as the 1972, the number of Pakistanis working in the Gulf was 40,000—not enough to benefit the entire nation of Pakistan with money flowing back home, but enough to benefit families and individuals.

With the OPEC oil price hike in 1973, emigration increased rapidly from Pakistan to the Gulf states: Saudi Arabia, Oman, United Arab Emirates, Kuwait, Qatar, Bahrain, and Iraq (OPEC). By 1975, foreigners (not all Pakistani) represented 21-70% of the total population of the Gulf states and 40-85% of their total work force.

by making arrangements with foreign banks to credit deposits made by Turkish workers abroad to banks in Turkey.

Worker emigration was supposed to be temporary, but the return of workers was not officially encouraged or planned for. Most workers, however, did not come home. They stayed out of the country for over five years, but many did not integrate into their host cultures partly because their consulates were too overwhelmed to be of much help. Also, their guaranteed protection ended when they completed or moved from the job they contracted for. Their children were caught between two cultures without being prepared to live in either.

To take care of their needs, Turkish workers formed voluntary "beneficial" associations like earlier European immigrants. They worked for better conditions in the country where they worked and back home, urged workers not to send money back to Turkey until the government solved various issues involving returnees, especially in the education of their children. At home their increased political clout and combined resources have been used to support returnee enterprises. The result is considerable unrest as those who stayed home see returning workers get what they think is preferential treatment.

Turkish workers pose problems whether they stay abroad or come home. If too many stay away, they probably will not continue to send money home to Turkey. If they come home, they will cause increasing unrest in Turkey.

Statistics.

From 1960 to 1975, Turkey had sent 800,000 workers to northwestern Europe, 80% of these to the Federal Republic of Germany.

Turkey's population in 1975 was 40 million.

newly skilled workers back home.

In 1975, Greece revoked the visas of all the Asian and African workers who had been brought in to ease the labor shortage of the early 1970s. Most of the foreign workers went home, which may lead to Greece using more of its own workforce. However, when West Germany stopped all recruitment of foreign workers (many Greek) in 1973, Greek workers did not return home. They had been in Germany for a long time, had raised families there, and had grown used to a standard of living they could not duplicate in Greece. As of 1977, labor importing countries like Germany and France had been proposing to invest directly in Greece and other labor importing countries instead of bringing workers out of their homelands to work.

Statistics.

Between 1955-73, Greece lost 1,150,000 people to emigration, 12% of its population.

150,000..... USA

80,000..... Canada

160,000..... Australia

600,000..... West Germany

Between 1961-65 Greece lost:

25% of its doctors

27% of its scientists

35% of its engineers

Migration policy as of 1977.

Pakistani emigrant workers cut across all lines of class, ethnicity, geography, and level of skill. Unskilled and skilled laborers are most likely to emigrate illegally, professionals through legal channels (the figures below show only legal immigration).

Workers may legally emigrate indirectly by staying on after a pilgrimage to Mecca or directly by arranging to be smuggled. Illegal emigrants have no guarantees of safety: they are subject to extortion, theft, and abandonment. They can be taken advantage of, since they will take whatever jobs they can find, just to survive and hopefully send some money home.

To legally emigrate, workers can apply directly to a Gulf firm or go through a licensed private recruiter or Pakistan's Bureau of Emigration and Overseas Employment. Pakistan and all the Gulf countries require a "no objection document" and other legal papers that usually cost several thousand rupees on the black market. Before a foreign worker may bring his family into the country, Saudi Arabia requires him to have college degree and Kuwait requires a minimum salary.

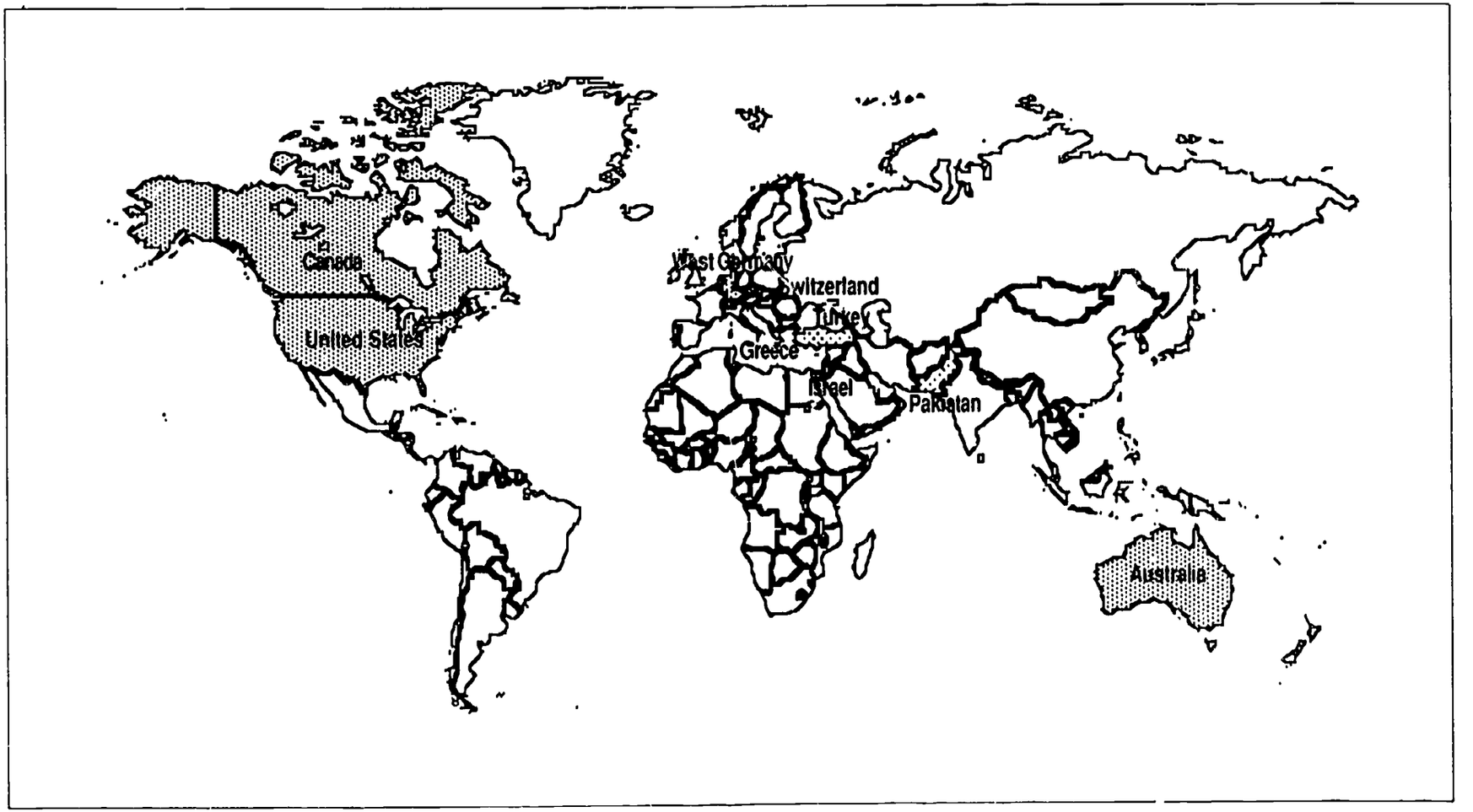
Pakistani immigrant worker conditions vary widely from unskilled laborer in dormitories to bankers and doctors in their own homes. But nowhere are they granted the political rights of nationals: they are not entitled to social services, usually cannot own property, and must renew residence permits periodically. Citizenship is rarely granted.

The Gulf states prefer Pakistanis as immigrant workers because they are not likely to press for equal rights with local citizens, and they are more likely to return home than other workers.

Statistics.

1979 population of Pakistan, 80 million
Estimated 1 million work in Middle East (8% pop.)

30% of UAE population was Pakistani
16.8% of Quatar population was Pakistani
6.2% of Bahrain population was Pakistani



