



MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

JULY/AUGUST 2023

Local ethnic events in July and August

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.

Most \$10 and under; many free

Oral history of Milwaukee's ethnic groups

10-part series on study findings



Over a period of 12 years, anthropologists from Urban Anthropology, Inc. conducted 435 in-depth interviews with key informants from 65 Milwaukee area eth-

nic groups. In a 10-part series, *Milwaukee Ethnic News* presents the findings.

Part two: Language and language retention

Language is a salient carrier of ethnic identity. Often immigrants entered the United States speaking several languages

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Ethnic events in July and August

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African American

AMERICA'S BLACK HOLOCAUST MUSEUM

When? Tue.'s through Sat.'s, 10am to 5pm; Sat.'s noon to 5pm.
Where? 401 W. North Ave. *Description:* Seven history galleries that tell the story of the Black Holocaust in chronological order from life in Africa before captivity to African American life today. *Admission:* Free to \$5.

GROUP TOUR WISCONSIN BLACK HISTORICAL CENTER

When? Mornings beginning at 9am, reserve at website. *Where?* Wisconsin Black Historical Center, 2620 W. Center St. *Description:* Opportunity to see exhibits on African American history in Wisconsin. www.wbhsn.org/Home.htm. *Admission:* 0 to \$5.

BLACK THEATER FESTIVAL

When? Aug. 9 to 27. *Where?* Multiple locations. *Description:* Celebration of black arts and culture. Black Arts MKE. *Admission:* Unk. See website for ticketed events.

BRONZEVILLE WEEK

When? Aug. 6 to 12, 10am to 6pm. *Where?* North Ave. between MLK and 7th St. *Description:* Celebration of African-American culture, history, art, music, commerce, and entertainment. *Admission:* Free to attend.

Armenian

ARMENIAN FEST MILWAUKEE

When? Jul. 16, 11am to 6pm. *Where?* 7825 W. Layton Ave., Greenfield. *Description:* Celebration of ethnic food, dancing, and tradition. *Admission:* Free. (See more on this later in the newsletter)

Chinese

MILWAUKEE DRAGON BOAT FESTIVAL

When? Aug. 12. *Where?* Lakefront. *Description:* Performances in traditional dance, Chinese folk music, and Martial Arts. *Admission:* Unk.

Croatian

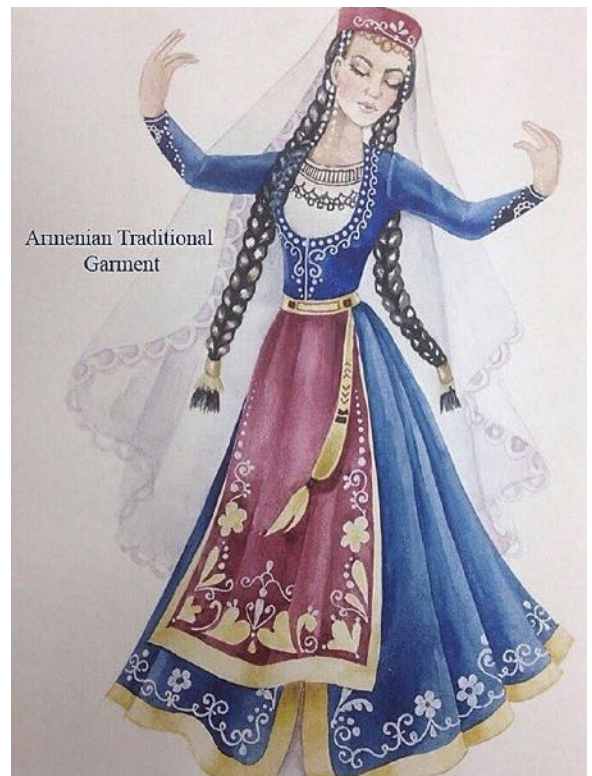
CROATIAN FEST MILWAUKEE

When? Jul. 15, 10am to 10pm. *Where?* 9100 S. 76th St., Franklin. *Description:* Celebration of ethnic food, culture, entertainment, and bocce courts. *Admission:* Free to attend.

Egyptian

TASTE OF EGYPT

When? Aug. 25 to 27, 11am to 7pm. *Where?* St. Mary and St. Antonious Coptic Orthodox Church of Milwaukee, 1521 W. Drexel Ave., Oak Creek. *Description:* Festival of Egyptian cuisine (see more later in newsletter. *Admission:* Free to attend.



