



# MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

JULY/AUGUST, 2020

## The Pole who tried to free Jefferson's slaves

### *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 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.



### Phrases we might want to drop from our vocabulary . . . and why

*"All lives matter," "melting pot," "I believe we're all the same"*

Often well-intentioned people use these phrases, but there are a number of reasons why they should be reconsidered.

#### **"All lives matter"**

Yes, of course *all lives matter*. But consider the context of how the term developed in relation to the term, "Black Lives Matter" (BLM).

"BlackLivesMatter" first appeared as a social media hashtag after the acquittal of George Zimmerman in the shooting death



When most Americans hear the name of General Tadeusz Kosciuszko, they may recall what they learned in their history books—that Kosciuszko was the Polish nobleman who fought in the American Revolution as an officer in the Continental Army. Some may also recall that he was the skilled military architect who designed and supervised the construction of military fortifications including those at West Point.

*Continued on page three*

*Continued on page two*

# The Pole and Jefferson's slaves

Continued from page one\_\_-

When *Milwaukeeans* hear the word Kosciuszko, they may think of the park on the city's South Side that also accommodates a statue of General Kosciuszko—a monument that drew over 60,000 Poles to its original dedication in 1905. For Milwaukeeans familiar with their city's history, they may also recall that this monument was the culmination



of Milwaukee's Fair Housing marches in the summer of 1967. They may even remember that the site was chosen because it was located in the center of white neighborhoods where African Americans had

persistently been denied housing—housing that was particularly critical since urban renewal and freeway building had just stripped local blacks of over 8,000 homes in their central city blocks.

But what does all this have to do with Thomas Jefferson's slaves?

## Civil rights leader in Poland

After serving in the Revolutionary War and founding West Point, Tadeusz Kosciuszko returned to his native Poland where he initiated reforms for religious freedom and advocated for equal rights legislation for the peasants and Jews. He led an unsuccessful uprising to free the serfs. When he learned that Jews had never been allowed to serve in European armies, he formed the first wholly Jewish military brigade that also served in the rebellion.

Following the failed rebellion, Kosciuszko returned to America and rekindled his friendship with many American leaders, including Thomas Jefferson. But being a civil rights champion through and through, he advocated for North American Indians. When he expressed outrage over their treatment at his hometown of Philadelphia, the Miami chief, Little Turtle, traveled to Philadelphia and gave him a tomahawk as a sign of appreciation. In return, Kosciuszko gave him gifts including a pair of pistols and instructed the chief to use the weapons against "the first man who ever comes to subjugate you!"

But the most progressive cause Kosciuszko championed in America, was his belief in abolition of slavery.

## The story of the will

When the United States gave him a gift of 500 acres in Ohio, he asked that the land be used to provide a school for freed African slaves. And then he did something astonishing. He left his final will and testament with Jefferson as executor, instructing him to "buy out of my money so many Negroes and free them, that the remaining sum should be sufficient to give them education and provide for their maintenance..." The reference was to Jefferson's own slaves.

Jefferson later argued against being the administrator of the will—and by doing so skirted the obligation to follow its directions. Decades passed and during the entirety of his lifetime Thomas Jefferson never used these or any funds to purchase the freedom of his or others' slaves or provide them with education.

There is no indication that the Fair Housing marchers ever knew this history of Tadeusz Kosciuszko.

# Terms we might want to drop

Continued from page one

of black teen Trayvon Martin in 2012. The term advanced into a movement following the deaths of two African Americans, Michael Brown and Eric Garner—both who died as a result of police action. Soon the term came to represent the *disproportionate* aggression against blacks by law enforcement (and the subsequent failure to hold law enforcement accountable). The key word here is *disproportionate*.



Some who hail the term “All Lives Matter” do so to deny the claim of disproportionate aggression against African Americans by law enforcement, despite overwhelming findings in criminal justice studies that the uneven violence occurs. But *other* well-intentioned individuals have argued that the use of the term “All Lives Matter” simply means that the criminal justice system should treat *all* the same. And, of course, that is true. But the context of the term’s development must be carefully taken into account and the word *disproportionate* applied. While many argue that in this context, it could also be said that “Latino Lives Matter” and “Native Lives Matter,” it would not be accurate to say that “All Lives Matter.” It’s simply because *all* could not be disproportionate to anything.

## “Melting Pot”

Everyone’s heard the term and almost everyone has used it at some time. Ask someone what it means and the likely answer will be something like, “America is a place where people from all different backgrounds form one nation.”

True, but again, let us consider the context of how this term developed. As early as 1782, the writer Michel Guillaume Jean de Crevecoeur in *Letters from an American Farmer* claimed that all nations were melded into a “new race” of man in America. In 1845, Ralph Waldo Emerson described America as a utopian product of a culturally and racially mixed “smelting pot.” And in 1893, American historian Frederick Jackson Turner saw people of diverse backgrounds fusing into a “single race” in the crucible of the frontier during the westward movement.