WORLD MAP
showing migrant countries

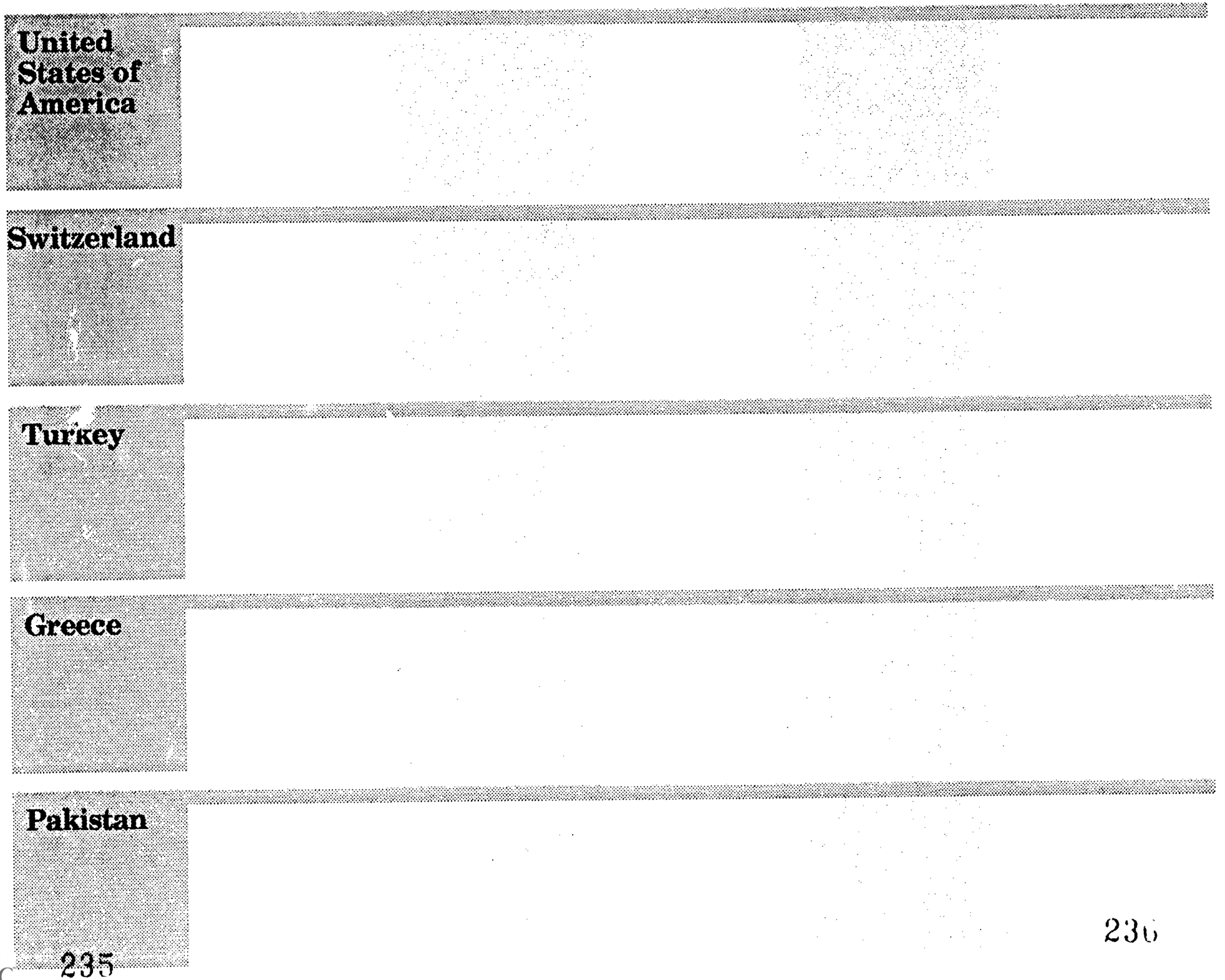
Immigrant nations

Emigrant nations

Migration Policy Summary

Review what you know—answer these questions about each migration country.

	Who is encouraged to immigrate or emigrate? Why? How?	*Who is discouraged from immigrating or emigrating? Why? How?*	*What quotas does the country have, if any?*	*What regulations or procedures are there for immigration/ emigration?*	*Can immigrants become citizens? How?*
Federal German Republic					
Canada					
Australia					
Israel					


United States of America
Switzerland
Turkey
Greece
Pakistan

Think about it...

Write your answers to the following questions...

What factors motivate people to move to a new country?

What problems might people encounter in migrating?

Which country do you think has the most liberal (fewest restrictions) policy? Why?

Before you read this information, which country did you <u>think</u> would have the most liberal policy? Why?

Which country do you think has the least liberal (most restrictions) policy? Why?

Before you read this information, which country did you <u>think</u> would have the least liberal policy? Why?

What country would you have the best chance of immigrating to? Why?

What country would you have the least chance of immigrating to? Why?

Which of the countries would be your first choice of another place to live?

Do you think borders between countries should be always be open for migration? Why or why not?

Under what circumstances should people be admitted to the United States?

What kinds of restrictions are justifiable to keep people out?

STRANGERS IN THE LAND

Excerpts (*Italics* indicate editor's summary of original text of article)

As nations moved to establish empires and dominate trade via the oceans in the 19th century, the world became a realm of international sources and markets. Channels of communication opened, bringing knowledge of the world to once-remote areas. People in overpopulated and underemployed parts of Europe heard of distant nations, like America, Canada, Australia, who wanted to develop and market their abundant natural resources, but lacked the manpower to do so. People in Europe and Asia were drawn away from all that was familiar to them to seek these "worlds of opportunity."

Migration brought people with diverse backgrounds into close contact, often producing stress and conflict. What happens as a result of the stress depends on the immigrants' motive for coming, on the 'hosts' status in their own land and their perceptions of the immigrants. If the 'host' or receiving country or people are secure in their position, and their economy is growing—with room for outside manpower—they are more likely to welcome the immigrant without restriction. But the need of a country for foreign labor does not guarantee harmony when the two cultures meet. The experience of Chinese immigrants in Thailand and in Malaysia illustrate various factors determining whether immigrants become integrated or not.

Chinese in Thailand

Thailand is one of those happy countries that has never known foreign domination. The two monarchs who guided her fortunes from 1851 to 1910, Mongkut and Chulalongkorn, so impressed the colonial powers with their plans for modernization that they signed trade treaties with Thailand instead of annexing her.... Any group with social and political ambitions does well to imitate them, and that is precisely what many Chinese have done [*by immigrating to Thailand*]. The Thai make this process relatively simple: Thai citizenship is automatically conferred on anyone born in Thailand; and anyone who uses a Thai name, speaks the language, and behaves as a Thai is accepted as one regardless of his or her ancestry. Also important in explaining... a high rate of Chinese assimilation is the fact that there have never been any sort of travel restrictions on the Chinese in Thailand. They have been allowed to live and travel where they please, and thus ghetto situations have been avoided. If in the past, there had been antagonism and restrictive legislation on the part of the Thai government, the Chinese might have been welded into a cohesive unit by a sense of opposition. To summarize, Chinese in Thailand were rewarded by becoming Thai and many did precisely that.

Chinese in Malaysia

The experience of Chinese immigrants in Malaysia differed from the beginning. Formerly a British colony, Malaysia underwent a period of intensive immigration in the nineteenth and twentieth centuries, when cheap labor was needed for the rubber plantations and the tin mines. The two largest immigrant groups were the Chinese and the Indians/Pakistanis. ...Each of the ethnic communities was administered through intermediaries essentially as a separate unit.... The Chinese, administered through a *Kapitans China*, very quickly organized into a closed, tightly integrated community with such traditional corporate groups as *kongsi* and secret societies.

Since independence, the Malays have been in control politically, although they are barely a numerical majority in the country. Because of an earlier policy of Malay self-sufficiency, much of the present Malay population is rural, in contrast to the Chinese, who are predominantly urban and who control most businesses. In fact, the common stereotype of the Chinese is as the urban controller of the Malaysian economy. Because there are almost as many Chinese as Malays, the

latter feel threatened. For this reason the special privileges accorded to Malays by the Second Malaysia Plan and similar government projects are carefully guarded, and any switching of identity from Chinese to Malay is discouraged.

These two examples clearly demonstrate the influence of the receiving population and situation on the immigrant group (pp. 128-130).

People who immigrate, planning to return to their own country after achieving their goal, often live isolated in "ghettos" in their host country—like the Pakistani in England.

Pakistanis in Industrial Cities of England

Because of the tradition of primogeniture [passing property on to the elsest son] in Pakistan, many people were left without the security of a land base. Some of them emigrated in order to earn money with which to purchase land in Pakistan. For them the 'significant others' were kinsmen and fellow villagers back in Pakistan. Significantly, the emigrating Pakistani could immediately find a congenial community of fellow countrymen in any number of industrial cities in England. In fact, one could even find a community of one's own language/dialect, religion/sect, or village. For the most part, single male Pakistanis emigrate, seeking employment for several years until they can purchase a piece of land at home, at which time they return, settle down, and raise a family. While in English cities, they rely heavily on the services of Pakistani brokers, men who have been there long enough to know the language and the ropes. More likely than not, the new immigrant will live in the central area of one of the textile manufacturing cities in a rooming house owned by other Pakistanis. Until he gets a job he will pay no rent, and his other expenses will be taken care of by his countrymen. He will probably get his job through the services of an ethnic entrepreneur. It is a close, comfortable, communal life, in which all the needs of the immigrant can be satisfied within a few blocks of his home. He lives among people of his own kind; he can buy sundries and foods from Pakistan in neighborhood stores run by Pakistanis; and if he wishes to return home for a visit, he can buy his ticket through a Pakistani travel agent. In short, his is an encapsulated community—it is institutionally complete.

The objections raised by the British to the Pakistanis' seemingly low standard of living are based on British notions of minimal requirements. The Pakistani point of view is quite different. The Pakistanis are used to high-density living conditions, much denser, in fact, than conditions in the industrial townhouses. Because most of them had no bathrooms, water, or electricity in Pakistan, the old homes in the British cities that have these facilities seem luxurious. And what hardships and deprivations the Pakistanis do suffer are regarded as only temporary, since they will soon be returning home and to an enriched style of life as a result of their stay in England ...

...what hardships and deprivations the Pakistanis do suffer are regarded as only temporary, since they will soon be returning home and to an enriched style of life as a result of their stay in England

If they plan to settle and have the right 'look' and attitude, some political or religious refugees can create a place for themselves in their new land, as the Maltese have done in London.

