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Latinos warrant much more attention

About Milwaukee Ethnic News

Milwaukee Ethnic News is published bimonthly by Urban Anthropology Inc. and is managed by volunteer anthropologists. The purpose of the newsletter is to offer ethnic organizations and individuals the opportunities to share news and information about their cultures. The newsletter does not receive funds from any external source. See more information on last page.



The varieties of Milwaukee Latino experiences

Study conducted by Urban Anthropology Inc.



Jill Florence Lackey, PhD

The invention of the term “Latinx” is just one more effort on the part of Anglos to turn Latinos into a monolithic group.

But a multi-year oral history of people of Latin

American descent in the Milwaukee area conducted by Urban Anthropology Inc. points to the diversity of backgrounds, ideas, preferences, and practices among those in the ranks. The study defined U.S. Latinos as those who traced their ancestry mainly to Spanish speaking Caribbean and Latin American worlds. These include populations with very different experiences.

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Latest election results are one more example of misunderstanding who Latinos are and what they want

Today, at 18.5 percent, Latinos are the second largest ethnic/racial group in the United States behind non-Latino whites. By 2045 that number will have increased to 24.6 percent. And yet the rest of America rarely hears about them in the mainstream media and few could probably name more than one or two countries of their origins. We seem to only pay attention when some of them don't vote the way we'd expected.

Political leanings

Before the November 3rd election, there was an occasional mention of efforts to get out

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the “Latino vote”—the vast majority of which was expected to cast Democratic ballots. Then came a few surprises.

Latino-focused tracking polls from Equis Research found that 31 percent of Latinos in Florida voted for Trump. Most of these were Cubans and Venezuelans whose flocks had fled socialist regimes in their homelands and were barraged with political ads from the Trump campaign claiming a Biden administration would usher in his own brand of socialism. But these were not the only Latino groups with sympathies for Republican or Trumpian rhetoric and policies. Even in Milwaukee, with a record-breaking Latino turnout of 74 percent, Trump picked up a higher percentage of votes in 2020 than he did in 2016.

While most Latinos support job creation, social equality, accessible healthcare, and union organizing—policies usually identified with Democrats—their interests are often as diverse as their backgrounds, values, and practices. Below are a few.

Educational support: School Choice

Of particular importance to Milwaukee Latinos is the issue of School Choice. The Milwaukee Parental Choice Program was launched in 1990 and is considered the nation’s first modern private school choice program. The initiative allows students whose families meet certain income qualifications and reside within the boundaries of the Milwaukee Public School District the chance to attend a participating private or religious school of their choice, tuition free.

This Republican-backed program has been particularly important to Latinos living on Milwaukee’s South Side. There is even a locally based nonprofit organization called Wisconsin for School Choice that helps families understand their educational options. A recent analysis of data by Urban Milwaukee comparing educational outcomes shows choice schools often outperforming traditional public schools (<https://urbanmilwaukee.com/2020/02/12/data-wonk-a-report-card-for-milwaukee-schools/>). Most Latinos want this initiative continued.

Support for small businesses



Historically, Republicans have claimed greater support for business interests than Democrats. Roughly 600,000 of the 12.2 million business owners in the United States are U.S.-born Latinos, and roughly 1.2 million of the 12.2 million business owners in the United States are *immigrant* Latinos. In fact, the rates of business ownership among immigrant Latinos are comparable to business ownership rates among non-Latino whites.

Entrepreneurial Latinos want easier access to business loans and fewer business regulations.

Support for police

While many Latinos joined Black Lives Matter marches this year, and a few advocated for “defunding the police,” the latter is not typically popular among their ranks. Jose Parra, founder of the consultancy Prospero Latino and a past adviser to Democratic Sen. Harry Reid of Nevada made the following remark during the November election cycle: “Let’s face it, ‘defund the police’ is just not the best slogan, especially in a place like Miami, where a lot of people work in law enforcement, or along the border of Texas, where Latinos are in Border Patrol.”

An ABC News/Ipsos poll conducted in June, 2020 showed 58 percent of Latinos opposed the call to ‘defund the police.’

In fact, during the months when the Milwaukee media was condemning Police Chief Alfonso Morales for issues like failing to implement a ban on use of tear gas during protests, the Southside Organizing Center conducted a survey of heavily Latino southside residents and found their support for the chief to be exceptionally strong.

Patriotism



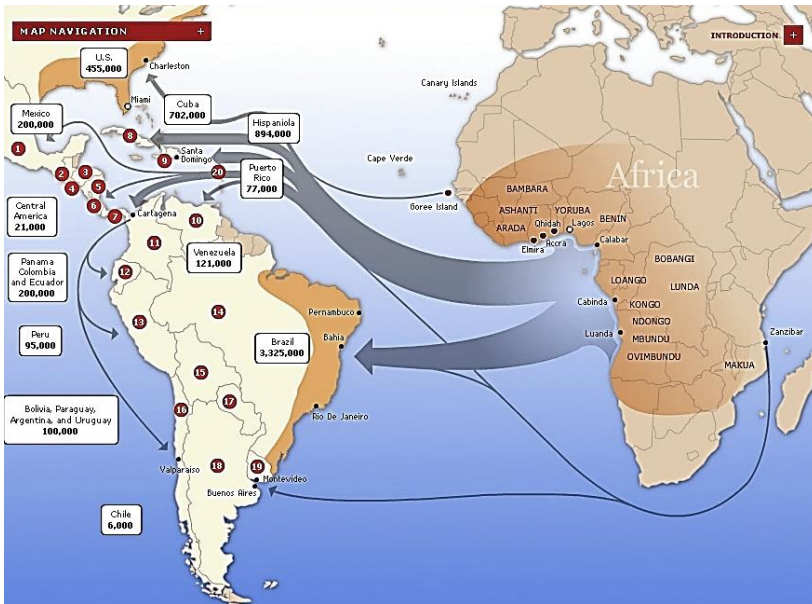
A final issue that often appeals to Latinos is patriotism. While liberal media is adept at ferreting out issues of social and economic injustice in America’s current and past policies, Latinos are often favorably comparing their experiences in the U.S. to those they and their ancestors endured in former homelands.

