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Max Kade Institute Friends Newsletter

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UNIVERSITY OF WISCONSIN-MADISON, 901 UNIVERSITY BAY DR., MADISON, WI 53705

Instruction in German in American Schools

by Antje Petty, MKI Assistant Director

In the nineteenth century, the Midwestern landscape was dotted with schools whose language of instruction was not English, but German, Polish, Norwegian, or something else. Numerous German-language school materials in the Max Kade Institute's library and archive, all published and used in North America, bear witness to this widespread practice. They include primers; study guides for the German script; textbooks for learning math, science, and other subjects; readers for young adults; report cards; and many other documents.

For German immigrants, who were more economically, politically, culturally, and religiously diverse than other immigrant groups, language was a crucial cultural bond, and thus parents insisted that their children learn to speak and read and write in their mother tongue. We do not know how many schools in America used German as the lan-

guage of instruction, but we know they included parochial and secular, public and private schools, and were to be found in rural and urban areas alike. In rural German-American communities, the only school available was often a German school, while in urban areas, parents had different educational options at their disposal. In all locations, parents cared deeply not only about instruction in the German language, but also about the quality of their children's education; they wanted edu-



F. F. H. Dümmling's arithmetic book for German schools in the U.S., ca. 1870. MKI collection.

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Director's Corner

by Cora Lee Kluge, MKI Director

As this issue of the Newsletter goes to press, we find ourselves in the midst of yet another exciting season at the MKI. The interminable construction that has plagued our workplace for the last few years is continuing now, and with a vengeance. By late next summer or early fall, if things go according to schedule, the new UW School of Medicine and Public Health Faculty Office Building will be finished, standing seven stories tall and wrapping—literally—around the Keystone House. We miss our hill, the lawn, and especially the trees that were directly to the east and southeast, and the front falls off my computer at least once a day because of all the shaking and rattling of our foundations. They tell me that I may get used to what is going on, but this remains to be seen. I dream about the children's book entitled *The Little House*, which begins "Once upon a time there was a Little House way out in the country..." We all remember how that ended. But in this case, it is more likely that the MKI will be moved instead of our Little House—plans are afoot!

Still, despite such "progress," we are pursuing business as usual: particularly a number of events

with which we celebrate both our founding twenty-five years ago and also our hard work and success in the time since then. By the time you receive this Newsletter, the first of our year-long festivities will have taken place: a lecture by Professor Frank Trommler of the University of Pennsylvania entitled "The Lusitania Effect: German Propaganda and German-American Identity in World

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Notes from the Board

by Karyl Rommelfanger, President

As a Friend of the Max-Kade Institute, you are probably appreciative of your personal heritage—your own "immigrant story," as it were. If you have researched that story you will probably have learned new things about local, state, and national history. You may even have studied the economic, cultural, or personal circumstances that prompted your ancestor to pack up all his or her belongings and embark on an uncertain future in a new land that might as well have been the moon.

Did you know that large sections of the American story lie dormant, hidden away in countless archival files that most historians will not touch? Many of our American stories are unknown, because they were documented in languages such as Czech, Norwegian, Polish, Russian, or German, and they were often written in old scripts that are now indecipherable to most readers. Just one example: the Wisconsin Historical Society owns 200 microfilmed letters written by a German farmer in Manitowoc County that no professional historian has ever studied.

Staff members of the Max-Kade Institute at the University of Wisconsin collect, preserve, and use their skills to interpret just such materials, thereby giving insight into the past and making this part of our country's historical record accessible to the general public.

Do you have immigrant letters, diaries, newspapers, photos, magazines, books, or recordings that you would like to contribute to the historical record? If so, please consider donating them to the MKI, or at least allowing the Institute to create digital copies for their records. Your assistance will do much to help reveal our country's hidden history.

Max Kade Institute

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Visit the Max Kade Institute on the
World Wide Web at:

<<http://mki.wisc.edu>>.