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Ethnic events in July and August

Continued from page two

French

BASTILLE DAYS

When? Jul. 13 to 16, 11am to 11:30pm. *Where?* Cathedral Square Park. *Description:* Celebration of everything French and Storm the Bastille at 9pm Jul. 13. *Admission:* Free to attend.

German

GERMAN FEST

When? Jul. 28 to 30, see website for times. *Where?* Summerfest grounds. *Description:* Celebration of everything German including Dachshund Derby and fireworks. German Fest – A Milwaukee Tradition *Admission:* Get tickets on website, some discounted.

Photo courtesy of FlickrR.com

Irish

IRISH FEST

When? Aug. 17 to 20. *Where?* Summerfest grounds. *Description:* Celebration of everything Irish, including genealogy. Celtic Music | Celtic Culture | Milwaukee Irish Fest *Admission:* Get tickets online; some discounts available.

Jewish

LECTURE: ARTIST MAX BECKMANN

When? Jul. 25, 7pm. *Where?* Jewish Museum Milwaukee, 1360 N. Prospect. *Description:* Talk on Max Beckmann, the bourgeois degenerate, an impressionist artist targeted by Nazis. *Admission:* \$5 to \$10.

Latino

WALK THROUGH MILWAUKEE'S LATINO HISTORY

When? Daily, 10 to 4pm. *Where?* United Community Center, 1028 S. 9th St. *Description:* Opportunity to learn about Latino history by visiting tannery and foundry exhibits, photos, and art inside the UCC building, and historical murals on two sides of Bruce Guadalupe School next door. *Admission:* Free.

TRICICLO PERU MILWAUKEE

When? Weekends, warm weather months. *Where?* 3739 W. Vliet St. *Description:* Peruvian food truck park, patio, eight food trucks, pop-up vendors. *Admission:* Free to look.

THE BIG IDEA EXHIBIT

When? Through Aug. 18. *Where?* Latino Arts, 1028 S. 9th St. *Description:* Artwork from students all across Southeastern Wisconsin. *Admission:* Free to look, donations recommended.

Polish

ART EXHIBIT OF DANUTA LUPINA KWIDZINSKI AND FRANK ALIOTO

When? Through Aug. 31, 10am to 3pm during public events. *Where?* Polish Center of Wisconsin, 6941 S. 68th, Franklin. *Description:* Fine art exhibit. *Admission:* Unk.



Oral history of Milwaukee ethnic groups

Continued from page one

from their homeland and surrounding areas. This was particularly true of the more recent immigrants in Milwaukee, where a Congolese spoke seven languages, two Tanzanian Kuria claimed fluency in five languages, and several Hmong and a Turk conversed in four languages.

In the US and other countries, early immigrants lost their original languages unless the group had a large influx of new speakers. However, because the United States is a relatively homogeneous nation linguistically, immigrants were under more stress to speak only English. Participants in the Milwaukee study discussed their strategies for retaining, and sometimes re-learning, the languages of their past homelands.

In order to access recent immigrants, the Milwaukee study used Spanish-, German-, and Russian-speaking interviewers from these ethnic groups. In some cases, such as the Burmese and Polish, the interviews were conducted through interpreters.

Retaining the Language



The overwhelming majority of participants in the Milwaukee study discussed the importance of language preservation to their group. Below are examples.

Italian: We had to keep some ties with Italy, and that was to talk Italian at home with the children. Our daughter who is married to a British man speaks Italian to her children. They understand almost everything. They don't answer all the time because their father speaks English of course. Culturally, it's to keep the language.

French: If there is any engagement of policy [around French culture] it should be to try to save the French language in schools. Because I think more and more schools are eliminating the French programs, which I think is going to make the French studies very small. If the elementary schools stop teaching French, then the high schools will stop teaching French, and then nobody will be learning French anymore.

Puerto Rican: The language [is most important], because it unites us all, even though there are different dialects. I teach Spanish to my goddaughters, because their parents hardly speak Spanish at home, and I think it needs to be their primary language.

American Indian Ho Chunk: The most important thing to me, for sure, is working on the Ho Chunk language.