Some suggest this also applies to the young. In a recent nationwide study of 18-24-year-olds, ThinkNow Research compared Latinos to non-Latinos in feelings toward the U.S. military (all branches). When asked if they would ever consider joining one of the military branches, 31 percent of young Latinos said they would, compared to just 24 percent for non-Latinos.

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First, these nations are populated by people with varying combinations of ethnic backgrounds. The indigenous (or Indian) cultural groups vary from region to region. And while all the nations have substantial numbers of people who can trace their ancestry to the Iberian Peninsula, many in Columbia, coastal Venezuela, Panama, and the Caribbean also trace their ancestry to Africa, mainly through the transatlantic slave trade.



On the other hand, people of African descent are largely absent in Argentina, Uruguay, and Costa Rica. And in Argentina, substantial numbers of people also trace their ancestry to Northern European counties.

In addition, the indigenous (or Indian) populations of these Latino areas have played disparate roles in national development. In some regions, the early indigenous populations helped forge later national identities. For example, the Aztecs, Maya, and Incas had developed very complex societies, and these traditions became important in later national development. Other indigenous populations, such as the Caribs of the Caribbean and northern South America, and the Yanomami of Venezuela and Brazil have only recently begun to demonstrate influence on national identities.



Second, the history of these nations has been diverse. While all the regions were at one time colonized by European nations, the colonial experiences varied. For example, Costa Rica was a Spanish colony but offered few easily exploitable resources. Early on the indigenous population was ravaged by European diseases and the overwhelming majority died off. The few survivors retreated into the forests, remote valleys, or Nicoya Peninsula. Spanish settlers that moved in were left to their own devices—most farming the land themselves—and the area never developed the rigid feudal system experienced in other Spanish enclaves.

Later, the United States played a key role in this orbit of colonialism. Throughout the 19th century, U.S. policies and events resulted in a larger national land base and the establishment of the United States as the dominant power in the Americas. These events included the Monroe Doctrine of 1823 that stated that the American continents “were henceforth not to be considered as subjects for future colonization by any European powers.” Later, during the aftermath of the Mexican-American War of 1846-1848 Mexico lost approximately half of its northern territory to the United States. And during the aftermath of the Spanish American War of 1898, Puerto Rico became a U.S. possession.



Third, while most of the Latino nations in the Americas have been rigidly class stratified and faced ongoing challenges with widespread poverty, their actual class structures vary from area to area. In the Caribbean Islands alone, class statuses may be determined by political power, or wealth, or the

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order in which ethnic groups arrived, or religion, or even urban/rural divisions. In other areas, class divisions can be influenced by indigenous status vis-a-vis European origins.

Migration to United States

It would be the complex issues of social class with its impact on wide-spread poverty and political unrest, plus the dominance of the United States in the Americas that would eventually lead to Latino migration to the U.S. In the 20th century, several patterns of immigration arose. The patterns, seen nation-wide, are also reflected in the Milwaukee experience.

The first of these patterns was the more-or-less uninterrupted flow of legal (and sometimes undocumented) immigration from Mexico. This flow has been influenced by political unrest and poverty in Mexico and the needs of the United States to supplement its work force. Many Mexicans were directly recruited by U.S. agricultural and industrial enterprises, such as plantations, farms, tanneries, mines, foundries, construction companies, and railroads. A substantial proportion of Mexicans that began as rural workers later transitioned to the urban labor force, often taking up permanent residence in the United States.

Another of these migration patterns has been the circular migration of Latinos from the Caribbean areas. Many of these Latinos have migrated for temporary work, either independently or because they held U.S. labor contracts. While most then return to their homes when a period of work is over, some eventually establish permanent residence in the United States.

The last of these migration patterns has been the more time-limited, but large-scale waves of immigration from the Caribbean Islands and Central and South America. Many of these immigrants have sought asylum from political unrest and oppression back home. In the middle of the 20th century, most asylum seekers were Cubans fleeing the Castro regime. Since the early 1980s, many have also come from Central America, as well as Cuba.



Today the Latino population in the city of Milwaukee roughly reflects the Latino population nationally. As of 2018, approximately 62 percent of all Latinos nationally (as well as in Milwaukee) are Mexican Americans. The next largest group is from Puerto Rico, and in Milwaukee over one-quarter of all Latinos

are Puerto Ricans. The city is also home to a smaller number of people from other Caribbean, Central American, and South American countries.

The Latino population overall is the fastest growing ethnic group in the United States, and is the largest ethnic minority.

DIVERSE LATINO POPULATIONS EQUALS MANIFOLD CONTRIBUTIONS

In the Milwaukee study conducted by local cultural anthropologists, Latinos of various national backgrounds were interviewed about the cultural traditions, practices, and ideas they brought with them to the United States. They were also asked ways that these practices varied across Latino groups, and how the practices have changed while in the United States.

The oral history conducted by Urban Anthropology Inc. is available in documentary form.

The Varieties of Latino Experience



View a host of Milwaukee Latino leaders discussing their cultures

For free viewing go to:

<https://www.youtube.com/watch?v=lfgPOVSdMXs&feature=youtu.be>

In addition, neighborhood leaders from non-Latino (or "Anglo") backgrounds were asked about the influence of these diverse practices on the wider community.

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Some of the traditions, practices, and ideas that emerged as most prominent included economic pursuits, family relations, religious practices, and expressive culture.

Economic Pursuits

The U.S. government and businesses have a long history of recruiting Latinos to work in the United States when the local citizenry could not meet labor needs. These transactions ranged from recruiting Central Americans to work in coffee factories in the late 1800s, to farm labor programs, to railroad building, to war industry jobs during World War II, to tanneries in Milwaukee.

In many cases, the Latino workforce has sustained the highly competitive position of the United States in the world economy. For example, ethnic scholars such as Sutton and Chaney point out the essential role of Caribbeans in the success of New York City. Puerto Rican and Dominican women have effectively kept the garment industry in New York from moving elsewhere. The willingness of Caribbeans to work in service jobs in hotels, the transportation industry, and restaurants has helped New York remain the tourist capital of the world.



Latino workers have come to the United States with a variety of skills, depending in part on their areas of origin, and to an even larger extent, on their social class status. Some indigenous people, such as the Mixtec and Zapotec of Mexico and the Maya of Guatemala have migrated to the U.S. with very low educational levels, while a relatively large number of Cubans, Central Americans and South Americans have migrated to the U.S. with professional statuses.