The Maltese in London

Maltese immigrants now in London illustrate a case of assimilation accelerated by the personal characteristics of the immigrants. Their immigration derives from dissatisfaction with the political state of Malta. Maltese society in the twentieth century, however, is perceived as more oppressive, and immigration is a way of escaping from the stifling hand of Church and State. It is not surprising then that twentieth-century immigration has been a movement of individuals, 72% of whom are male. Sixty-five percent of these men immigrate between the ages of 15 and 25. ... It is precisely these kinds of persons who would chafe the most under the restrictions of post-World War II Malta. Having left Malta to assert their independence, these young men are reluctant to establish relationships with other Maltese. In fact, the evidence seems to indicate a tradition of discouraging any kind of Maltese identity or community. ... In addition, there are both positive and negative aspects of the way in which the Maltese fit into London and of the social interaction among themselves, all of which reinforce their rapid assimilation. Unlike many immigrants, the Maltese do not need the services of culture brokers. Most of them speak English, and they are not defined by the British as "coloured." It is not difficult for them to find employment above the level of unskilled manual labor. In fact 25% have jobs classified as nonmanual, primarily as restaurant and hotel employees, in contrast to the less than 5% of Jamaicans in London who have risen above the manual-labor category. Finally, both by necessity and by preference, there is a high degree of intermarriage between Maltese men and English women, who are supposed to be less stuffy than Maltese women. Insofar as the English women are not Catholics raised in the anything-but-liberal spirit of the Maltese Catholic Church, that assessment is probably accurate.

What of the interaction among the Maltese? There is a kind of café society typical of Maltese immigrants that under other conditions might be a source of communal feeling. ...The Church, which is the major focus of social and political life in Malta, but has no power in London. ...Worse still, there is active antagonism between the Maltese who accept and those who oppose the traditional church-based social order. In short, Maltese immigrant society in London is split by factions, and the result is the absorption of the Maltese into the larger London community.

History has shown that very often people who are looked upon as socially inferior in their homeland are seen in the same light in their new land. Such was the case with the Irish who came to America in the 1840s.

Population Pressure: The Irish Potato Famines

The nineteenth century was a time of increased population pressure in Europe, which was aggravated by a number of famines and depressions. One of the most dramatic interactions of overpopulation, famine, and emigration occurred in Ireland in 1846 and 1847. Conditions had been unstable, largely because of the proportion of the population that lived on the land. In 1840 only 8% of the people lived in towns. Most of the Irish depended on the farms for their existence, specifically one staple crop, the potato. Absentee landlords owned the land, and most of them were indifferent to the conditions under which their tenants lived....The landlords regarded Ireland as a resource from which one extracted as much income as possible. The Irish hated them.... The hostility of the tenants made it unpleasant if not dangerous for the landlords to live on their property, even if they were so inclined. Most of them managed their lands and tenants through middlemen, whose pay was based on the amount of money they could bring their employers. A com-

mon way of increasing income was to split the farms into smaller and smaller parcels in order to collect more rents.

Between 1779 and 1841 the Irish population underwent an incredible growth—172%—such that by the time of the potato famine it was over 9 million. The lack of industry meant that the Irish laboring class had to have land or it would starve. Many families lived on half-acre plots. Their survival and, more, that they increased their numbers under these conditions, were due solely to the potato. No other crop could have supported so many people on such small landholdings, and no other crop could have been grown so easily and inexpensively. Unfortunately,... no other crop was as dangerous. Potatoes, unlike grain, do not keep and cannot be stored from season to season. In the best of years, many Irish came close to starvation in the summer months when the old crop had been used up and the new one was not yet ready. Moreover, a population adapted to the potato, the cheapest of all food sources, was in no position to replace it with crops that would surely be more costly. Even if that had been possible, a shift from potato cultivation to some other staple would have required several years and demanded a drastic reduction in the population.

The situation in Ireland in 1845 was precarious as best. In August the potato blight was reported in England. By September it had reached Ireland, and the potato crop was destroyed. While the British government made some efforts to prevent wholesale starvation, many absentee landlords responded to the plight of their tenants by evicting them for non-payment of rent. In some cases, tenants who were not in arrears were evicted, thus adding to the general misery of these evictions. 300 tenants in the village of Ballinglass were turned out on March 13, 1846 in order to turn the property into grazing land.

The scene was frightful, women running wailing with pieces of their property and clinging to door-posts from which they had to be forcibly torn; men cursing, children screaming with fright. That night the people slept in the ruins; next day they were driven out, the foundations of the houses torn up and razed, and no neighbor was allowed to take them in.

In 1846, when the potato crop failed again, the Irish, having starved the preceding year, were in no condition to resist disease and another year of privation. The British government had concluded that it was dangerous to encourage dependence on the government by continuing to send relief to the Irish. Moreover, if such relief were to be forthcoming, the government maintained that it should properly come from the landlords.

By a curious piece of reasoning, the Irish starving in Ireland were regarded as unfortunate victims, to be generously helped, while the same Irish, having crossed the Atlantic to starve in Boston, were described as the scourings of Europe and resented as an intolerable burden to the taxpayer.

The alternative to starvation or death from typhus and relapsing fever was emigration. During the famine years 1,250,000 Irish left their homeland for North America. Even more went to Liverpool, Glasgow, and the ports of South Wales. In the beginning, the emigrants were relatively healthy and self-supporting. They were able to pay for passage on decent ships and thus managed to arrive at their destinations in good condi-

tion, ready to work. As the famine years went on, however, the state of the individual emigrant deteriorated until half-starving, fever-ridden men, women, and children were being crammed into the holds of "coffin ships." Their passage was paid in one of two ways: their emigration was assisted by the landlords and the government or was prepaid by relatives already in North America.

In 1846 the landlords were given an incentive for shipping their tenants to North America. The Poor Law transferred complete responsibility for the Irish peasantry to the landlord class. The cost of emigration was about half the cost of maintaining a pauper in the workhouse for a year; and it was a cost paid only once, since it was difficult if not impossible for an emigrant to return to Ireland. Because the old and the sick were the heaviest drain on the landlord's purse, they were the first to be packed aboard the ships....

Although Americans had sent an unprecedented amount of relief to Ireland during the famine years, there was no welcome for the emaciated, indigent immigrants who seemed to be reaching their cities in hordes. In the best of times, when the Irish immigrant was a sturdy laborer unafraid of hard, dangerous physical activity, he still felt the brunt of anti-Catholic, anti-Irish sentiment. By 1847 that feeling had deepened to an active dislike.

By a curious piece of reasoning, the Irish starving in Ireland were regarded as unfortunate victims, to be generously helped, while the same Irish, having crossed the Atlantic to starve in Boston, were described as the scourings of Europe and resented as an intolerable burden to the taxpayer.

The immigrants were regarded as stupid, dirty, superstitious, untrustworthy, diseased, and in despair. The Irish brought no technical skills with them, and most of them were not fit for manual labor. As a result they found work in unskilled, irregular jobs that paid poorly: they unloaded ships and cleaned yards and stables; some were weavers, some servants. All were resented by the American public.

The rural, potato-farming Irish peasant became a city dweller in the United States. Many immigrants had no other choice, since they had no money to take them farther than the port at which they debarked, but in reality, the Irish peasantry were more suited to an urban environment. They were totally unused to any kind of agriculture except potato cultivation, unlike the Germans and Swedes, who were farmers of long experience; and they placed great value on sociability and interaction with other human beings, especially with other Irish....They were scorned by the respectable and exploited by the less respectable. In the eastern cities it took a long time for the Irish to be accepted, but those who ventured further west had quite a different experience. Many of the Irish who came to San Francisco before the end of the nineteenth century reached positions of high status and political power, as opposed to the Irish laborers and domestics in the East. There were two reasons for their success: the Irish who were able to travel to San Francisco began with more resources than the ones who remained in the East; and San Francisco was a new city, without an "establishment: already occupying all the prestigious positions (pp. 113-116)

Most of those who flee persecution and oppression do so voluntarily, but others immigrate involuntarily by violent force. But even with slavery, the nature of the enslaving country determines the course of the slavery.

Spain in the New World

Initially, enslavement of the indigenous peoples

characterized Spanish colonization of the New World. After the initial scramble for easy loot in the form of gold, silver, and precious stones exhausted the supply of such items, the Spaniards turned to other ways of making a profit. Two of these were mining and plantation cash-cropping, both labor-intensive enterprises. Over the protests of the ecclesiastics, the conquistadores put large numbers of Indians to work in the mines and on the plantations. The results were disappointing, for the Indians died in large numbers. They were unused to such steady, punishing physical labor.... As the Indians died the Spanish found themselves without workers. The solution was to import slaves from Africa, and that they did on a grand scale. The Africans proved to be much better suited than the Indians to the climate and the work, and, also important, they were more resistant to disease.

Blacks in the New World

Africans were transported to America for much the same reason—to provide labor, primarily for the plantation economies of the South. Slavery there differed greatly from slavery in Spanish Latin America, and as a result the contemporary situation also differs. From their beginnings, the Southeastern colonies sanctioned slavery. Initially the number of Blacks brought over was small because the already enslaved local Indian populations were sufficient for the colonists' needs. But in time the plantations became established and began to expand, producing good crops of rice and indigo, and the manufacture of pitch and tar steadily increased. By the beginning of the eighteenth century, larger importations of slaves became necessary. The Indians had rebelled, and the colonists had decided that they were too dangerous and untrustworthy to use as laborers. ... Blacks were the obvious solution as a source of labor that could be controlled. By the beginning of the eighteenth century, Blacks already outnumbered whites; by the end of the century the ratio was two or three to one.