But as important as language retention might have been to these Milwaukeeans, many families gave in to the acculturation process, where fluency in the languages of past homelands carried little value.

Mexican: We were told that speaking Spanish should be an embarrassment. The schools didn't want it, the neighborhood didn't, and eventually our parents didn't.

Italian: So, when my brother was old enough to go to school, he went to [Name] School. The teacher sent him home because he couldn't understand English, because all he heard all his life was the Italians talking. When my brother came home, my father was so hurt, because his main thing was to be an American, a good American. So, from then on, he says, "No more Italian in the house, we speak English." So that's why I never really learned the Italian language, because my folks never talked to us in Italian anymore.

Through the acculturation process, many study participants lost the languages.

North American Indian Oneida: Our challenge is language. . . . Only [a small percentage of] Oneida members can speak it fluently. Language should go on to children.

Jewish: Well, aside from English, many of the older people spoke Yiddish back then. [In] my own community today, actually speaking Yiddish is rare. Some of us—the older—remember how to understand it. There are very few Yiddish speakers around now, but there were quite a few in the 1950s.

Despite the coercion to abandon languages of past homelands, many ethnic group members struggled to preserve them. This does not mean that the languages remained unchanged.

Norwegian: To keep my native language going, I like to write to my friend and keep connection with my

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Oral history of Milwaukee ethnic groups

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cousin's wife in Norway who has been very good about writing to me throughout all my years I have lived here. And also, I have this friend that I took this trip with and stayed with her and she writes long letters and also very informative about what goes on in Norway and likewise I will tell her what goes on here.

German Russian: We were in Russia before we came to the United States, but my great grandparents [in Russia], my grandparents, my parents, and me and my siblings kept the German language. But you know, it really must have changed. When we took a trip to Germany in 1993, it was hard to understand them and harder for them to understand us. I guess it was the way we had travelled all over and picked up little differences.

Polish: The different blends in the city changed the language. Polish changed to reflect "Mitchell St. Polish"—English words with Polish ends. On Mitchell Street there were so many Jewish vendors. They had Yiddish words, and Poles doing business with them would pick up those words too. When my dad went back to Poland, people didn't understand him.

Taiwanese: Taiwanese language is originally from Chinese, but there are differences. Some people now speak the local language, and it's different from Mandarin. So, we want to pass that to the second generation, especially if they are born in the States and look at themselves as American, not Taiwanese.

Hmong: We speak it at home. If you teach a kid English first and Hmong second, they will get a huge accent and you can't understand them. If you teach them Hmong first and then English, then it works out.

Palestinian: My parents brought schoolbooks from overseas. We studied Arabic growing up so we could read, write and speak. I think Arabs have always been pretty proud to be Arab. There was never a fear of that. A lot of the people now can't read or write, but still speak it. I think there's efforts overall to maintain that, though. The kids who grew up here, some still have Arabic as their primary language.

Field notes: January, 2008

Every first Tuesday of the month a group gathered at the German [café] in Milwaukee. "Bertha" attended it as often as possible to meet other Germans or German-speaking people. The group, usually about ten to twelve in number, represented all ages and all levels of German language proficiency. Included were native speakers, those who grew up bilingually in the US, some who had stayed abroad in German-speaking countries, and also beginners who wanted to exercise their language skills. The gathering was organized to retain the language, practice one's skills, and also to meet people that shared something in common. The locations had German décor, sometimes played German music, and also offered German menu choices. Bertha said she was delighted to learn that others in Milwaukee had at least heard of the small town in Germany where she and her ancestors hailed.

Relearning the Language



Since the civil rights marches of the 1960s, groups have experienced less pressure to speak only English. Many study participants talked about a new pride in learning the languages of their former homelands.

African American: Now we are seeing a growing interest in African languages—especially when someone has a clue about their origins through DNA or something. But there were languages built in North America by Africans. This would be Creole languages that were a combination of African languages—a kind of pidgin—and the languages of the colonists, the English, French, and I think the Dutch, probably more.

Chilean: I sometimes wondered about Latinos who don't speak Spanish, and asked if they are Latinos. But I remember there are many different cultures that grow up in different ways. I think that a lot of Latinos are ashamed if they don't speak Spanish.



With growing interest in ethnic *everything*, many Milwaukee groups worked to re

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vitalize the languages of the past. Today, ethnic organizations often offer classes. The number of language emersion, ethnic-specific, and bilingual schools in Milwaukee County kept growing. Currently it is not unusual to find families and individuals also making the effort to relearn the language.