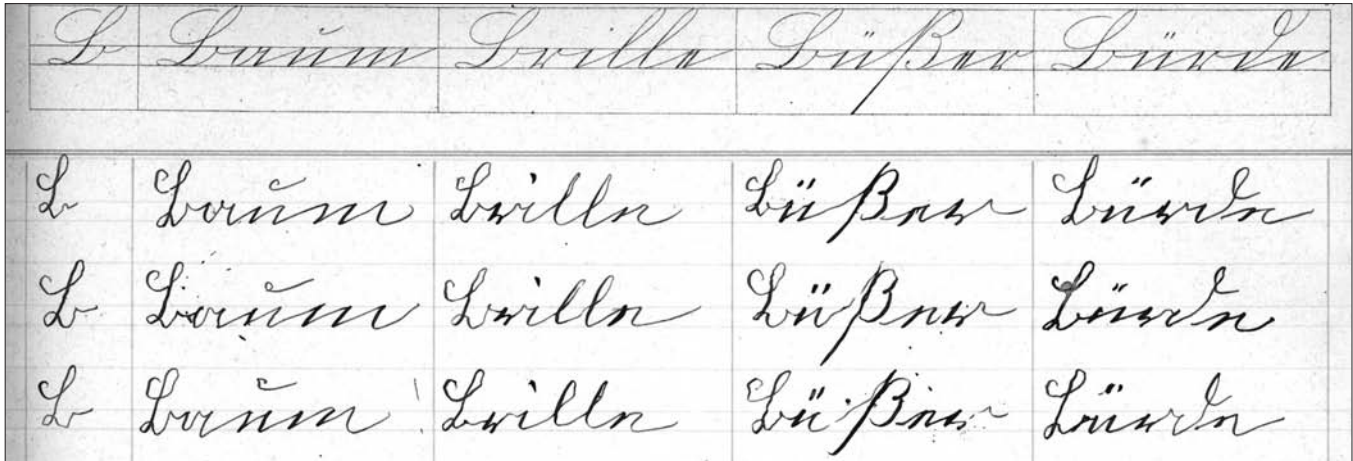
Blog: <http://maxkade.blogspot.com>

Instruction in German continued from page 1

cational standards to emulate those they knew from their homeland.

In the nineteenth century, the schools in Prussia and many other German states were regarded as the best in the world. In German-speaking Europe the literacy rate was high, since school attendance for 7- to 13-year-olds had been mandatory nearly everywhere since the eighteenth century. (In Wisconsin, it became mandatory only in 1879.) Prus-

brought many of these educational ideas to America. For example, the first kindergarten in the U.S. was established in Watertown, Wisconsin, when Margarete Meyer Schurz settled here with her husband Carl Schurz, a Forty-eighter, who later became a U.S. senator from Missouri. Margarete Schurz had been trained as a kindergarten and preschool teacher in the Froebel method, and now she wanted her children and others in the Watertown German-American community to benefit



From Irma Bublitz' 1909 practice book for learning to write the German script.
Here she has written *Baum*, *Brille*, *Büßer*, and *Bürde* (tree, eyeglasses, penitent, and burden).
From the MKI collection.

sian teachers were college-educated, and academic standards for schools had been established. The German apprenticeship system was credited with contributing to the economic success of the German states, and students from all over Europe and the United States were eager to attend German universities. At the same time, new pedagogical theories concerning early-childhood education were being developed and put into practice in German lands, as well as new methods for child-appropriate teaching in grade- and secondary schools.

German immigrants—and especially those who came after the failed revolutions of 1848–1849—

from Froebel's insights, as well as his teaching tools and methods.

German Americans did not advocate the blind transplanting of the German education system to this country. On the contrary, they took full advantage of the freedom they enjoyed in American society to shape their education systems to fit their own situations and to choose their own schools. In most Eastern and Midwestern cities in the second half of the nineteenth century, German-American parents interested in religious education could

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The Friends of the Max Kade Institute Board of Directors

Peter Arvedson (Treasurer), Elm Grove
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Charles James, Madison
Cora Lee Kluge (ex officio), Madison
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Remembering Our Friend Judge Ted E. Wedemeyer, Jr.

by Antje Petty, MKI Assistant Director

On July 23, 2008, the Max Kade Institute lost a long-time friend, the honorable Ted E. Wedemeyer, Jr. Ted took a law degree at Marquette University and practiced law in Milwaukee for nearly 20 years before being elected judge of the Milwaukee Municipal Court in 1975. He was appointed to the circuit court in 1977 and was first elected to the District I Court of Appeals in 1982, serving as its presiding judge from 1983 to 1985 and again from 1992 to 2007.

Ted Wedemeyer was interested in his German background and was involved in projects to help the wider community understand and appreciate its German-American heritage. Thus he himself learned German and then worked tirelessly to promote German-language education, especially through the *Kinderkamps* of the Goethe House and the Milwaukee German Immersion School. He traveled to Germany, discovering his own German roots, but also building personal connections between the citizens of Wisconsin and those of Germany. As president of the Goethe House of Wisconsin, he broadened programs for children and for the community as a whole; and he was active in the Hessen-Wisconsin Society, Milwaukee's Turner Hall, and German Fest.

