EDITOR’S NOTE

In this election year, 2004, people are grappling with the various forces that make up these United States. What forces encourage inclusion and which exclusion? Who is to be included and who excluded? Is this to be a country with wide discrepancies between the rich and the poor? Is this to be a country where public education is poorly funded and a good education depends upon private resources? Are we going to forget that discrimination on the basis of gender, race, ethnic origin, and economic status still exists and needs to be perpetually, vigilantly addressed? There is a deep division in the country over the proper and fair use of our resources that constitutes concern in all our citizens.

Ashton Wesley Welch in “Law and the Making of Slavery in Colonial Virginia” shows how despite denials and claims of origins in Roman law the concept of legalized slavery has its basis in the traditions and customs of the English legal system. The earliest courts in Virginia set about to make slavery for Africans legal because economic conditions controlled by the wealthy landholders demanded it, and unlike the limitations placed upon the length of indentured servitude for many white immigrants there was nothing to protect Africans from servitude for life. Barring the Native American genocide this is the most extreme case of exclusion on the North American continent.

Stanley O. Gaines, Jr. in “W. E. B. Du Bois on Brown v. Board of Education” addresses one aspect of the results of a system of slavery. His main focus is on the great scholar and African American leader, W. E. B. Du Bois. He laments the fact that more attention has not been paid this vitally important leader
and debunks the myth that DuBois rejected the decision in Brown v. Board of Education, pointing out that as early as 1903 in *The Souls of Black Folks* DuBois in discussing the condition of black people in the United States stressed the importance of education and of the absolute need for Blacks to be included in the system of education in the broadest sense so that they could choose their paths in life as Whites were able to. Rather than rejecting Brown, Dr. Gaines tells us, Du Bois rejected the “all deliberate speed” portion of Brown knowing how such vagueness could be finagled by those who would exclude African Americans from the educational system.

Keith M. Kilty and Maria Vidal de Haymes interestingly illustrate how much we can learn from examining the language of the census over a period of years. In “What’s in a Name? Racial Classifications and the Meaning of Hispanic/Latino in the United States” they show how names and categories used in the census reflect the political climate of the time and point once more to complex ways of including and excluding.

Reinaldo Silva’s “Thomas Braga’s *Portingales*: A Celebration of Portuguese American Culture” discusses the syndrome of assimilation in American life. Immigrants have long been urged to throw off their native cultures and embrace “American” ways to succeed in this country. Imagine, if you will, how much poorer this country would be if the various ethnic groups had in fact done that and we were left without their separate contributions to the aggregate culture. Dr. Silva shows while early Portuguese writers and artists (John Dos Passos and John Phillip Sousa are two examples) ignored their Portuguese heritage for various reasons not the least of which was ease of existing in America, later writers such as Thomas Braga have been able to celebrate their Portuguese heritage while still embracing their adopted country.

We leave the United States in “How and Why Islamophobia is tied to English Nationalism but not to Scottish Nationalism” in hopes that the observations of Asifa M. Hussain and William L. Miller with respect to the phenomenon of Islamophobia from a distance can be helpful to citizens here in dealing with the same phenomenon.
Finally, with this issue I leave *Ethnic Studies Review* as Editor. It has been a great pleasure to work with all of the writers and a delight to read and learn from their manuscripts and book reviews. I wish to thank those who have contributed and especially those who have used their expertise acting as jurors.

I am grateful for the various remarks I have received on the worth of the journal and hope that the membership of the National Association for Ethnic Studies and others as well will keep the work coming.*

Thank you.

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*Information concerning editorship can be found inside the back cover.*