German: Well, for me, right now, I'm really in a romantic phase. I really like the German language. So, I put a lot of time and energy trying to sharpen my German language skills. That's personal. German was not spoken in my home. My family came over so long ago, that not even my grandfather spoke German.



Chinese: I speak the Cantonese dialect, but what they emphasize now is the Mandarin which is the national Chinese language. My children have taken classes through the church and in college a class or two.

North American Indian Ojibwe: The only reason we still have an Ojibwe language today in Wisconsin is because the Canadian Ojibwe kept it up. Now a few of us are trying to relearn it.

Irish: I learned Gaelic because my Irish ancestors originally spoke it. Not many Irish immigrants spoke Gaelic, but mine did. It was important to me to learn it.

The next issue of *Milwaukee Ethnic News* will feature Part Three of study findings: "Ties to past homelands."

Interesting facts about Milwaukee's ethnic groups

1. Since the late 1800s the Irish have dominated Milwaukee politics. In fact, during one 50-year period over 100 political leaders, city department heads, judges, and union bosses came from one neighborhood with a strong Irish population (Merrill Park).
2. Freeway building and urban renewal in the 1950s/1960s displaced these Milwaukee ethnic groups: African Americans (near downtown, lost over 8,000 homes), Puerto Ricans (near downtown, lost all homes), Italians (Third Ward, lost most homes). Other ethnic neighborhoods were partially razed (Irish, Polish).
3. Some ethnic groups nearly always settle next to each other in cities (including Milwaukee) because of common cultural practices. One of the most common pairs is the Polish/Mexican.
4. The Greeks were an early target of the KKK.
5. In the past 20 years, Orthodox Jews have one of the largest population growth rates in the City of Milwaukee.
6. There are over 250 ethnic organizations in Milwaukee County. This number includes those with websites and/or are registered as corporations in Wisconsin. There are probably over 100 more that don't make these criteria.
7. More than 30 percent of the Milwaukee Hmong practice ancestor worship.
8. German architects built the most notable buildings in Milwaukee (e.g., City Hall, the Basilica of St. Josaphat, Turner Hall).
9. Singing societies are most common among the Welsh and the Latvians.
10. Poetry is the most commonly practiced art form among Milwaukee's Yoruba (from Nigeria).

TASTE OF EGYPT

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Specializing in Irish and British foods **O'Malley's**

5423 West Vliet Street



Opened on May 6 of this year, O'Malley's food market carries Irish and British staples that are otherwise difficult to find in the United States. Staples include curry sauce, custard, pickles, chocolate and gummy candy, condiments, tea and coffee, as well as frozen items such as shepherd's pie (see photo), sausage rolls, cottage and bangers, and black and white pudding. Household goods include Radox body wash, cologne, and chunks of Irish turf.

The store is operated by a couple, Gerard Campbell and Colleen O'Malley-Campbell, and their 13-year-old daughter, Orla. Gerald is originally from Northern Ireland.

Though many of the store's products are imported, the couple hope to feature local businesses and producers wherever possible. As the store becomes more established in the neighborhood, the couple said they hope to offer products from other nations, such as Germany.

Food, Fun, Music, Culture ***at Armenian Fest***

July 16

7825 W. Layton Ave., Greenfield
Admission is Free



Armenia is among the world's longest surviving civilizations and Armenians have a long history in the Milwaukee area. Since the 1930s, the local Armenian community gathered every summer for a picnic featuring traditional Mediterranean dishes made from old family recipes. That informal picnic has grown into Armenian Fest, a popular attraction for Milwaukee festivalgoers seeking good food at reasonable prices in a warm, welcoming setting.

Although similar in some respects to the cooking of Greece and other Eastern Mediterranean nations, Armenian cuisine includes many unique dishes and often draws from a different array of spices and ingredients than the recipes of its neighbors.

This year's Armenian Fest will be held, rain or shine, from 11am to 6pm Sunday, July 16 on the grounds and in the culture hall of St. John the Baptist Armenian Orthodox Church, 7825 W. Layton Ave. The menu will include chicken, beef and lulu kebob, cheese and spinach burek, lamajoun (a pizza-like dish served on thin tortilla dough), hummus, tabouleh, vegetarian sarma and a mouth-watering array of baklava and other pastries.