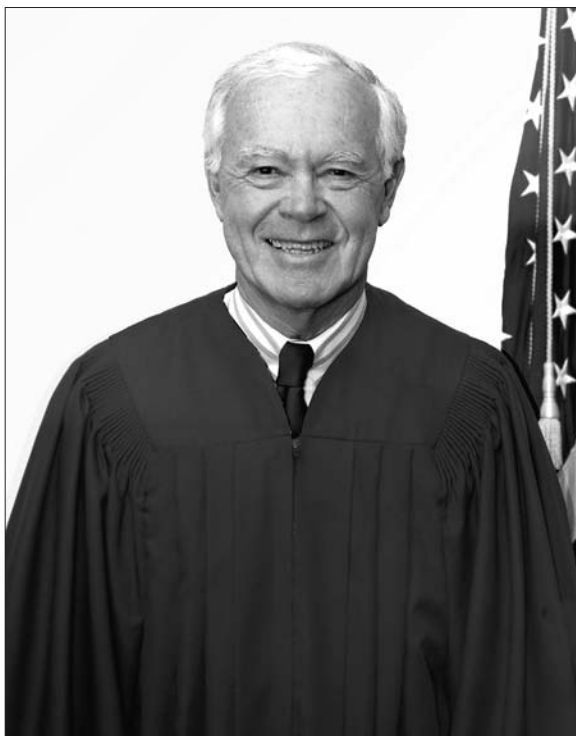
We first met Ted Wedemeyer shortly after he became president of the Goethe House of Wisconsin, when he came to Madison to learn about the Max Kade Institute; and in 2004, the MKI Friends elected him a member of its Board of Directors. Right from the beginning, we discussed collaborative projects, understanding that our two organizations had a unique opportunity to work together to support our

common interests in perpetuating German culture. There was an immediate personal connection for me, too: Ted had just returned from a trip to Germany, where he visited his Wedemeyer relatives, who live in a little village right next to my own home town.

Ted Wedemeyer is remembered as an enthusiastic leader who committed his time, energy, and abilities to projects of many kinds. He was instrumental in the establishment and success of the Milwaukee Kickers Soccer Club, which has just celebrated its fortieth anniversary, served in a number of capacities with that organization, and was a proud member of the Wisconsin Soccer Hall of Fame. In the 1970s he successfully petitioned the Wisconsin Supreme Court to allow cameras in state courtrooms, and his own municipal courtroom was the first where they were seen. In 1998, paying his own way,

he traveled with a small group of American judges to the Ukraine, Hungary, and the Czech Republic, as part of the ABA Central and East European Law Initiative; and the next year he went to a National Easter Seals meeting in Puerto Rico as Secretary of the Wisconsin Easter Seals. There was much more: the community organizations with which he was involved are simply too many to enumerate.

Ted Wedemeyer's Milwaukee associates remember him with respect and with gratitude; the German-American community has lost a brilliant advocate; and the Max Kade Institute has lost a wonderful Friend.



Ted Wedemeyer, 1932-2008

Upcoming Events

German-American Heritage Lecture Series

A three-part MKI lecture series held in conjunction with the Division of Continuing Studies and the Wisconsin Alumni Association

Please join us for the following three public lectures in fall, 2008:

October 15: The German Immigration Experience—A General Survey, by Cora Lee Kluge

November 12: Language in German Immigrant Communities, by Joseph Salmons

November 19: Dutchman Bands and Dialect Songs, by James Leary

All lectures will be on Wednesdays and will begin at 6:30 p.m.

Capstone Event for our 25th Anniversary Celebration

April 1–3, 2009

(Note the change in dates!)

“Excursions in German-American Studies:
Celebrating 25 Years at the Max Kade Institute, UW–Madison”

Keynote speech, banquet, and conference lectures

Events will take place in Lowell Center and the Memorial Union

Watch for additional information!

Charles James (Re)joins the Board

We are delighted that Charles James has agreed to rejoin the Friends' Board of Directors to serve the remaining two years of Ted Wedemeyer's term. Charles is a Professor of German and Curriculum & Instruction at the University of Wisconsin-Madison, where he teaches German language courses and courses in classroom language learning methods. He is an active member of the American Association of Teachers of German, is closely involved with German programs in Wisconsin schools, and serves as a mentor to new language teachers. A native of Missouri, he moved to Wisconsin in 1984. He has been a member of the Friends ever since, and served on the Board in the early 1990s and then again from 2001 until 2006. At MKI and Friends' events we all know Charles as the man with the camera; he has provided many of the photos you have seen in our newsletters. No wonder Charles lists his hobbies as “taking a lot of photographs and listening to a lot of German music.” Welcome back, Charles!

War I." On November 1, we join the Museum of Wisconsin Art and the Milwaukee County Historical Society, with additional support from the Horicon Bank, the Federal Republic of Germany/Chicago Consulate, and the Wisconsin Arts Board, in sponsoring a major conference in West Bend on Friedrich Wilhelm Heine and nineteenth-century panorama painting. We should mention also a "German-American Heritage" lecture series sponsored by the Division of Continuing Studies and the Wisconsin Alumni Association: I myself gave the first lecture on "The German Immigration Experience" on October 15, Joe Salmons will speak on "Language in German Immigrant Communities" on November 12, and Jim Leary will speak on "Dutchman Bands and Dialect Songs" on November 19. The WAA is planning to offer these lectures, together with additional ones by Kevin Kurdylo, Antje Petty, and Mark Loudon, as an on-line course sometime next spring. Another big upcoming event is our international symposium entitled "Excursions in German-American Studies," scheduled for April 1–3, 2009, which will bring a number of scholars and distinguished guests to the Madison campus, including Ambassador Klaus Scharioth of the Federal Republic of Germany.