It was no linguistic accident that the term eventually morphed into “melting pot.” The metaphor signified what leaders of the

time *wanted* to happen. As each ingredient (or each ethnic group or “race”) was added to a single pot of steamy broth, the ingredients would melt—they will dissolve, ceasing to retain their own flavors—their own specificity. Immigrants will drop the languages of their homelands. Those with curlier hair will apply straighteners. And on and on. The melting pot was never meant to be a blending of ethnicities but was intended to be all groups conforming to a relatively changeless core of old stock American identity.

And this was the mindset of most American leaders until the Civil Rights Movement of the 1960s. It began with people of color demanding not just equal rights but respect for (and pride in) their differences. Soon other ethnic groups and organizations that had quietly retained some semblance of their discrete flavors over the generations began lifting themselves out of the pot and celebrating their differences too. Today Milwaukee alone has over 250 ethnic organizations. The city has over 1,000 ethnic celebrations annually. The pot attracts no one.

Scholars in cultural anthropology and ethnic studies have used the term “mosaic” or “salad bowl” since the late 1970s to describe America’s diversity. Gradually those in the media, in government, and in households have followed suit. In this author’s opinion, “salad bowl” is a particularly illustrative metaphor. As with the melting pot, each cultural group represents an ingredient. But unlike the melting pot, the ingredients do not dissolve into a pot of someone else’s broth, but they remain on a plate retaining their own flavors—not unlike apples, grapes, celery, and Walnuts in a Waldorf salad. If a culinary image remains the metaphor of choice for cultural diversity in the United States, then the salad bowl fits nicely.



Continued on page four

# Terms we might want to drop

Continued from page three

## “I believe we’re all the same”

Seeing and treating everyone the same is the appropriate ideal in most American legal, financial, educational, and political institutions. But this doesn’t necessarily advance healthy relationships in a diverse society. Leaving aside the argument for now that “believing we’re all the same” is not even possible, consider the consequences of that ideology really playing out. Believing that everyone is the same is denying the specificity of people’s experiences by race and/or ethnicity. I am reminded of a question asked of me when I was in my late 60s by an African-American colleague who hadn’t reached his 35<sup>th</sup> birthday. “How many times have you been stopped by the police?” he asked. I, a (mostly) white woman, thought for a minute. I told him that I remembered one time. “Well, last week I just reached the 100<sup>th</sup> time I was stopped,” he responded. I was aghast. Clearly the experiences of people across ethnic/racial lines are not the same.

Listening to and learning about the *different* experiences and histories of people representing diverse ethnic/racial categories not only helps us understand their orientation to the world, it also helps us understand their strengths and the societal contributions that are born of those strengths. It is the breadth of these diverse contributions that developed in cultural contexts that provide us with much of what we value in our everyday lives—whether that is the contributing tenets of the Iroquois confederacy to the U.S. constitution, Chinese culinary traditions, German brewing, Jewish scholarship, Russian ballet, the English system of justice, African-American jazz, Mexican entrepreneurship, Italian opera, French separation of church and state, Czech polka, Irish public service, and the list could go on and on.

Learning about these differences is the key to cultural understandings.

*Let us never forget George Floyd*

### UNDER THE KNEE

Let us always remember the voice  
As we balance what’s just with what’s gentle  
As we elect our makers of policy  
As we create and enforce our laws  
Let us always remember the voice  
As we assess our governing bodies  
As we reform the challenging limbs  
As we deny the debasing knees of domination  
Let us always remember the voice  
Whose bearer lay under the lynching knee  
As he recalled the love of his mother  
And invoked humanity’s most universal prayer

That last moment  
That last moment  
... when he uttered her name.



## Certainly Juneteenth Day needs to be a national holiday



It’s a no brainer. If July 4<sup>th</sup>, America’s Independence Day, is a national holiday, then Juneteenth Day must be one as well.

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” These words and others, from the Declaration of Independence, were adopted by the 13 states of the Continental Congress on July 4, 1776 as the first step in freeing Americans from British control. The words were written by Thomas Jefferson—Thomas Jefferson, who in the course of his lifetime owned over 600 slaves—Thomas Jefferson, who never freed his slaves or, save seven\*, did not even render the minimum gesture of declaring them free after his death, as had George and Martha Washington.

At the time of the Declaration of Independence, there were an estimated 36,000 slaves in the colonies. By 1860—the last census before the Civil War—there were an estimated 4 million (numbers vary according to sources). America’s founding fathers did not see the “self-evident” truth that these human beings were also endowed by their Creator with certain unalienable rights. Independence/freedom did not come for African slaves (*African Americans*) until the Emancipation Proclamation, and it wasn’t until two+ years later on June 19, 1865 that the last of these slaves in Galveston, Texas were declared free.