...One of the planters' great fears was that the Indians and the Blacks would join forces against them, and in such a case there could be only one outcome. Their response was to play off one Indian village against another and the Indians against the Blacks.

The harshness of the slave code, the deliberate separation of Indians and Blacks, and proscriptions against marriage with Indians and Blacks all led to the perpetuation of distinct groups of people in North America. The whites maintained control and forced all other groups into subordinate positions. In Spanish Latin America the situation developed differently ...Many men came to New Spain unmarried, and others left wives in the Old World. Far from having laws against marriage with nonwhites, the Spanish gave more land and privileges to those who married than to those who remained single. The result was predictable—Spaniards married both Indians and Blacks. The population of Mexico today is an example of 500 years of this process—over 80% are classified as *mestizo* (literally "mixed").

Although events in the new homeland may evolve differently, certain characteristics are shared by all situations of importation of slaves. The most important is that the slaves have no power....Slaves were regarded as property and therefore came under the laws pertaining to the buying, selling, and maintaining of property. They were in a psychologically less-favorable position than other kinds of subordinate migrants, whose situations might be equally harsh or even harsher. But the latter could at least claim to be human beings.

If the host people perceived the immigrant group(s) as a threat, laws and practices devel-

oped to encourage the 'right kind of people' to come, and to restrict the social and economic movement of the 'wrong kind of people' who did make it in.

Rural Migrants

Not all immigrants seeking opportunities were farmers or had emigrated in order to farm. The newcomers also included owners of small businesses, commercial entrepreneurs, skilled laborers, and traders. Many of them filled unoccupied economic niches in their adopted countries. but the process of finding the appropriate niches often involved painful trial and error.

Chinese immigrants to the west coast of the United States went through just such a process. Their immigration began in 1848 with the Gold Rush in California. They were employed at first as manual laborers, and then went on to help build the railroads. They were so disliked that in 1882 the Chinese Exclusion Act was passed. Even with the subsequent decline in immigration, dislike and harassment of the Chinese continued. The factories would not hire them, and whenever the Chinese went into manufacturing for themselves they were pressured to withdraw from competition with white-owned firms. The economic niches left to them after the whites had selected their empires were in the categories of wage laborers and the self-employed. Some were employed as domestic servants, cooks, and gardeners, while others operated laundries, restaurants, import outlets, and groceries.

The broker working toward Americanization must know the institutional structures of both the immigrant and the host society.

For many groups and countries, the culture broker (middle man, mediator, go-between) plays a crucial role in helping immigrants fit into their new home and determining how important their ethnic roots will be in their new lives.

Cultural Brokers

...[*Cultural brokers*] almost always have some personal qualities that allow them to move between two worlds or two classes or two groups of people, and they use these qualities to help others bridge the gaps. ...It is not that these middlemen are the only connection between the two worlds—frequently there are institutions like schools, unions, or churches—but that they can take a personal interest in the individual who is trying to make the connections and tailor their strategies to his peculiar needs. Both brokers working toward a goal of Americanization and those working toward ethnicity are most in evidence when people are undergoing a change in status and need leadership. Both rely on intellectual and social advantage, particularly the second kind of broker.

The broker working toward Americanization must know the institutional structures of both the immigrant and the host society. The one promoting ethnicity as a way of life has to know the special qualities of the immigrants' past that are likely to contrast with American society and therefore appeal to a nostalgic immigrant population. It is not merely a question of convincing immigrants to act upon their cultural knowledge; in most cases it means imparting that cultural knowledge....

Sometimes the sense of a tight, ethnic community is promoted by cultural brokers not as a means of instilling pride in the ways of the Old Country but in order to retain control over a dependent population. For example, it is to the advantage of Pakistani brokers in the industrial cities of England

to keep their clients removed as much as possible from English life and custom. In their dependence the clients provide a living for the brokers that would disappear if all the Pakistanis were to become English. In some cases brokers are flexible enough to make the shift from promoting assimilation to promoting ethnicity.(pp.135-136)

Some immigrants intended to return home from the beginning and others return home only after becoming disenchanted with their new countries. Some unique circumstances that draw people back to their roots, some permanently, some just for visits. The following excerpt describes three reasons for "going home": a return to the old country by second-generation immigrants, a crisis in the homeland, and mass immigration to a newly created or liberated homeland.

Returning to the Homeland

[*The ideology of making a profit, then returning to their native land*] is an important feature of immigrant groups as diverse as southern Slavs in United States coal-mining towns and Pakistanis in London. Having such an ideology implies certain values and behaviors and colors perceptions. From the beginning the commitment of such immigrants is to their homeland, and they leave behind them the items that they value—property, kin, and spouses. They send most of their earnings back home because that is where their future lies and because they are not competing for status in their temporary home. They make few changes in life style or attitudes except those necessary to accommodate local norms. They live in self-circumscribed communities made up of people from the same country or region. Except in rare cases where cheap labor is needed and there is no local source, these attitudes and behaviors generate considerable antagonism.

The Slavs in coal-mining areas were bitterly resented by the poor whites who had to compete with them for jobs. The resentment surfaced in comments about their tendency to cling to foreign ways—eating strange foods, speaking a strange language, and worshipping in the wrong fashion; about their willingness to give up their rights, and their corresponding sympathy for socialism; about their suspected contempt for the "real" Americans who were loyal citizens, Protestants, and Democrats. Such antagonisms polarize natives and immigrants still further and lead each group to reinforce its boundaries....

Children of immigrants or generations even further removed from the immigration experience sometimes return to the land of their ancestors. Often the return is sparked by a curiosity arising from years of hearing about the "Old Country" and participating in traditions more or less attenuated by translation to a new environment. These returns have occurred during all periods of immigration history. They are almost always individual decisions; only rarely is there an organized return at the level of the group. One such instance is the back-to-Africa movement promoted by Marcus Garvey and his Universal Negro Improvement Association. Although it has been described as the single important large-scale nationalistic effort, it never actually resulted in mass

Children of immigrants or generations even further removed from the immigration experience sometimes return to the land of their ancestors...They are almost always individual decisions; only rarely is there an organized return at the level of the group.

emigration of blacks.

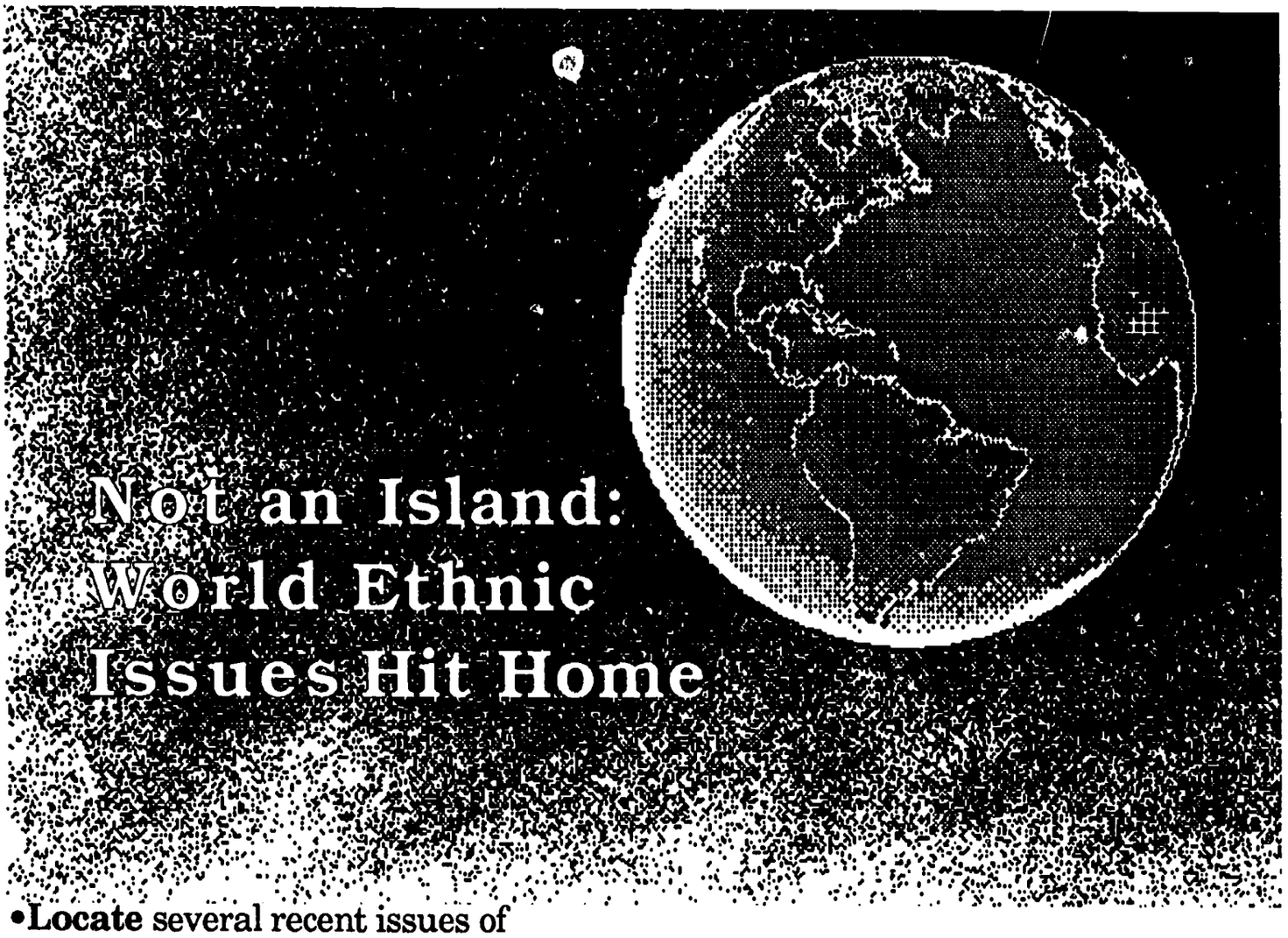
Since the civil rights movement in the sixties and the subsequent rise of ethnic consciousness on the part of Third World peoples as well as "white ethnics," returns to the ancestral homeland have increased. Many are simply visits, but others are permanent moves.