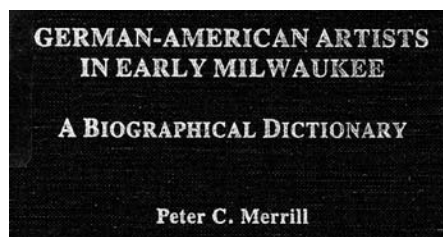
We are grateful, as always, for all the help and support of our Friends. Your generosity has provided us with a newly re-designed and printed MKI brochure, which is now available, a major improvement on the previous one; and you are playing a major role in our anniversary celebrations, helping to finance the visits of distinguished visitors and to host our festivities. As we review our accomplishments over the years, the goals that still must be met, and our dreams for the future, we realize that without you and your assistance, we would neither have come so far, nor could we be talking about grand plans for the future ahead. We have not forgotten what we owe to you.

Our best wishes to you for the rest of the fall season—do come to see us at the Keystone House, or at one of our public occasions!

—Cora Lee

In Memoriam: Peter C. Merrill (1930-2008)

Peter C. Merrill, longtime friend and associate of the Max Kade Institute, died on July 19, 2008. Born in Evanston, Illinois, he held degrees in anthropology and linguistics from Yale, Georgetown, and Columbia, and was affiliated from 1968 until his retirement in 1998 with the Department of Languages and Linguistics at Florida Atlantic University in Boca Raton. Much of his enthusiasm, however, belonged to his lifelong work in other areas: German-American writers, the German-language stage in the United States, and especially German-American immigrant artists. His important monographs include *German-American Painters in Wisconsin: Fifteen Biographical Essays* (1997), which appeared both in English and in German, *German Immigrant Artists in America: A Biographical Dictionary* (1997), *German-American Artists in Early Milwaukee: A Biographical Dictionary* (1997), and *German-American Urban Culture: Writers and Theaters in Early Milwaukee* (2000), of which the last two were published by the Max Kade Institute.



In addition, Merrill published numerous articles and frequently gave conference presentations. Tom Lidtke of the Museum of Wisconsin Art (MWA) praises Merrill's contributions, stating that his work on Milwaukee regional artists of German heritage is "probably the best researched and most complete publication on regional art ever produced." He adds that future scholars will realize the value of Merrill's work, as America is only beginning to discover its regional art history, and new interest is emerging in Germany in German-American artists and their impact on American art. Merrill's research records and files are now among the holdings of the MWA Art Archives and Research Center.

Mettwurst, Mineola, and Northwest Iowa

by **Rachelle H. Saltzman**, Folklife Coordinator, Iowa Arts Council

Reprinted with permission of the Iowa Arts Council

Among the many sausages produced in the Midwest and in Iowa is *mettwurst*. This is a cold-smoked ring sausage, similar in texture to bratwurst but made in a bigger casing and produced in several small *plattdeutsch* (Low German) communities of Schleswig-Holstein, Dutch, and Luxembourg heritage in southwest and northwest Iowa. Typically made in mid-winter (the traditional time to slaughter hogs, due to the cold weather and lack of other time-consuming farm duties), the sausage is ground, mixed with spices, and then smoked at 70 degrees Fahrenheit for three hours. Although Germans in Europe eat the sausage without further cooking, most Mineola *plattdeutsch* community members boil or grill the sausage after smoking it to make sure all bacteria are killed.



Gary Schoening, whose *plattdeutsch* community of Mineola in western Iowa celebrated its 125th anniversary in 2005, reports that his community commemorates its annual founders day by producing mettwurst—not bratwurst, which is not part of the community's heritage. Several families, including Schoening's, continue to prepare mettwurst for home or church consumption only, since the cold-smoked process is not a legal or commercially sanctioned method.

Fleeing the Prussian takeover of Schleswig-Holstein, Schoening's family came to Iowa in 1858 with thirty other families. The first families had come to Mineola in 1854, and the greatest number came from one church district in 1857 and 1858. Schleswig-Holsteiners continued to migrate to the

southwestern Iowa town from 1860 until 1890.

Schoening's father, Ormand, like his father before him, farmed 220 acres and raised hogs, corn, and soy. He also made about 300 to 400 pounds of mettwurst a year for his own family and for selling to friends and local bars. During the farm crisis of the 1980s, Gary, along with a neighbor and a cousin, considered taking over and starting

a sausage business, but they finally bought and ran a doughnut shop instead.