Traditional Armenian music and dancing will be performed live outside. Armenian Fest also features church tours and book selling, artifacts, and Armenian wine by the bottle. Parking is free.

For more information, visit <https://www.armenianfest.com/>

Poetry book on Milwaukee is on the horizon

Author Sienna Jacks' work expected to be out in late 2023

The work will include poetry on topics such as:

- Milwaukee neighborhoods
- Major historical events
- City streets and parks
- Milwaukee heroes and villains
- City "characters"
- Milwaukee special events
- Lost communities
- City businesses, churches, organizations, past and present
- Major sports
- Area ethnic groups

See sample page to the right

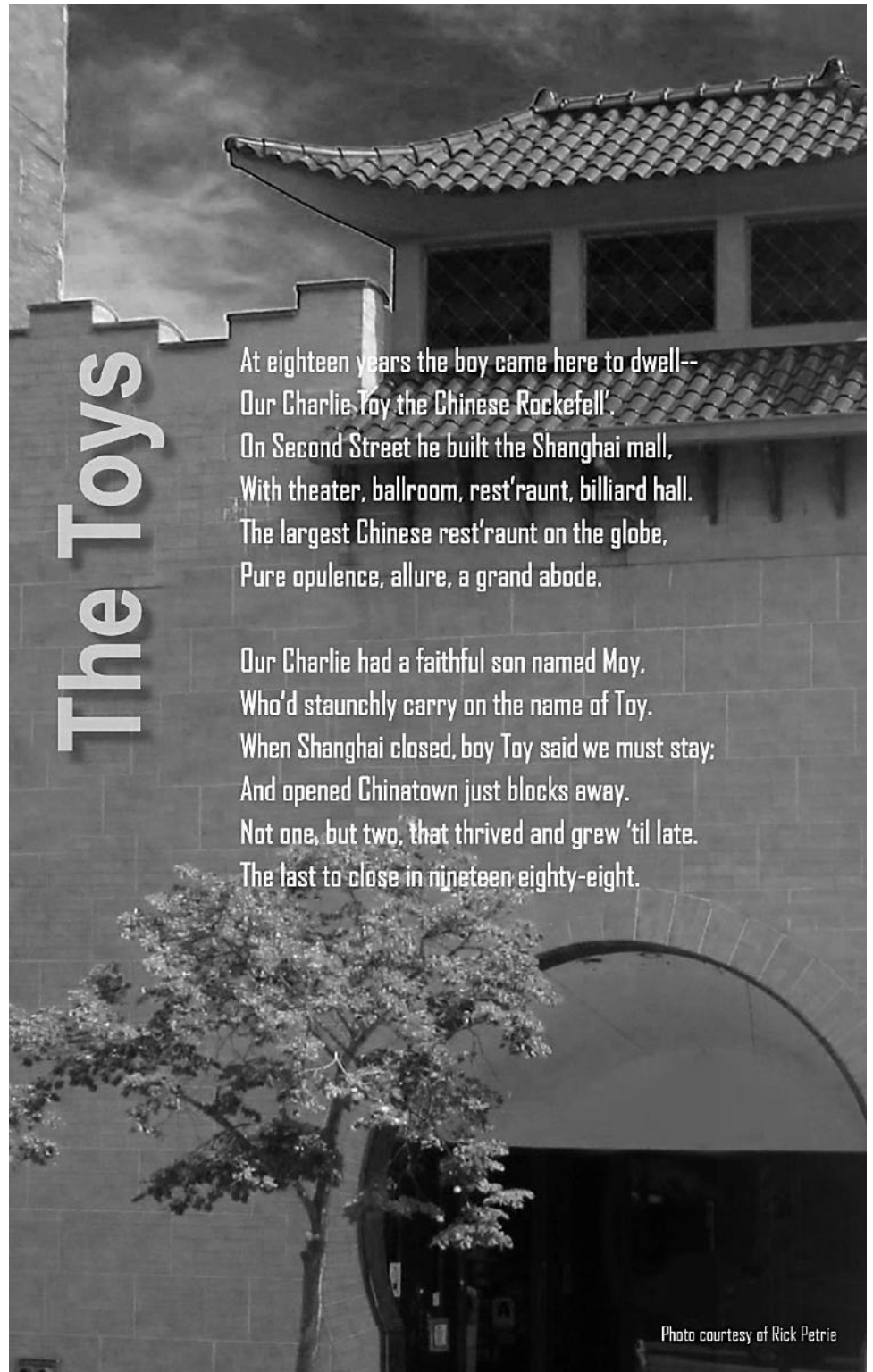


Photo courtesy of Rick Petrie

af Alliance Française de Milwaukee



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DEGENERATE! AT Jewish Museum Milwaukee