The beginning of World War II witnessed the patriotic return to Germany of thousands of people who were living settled, peaceful lives in various parts of the world. Not all immigrants feel such nationalistic fervor, but in times of real crisis many may be unable to resist the magnet of the homeland. The emotion is similar to what one feels when one is away from home and hears others maligning that home. One's immediate impulse is to leap to its defense even though in ordinary circumstances one may criticize "home" equally vehemently.

Immigration to a newly created or liberated homeland is almost without exception a mass phenomenon. In the last century there was a move to populate Liberia with freed American slaves. The first of the newly liberated colonists arrived in 1820, and the colony was founded two years later. Although having nothing in common with the native population save color of skin, the American Blacks made a success out of the venture, and Liberia became an independent republic in 1847. As in the case in Israel today, the immigrants brought with them much of their previous lives. The Liberian constitution is modeled on that of the United States; the official language is English; and the currency is the U.S. dollar.

Between the founding of Israel in 1948 and the census of 1961, some 1,198,000 people had immigrated to Israel, making up 63% of the population. Although Jewish identity and a sense of a long-delayed return to an ancient homeland were the motivating factors in this rapid populating of the country, this unity of motivation did not produce a unity of population. Gradually, the social distinctions between the Ashkenazim and the Sephardim, between European and Oriental, created a social hierarchy. ❑

In summary, when people migrate—whether voluntary or forced—many factors work together to determine how they will adapt to their new way of life. There is really no "typical" experience shared by all immigrants world-wide.



Not an Island: World Ethnic Issues Hit Home

- **Locate** several recent issues of major newspapers or magazines with an international focus (*The New York Times, The Washington Post, The Christian Science Monitor, U.S. News & World Report,* etc.).
- **Find** articles that show the impact of ethnicity in other areas of the world. (Examples: immigration or emigration policies, conflict or reconciliation between ethnic, religious, or language groups, etc.)
- **Summarize** each article on one of the notecards on the following pages.
- **Cut** the notecards apart.
- **Attach** each notecard to the fold-out world map near the region where the event occured.

Ethnic diversity—with all of its benefits and problems—is not unique to the United States.

Everywhere in the world people migrate ...cultures interact and change....

...and the results can affect every world citizen.

FOLLOW-UP

Try the same exercise with newspapers and magazines for one year ago; for five years ago. How has the world ethnic situation changed? How has it remained the same?

Where did the story happen?
Who was involved?
What was happening?

Why?

This is primarily a (✓ one):
❑ economic ❑ social ❑ political issue.

Where did the story happen?
Who was involved?
What was happening?

Why?

This is primarily a (✓ one):
❑ economic ❑ social ❑ political issue.

Where did the story happen?
Who was involved?
What was happening?

Why?

This is primarily a (✓ one):
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Where did the story happen?
Who was involved?
What was happening?

Why?

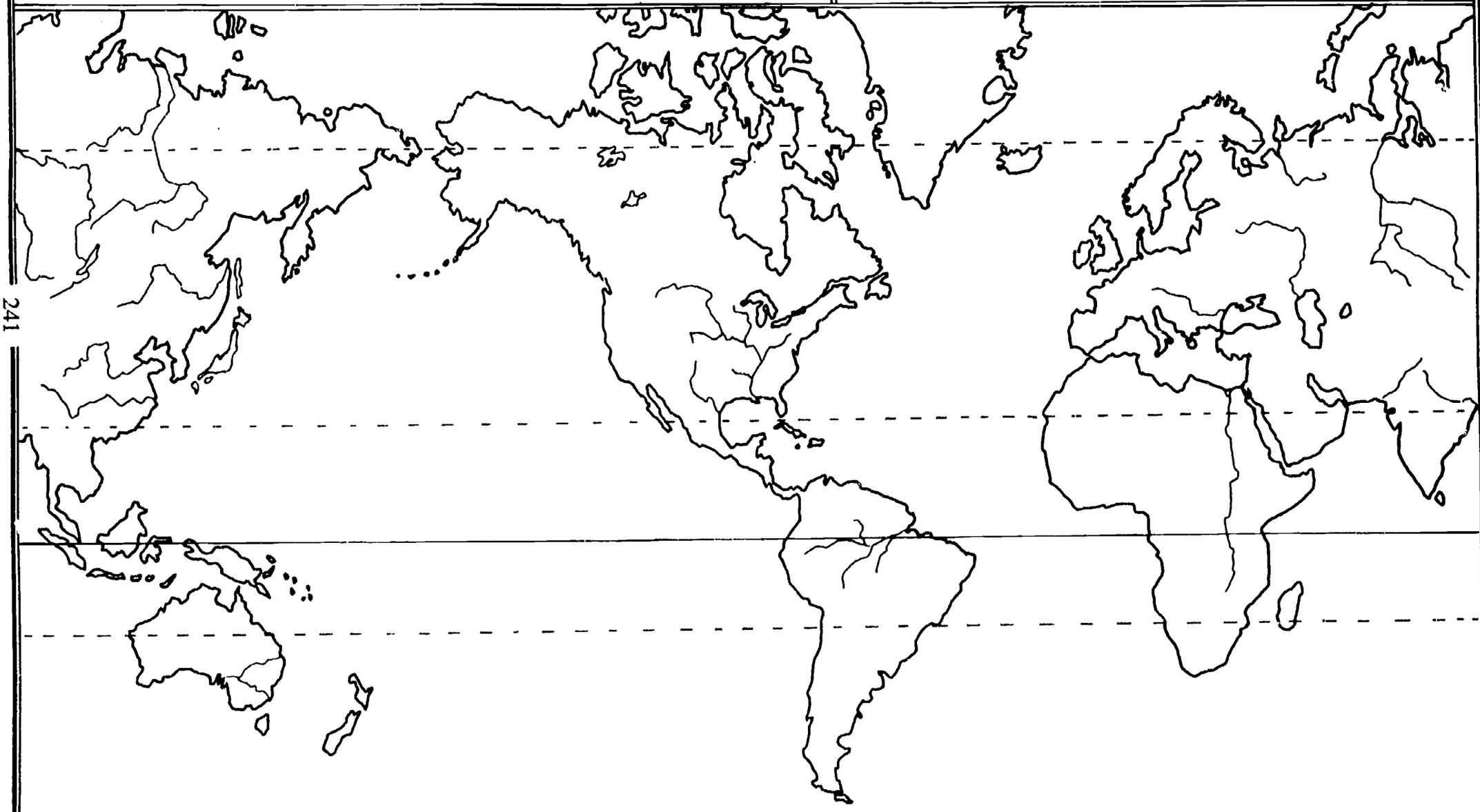
This is primarily a (✓ one):
❑ economic ❑ social ❑ political issue.

NOT AN ISLAND:
World Ethnic Issues Hit Home

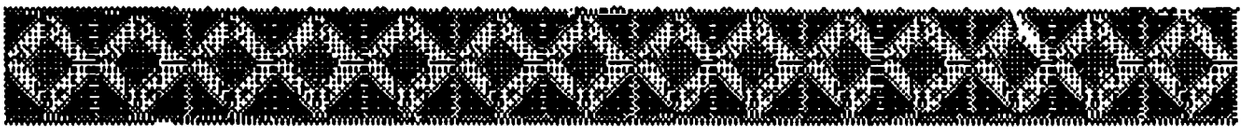
- **Attach** completed postcards to this map.
- **Draw** a line from the card to the exact location of the story.
- **Where**, if anywhere, are there clusters of stories?
- **Why?** ...editorial policy of the source? ...political or economic trends?

Source and dates of these stories:

- ☐
- ☐
- ☐
- ☐
- ☐



THE HOLOCAUST MESSAGE in a Language Arts Class in Fox Chapel



Holocaust survivor Al Lewin's voice cut through the silence in an auditorium filled with 150 eighth graders at Dorseyville Junior High School. There was not the usual fidgeting or giggling common to junior high school assemblies, only wide-eyed concentration, facial grimaces, and furrowed brows in reaction to hearing the man's incredible experiences at Auschwitz and other Nazi prisons.