St. John's Lutheran Church in Mineola has long had an annual mid-February church supper that features boiled or grilled mettwurst as well as homemade sauerkraut, green beans, rye bread, fried potatoes, and

banana cream pie. Each year they make and sell over 1200 pounds of sausage to church members and neighbors. People eat the sausage on the spot and buy more to take home to use in meatballs, in spaghetti sauce, or on pizza—or to eat grilled or boiled. Since mettwurst is made only once a year, community members buy it eagerly as soon as it becomes available.

Gary Schoening relates that while few families in southwest Iowa produce sausage today, most families, when he was a child and young adult, had their own recipe, which some kept as a family secret. Different families used slightly different spices or different cuts of pork. Gary's family always included Boston butts or pork shoulder,

But what was it like for a German-American child to go to school in America in the nineteenth century? As it turned out, learning in German was itself a challenge for many immigrant children, since the language they spoke at home was often not the standard German taught in school. Most children spoke a dialect, and some dialects were so different from school German that children had to learn to read and write in what must have seemed like a foreign language. In addition to this difficulty, most children had to learn English at the same time. In some parochial schools, German remained the main language of instruction well into the early twentieth century, as we learn from a 1968 account by a Wis-

Most of [us here] spoke Low German, but some also spoke High German. And when we went to school, most of our pastors came from Germany and they spoke High German [...], but all the people



Y i Ida
I i Ida.
 Ida ist ein
 good child. Sie
 ist im mer ar tig. Ist Ida zu
 is always well-behaved. Is Ida at
 Han se? Nein, sie ist im Gar ten;
 home? No, she is in the garden;
 sie holt Blu men zu ei nem Kranz.
 she is getting flowers for a wreath.
 Im Som mer ist es sehr warm.
 In summer is it very warm.
Ida ist ein gutes Kind!
Ist Ida zu Hause?
Im Sommer ist es warm.

age from Witter's primer, reproduced here, shows what a German-American first grader was asked to accomplish! While German-language printed materials were very different in appearance from English-language ones, the difference between German and English handwriting was even greater. A page from *Krone's Deutsche Schul-Vorschriften*, published by Krone Brothers in New York, shows how little Irma Bublitz practiced the

2. Die Schule.

In der Schule lernen wir Gottes Wort, beten, singen, lesen, rechnen und schreiben. Wenn die Schule zu Ende ist, gehen wir still und ruhig nach Hause und erzählen dem Vater und der Mutter, was wir gelernt haben.

From the *Amerikanisch-Deutsche Fibel*, edited by the Lehrerconferenz der Ev.-Luther. Synode von Wisconsin (Milwaukee, Wis.: Nordwestlicher Bücher Verlag, 1880) 64. In English it reads, "In school we learn God's word, we pray, sing, read, calculate, and write. When school has ended, we go home quietly and tell our father and mother what we have learned." Note the emphasis on religion and on proper behavior.

Wer die Muttersprache gründlich gelernt hat, findet sich leichter in allen anderen Sprachen zurecht; zu den Büchern der Welt steht der Zugang ihm frei und offen. In seiner Muttersprache ehrt sich jedes Volk. Klar wie des Deutschen Himmel, fest wie sein Land, ursprünglich wie seine Alpen und stark wie seine Ströme bleibe seine Sprache!

Friedrich Ludwig Jahn.

Epigraph from *Deutsches Lesebuch für amerikansiche Schulen*, Part 4, edited by William H. Rosenstengel and Emil Dapprich (Milwaukee, Wis.: Deutsch-Englische Akademie, 1896). Translation: "Whoever has thoroughly learned his mother tongue will find it easier to cope with other languages; the gateway to the books of the world is free and open to him. In its mother tongue, every folk honors itself. May the German's language remain as clear as his sky, firm as his land, original as his Alps, and strong as his streams." While stressing the value of German language and literature, the textbooks of the German-English Academy also emphasize education as the way to develop enlightened American citizens.

capital letter "B" in the old German script—a letter that resembles an "L" in English script. See page 3.

The school curriculum for a German-American child could vary greatly, depending on what type of school he or she attended. Lutheran and Catholic schools, as well as secular German-English academies and public schools, all used different textbooks that reflected their educational philosophies and goals. Parochial institutions emphasized a moral upbringing and church doctrine, and in Lutheran schools, Martin Luther's German held a particularly important place. The German-English schools reflected their Freethinker founders' ideals of inquisitiveness, tolerance, and a free spirit. Here the German literary classics dominated language instruction; students were sent on field trips to study biology and the earth sciences; and music, theater, and art were integral parts of the curricu-

lum. German classes in public schools, especially in the 1880s and 1890s, were often seen by school authorities as the best way to reach immigrant children and to turn them into good American citizens, and German textbooks used in public schools reflect this goal.²

By the early twentieth century, after new immigration from German-speaking Europe had declined sharply over two decades, the need for German-language instruction decreased. Most German Americans were no longer monolingual in German, and German lessons for their children more often than not meant instruction in a second language. Thus when German instruction in American schools all but ceased during World War I, it meant merely an abrupt end to a process that had

Continued on page 12

but in his opinion, it was two hams from his uncle that gave extra flavor to the sausage, along with brown sugar, sage, salt, pepper, and some secret spices.