Latinos of diverse backgrounds have gravitated toward a variety of jobs and business enterprises.

Unfortunately, at times even the best work ethics and education have failed to help Latinos overcome barriers. For Mexicans in particular, immigration restrictions have curtailed their access to the U.S. labor market. Discrimination and nativism here, plus language barriers, have also limited the jobs Latinos can access.

Family Structures

It is often the strength of family ties that has helped Latinos of all backgrounds cope with barriers and change. Ethnic researchers such as Marin and Marin have studied Latino immigrants and stressed the strength of attachments to their nuclear and extended families. In Milwaukee, the mutual commitments provided within these family units have helped stabilize a number of neighborhoods.

Latino families from the various national origins tend to be cohesive, inclusive, and interdependent. Latinos of all backgrounds also practice strong respect for their elders. And grandmothers tend to have special statuses in the family.

However, family structures are not always the same across Latino subgroups. For example, a common family form seen throughout the Caribbean is the matrifocal unit where family life centers around an older woman and her daughters and grandchildren. Some anthropologists, such as Melville Herskovits, have tried to show how this family form may have been carried over by West African slaves where multiple wives in a household maintained their own residences. Other anthropologists see this as an adaptation to the experience of slavery in the Caribbean, where men were often deprived of control over their wives and children.

Religious Practices

Another unifying force for most Latinos has been the Catholic Church. Six of seven Latinos in the United States are Catholic, and nationally, they make up over one-third of all U.S. Catholics.



Religious orientation also influences settlement patterns of Latinos here. In Milwaukee, the largest group of Latinos lives on the near South Side—an area originally settled

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by Polish and other East and Central European communities. A smaller group of primarily Puerto Rican Latinos also lives on Milwaukee's near northeast side—an area also settled primarily by Poles as well as African Americans and a few members of other cultural groups.

While the overwhelming majority of Latinos in the U.S. are Catholics, the way Catholicism is practiced varies by area of origin. Latinos brought in diverse customs that were often a synthesis of mystic Hispanic Catholicism and traditions from other ethnic groups—in particular the local indigenous populations and African slaves. The result was a variety of hybrid practices, ranging from the revelation of Our Lady of Guadalupe in Mexico, to Santería and the Feast of St. John in the Caribbean, to Carnival practices in South America.

During the earlier days of Latino immigration, Spanish-speaking worshippers were often relegated to church basements. This allowed many of the cultural-specific practices to continue and operate independently of official church leadership.

Expressive Culture

Most Anglos are familiar with Latino expressive culture—from the warmth of Latino personal interaction, to language, to art, to food, to music. One element of expressive culture that is seen among Latinos of all backgrounds is the intimacy of social life.

On the surface, language would appear to be another unifying factor among Latinos of various national origins. But this is not entirely the case. Even where Spanish is commonly spoken, variation abounds.

Similarities and differences in expressive culture can be seen in leisure time practices, such as games, art, food preparation, and music. For example, while Latinos are competitive in sports everywhere, games of choice vary. The love of soccer is a unifying force among so many Latinos, due mainly to the Spanish influence. But baseball rules in Latino Caribbean areas, due mainly to American influence.



Likewise, with fine arts. Latinos of all backgrounds have used art to convey social and political messages. But artistic styles vary. After the Mexican Revolution, some Mexican artists developed their own method of depicting social concerns through mural painting. On the other hand, a Puerto Rican-American named Soraida Martinez created a genre of depicting social concerns called Verdadism. This genre consists of two distinct but related parts: a visual component and a written commentary. Other Latino art forms convey meanings using African images.



Again, with Latino cuisine. Latino dishes are known everywhere for their rich flavor. But culinary styles vary from region to region. For example, Mexicans have historically favored corn as a staple food, while Caribbean Latinos favored rice, and South Americans favored wheat, quinoa, and potatoes. And not all Latino dishes are hot. For example, cooks from the Dominican Republic, Cuba and Puerto Rico use more oregano, garlic, and tomatoes to flavor food than chilies.

Once again with music. Latinos from all regions express themselves through music and dance. However, the musical styles are extremely varied with scores of different genres, ranging from Afro-Caribbean bomba

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and plena, to Columbian Cumbia, to Brazilian Samba and Bossa Nova, to Mexican Rancheras and Polkas Nortenas. While these variations are not always obvious to Anglos in the United States, they are very apparent to Latinos.



THE MANY AND THE ONE

Latinos in Milwaukee have faced problems typical of new populations, particularly migrating groups of color. They have lived with discrimination, language barriers, low-paying jobs, poor housing, and an educational system not always accommodating to students of different backgrounds.

The consolidated efforts needed to overcome these problems have at times been hindered by the internal diversity of the Latino community.

In the efforts to unite the community to address common interests, Milwaukee Latinos have created organization after organization and a host of pan-Latino events and resources. The diversity of the community is reflected in the ways that Latinos have responded to meet common needs. These responses have resulted in different types of programs.

Milwaukee Latinos have developed these resources without trying to turn this diverse community into a melting pot. Ultimately it has been the diversity of the Latino community that has multiplied resources in Milwaukee, and the U.S. in general. Historically, these groups have helped meet the labor needs of the United States during critical periods.

Their entrepreneurial activities, strong family ties and faith communities have stabilized neighborhoods. And their varied forms of art, food, and music have added a richness to U.S. cultural life possibly unparalleled by other ethnic groups.

af Alliance Française de Milwaukee

Welcome 2021



Deux mille
Vingt
+ 1

Merci for being a part of our Alliance Française community. Over 100 years of culture, language, and friendship of the French-speaking world.

Stay tuned for classes and cultural events in 2021.



Winter Session 2021

January 11th through March 26th
All classes on Zoom

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What AF students are saying:

"Once we got used to it, Zoom is great."

"Thank you for allowing our group of four women to stay together as a class. Meeting with the teacher and classmates are each weeks' highlight. I have really come to enjoy the convenience of Zoom. It enables me in this pandemic to continue learning. I really like sharing written materials on the screen including doing exercises together. I can see this much better than using the small whiteboard in the AF classroom."