Afterwords the boys and girls recorded their responses by writing letters to Al Lewin.

"All your experiences just touched my heart," wrote Kelli McCormick.

"Your talk showed that the six million who died were all people like you and me," said Andy Wu.

"One thing that upset me was the Nazis killing your father for praying. Was that because they wanted him to worship Hitler and not God?" asked Beth Gravina.

"Learning about the Holocaust teaches us that things like this can happen, but more importantly it tells us what to do if something like this starts to spring up again," reasoned Phillip Prescott.

"'Why didn't the prisoners resist?' comes up a lot. I feel that for what little strength they had, they fought with all of it to stay alive. And you are living proof," stated Brian Yobst.

"The least he (Hitler) could have done was feed the people well and keep you healthy. After all, everybody has a right to live!" said Mike Carpenter.

"The things you had to bear during your lifetime are very hard for my generation to understand since we have always lived in a country where freedom is a natural everyday thing," commenting Mike Kopp. "I know it's hard for you to relive your memories, but it gives our generation an understanding of the things that did happen and why."

"I have lost members of my family but not because their nationality, or religion didn't satisfy one man's taste," wrote Ann Wilson.

"I think it's outrageous the way people treat other human beings," added Scott Smith.

"I'd like to thank you for coming and you keep right on coming to tell other students," suggested Paul Omasits.

"I would like to personally thank you from the bottom of my heart," remarked Bryan Yahn.

"Thanks again, Mr. Lewin. You're a good man," said Ben Craigo.

"I hope learning about the Holocaust can help us to become better people," said Ajay Agarwal.

"I hope the rest of your life is as wonderful and happy as can be," said Mary DePellegrino.

Sharing an experience with a Holocaust survivor is just one of the many activities Dorseyville Junior School students undertake in their study of the Holocaust, a course incorporated into their English class and spanning from four to six weeks time.

Holocaust studies in an English Class? Doesn't the subject belong in a social studies or world cultures classroom instead? Yes, it most certainly does belong there. But the subject also has a rightful and very meaningful place in the language arts classroom, too.

Doesn't the educational premise that studies be-

come more meaningful if correlated and interrelated hold true? And shouldn't an effective English course—or any other school subject, for that matter—incorporate all communicative skills?

If an English teacher's primary goals are to teach her students to write effectively, to speak clearly and logically, to spell, to listen with a discerning ear, to view with a critical eye, to read both for comprehension and enjoyment, then why not use a single provocative subject as a base, better still one that not only will teach the fundamental mechanics of language but also will increase the students' sensitivity? After all, teaching moral values through literature is another major teaching goal. And literature, a recording of man's experiences, can truly not come to life for the student unless he explores the framework of time during which these experiences took place.

Teaching the Holocaust in the English classroom meets with all these criteria. And if this classroom project in Fox Chapel can be used as a yardstick, the subject motivates teenagers to heights of sensitivity, awareness, and academic performance seldom surpassed.

Is sensationalism the primary motivator? Unfortunately, some students like adults do thirst for violence. However, teachers willing to explore this study, will find this initial stimulus soon fades into a desire for real scholarship.

Several strategies implemented in the course at Fox Chapel steer students along the right track.

The classroom set-up is a combination open classroom/individualized unit of study and a structured, traditional teaching approach all in one.

First, several days of teacher-directed introductory activities set the stage. Lectures on Holocaust history, the victims, and the perpetrators familiarize the students with the era. So do movies and other audio-visual aids. Course objectives and a clarification of values to be met are made clear. Students are also thoroughly schooled on available materials, study guides, and procedures to follow.

Then the students are on their own. In the classroom, several learning stations on many aspects of Holocaust studies direct their interest and traffic. To keep the classes on a time schedule, to ascertain progress, and to evaluate work accomplished, the teacher sets deadlines and pulls the class together for discussion and testing.

What happens? A wealth of information is disseminated and absorbed. And despite unrestricted movement involved in a variety of classroom tasks, the old saying about hearing the drop of a pin really does apply here. Without teacher direction, pupils start before the class bell rings and work non-stop until class time runs out.

There was not the usual fidgeting or giggling common to junior high school assemblies, only wide-eyed concentration, facial grimaces, and furrowed brows in reaction to hearing the man's incredible experiences at Auschwitz and other Nazi prisons.

Reading requirements include a book, fiction or nonfiction, from the classroom library which offers more than 150 books on this era. The drama as an art form is also studied

whenever all students read and discuss the dramatized version of *The Diary of Anne Frank.* Student reading skills are again put to use with researching a topic on the Holocaust from a classroom library of 250 sources in preparation for a paper plus bibliography and outline.

Listening skills are utilized not just once through a talk with a Holocaust survivor but in several other situations, too. A classroom listening center—a device utilizing eight earphones and a tape recorder—holds a forty-five minute summary concerning Ann Frank's fate after her diary ends and during her internment in Nazi prisons. This tape is a compilation of material gathered from the teacher's personal research.

Once again students listen in and take notes as fellow classmates give oral presentations on Holocaust history and anti-Semitism taken from the textbook *Understanding the Holocaust.* Each presentation includes a visual aid to illustrate the talk. All visual aids are put on display in the classroom.

Writing and composition are incorporated into the study in several ways. A lesson in letter writing follows the Holocaust survivor talk. And later follow instructions on writing a research paper and a summary as students tackle Holocaust topics which pique their curiosity. The results? Always commentaries which are not only well written but also full of soul-searching responses—

The results? Always commentaries which are not only well written but also full of soul-searching responses - marks of good writing in any capacity.

marks of good writing in any capacity.

Spelling words and new vocabulary, drawn from the vast amount of information in the study, come at the end of the unit....almost like a seal to the students' command of the facts.

And as a final and lasting tribute to this Holocaust era, each student creates a visual project of some aspect of Holocaust studies which has impressed him/her the most. One has to see these projects to fully appreciate the impact this subject has on thirteen year olds. Sculptures, models, posters, paintings, literally cover nearly every inch of wall space and flat surface in the classroom. The room is so busy with visual impressions that the observer needs much time to grasp it all.

Yes, the message of the Holocaust can be conveyed in the English classroom. And the current eighth graders won't forget it if they follow in the footsteps of their predecessors who have undertaken the same study for the past thirteen years in Fox Chapel. Many now in college or in the working world still send their eighth grade English teacher clippings and notes regarding the Holocaust and its impact on them and on society.

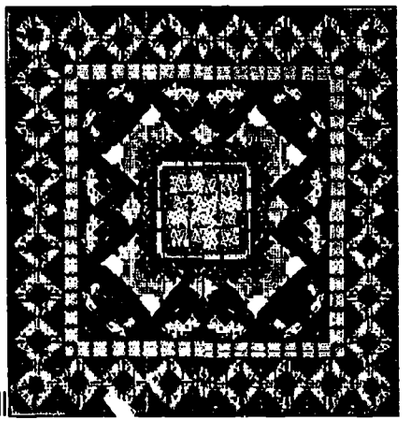
Betty Merti

Author of Understanding the Holocaust, *a history of 2,000 years of anti-Semitism and* Anne Frank: Voice for Six Million, *biographical manuscript with study guide to Holocaust studies. She is also an English teacher in Fox Chapel Area Schools.*

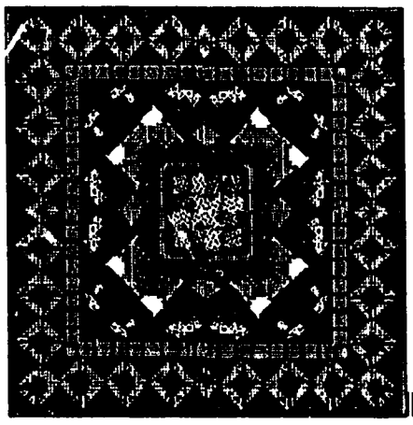
Reprinted from Pennsylvania Ethnic Studies Newsletter, *Spring 1983*

APPENDIX I

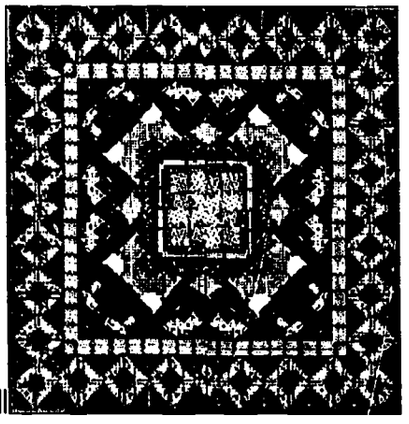
Vocabulary List



The process of intercultural exchange between different ethnic groups resulting in a new and blended culture.	***Acculturation***
The absorption of a group of people or a person into the cultural tradition of a majority population or group and, in the process, giving up traditional folkways.	***Assimilation***
A periodic governmental enumeration of population; in the U.S. every ten years for congressional reapportioning and other information-gathering purposes.	***Census***
An interacting population of various kinds of individuals in a common location; a group of people with a common characteristic or interest living together within a larger society.	***Community***
Behavior typical of a group or class, based on an inherited set of beliefs or values.	***Culture***
The condition of many different traditions and cultures existing within a larger society.	***Cultural diversity***
A state of society in which members of diverse ethnic, racial, religious or social groups maintain distinct ethnic subcultures within a common society.	***Cultural pluralism***
A difference in treatment on a basis other than individual merit, in order to limit access to opportunities in society.	***Discrimination***



Emigration / Emigrant	Leaving one place or country to settle in another.
Ethnic conflict	Intergroup rivalry over issues relating to each group's values, goals and objectives, and their access to available resources.
Ethnic group	A group of people, within a larger society, which has common ancestry, traits and customs; self-conscious collectives of people who, on the basis of a common origin or a separate subculture, maintain a distinction between themselves and others.
Ethnic identity	The extent to which a person chooses to identify with and participate in his/her ethnic heritage.
Ethnic minority group	A group of people who share unique cultural and sometimes physical characteristics, who live in a larger society of people who share a different ancestral history than theirs.
Ethnicity	A sense of peoplehood; a sense of commonality derived from kinship patterns, a shared historical past, common experiences, religious affiliations, language or linguistic commonalities, shared values, attitudes, perceptions, modes of expression, and identity
Ethnocentrism	Regarding one's own traditions, customs, language, and values as superior to all others.
Family	A group of individuals living under one roof and usually under one head.