Everyone in the Schoening family was involved in making mettwurst. When Gary's daughter was young, he would make mettwurst with her. And later, when Gary was busy with the bakery and other jobs, one of his nieces from San Diego returned to learn how to make mettwurst according to the traditional family way. When Gary was younger, his father was in charge of the seasoning, while Gary and his brother-in-law did the deboning. There was a designated meat grinder, mixer, and sausage stuffer. Gary's mother guided the casings during the stuffing process and also tied them off. The latter was the worst job, because one's fingers could get cut.

Once the sausage was prepared, family members would make a fire in the smoke houses (small wooden buildings once found on every farm). Beds of coals were laid and wet logs gradually added to produce a lot of smoke and not much heat. Air temperatures were generally not above 38 to 40 degrees Fahrenheit, so spoilage was unlikely.

Mettwurst can also be found at meat lockers in northwest Iowa. Until the early 1980s, lockers used the traditional cold-smoking method. At that time, the USDA began to regulate the process, since there was much confusion over which smoked meats needed further cooking.

Lockers where mettwurst is prepared and sold include the Lyon County Locker in Rock Rapids in Iowa's northwest corner. Peggy and Lou Knobloch, who own and run the locker, also make ring bologna, a Dutch specialty, and sell organic pork. According to family members, mettwurst comes from the German tradition; the locker hot-smokes the sausage, thus cooking and smoking it at the same time.

The Remsen Processing Center in Remsen, Iowa, also makes and sells mettwurst as well as other ethnic German and Luxembourg foods. According to its Web site, Remsen, which was incorporated in 1889, was settled by Luxembourg immigrants who fled their homeland to escape religious persecu-

tion, Prussian military conscription, and economic problems. The town claims: "A little bit of Luxembourg is still evident at mealtime in some Remsen homes. Treipen, blood sausage, Luxembourg apple cake, Luxembourg Quetchen Fluet (Plum Pie), and many other foods from the 'Old Country' are still served on occasion. Each year the Remsen Oktoberfest celebrates Remsen's heritage with a fine spread of Luxembourg food and 'Old Country' entertainment and celebration."

Pete and Ruth Staab, who own and run the Remsen Processing Center, use a USDA regulation hot-smoking process to make their mettwurst, which contains salt, pork from local lockers, and special spices recommended in Pete's grandfather's recipe. Fully cooked and frozen, the sausage is sold locally as well as by phone or mail order. Made and eaten year-round, Remsen's mettwurst is encased in an edible, thin pork casing. Ruth Staab, who prepares the meat by steaming it with a little water in a frying pan or cooking it with sauerkraut or fried potatoes, warns new customers just to reheat the already cooked sausage; further cooking will dry it out.

Labeled German mettwurst, the sausage as well as treipen are the locker's best-selling products. While most sales used to be local, the Remsen Processing Center has become known as a place to get specialty meats unavailable elsewhere. Because mettwurst and sausage sell well at the two northwest Iowa lockers, and because more than fifty percent of Iowans (and Americans) claim some degree of German heritage, there is definitely a market for this traditional pork sausage.

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For more information, visit the following Web sites:

- 1) <http://www.iowaartscouncil.org/programs/folk-and-traditional-arts/iowa-roots/season-four/gary_schoening.shtml> to hear an interview with Gary Schoening.
 - 2) <<http://remseniowa.net/>> for information on the Remson Processing Center and the Remson Oktoberfest.
- Or contact The Lyon County Locker, phone number 712-472-2378.

1907.

Zeugnis

— der —

Evang.-Luth. Friedens-Schule.

— zu —

MENOMONIE, - - WISCONSIN.

für *Frieda Hoerig*

Erklärung: { 100 bedeutet ausgezeichnet. 80 bedeutet gut. Unter 70 bedeutet ungenügend.
 90 = sehr gut. 70 = befriedigend.

	April	Mai	Juni	Juli	Aug.	Sept.	Okt.	Nov.	Dez.	Jan.	Feb.	März
Betragen =		98				98	95	90	96	96		98
aufmerksamkeit		97				98	98	95	98	98		98
Fleiß = =		99				95	100	96	98	99		99
Fortschritt = =		99				98			98			99
Tage gefehlt =										3		
Zu spät gekommen												
Vor Schluß entlassen												
Katechismus		100				99	100	98	100	100		100
Biblische Geschichte		99				90	95	95	98	95		98
Rechnen = =		96				96	96	95	95	96		96
Deutsch = =		100				97	100	100	96	98		100
Englisch = =		97				95	95	95	94	96		96
Schönschreiben		87				85	85	85	85	85		85
Geographie =		90				90	100	90	95	95		93
Geschichte = =												

Report card from the Evangelisch-Lutherische Friedens-Schule in Menomonie, Wisconsin, possibly 1907. The vertical columns are for months; the horizontal ones are for behavioral categories (at top) and academic subjects (at bottom). Frieda Hoerig always got high marks in behavior (except in November!), attentiveness, diligence, and progress; her worst marks were always in penmanship (Schönschreiben).