Email ErinL@AFMilwaukee.org

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ALL BY THE JEWISH MUSEUM MILWAUKEE

Jewish Work for Social Justice and Racial Equality: Our Responsibility to Engage Thursday, January 7, 7:00 - 8:00 PM

Examine relevant texts, look into the root causes of the problems that are defining our era and consider the myriad ways in which we can and must be involved as individuals and as Jews in the ongoing struggles for justice and equity at home and abroad. Bringing to bear her own experience as an organizer, a social change agent, a former elected official and the past leader of a Jewish organization committed to global human rights, Ruth Messinger, considers with the audience what we can do and what next steps we can take. *Sponsored by Congregation Beth Israel Ner Tamid Social Action Committee, Congregation Emanu-El B'ne Jeshurun, Congregation Sinai, Susan Angel Miller, Tikkun Ha-Ir and the Jewish Community Relations Council of the Milwaukee Jewish Federation.* This program is free and open to the public. Registration is required to access the Zoom session. RSVP at JewishMuseumMilwaukee.org/events.



Global Museum Passport: Virtual Tour of Yemen's Sephardi Community with the Institute of Jewish Experience Monday, January 11, 12:00 - 1:00 PM

Yemen has traditionally been seen as disconnected from overall Jewish history and the global Jewish community. The origins of the Yemenite Jewish community date to Biblical times and have remained there to this day. Explore Yemenite Jewish history and visit notable sites including the tomb of Rabbi Shalom Shabbazi in Taiz, the Jewish Quarter of Sana'a, and more. Museum Members FREE | Nonmembers \$10. Registration is required to

access the Zoom session. RSVP at JewishMuseumMilwaukee.org/events.

Trapper Schoepp's Acoustic Tribute to Bob Dylan Tuesday, January 19, 7:00 PM CT

In 2019, Trapper Schoepp published a song with Bob Dylan called "On, Wisconsin," making him the youngest musician to share a co-writing credit with the Nobel Prize Winner. Join Trapper and his brother, Tanner Schoepp, as they sing "On, Wisconsin" and other Dylan classics from Jewish Museum Milwaukee's soaring atrium to celebrate the closing of our current special exhibit *Shakespeare's in the Alley: A Tribute to Bob Dylan*. Ways to Watch: Look for the video premiere on Jewish Museum Milwaukee's Facebook page or on Trapper Schoepp's Facebook page at 7 PM.

The Color of Law: A Forgotten History of How Our Government Segregated America Wednesday, January 27, 5:00 PM

Listen in as Richard Rothstein and Lila Corwin Berman discuss contemporary racial segregation across the United States. The panelists will dig into the history of public housing projects, suburbanization, and the actions of the federal housing administration and then interrogate the racial segregation and income gap in America today as a byproduct of government policies at the local, state and federal levels. Touching on the negative effects of these policies on African Americans and the United States as a whole, Rothstein and Berman will address how Jewish Americans specifically benefited from and suffered as a result of these policies. *Presented by The National Museum of American Jewish History in partnership with The Feinstein Center for American Jewish History at Temple University, Jewish Museum Milwaukee and Temple BZBI.* Ways to Watch: Look for the LIVE post on The National Museum of American Jewish History's Facebook page at 5 PM.

Virtual Book Talk - Franci's War with Helen Epstein Tuesday, February 2, 12:00 PM CT

'Franci's War: A Woman's Story of Survival' is an engrossing memoir of a spirited and glamorous young fashion designer who survived World War II, presented by her daughter, Helen Epstein. This program is free and open to the public. Registration is required to access the Zoom session. RSVP at JewishMuseumMilwaukee.org/events.

Global Museum Passport: Virtual Tour of Yad Vashem's Holocaust Art Collection

Wednesday, February 10, 12:00 PM CT

With more than 12,000 works, the Yad Vashem Art Collection is the most comprehensive collection of Holocaust art in the world. Explore art produced during the Holocaust, discover the incredible stories of persecuted artists who risked their lives in order to leave a trace for posterity. Museum Members FREE | Nonmembers \$10. Registration is required to access the Zoom session. RSVP at JewishMuseumMilwaukee.org/events

NEW EXHIBIT: To Paint is to Live: The Art-work of Erich Lichtblau-Leskly, February 18 - May 30, 2021

Erich Lichtblau-Leskly was a Czech Jewish painter from Moravia whose peaceful life with his wife Elsa and promising career as a commercial designer were shattered following the Nazi partition and invasion of Czechoslovakia. Following the invasion, Leskly and his wife moved to Prague and were eventually deported to Theresienstadt.

While imprisoned and forced into slave labor, Leskly continued to use art to express himself, document life around him, and make sense of the horrid situation. His satiric, cartoonish representations of daily life in Theresienstadt juxtapose shocking scenes of banal brutality with a light, ironic style, exposing the absurdity and audacity of his and other's experience while remaining jarringly human. Miraculously kept secret and saved by his wife, Leskly's originals are collected and displayed next to restored, further detailed pieces from the artist's life in Israel after the war.



Erich Lichtblau-Leskly, "Grandma's Hand Luggage for the Journey East", 1943.

Ethnic activities for coronavirus shut-ins

Ethnic stories/games/meals

This featured website delivers stories for the entire family on ethnic groups across space and time. Spend a day (or ten) in these quarantine times with any of the offerings summarized in the following pages. Each story (appropriate for children 8 to 14), is accompanied by a recipe of the featured group and a game and art project associated with the story. The narratives were created over a 20-year period by the cultural anthropologists at Urban Anthropology Inc. and are based on scholarly research. Families can learn while being entertained.

Go to <http://teacheraidsforkidsmilwaukee.com/> then click on Kids Across Time & Space or Holidays Across the Globe

The Stories: Summaries

Africa

Berbers of Morocco: A tale of a Berber girl living in the Atlas Mountains of Morocco, how her family members worked to support the household, and the near crisis that developed when her brother wanted to move permanently to Spain.

South Africa: A fictionalized account of the decade when the segregated system of apartheid ended in South Africa and how the time is commemorated by the nation's Day of Reconciliation (story presents much food for discussion and is designed for more mature children).

African Turkana: The tribulations of an African boy reaching manhood who needed to acquire sufficient bride wealth in order to marry in the future, the pastoralist society he lived in, and the unexpected ways that his education came to his aid. A story about the benefits of learning.

African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

Nubia/Kush: The tale of a fifteen-year-old girl living in the black African Kingdom of Kush in the 8th century BC, her trip into Egypt, her cultural shock in seeing the Egyptian transformation of an old friend, and her eventual acceptance of difference.