HITLER'S WAR ON MODERN ART



*EXHIBIT EXTENDED BY POPULAR DEMAND TO
AUGUST 20*

ABOUT THE EXHIBIT

Between the end of WWI and the Nazis' rise to power, the Weimar Republic era was a period of social, economic, and political upheaval in Germany and of thriving cultural and artistic experimentation. Modern Art, which cut ties from ridged tradition and promotes freedom of expression, was rising in popularity with new movements like Dadaism, Cubism, Expressionism, and Abstraction taking strong footholds in German society.

Hitler did not approve. He deemed modernist tendencies to be the result of genetic inferiority and society's moral decline, labeling the artists and their work as *Entartete Kunst*, or 'degenerate'. An unprecedented attack to change and cleanse Germany's cultural landscape was unleashed – a key step in Hitler's plans for racial cleansing. Featuring art from private and institutional collections, this exhibit explores the Third Reich's use of modern art as a tool of propaganda for public indoctrination to Nazi ideology and some of the artists,

An originally curated Jewish Museum Milwaukee exhibition. A special thank you to the Nathan and Esther Pelz Holocaust Education Resource Center (HERC) for their expertise and consultation on this exhibit.

Get tickets at [Jewish Museum Milwaukee Online Registration System](#)

Jewish Museum Milwaukee

1316 N. Prospect Avenue
Milwaukee, WI 53202

HOURS:
Monday through Thursday,
10am to 5pm
Closed Saturday

Sunday 12pm to 4pm

Ethnic activities for families to do at home

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) 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.

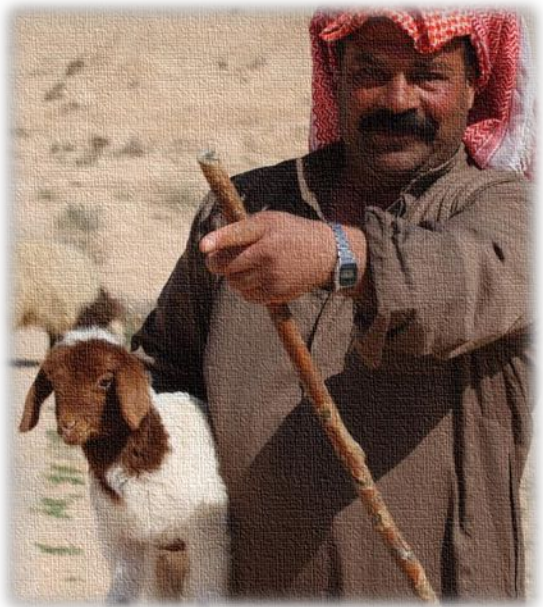
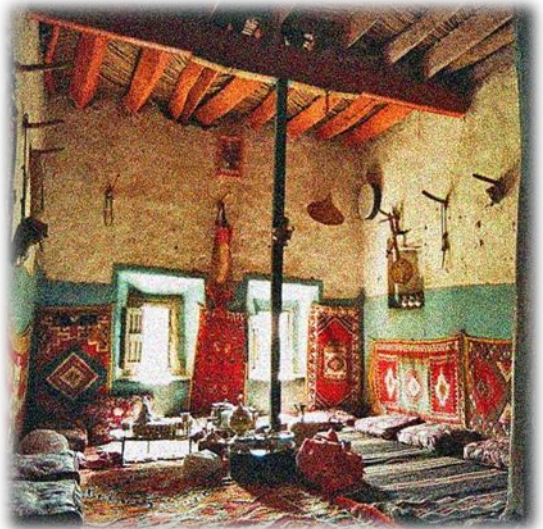
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

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.