If July 4<sup>th</sup> is a national holiday because it declared independence for *some* Americans, then Juneteenth Day must be a national holiday because it declared independence for *the rest of* Americans. In the future, our citizens can observe July 4<sup>th</sup> and Juneteenth Day as bookends of 15 days that commemorate a very, very American story about freedom.

\*Among them, two were Jefferson’s own sons by his mistress Sally Heming; and three were her relatives who actually left on their own and just were never pursued.

# af Alliance Française de Milwaukee

SAVE THE DATE | SUNDAY, SEPTEMBER 13



BE INSPIRED BY A STORYBOOK SETTING...  
PLEIN AIR ARTISTS AT WORK, LE PIQUE-NIQUE  
STYLE HORS D'ŒUVRES & COCKTAILS IN  
THE GARDEN, AND THE SOUND OF FRENCH  
MUSIC WAVING OVER IT ALL.



*Join the Alliance Française  
and the Cercle d'Or Committee for  
a memorable celebration en plein air.*

**SUNDAY, SEPTEMBER 13  
3:00 - 5:30 P.M.**

**- THE MANOR HOUSE AT -  
BRITTANY FARMS**

*Home of Kate and Don Wilson*  
**19160 STILL POINT TRAIL,  
BROOKFIELD**



TICKETS ARE LIMITED  
COMPLIMENTARY VALET PARKING  
CHIC GARDEN ATTIRE SUGGESTED

RSVP BY SEPTEMBER 1ST  
ERINL@AFMILWAUKEE.ORG  
414.431.1291

A BENEFIT FOR THE ALLIANCE FRANÇAISE DE MILWAUKEE



This year, l'Alliance Française takes you to France!

We were planning on traveling in May, but now have new dates and a few open spots! The AF Milwaukee is excited and proud to take you to Grand Est, France October 2nd - October 11th, 2020.

9 days, 8 nights at the enchanting Club Med Vittel Le Parc, located in the heart of the Vosges forest, close to the Vittel thermal water sources.

Contact [ErinL@AFMilwaukee.org](mailto:ErinL@AFMilwaukee.org) for more information. We will be monitoring safety measures related to COVID-19.



## Presentation and discussion with Canadian author Kim Thúy

Thursday, July 2nd from 5 - 6 p.m. Email [ErinL@AFMilwaukee.org](mailto:ErinL@AFMilwaukee.org) by Wednesday, July 1st to receive a Zoom invitation.

Kim Ly Thanh is a Vietnamese-born Canadian writer, whose debut novel *Ru* won the Governor General's Award for French-language fiction. At the age of ten, Thúy left Vietnam with her parents and two brothers, joining more than one million Vietnamese boat people fleeing the country's communist regime after the fall of Saigon in 1975.

# 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 8<sup>th</sup> 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.

*Continued on page seven*



# Ethnic stories (summaries)

Continued from page six

---

**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.

Continued on page eight



# Ethnic stories (summaries)

Continued from page seven

---

**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 17<sup>th</sup> 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

Continued on page nine





# Ethnic stories (summaries)

Continued from page eight

---

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.

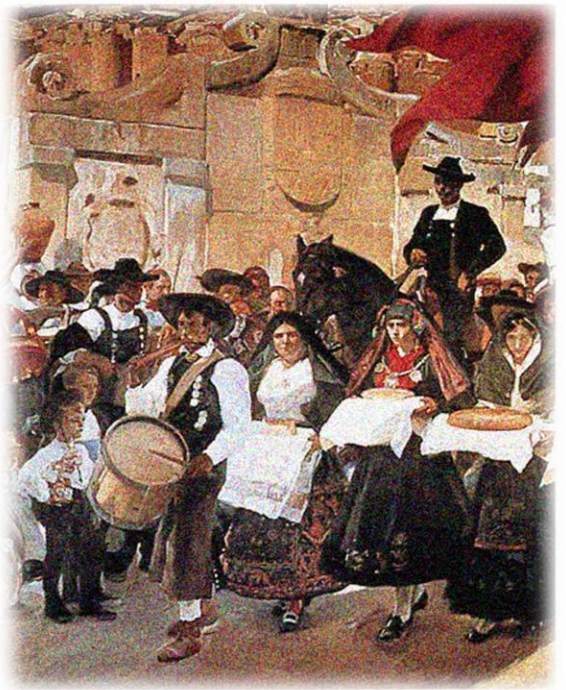
**Appalachia:** The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

**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 ten



# Ethnic stories (summaries)

Continued from page nine

**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 17<sup>th</sup> 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 16<sup>th</sup> 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](http://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/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](http://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.