Europe

Greece: A story of a spoiled teenage boy living in Greece in ancient times, his Olympian experiences, and how a performance of the great Greek drama *Antigone* helped him come to his senses.

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Ethnic stories (summaries)

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Wales: A fictionalized account of a self-involved American youth who goes to witness the youth national cultural festival in Wales and comes away thinking he might be able to use his gifts in more community-serving ways.

Germany: A tale of a German family struggling to keep the Christmas spirit and German Christmas customs while the family children misbehave. German Christmas customs solve the family problem. A good story for the very young.

Spain: A fictionalized account of a Romani (“gypsy”) girl living in Madrid, Spain, the cultural values and problems she faced, and her secret life as a criminal with her older brothers. A story that asks when or if the ends justify the means.

Rome: The experience of a teenage boy living in a Roman province in 64 AD, his ancestors’ enslavement, the introduction of Christianity to the area, and the deeds of Emperor Nero.

Jews of Poland: The account of a young Jewish girl on the eve of the Holocaust, her daily life in the shtetl, the family’s religious traditions, and their eventual demise.

England: The tribulations of a young boy in Medieval England from a mixed ethnic family who must leave his home at an early age to be trained for the knighthood.

Italy: A story of a teenage orphan girl living in Florence Italy at the height of the Renaissance, her experiences growing up in a humane orphanage, and the choice (among three options) she must make for her future. (Very interactive.)

Eurasia

Soviet: A fictionalized account of a teenage girl living under Communism in the USSR in the 1930s, her daily life, and the conflict she faced over loyalty to her family vis-a-vis loyalty to the Communist government.

Ottoman: A tale a teenage boy living in the Ottoman Empire in the late seventeenth century, his cultural environment, his opportunities, his yearnings, and how he achieved balance between his own desires and helping his family.

Asia/Oceania

Hmong: A story about a young Hmong boy in a refugee camp in the 1970s, his people’s involvement in the Vietnam War and its aftermath, how he and his people recorded their history on story cloths, and his eventual immigration to the US.

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Ethnic stories (summaries)

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Siberia: A tale of a college-bound girl living in a reindeer-herding family in Siberia, the changes that took place when her environment was no longer under Soviet control, the options that the girl was considering for her future career, and the ways that each of these options might impact her traditional people.

Burma/Myanmar: A fictionalized account of a young boy of the Mon ethnic group living in war-torn Burma (now Myanmar) in the late 1940s, the school that villagers organized to teach Mon culture, ethnic strife, the boy's attempts to convince his uncle to return from his refugee status in Thailand, and what eventually happened to his village and school. A story about ethnic intolerance.

China: A poignant story about the life of a young girl in China in the early Middle Ages, Confucian values, and the role of filial piety in the household.

India: A tale of an eight-year-old girl living in India in the 17th century, her world under the Mughals, her family's involvement with the British East India Company, and her dread of being married off at a very young age.

Iran: A fictionalized account of a young Iranian man in a Shi'a Muslim family who is about to learn the spirit of Ramadan.

Japan: The story of a Japanese teenager in the 1920s whose life is charted out for him as a family heir within his lineage—an "other-oriented" role that creates a family link between the past and the future. He experiences culture shock when he visits the United States with his father and makes friends with an American sailor who takes him out for a night of 1920s frolicking and questions the young man's Japanese values.

Bali: A fictionalized account of a Balinese boy in the early 1950s, his struggle with hyperactivity, the Balinese culture of performance, and the way the boy's mother helped her son by involving him in performance art.

Trobriand Islands: The tale of a teenage girl living in the Trobriand Islands in 1918, her islands' culture, and how she attempted to attract the man of her dreams through "beauty magic."

Latin America

Brazil: A story of a Brazilian teenager, his slave ancestry, life in a Rio *favela*, and the sacrifices he made to restore his mother's pride. A story about poverty, pride, and family love.

Costa Rica: A fictionalized account of a young boy in the 1820s whose family had immigrated to Costa Rica from Spain, the

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Ethnic stories (summaries)

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family's adoption of a young Indian/African orphan, the boys' adventures visiting the rainforest, and their ultimate adventure in search of purported treasures left behind by (now extinct) indigenous people.

Maya: The story of a Maya boy living in the seventh century, his trip into a forbidden cave, the myth of the Hero Twins, and the boy's eventual rite of passage into manhood.

Mexico: A tale of a teenage Nahua Indian girl living in Tepoztlan, Mexico in 1948, the expectations placed on her by her culture, her dreams of living in the United States, and how all this changed when she was befriended by young woman archaeologist from the Great Plains of America. This is a story of "the grass is always greener" turned on its head.

Puerto Rico: A fictionalized account of twin girls living in Puerto Rico, the circular migration of their family between their village in Puerto Rico and New York City, and the ultimate decision the family would have to make about permanent residence in New York or their home village. A story of tension between upward mobility and home and family.

North America

Muskogee Creeks: A tale of a teenage Muskogee Creek girl living through the era of Indian Removal, her village life and matrilineage, Creek spirituality, and her family's decision to avoid the Trail of Tears by emigrating to Texas.

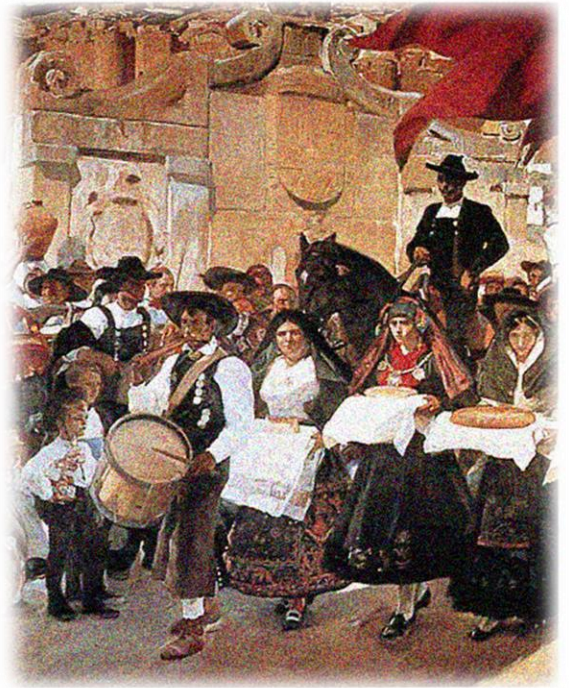
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

U.S. Slavery: The fictional account of a young girl born into slavery, how she and her family members made themselves too valuable to their slave overseers to be separated by a slave auction, the Emancipation Proclamation, and the girl's later career as a free woman.