Meet Our New Board Member: Betsy Greene

by Antje Petty, MKI Assistant Director

A member of the Friends for many years, Elizabeth (Betsy) Greene joined the Board of Directors in May. Betsy now lives in Madison but grew up in the Milwaukee area, in a community steeped in German-American culture. She has German ancestors on both sides of her family. Her grandmother—who spent some of her childhood in Berlin—spoke German, but Betsy herself only learned the language when she attended Wellesley College as an undergraduate. After graduating from Wellesley with a degree in Biological Sciences, she attended UW–Madison, where she received an M.S. degree in Botany.

Betsy worked at UW–Madison as program administrator in the Environmental Toxicology Center, department administrator in the Chemical Engineering Department, and assistant to the chair in the Department of Surgical Sciences at the School of Veterinary Medicine. She has been an active volunteer for the Metropolitan School District and St. Francis House in Madison.

In 1994 Betsy accompanied her husband on a six-month sabbatical in Aachen, Germany, and in 2005 and 2007 she spent the summer in Vienna, Austria, where her husband was teaching a course. These

trips renewed her interest in German language and culture, and made her aware of the amazing cultural and linguistic variety that exists in different German-speaking regions.

Back home in Wisconsin, Betsy had a similar experience when—having been invited by a friend to a lecture at the Keystone house—she became

acquainted with the work of the Max Kade Institute. Says Betsy: “Growing up in Milwaukee, I thought Milwaukee-German culture is German-American culture. Through the Max Kade Institute and the Friends Newsletter, I learned about the many other German-American communities, their different cultures and dialects.” Betsy is interested in the MKI’s North-American German Dialect Project and the Institute’s efforts to record and preserve heritage languages. At

the same time—dismayed over the decline of foreign language instruction in America—Betsy has supported German in her children’s schools and hosted German exchange students.

Betsy’s community outreach experience will be a tremendous asset to the Friends and the Board. Welcome to Betsy!



Betsy Greene

Instruction in German continued from page 9

already been set in motion; interest had long since declined within a well-assimilated and Americanized German-American population.

N.B. Images in this article are educational materials for German schools in the United States; see also images on pages 11 and 15. All are in the MKI collection.

Notes

¹ For additional information concerning German-American education in Milwaukee, see Bettina Goldberg, “The German-English Academy, the National German-American

Teacher’s Seminary, and the Public School System in Milwaukee, Wisconsin, 1851–1919,” in *German Influences on Education in the United States to 1917* (Washington, DC: German Historical Institute; Cambridge and New York: Cambridge University Press, 1995).

² We are grateful to Ethel Maria Nikesch, who researched the MKI German-American schoolbook collection and subsequently donated her senior thesis entitled “*Muttersprache and Fatherland: German Schools, Textbooks and Education of Immigrant Children in 19th Century Milwaukee*” to the Institute.

Teaching German in America Today

by Antje Petty, MKI Assistant Director

In American schools today, the language of instruction is English. When German is taught, it is as a “world language,” a language that is spoken in Germany and other countries today, but not as a language that is part of the American heritage. Usually German is offered as a foreign language at the high school level, occasionally at the middle school level, and rarely at the grade school level. Long after America’s tradition of bilingual education had all but been forgotten after World War I, new interest arose in the 1960s. It was prompted by the arrival of a large number of new (mostly Spanish-speaking) immigrant children, and simultaneously it reflected a growing awareness among American parents and educators that knowing more than one language would increase a child’s chances of succeeding in an increasingly global world. As more and more language programs were established, German immersion programs were among them, such as these two very different examples from Minnesota and Wisconsin. Both programs offer a German immersion experience to young English speakers, with bilingualism as the ultimate goal.

Waldsee German Language Village

One of the original modern immersion schools for studying foreign languages in the United States began in the summer of 1961 as a two-

week “Camp Waldsee” under the sponsorship of Concordia College. The first summer, enrollment in this German language program was limited to 72 young campers from ages 9 to 12. It had been the brain child of Gerhard Haukebo, a professor of Education at Concordia College, and Erhard Friedrichsmeyer, a German language instructor. From the very beginning the camp was a resounding success, and today German is just one of many languages offered at the Concordia Language Villages near Bemidji, Minnesota, including French, Spanish, Norwegian, Chinese, Arabic, and others.