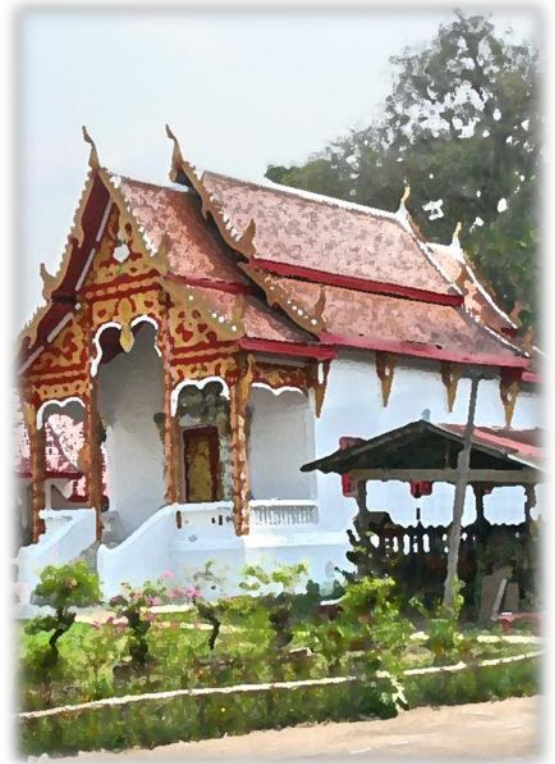
Trobriand Islands: The tale of a teenage girl living in the Trobriand Islands in 1918, her islands' culture, and how she attempted to attract the man of her dreams through "beauty magic."

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)

Continued from page thirteen

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.

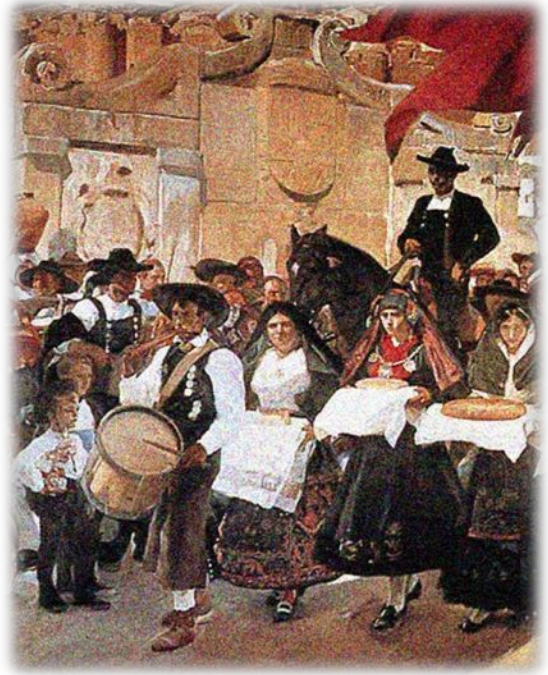
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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.

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Ethnic stories (summaries)

Continued from page fourteen

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

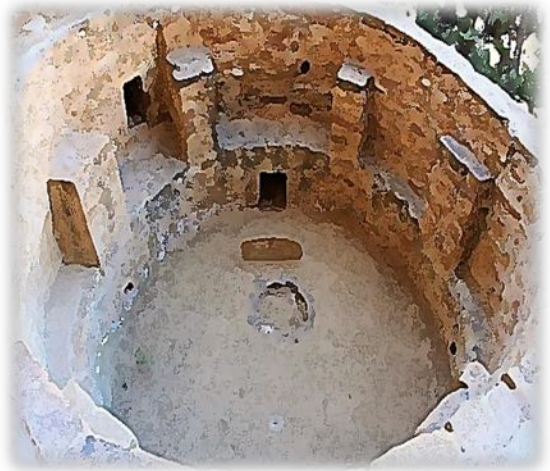
African America Milwaukee: A fictionalized account of an African American girl living in Milwaukee, the loss of her Bronzeville community, her migration to and from Milwaukee, her movement into the Civil Rights Movement and local fair housing marches, and her struggles to keep her new home in Sherman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

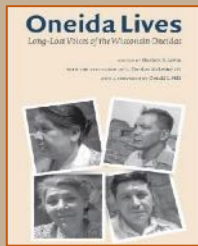
Links on most ethnic groups includes:

- 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

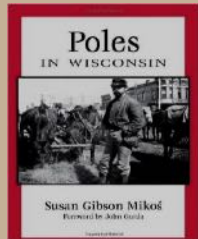
Ethnic Wisconsin in books

NON-FICTION



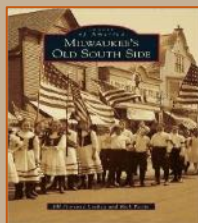
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn 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.