Acadia: A tale of a teenage Metis girl living in Acadia, her community's expulsion from their land, and her family's second home.

Inuit: A fictionalized account of a young Inuit girl living a nomadic life with her family in the Arctic Circle in the 1970s, her life at seasonal sites, the cultural expectations she lived with, and how she overcame jealousy of a younger sibling.

Continued on page fourteen



Ethnic stories (summaries)

Continued from page thirteen

U.S. Great Depression: A story of a young girl living in Nebraska during the dust bowl years of the Great Depression, her steadfast support for her poor family, her daily work load, and an older brother who'd left home for world travel in the abundant 1920s and his reaction to finding his family in dire circumstances.

Hopi: A fictionalized account of a Hopi boy who welcomes his ancestral spirits back to his reservation town.

American Puritans: A story of a boy living in a strict 17th century Puritan household, how he overcame his idleness in order to use Puritan reason to fight slavery in the Colonies.

Northwest Coast: The tale of a twelve-year-old Native boy living in the Northwest Coast of North America in the 16th century, his world of art, the cultural tradition of the potlatch, and his antics trying to outsmart his ceremonial roles.

Milwaukee

African America Milwaukee: A fictionalized account of an African American girl living in Milwaukee, the loss of her Bronzeville community, her migration to and from Milwaukee, her movement into the Civil Rights Movement and local fair housing marches, and her struggles to keep her new home in Sherman Park.

Irish in Milwaukee: A fictionalized account of a young Irish boy whose family settled in the Third Ward in the late 1800s, his aspirations to become a fireman, the scorn he faced from friends for setting his hopes too low, and his ultimate redemption when a fireman from the Ward saves the city of Milwaukee from burning down.

1950s Milwaukee: A story of a girl living in Milwaukee in the prosperous 1950s and how she and her age mates were influenced by the growing material culture of the day. A story about the influences of popular culture on gender roles.

Polish Milwaukee: A fictionalized account of a young Polish boy living on Milwaukee's south side in the early 1940s, his daily life in a Polish flat, his faith community at the Basilica of St. Josaphat, and what he learned one month about how his meals were prepared.

Go to <http://teacheraidsforkidsmilwaukee.com/> then click on Kids Across Time & Space or Holidays Across the Globe



Kids across Time & Space (KaTS) Online cultural stories for



youth

Over 30 stories, written by cultural anthropologists, of less than 15 minutes each in length, are featured in the KaTS program, and are written for children aged 8 to 14. The stories take place between 700 BC to current times and span all global areas. Each story includes notes for parents or teachers, a game, art projects, recipes, and pre/post test questions. The free website is at www.teacheraidsforkidsmilwaukee.com/KaTS_main.html

List of stories (presented chronologically)

Nubia/Kush: The cultural pride of Khikhy. **Greece: Kyros' love of power.** Roman Empire (Lazicum): Rufus and world of change. **China: The dilemma of Pang.** Maya classical: Can Pacal become a man? **England Medieval: The tribulations of William.** North-west Coast: The foolishness of Sa'laLEla. **India: The dread of Elina.** Italy Renaissance: Francesca's difficult decision. **American Puritans: The reason of Jeremiah.** Ottoman Empire: The Yearning of Yusuf. Acadians: **The relocation of Alma.** Appalachian Me-lungeons: Martha's family secret. **African Igbo: The dangerous life of Ngozi.** Costa Rica: The great adventure of Tomas. **Creek Indians: Sehoy's fate.** US slaves: The education of Dori. **Milwaukee Irish: Patrick's dream.** Trobriand Islands: Ilabova's transformation. **Japan: The culture shock of Ichiro.** Soviet Union: Natasha's predicament. **US Depression: The devotion of Barbara.** Poland Jews: Rachel's last days. **Milwaukee Polish America: Stefan's goose.** Mexico (Tepoztlan): The dissatisfaction of Zaniyah. **Bali: The hyperactivity of Nyoman.** US Milwaukee: Beverly, the first "material girl." **Burmese Mon: Zeya's school.** Inuit: Al-laq's jealousy. **Milwaukee African American: Ruby's lost childhood.** Hmong: Moua Lia's assignment. **Brazil: The dignity of Manoel.** Siberia: Tonya's future. **Gitanos/Spain: Nina's secret life.** Puerto Rico: The twins must decide. **Moroccan Berbers: Aisha's household.** African Turkana: Ekwee's transaction

Milwaukee's Cultural Connect online Ethnic education for youth



The Cultural Connect program (CC) began as a series of documentaries based on the 12-year ethnic study conducted by 70 cultural anthropologists in Milwaukee. The documentaries appeared locally on television on PBS and and/or on the MATA channel.

Later these documentaries were included in an 8-unit youth program in over 20 schools and each unit was conducted by anthropologists of the same ethnic background as the unit being presented. Over the years, more components of this program were developed.

Now the program is available at no charge at www.teacheraidsforkidsmilwaukee.com/CC_main.html

Program description

Cultural Connect is designed for middle and high school age youth and their teachers (or program coordinators) who want to learn more about Milwaukee ethnic groups. The units include documentaries of approximately a half-hour in duration, teachers' guides, games, pre/post surveys, and talking point resources. Groups featured include Milwaukee (1) African Americans, (2) Puerto Ricans, (3) Irish, (4) Germans, (5) Hmong, (6) American Indians, (7) Mexicans, and (8) Poles. Each video documentary is hosted by an anthropologist of the ethnic group featured and includes the voices of key informants of each group.

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

- 6 to 35 pages of information
- Brief neighborhood description
- Population-focused history (including ethnic roots)
- Snapshots of commercial districts of the past
- Quotes from residents
- Quotes from oral histories (where available)
- Low cost nearby outings for families
- Demographics of current neighborhood
- Photos of neighborhood

The website currently includes ALL 191 of the neighborhoods. Each week two new information will be added.