Acclaimed by educators as a model of content-based language learning, Waldsee’s innovative curriculum has been adapted for use by educators throughout the United States. A variety of weekend programs are offered during the year for school classes. Summer programs wel-



Fun at the German Immersion School Waldsee.

come beginners through advanced students from ages 7 to 18. There are also special sessions for families, adults, college students, and community and professional groups, with participants coming from all fifty states, especially the Upper Midwest. Modeled on a typical German village, Waldsee is a place where the “villagers” immerse themselves in the German language and in the way of life of German-speaking Germany, Austria, and Switzerland through sports, the arts, foods, improvisational theater, live radio broadcasting, environmental

learning, political and historical simulations, and global games.

A good example of this hands-on, exploratory language-learning experience is the Waldsee BioHaus, a first-of-its-kind project in North America, which combines environmental techniques and methods of environmental education with innovative community-based learning of German language and culture. Beginners through advanced learners carry out experiments and environmental projects, live with German staff members, discover “best practice” approaches to sustainable living, and use an interactive monitoring system to keep track of the building’s “vital signs”—all in German and all in metric, the world standard system of measurement outside the United States. Life in the BioHaus has been described by participants as simply *unvergesslich*—unforgettable.

Beyond this, many of Waldsee’s creative language activities can be adapted for classroom learning. Waldsee’s educators have bottled their immersion techniques for German teachers to uncork and use in their own classrooms. In addition to a language handbook bridging environmental education, science, and cultural studies, a rich collection of “best practice” learning units is available, as is a guide combining Total Physical Response Storytelling (TPRS) methodology with German *Lieder*. All are grounded in Waldsee’s tried and true, community-based immersion methods.

Milwaukee German Immersion School

The Milwaukee German Immersion School (MGIS) is a K4–Grade 5 elementary school in the Milwaukee Public Schools system. Founded in 1977, MGIS was the first of now three public immersion schools in the Milwaukee school district. (The others are for French and Spanish.) As an urban, citywide school, MGIS draws a diverse student body from all over Milwaukee, as well as a few students (10% of the total number) from the city’s suburbs. The enrollment is almost 600, 34% of whom qualify for free or reduced-cost lunches. MGIS is the only public school in

the United States in an urban district that provides total German immersion and affords children the opportunity to become proficient in both English and German.

District Learning Targets based on state and national standards guide the school’s curriculum. Except for a few in special education programs, all the children receive reading, language arts, mathematics, social studies, and science instruction in German from the first day of kindergarten through the fifth grade. In the second grade, students are introduced to 30 minutes per day of English reading. The amount of English is increased to approximately one hour per day at the third grade level, and one and one-half hours per day at the fourth and fifth grade levels. By the time pupils complete the fifth grade at MGIS, they have been immersed in German for 5200 hours. All MGIS teachers are bilingual English-German speakers, and half of them are native speakers of German.

Research has shown that early exposure to a foreign language increases a child’s brain development and intellectual growth. Thus it is not surprising that even though MGIS students receive the majority of their instruction in the German language, the school consistently ranks as one of the top Wisconsin schools on standardized tests—including on (English!) reading tests.

MGIS offers many extra-curricular activities during the school day, too, including violin, piano, and band lessons; dance groups; Fitness Club; hand-chime choir; and softball leagues. The PTA sponsors additional after-school activities such as “Kinder Kino” (German movie night) or “Grillfest.” There are even adult German classes offered for those parents who are inspired by their children to learn German. In short, the Milwaukee German Immersion School not only provides several hundred public school children every year with a sound education, but also offers them the unique academic, social, and economic benefits of becoming bilingual in German and English. It sets an example for other school districts that, we hope, will be emulated around the country.

Sample story problems from F. F. H. Dümling's *Arithmetisches Exempelbuch*

(St. Louis: Lutherischer Concordia-Verlag, [1870s]).

The first two problems are from a chapter on addition;
the third and fourth are from a chapter on subtraction.

8. Als Jesus Christus zu lehren anfing, war er 30 Jahre alt. Er lehrte 3 Jahre bis zu seiner Kreuzigung. Wie alt war er, als er gekreuzigt wurde?

9. Ein Kaufmann erhielt am Montag für \$50 Waare, am Dienstag für \$5, und am Mittwoch für \$4. Für wie viel Dollars Waare hat er an diesen drei Tagen erhalten?

Note the religious content of number 8, which asks for Jesus' age when he was crucified. Note also that in number 9, the value of goods is given in dollars .

12. Die Vereinigten Staaten von Nordamerika haben 50155783 Einwohner. Deutschland hat 42727360 Einwohner. Wie viel Einwohner haben die Vereinigten Staaten mehr?

13. Auf der Erde wohnen 1392000000 Menschen. Darunter sind 388000000 Christen. Wie viel Menschen sind also keine Christen?

In number 12, pupils are calculating how many more inhabitants the U.S. has than Germany. In number 13, the question is how many of the world's inhabitants are not Christians.

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