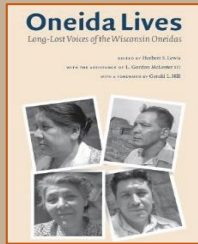
**Links on most ethnic groups includes:**

- 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](http://www.ethnicmilwaukee.com)

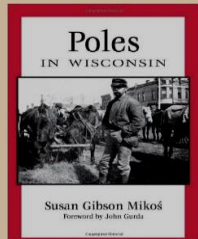
# Ethnic Wisconsin in books

## NON-FICTION



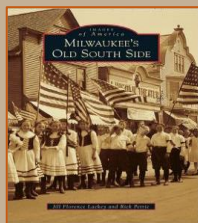
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

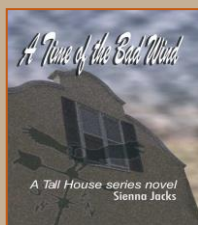
[www.wisconsinhistory.org/whspress](http://www.wisconsinhistory.org/whspress)



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-20<sup>th</sup> 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.

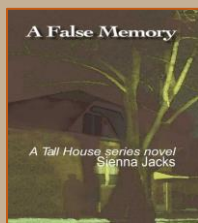
[www.arcadiapublishing.com](http://www.arcadiapublishing.com)

## FICTION

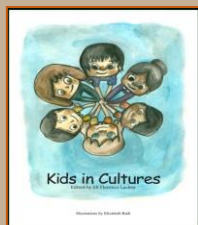


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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](http://www.MECAHmilwaukee.com)

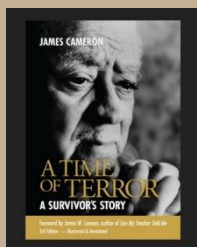


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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

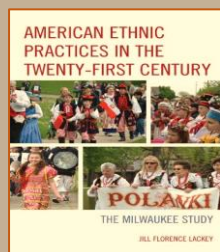
## Ethnic Wisconsin in books, continued



*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

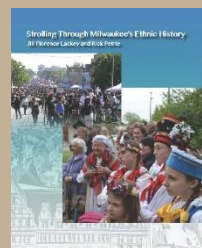
Foundation will also properly preserve and store Dr. Cameron's original manuscript. [www.atimeofterror.info](http://www.atimeofterror.info); get book at <https://tinyurl.com/timeofterror>

RECOMMENDED BY CHOICE JOURNAL!



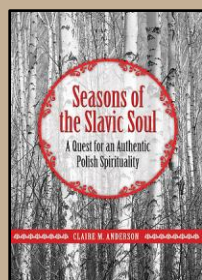
*American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study* is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society. 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](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.

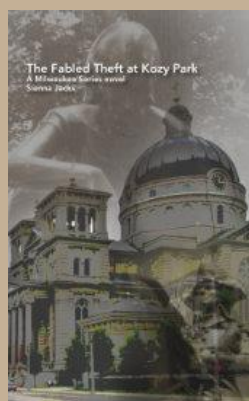
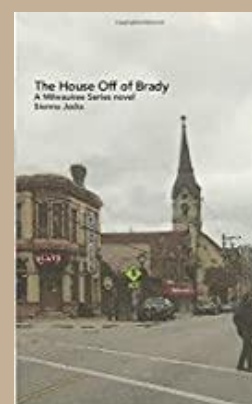
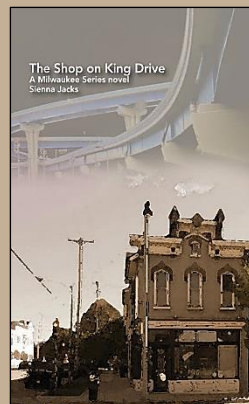
<http://mecahmilwaukee.com/>



*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 development of neighborhood museums



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 creation of small museums and exhibits to honor local history.

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

Discussions are underway to develop exhibits in these neighborhoods, and more:

Bronzeville  
Sherman Park  
Walker's Point  
Brady Street  
Granville

# 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](http://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@sbcglobal.net](mailto:JFLanthropologist@sbcglobal.net).

## 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 25<sup>th</sup> 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@sbcglobal.net](mailto:JFLanthropologist@sbcglobal.net).

## 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.

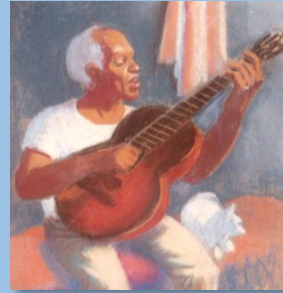
### The Kaszubs of Jones Island: The People That Nobody Knew

*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](http://www.urban-anthropology.org/Paypalorders.html)