<http://neighborhoodsinmilwaukee.org/>

**The website is
participatory inviting you
to add more information
on your own neighborhood**

**Website on over 50
Milwaukee ethnic
groups
has launched**



Between 2000 and 2012, anthropologists at Urban Anthropology Inc. conducted a rigorous study of over 65 ethnic groups in the Greater Milwaukee area. This study resulted in two books—one academic and one for lay audiences. Now it has become a website.

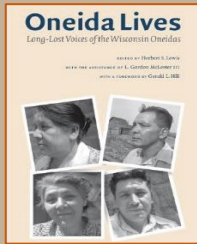
Links on most ethnic groups includes:

- Local history in the Greater Milwaukee area
- Major practices
- Quotes from the 2012 ethnic study
- “Meet your ethnic neighbors” feature
- Ethnic businesses
- Ethnic events and holidays

www.ethnicmilwaukee.com

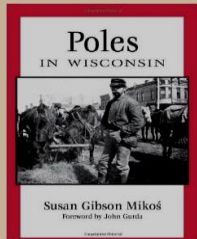
Ethnic Wisconsin in books

NON-FICTION



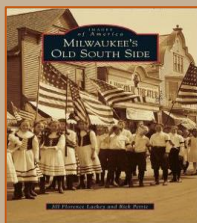
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn from a collection of handwritten accounts recently rediscovered after more than fifty years, the result of a WPA Federal Writers' Project undertaking called the Oneida Ethnological Study (1940–42) in which a dozen Oneida men and women were hired to interview their families and friends and record their own experiences and observations.

www.nebraskapress.unl.edu



In this all-new addition to the People of Wisconsin series, author Susan Mikos traces the history of Polish immigrants as they settled in America's northern heartland. The second largest immigrant population after Germans, Poles put down roots in all corners of the state, from the industrial center of Milwaukee to the farmland around Stevens Point, in the Cutover, and beyond. In each locale, they brought with them a hunger to own land, a willingness to work hard, and a passion for building churches.

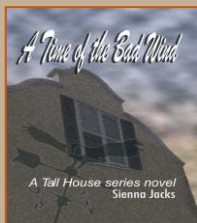
www.wisconsinhistory.org/whspress



The Old South Side has always welcomed ethnic groups. In the late 1800s, the area was developed by immigrant Poles who became the dominant population for over 100 years. While other Milwaukee ethnic neighborhoods gradually dissipated in the mid-20th century because of assimilation pressures, freeway building, or urban renewal, the Old South Side remained solidly Polish. A survey nearly a half century later revealed that people of 110 national backgrounds now lived in the area.

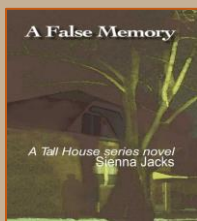
www.arcadiapublishing.com

FICTION

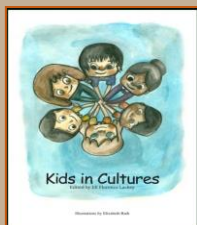


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

The young anthropology intern was more than willing to look. Meyer Hoffmann's voracious curiosity led him on a course of inquiry about the Tall House, those who'd lived there, and the neighborhood itself. As zealous Meyer uncovered information about the Tall House's history, he blundered to false conclusions as often as he stumbled onto correct ones. The only thing Meyer knew for certain was that everything about these shootings connected to forced ethnic migrations of the past. Yet no one—not the guests, not the neighbors—acted very concerned about these shootings. After all, weren't they designed to be victimless? Perhaps, initially. But that changed. www.MECAHMilwaukee.com

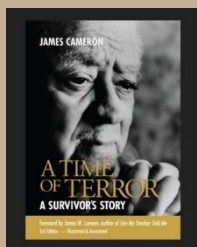


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether it was ethical to interrogate a man with Alzheimer's disease. One boarder that had no problems with the ethics of this investigation was anthropology student, Meyer Hoffmann. He'd do whatever was necessary to solve this and possibly related murders. But the question was—how can he know if the information he gleaned from Cyrus was true, fabricated, or based on false memories? www.MECAHMilwaukee.com



Kids in Cultures edu-cates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields. Stories include "Mammoth meat," "Barbara Smith is German?" "Showing up is important: A Hmong virtue," "Firefly nights: An urban Oneida story," "Snow falls in Bronzeville," and "The Braves take the World Series: A Polish and Mexican story." www.MECAHmilwaukee.com

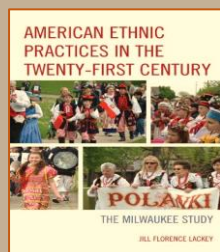
Ethnic Wisconsin in books, continued



A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. The Foundation has preserved this fascinating out-of-print book by publishing and distributing a revised 3rd edition. This new edition includes five never-before-published chapters, photographs, and information for students and teachers. The

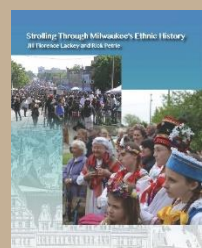
Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.atimeofterror.info; get book at <https://tinyurl.com/timeofterror>

RECOMMENDED BY CHOICE JOURNAL!



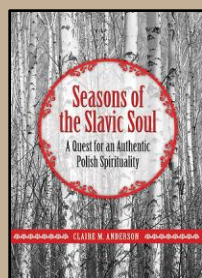
American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society. The work takes a new approach by focusing on ethnic practices. The most prominent findings in the book were the ways that community-building activities of ethnic groups contributed to the wider society, and how this, in turn can help restore a needed balance between individualism and collectivism in the United States. www.lexingtonbooks.com

NEWEST



Strolling Through Milwaukee's Ethnic History is the follow-up book to the academic text above, but is written for a lay audience. The book takes readers on actual "strolls" through Milwaukee streets and neighborhoods where each ethnic group left their marks. They are fun and educational tours for families and classrooms.