Usually applying to things other than property, like traditions, customs, or traits, which are passed on to heirs or succeeding generations.

Heritage

Coming into a country or region of which one is not a native in order to settle there. There are three major groups of immigrants:

permanent settlers: people who come to settle at a place and time of their choice.

sojourners: immigrants who eventually returned to live in their homelands.

refugee: people who flee from some type of persecution.

Immigration/ Immigrant

A metaphor first used in 1918 to describe America as a great alchemist who melts and fuses groups with a purging flame into a new, assimilated nationality.

Melting pot

To move from one country, place or locale to another.

Migration

A part of a population differing from others in some characteristic and often subjected to differential treatment.

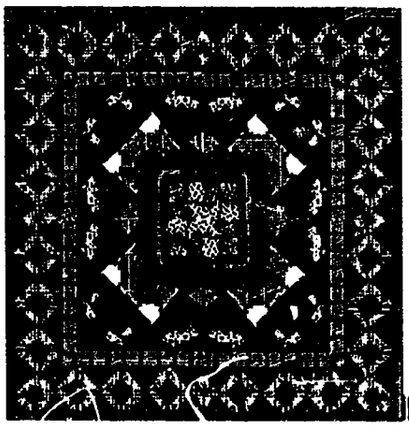
Minority

A newer metaphor for American ethnicity to describe a non-assimilated society made up of culturally distinct "pieces" or ethnic groups.

Mosaic

To confer to citizenship.

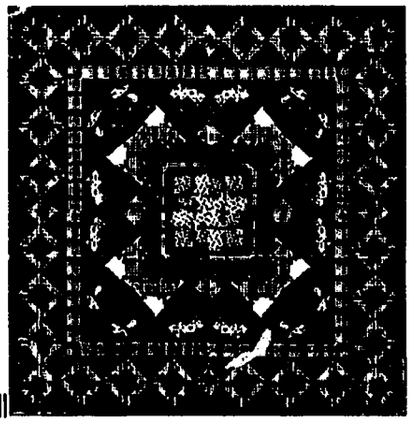
Naturalization



Pluralism	A state of society in which members of diverse ethnic, racial, religious, or social groups maintain autonomous participation in their traditional culture within the confines of a common civilization
Prejudice	An adverse opinion without just grounds or before having sufficient knowledge, an irrational attitude of hostility directed against a group, a race, or their supposed characteristics,which predisposes one to act in a certain way toward that group.
Racism	A belief that race is the most important determinant of human traits and of a particular race's inherent superiority or inferiority.
Socialization	The dynamic, lifelong process of internalizing the values of one's culture.
Stereotype	An over-simplified opinion or uncritical judgment of a particular group.
Tradition	Information, beliefs and customs handed down by word of mouth or by example from one generation to generation without written instruction.

APPENDIX II

Category Guide for Ethnic Origin Charts and Exercises



Great Britain:
- England
- Scotland
- Wales

Germany:
- Germany
- Prussia
- Austria (1938-1945)

Ireland:
- Ireland
- Northern Ireland

Eastern Europe:
- Albania
- Austria-Hungary
- Bulgaria
- Czechoslovakia
- Estonia
- Latvia
- Lithuania
- Poland
- Romania
- Russia, U.S.S.R
- Yugoslavia

Mediterranean:
- Greece
- Italy
- Portugal
- Spain

Scandinavian:
- Denmark
- Finland
- Norway
- Sweden

Other Europe:
- Belgium
- France
- Luxembourg
- Netherlands
- Switzerland
- All others

Asia:
- Cambodia
- China
- India
- Japan
- Korea
- Laos
- Pakistan
- Philippines and other South Pacific islands
- Sri Lanka (Ceylon)
- Taiwan
- Turkey (in *Immigration Timeline* only, Mid-east in all others)
- Vietnam
- All others

Mid-East:
- Egypt
- Iran
- Iraq
- Israel
- Jordan
- Lebanon
- Libya
- Palestine
- Saudi Arabia
- Syria
- Turkey (except in Immigration Timeline, see Asia)
- The Gulf states

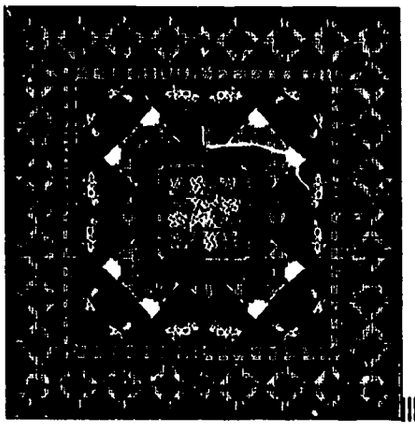
Afro-African:
- Africa (except Egypt and Libya)
- Black West Indians

Latin America:
- Mexico
- Cuba
- Central America
- South America

Eskimo/Indian:
- All native North, Central and South Americans

Canada:
- Except native North Americans

Categories taken from the United States Naturalization and Immigration Records and the 1980 U.S. Census.



APPENDIX III

Selected Reading List

Sources Excerpted in this Guide

Abrahams, Roger D. "American Sense of Community: Circling the Square or Hitting the Road," *1978 Festival of American Folklife*. Washington, D.C.: Smithsonian Institution, 1978. pp. 5-6.

Donley, Susan K. "Hands-On the Past: The Riverview Children's Center Museum Project," *Pennsylvania Ethnic Studies Newsletter*, Spring 1984.

Hays, Samuel P. "The Ebb and Flow of Ethnicity in American History," *Pitt Magazine* 29 (Summer 1973): 8-15.

Kaplan, Sam Hall, "Angel Island: The Story of Chinese Immigration Lives On," *Los Angeles Times*, November 22, 1981 (Part VI), pp. 1, 21. Excerpted in "Humanities Approach to Culture: Hands Across the Campus Program," Los Angeles Unified School District (unpublished curriculum, 1982), p 562.

Lopata, Helena Znaniecki. "The Function of Voluntary Associations in an Ethnic Community," in Ernest Burgess and Donald Bogue, ed. *Contributions to Urban Sociology*. Chicago: University of Chicago Press, 1964. pp. 203-223. Excerpted in Rosen, Philip. *The Neglected Dimension: Ethnicity in American Life*. Notre Dame-London: University of Notre Dame Press, 1980. p.148-150.

Marzio, Peter C, ed. *A Nation of Nations*. New York: Harper and Row, 1976), pp. 300-301.

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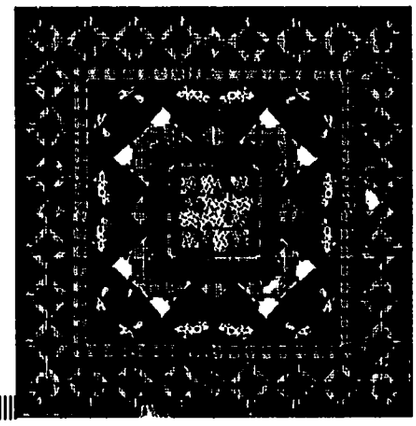

Royce, Anya Perterson. "Strangers in the Land," *Ethnic Identity: Strategies of Diversity*. Bloomington, IN: Indiana University Press, 1982, pp. 108-141

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Vassa, Gustavus. *The Interesting Narrative of the Life of Glandah Equiana, or Gustavus Vassa, the African*. London, 1789. As cited in Illinois State Board of Education. *Entry in the United States*. Springfield: State Board of Education, 1977.

Zeitlin, Steven. "Good Stories from Hard Times," *1978 Festival of American Folklife*. Washington, D.C.: Smithsonian Institution, 1978. pp. 23-24.

Sources on teaching ethnic studies

Banks, James A. *Teaching Strategies for Ethnic Studies*, 4th edition Boston: Allyn & Bacon, Inc.1987.

The most important text a teacher could use in ethnic studies. Contains information about groups plus suggested strategies. A "must" for an ethnic studies library.