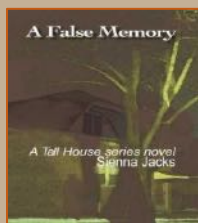
www.arcadiapublishing.com

FICTION

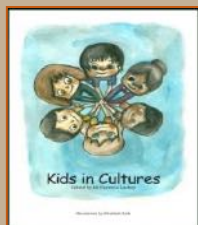


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

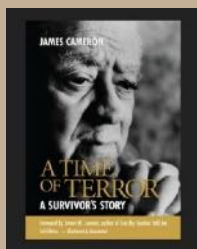


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether 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

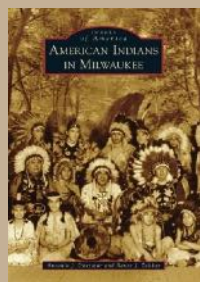


Kids in Cultures educates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields. 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

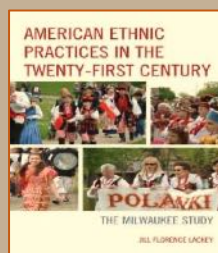


A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. This new edition 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>



American Indians in Milwaukee tells the story of tribes in Milwaukee from the time of its 'founding mother' through Indian removal in the 1830s through Indian return through years of activism and the development of the Indian Community School, Potawatomi Bingo and Casino, and Indian Summer Festival. *American Indians in Milwaukee* by Antonio J. Doxtator and Renee J. Zakhar | Arcadia Publishing Books

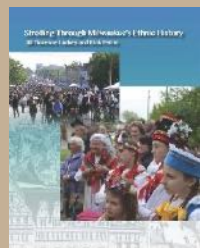
RECOMMENDED BY CHOICE JOURNAL! _____



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

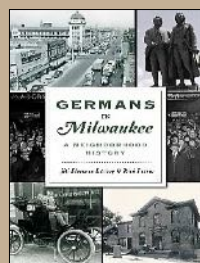
[ingtonbooks.com](http://www.lexingtonbooks.com)

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.

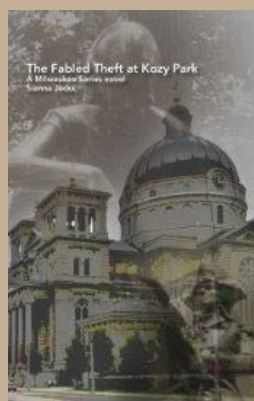
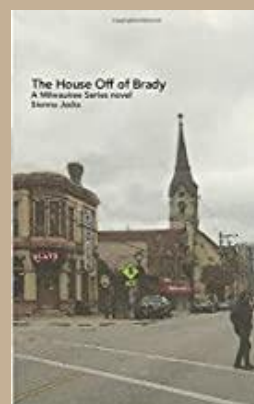
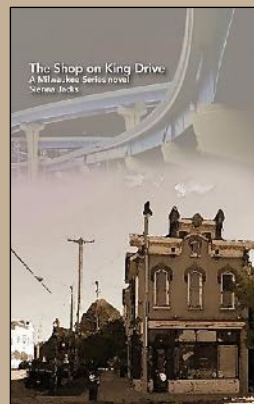
<http://mecamilwaukee.com/>



Germans in Milwaukee: A neighborhood history, by Jill Florence Lackey and Rick Petrie documents the German presence that still exists in Milwaukee neighborhoods, including place names to parklands to statuary, and through the memories of local residents—some 1,200 who contributed interviews to the authors' organization, Urban Anthropology, Inc.

www.arcadiapublishing.com/Products/9781467147286

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://mecamilwaukee.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 120 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.

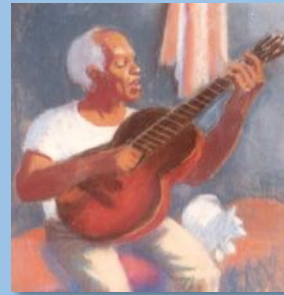
The Kaszubs of Jones Island: The People That Nobody Knew

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