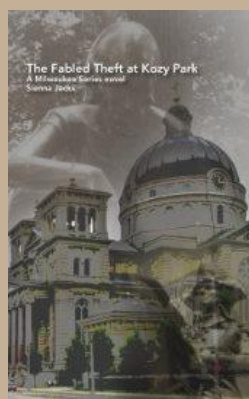
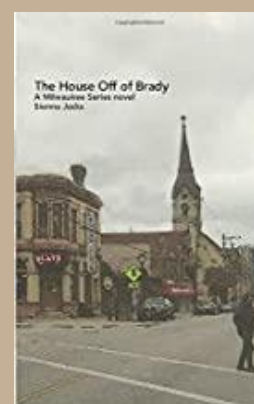
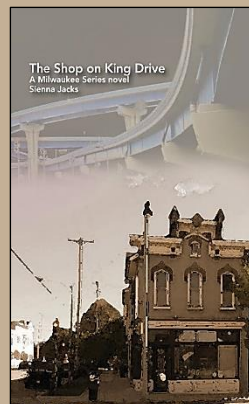
<http://mecahmilwaukee.com/>



Seasons of the Slavic Soul, by Clare M. Anderson is the story of the rich, long Slavic Spiritual tradition where everyday holiness thrives on different seasons

<http://actapublications.com/seasons-of-the-slavic-soul/>

Mystery novels to support ongoing work of Urban Anthropology Inc.



The author of the Tall House mystery series, Sienna Jacks, has created a series of novels that take place in Milwaukee neighborhoods. The first offering takes place on Brady Street, the second in the original Bronzeville neighborhood, and the third in Lincoln Village.

As a former resident in numerous Milwaukee neighborhoods, Dr. Jacks will be donating most of her royalties for the ongoing work of Urban Anthropology Inc.

Order at

<http://mecahmilwaukee.com/Fiction.html>

Work of Urban Anthropology (UrbAn):

Milwaukee neighborhood website
Milwaukee ethnic website
Milwaukee educational website
Milwaukee Ethnic News
Milwaukee Neighborhood Forum
15 Milwaukee documentaries

UrbAn is an all-volunteer organization

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



Milwaukee Ethnic Collection of Arts and Humanities (MECAH Publishing) recently opened in Milwaukee. Its goals are to:

- Interest readers in the cultural diversity of Milwaukee and its surrounding communities.
- Produce products that fit one or more of these arts and humanities: history, anthropology/archaeology, folk art, art history, museums, literature (including poetry and fiction), language, architecture, and religion.
- Target the products to lay audiences of all ages (e.g., non academic).

Products that relate to urban centers of southeast Wisconsin and highlight cultural diversity will be considered, and can include any of the following:

- Nonfiction books (e.g., small museums in southeastern Wisconsin, the history of Pentecostal churches in Milwaukee).
- Fiction books (e.g., a mystery set in Milwaukee, a book for young people with a local immigration theme).
- Documentaries (e.g., the Irish of southeastern Wisconsin; a reproduction of a play with a Milwaukee theme).

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



Urban Anthropology Inc. (UrbAn), the publisher of this newsletter, is an organization of cultural anthropologists dedicated to the celebration of cultural diversity and developing assets in Milwaukee neighborhoods. Among its accomplishments in the past two decades are the following:

- 12-year study of 65 ethnic groups in the Greater Milwaukee area, resulting in multiple youth and adult programs and two books.
- Oral history of 29 Milwaukee neighborhoods, resulting in website, multiple programs, and two books.
- 15 documentaries, based on the above studies.
- 100 life histories of the Milwaukee homeless, resulting in Marquette curriculum and documentaries
- Over 30 programs to beautify and improve Milwaukee neighborhoods
- Training of over 80 anthropology interns in grassroots research
- Publication of bimonthly, *Milwaukee Ethnic News*.
- Website of 191 Milwaukee neighborhoods (see page 11).
- Website of aids for teaching cultural diversity to students, based on past UrbAn youth programs (see page 7).
- Currently working with three neighborhoods to develop block museums
- Three plays on Milwaukee history
- Study on immigration and work ethics.

Milwaukee Ethnic News

Milwaukee Ethnic News is published bimonthly by Urban Anthropology Inc. and is managed by volunteer anthropologists. The purpose of the newsletter is to offer ethnic organizations and individuals opportunities to share news and information about their cultures. The newsletter does not receive funds from any external source. The editor is Dr. Jill Florence Lackey.

Subscriptions

The newsletter is emailed to anyone wishing to receive it. People subscribing themselves and their friends went from 48 in June, 2012 to over 1,000 currently. If you wish your email or that of a friend to be added to the subscriber list, send the email addresses to JFLanthropologist@currently.com.

Submitting stories

Milwaukee Ethnic News is interested in stories from individuals, businesses, and organizations that have an ethnic appeal. These can be stories about an immigrant family, special ethnic events, or ethnic issues that need to be aired as guest editorials. Stories that show interethnic cooperation are most welcome.

Stories must be between 100 and 400 words. Some editing will be done to match our style guidelines and spatial constraints. We will write the stories for you if you simply send us a list of the information that you want included. A photo of less than 2 MBs is always required for a story to be published. Please do not refer us to websites to collect information or photos. If we write your story from the general information you send, we do not send proofs for approval.

Stories are always due on the 25th of the month preceding a publication month. At times later submissions may be allowed (ask first). Publication months are July, September, November, January, March, and May. Please send your stories to JFLanthropologist@currently.com.

Editorials

Milwaukee Ethnic News occasionally prints editorials or opinion pieces that deal with ethnic topics. Guest editorials are also welcome, but need prior approval to be published.



Ethnic Documentaries from Urban Anthropology Inc.

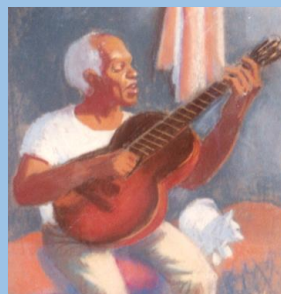
The Kaszubs of Jones Island: The People That Nobody Knew

Story of a fishing community that once thrived in the middle of an urban center, and then disappeared.

Urban Indians and the Culture of Collective Action

The cultural practices and local contributions of North American Indians in Milwaukee.

African Americans and the Culture of Contribution



The fall of Bronzeville and the contributions of African Americans in the city of Milwaukee.

The Amazing Adaptation of the Urban Hmong

When thousands of Hmong came to the United States, they made an incredible adaptation to a complex society, while keeping their own cultural practices alive.

The Varieties of Latino Experience



This documentary focuses on the diversity (as well as similarities) among various Latino groups in Milwaukee.

DVDs are \$25.00 each. All are based on studies done by cultural anthropologists. To order go to www.urban-anthropology.org/Paypalorders.html