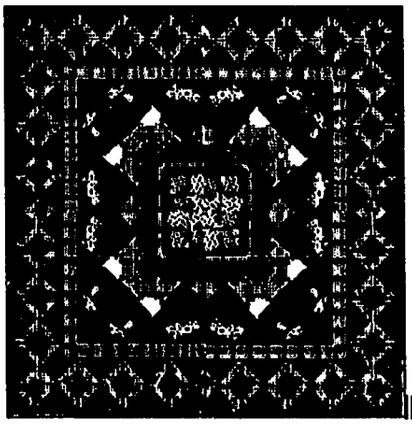
Cortés, Carlos E. *Understanding You and Them: Tips for Teaching about Ethnicity*. Boulder, CO: ERIC Clearinghouse for Social Studies/Social Science Education, 1976.

Not as detailed as Banks, but an important teaching aid. Contains a number of exercises and activities plus information about how to teach ethnic studies. Brief but valuable source.

Hraba, Joseph. *American Ethnicity*. F. E. Peacock Publishers, Inc.,1979.

Textbook illustrating how the study of ethnicity can be integrated into the social studies curriculum.

King, Edith W. *Teaching Ethnic Awareness: Methods and Materials for the Elementary School*. Santa Monica, CA: Goodyear Publishing



Company, Inc., 1980.

Pasternak, Michael G. *Helping Kids Learn Multi-cultural Concepts: A Handbook of Strategies*. Research Press Co, Champaign, IL: 1979.

Provides activities to be implemented by teachers and students to develop pride in one's ethnic and cultural heritage and to expose students to alternative lifestyles and cultural options. Help to appreciate and understand the validity of other's ethnicity.

Rosen, Philip. *The Neglected Dimension: Ethnicity in American Life*. South Bend, IN: University of Notre Dame Press, 1980.

Provides concrete examples of how local history and resources can be used to teach about ethnic and cultural diversity of community.

Seelye, H. Ned. *Teaching Culture*. Lincolnwood, IL: National Textbook Co., 1985.

Excellent for global and international studies. Especially addresses foreign language teachers, but applicable to other subjects, as well.

Smith, Gary and Otero, George. *Teaching About Cultural Awareness*. Denver, CO: Center for Teaching International Relations, University of Denver, 1985.

Provides exercises in cross-cultural studies. Attempts to provide simple but challenging activities for students so that they develop positive attitudes about cultural differences. Encourages Cultural interaction.

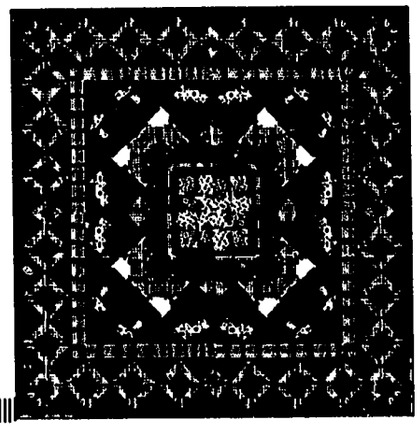
General Ethnic Studies

Anti-Defamation League of B'nai B'rith. *The Wonderful World of Difference*. New York: Anti-Defamation League of B'nai B'rith, 1986.

This human relations program for grades K-8 consists of nineteen activities that teachers can duplicate and use with their students.

Glazer, Nathan and Moynihan, Daniel P. *Beyond the Melting Pot: The Negroes, Puerto Ricans, Jews, Italians and Irish of New York*. Cambridge, MA: The M.I.T. Press, 1970.

Demonstrates the value of comparative ethnic studies and shows basically how simple it is.



Greely, Andrew M. *Why Can't They Be Like Us?: America's White Ethnic Groups*. New York: E.P. Dutton & Co., Inc., 1975.

Provides provocative discussion of the pros and cons of ethnicity. Raises important questions on the importance of cultural diversity in nations and presents arguments of those who are opposed to the concept.

Handlin, Oscar. *The Uprooted: The Epic Story of the Great Migration that Made the American People*. New York: Grosset & Dunlap,1951.

Classic study. Handlin wrote "Once I thought to write a history of the immigrants in America. Then I discovered that the immigrants were American history." This quote sums up the value of this book for teachers and students alike.

Morrison, Joan and Zabusky, Charlotte Fox, eds. *American Mosaic: The Immigrant Experiences in the Words of Those Who Lived It*. New York: The New American Library, 1980.

Immigrants from many lands tell the story of their journey to America. This book includes a rich collection of statements by immigrants that can be used creatively by teachers.

Novak, Michael. *The Rise of the Unmeltable Ethnics*. New York: Macmillan, 1973.

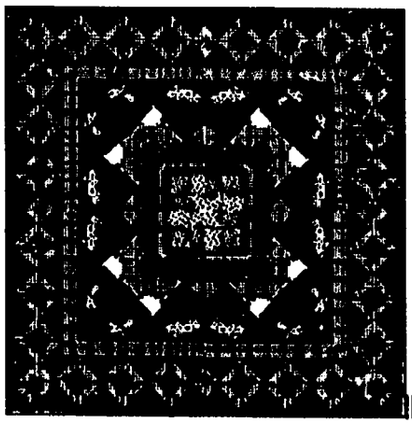
Study that raised the consciousness of many to the importance of studying the story of all groups in the nation. Helped give rise to increased thinking about multicultural studies.

Novak, Michael. *Reflections on Ethnicity*, Middletown, PA: Jednoto Press, 1977.

This is a perceptive and thoughtful examination of the rise of the new pluralism and the needs that ethnicity satisfies for individuals.

Wendel, Charles H. and Habenstein, Robert W. eds. *Ethnic Families in America: Patterns and Variations*. New York: Elsevier, 1976.

This book consists of sociological profiles of American ethnic families that will help teachers to understand the cultures of specific ethnic groups. Ethnic families discussed include Italian, Polish, Greek, Puerto Rican, Black, and Mexican.



Reference Works

Bernardo, Stephanie. *The Ethnic Almanac*. New York: Doubleday & Co., 1981.

Great variety of information about history, maps, and statistics of ethnic groups. List of famous members of groups. Description of food, customs and cultures of groups. Useful as source for class and school projects by both teachers and students.

Bolino, August C., *The Ellis Island Source Book*. Washington, D.C.: Kensington Historical Press, 1985.

Provides a handy reference on information and documents relating to immigrants who passed through Ellis Island. Also list of major ethnic organizations in U.S. and extensive bibliography of texts and audio-visual materials.

Ethnic Chronology Series. Oceana Publications, Inc., 1976.

A series of 24 books dealing with chronology of group in America, statistical information, bibliography, and documents relating to groups history. Appropriate for teacher and student.

Guidelines for Selecting Bias-Free Textbooks and Storybooks. New York: The Council on Interracial Books for Children, 1980.

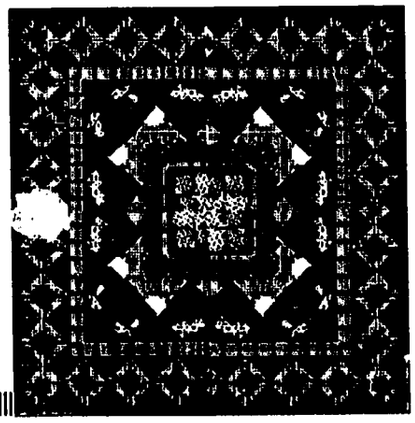
This book contains in one volume all of the useful guides the Council has produced for selecting and evaluating materials related to human rights.

Marzio, Peter C., ed. *A Nation of Nations: The People Who Came to America as Seen through Objects, Prints, and Photographs at the Smithsonian Institution*. New York: Harper & Row Publishers, 1976.

It is exactly what sub-title says it is. Provides illustrated, as well as, textual description of the material culture of multicultural America. Very useful for teacher who wishes to illustrate some aspect of ethnic group's material culture.

Thernstrom, Stephan, ed. *Harvard Encyclopedia of American Ethnic Groups*. Cambridge, MA: Harvard University Press, 1980.

Excellent background source for teachers and students about the history of ethnic groups both in their native land and in America. Total of 106 essays on groups plus thematic essays on such topics as language is-



sues and legislation, pluralism, prejudice, assimilation, etc. Also contains maps and statistical data.

Wasserman Paul and Kennington, Alice E., editors. *Ethnic Information Sources of the United States,* 2nd edition, 2 vols. Detroit, MI: Gale Research Company, 1983.

Teacher and student source book. Teachers can obtain information on ethnic organizations, audio-visual materials, and specific ethnic groups. Students find useful for same information but source of data for research on specific groups.

Wyner, Lubomyr R. and Buttlar, Lois, *Ethnic Film and Filmstrip Guide for Libraries and Media Centers*. Littleton, CO: Libraries Unlimited, Inc., 1986.

Useful source of audio-visual materials for teachers. Breaks information down by ethnic group.

1980 Census of Population and Housing: Census Tracts. Washington, D.C.: U.S. Department of Commerce, Bureau of Census. U.S. Government Publication, 1980.

Census tracts are available for various areas of state. Provides detail d data on ethnic and minority groups in area along with economic and social data. Useful to teacher in assigning research projects to students.

1980 Census of Population: Ancestry of the Population by State: 1980 Supplementary Report. Washington, D.C.: U.S. Department of Commerce, Bureau of Census, 1980.

Contains information on ethnic groups in each state.

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