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US Founding Fathers/presidents on black rights

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.

US Founding Fathers/presidents on other ethnic groups

Rhetoric and records on Germans to French to Irish to Chinese to Jews to Mexicans to Japanese to Italians

Heavily English in ethnicity, the Founding Fathers were not particularly open to diversity. Seeing a heavy influx of Germans into his home of Pennsylvania, *Benjamin Franklin* complained vehemently. In written documents he referred to the newly arrived Pennsylvania “Dutch” as “the most ignorant Stupid Sort of their own Nation” and suggested that the males earned their manhood by insulting their teachers and beating their mothers.

A champion of the Alien & Sedition Acts during his life, *Alexander Hamilton*—although himself an immigrant—became suspicious of the French and Jacobinism. These sentiments gradually expanded to include imagined subversive activities of the Irish, Germans, and others, leading him to oppose legislation

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Who talked the talk and who walked the walk?

The record is worse than most know.

Pre-Civil War Founders and presidents

America’s Founding Fathers are defined here as the group of American leaders who united the 13 colonies, led the Revolutionary War,

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U.S. leaders on black rights

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developed the governmental framework for the United States, and/or signed the embossed version of the Declaration of Independence in 1776.

These are the founding fathers who owned slaves at some time during their lives: Charles Carroll of Maryland, Samuel Chase of Maryland, Benjamin Franklin of Pennsylvania, Button Gwinnett of Georgia, John Hancock of Massachusetts, Patrick Henry of Virginia, John Jay of New York, Thomas Jefferson of Virginia, James Madison of Virginia, Charles Cotesworth Pinckney of South Carolina, Benjamin Rush of Pennsylvania, Edward Rutledge of South Carolina, and George Washington of Virginia.

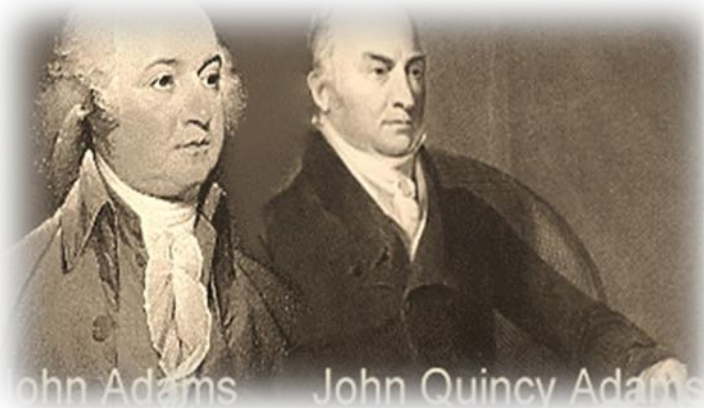
These are the founding fathers who did not own slaves at any time during their lives: John Adams of Massachusetts, Samuel Adams of Massachusetts, Oliver Ellsworth of Connecticut, Alexander Hamilton of New York, Robert Treat Paine of Massachusetts, Thomas Paine of Pennsylvania, and Roger Sherman of Connecticut.

Of those presidents who served prior to the Civil War, these are the ones who owned slaves at some time during their lives: George Washington, Thomas Jefferson, James Madison, Andrew Jackson, Martin Van Buren, William Henry Harrison, John Tyler, James Polk (who also opened up Texas to cotton planting with slaves), and Zachary Taylor.

Of those presidents who served prior to the Civil War, these are the ones who did not own slaves at any time during their lives: John Adams, John Quincy Adams, Millard Fillmore (but who signed the Fugitive Slave Act of 1850), Franklin Pierce, James Buchanan, and Abraham Lincoln.

The best and worst of the above

None of the above could realistically be called the “best.” Some Founders and presidents refused to own slaves and spoke out against slavery as an institution, but stopped short of supporting abolition. These include all the Adams—Samuel, John, and John Quincy— and Alexander Hamilton and Abraham Lincoln. On the other hand, Benjamin Franklin had owned slaves early in his life but became an abolitionist in his later years.



The worst was Thomas Jefferson. He owned the most slaves—over 600. Even after Thaddeus Kosciuszko, Revolutionary War hero and founder of West Point, left a fortune in his will to free Jefferson’s slaves, Jefferson ignored the will by refusing to be its executor. A man of extreme intelligence, Jefferson penned the Declaration of Independence and took credit for defining human freedom: “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.” While he spoke against the institution of slavery for most of his life, his actions revealed his hypocrisy.

Post-Civil War presidents

Abraham Lincoln, despite white supremacist views, did outlaw slavery. However, according to African American author Lerone Bennett in *Forced into Glory: Abraham Lincoln's White Dream*, Lincoln was pressured to act by abolitionists of the time.

Andrew Johnson succeeded Lincoln and quickly dismantled the efforts to secure freedom for the newly liberated African Americans. (See more below.)

Rutherford B. Hayes, in the Compromise of 1877, promised more federal aid for rebuilding the South with less federal intervention in Southern politics. This left blacks at the mercy of state and local governments.



Theodore Roosevelt publicly declared that it was the duty of the “more civilized” white race to train the black “backward race.”

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U.S. leaders on black rights

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Woodrow Wilson screened the pro-Ku Klux Klan film, *Birth of a Nation*, at the White House and re-segregated large portions of the federal government, including installing separate bathrooms in federal buildings.

Warren G. Harding continued the segregation policies of Wilson and refused to investigate lynchings or Klan activities.

Calvin Coolidge declared that the federal government should not interfere with local race issues and would not consider legislation dealing with civil rights.

Herbert Hoover refused to allow African Americans to work on federal contracts and excluded them from federal offices and executive departments.

Franklin D. Roosevelt began his first term in office by declining to interfere in race issues in order to ensure the support of Southern Democrats in passing his New Deal legislation. Only after pressure from First Lady, Eleanor Roosevelt, did he begin to support some civil rights for blacks.

Harry S. Truman abolished racial discrimination in the United States Armed Forces and more (see below).

John F. Kennedy was a late proponent of African American rights. Skeptical of the March on Washington, he did ultimately propose the bill that would become the Civil Rights Act of 1964.

Lyndon Johnson fought for and signed the Civil Rights Act of 1964 and the 1965 Voting Rights Act.

Ronald Reagan maintained that the Civil Rights Act of 1964 infringed on states' rights, but softened in this view over his lifetime.

Donald Trump, having been sued by the US Justice Department (with his father) in the 1970s for refusing to rent apartments to African Americans, and advanced the birther conspiracy that denied the citizenship of Barack Obama, ran his 2016 campaign on racial issues and won.

The best and worst of the above

While Lincoln did issue the Emancipation Proclamation and Johnson fought for and signed the two civil rights acts, all of these pieces of legislation came to fruition under great pressure and backing from social forces of their times. This was less true of Truman's initiatives. A Southerner, and surely not known for his pro-African American rhetoric (in fact he had joined the KKK in his younger years), his later actions did support some black rights long before the Civil Rights Movement of the 1960s began to pressure Americans on issues of race.

Just a month after becoming president after the death of Franklin Roosevelt, Truman met with NAACP leader Walter White and publicly committed to a permanent Fair Employment Practices Committee. Six months later a Gallup poll found that 82 percent of Americans opposed the civil rights program. Rather than back down, Truman told Walter White that he meant what he said. In 1948 he issued Executive Order 9980, Regulations Governing Fair Employment Practices with the Federal Establishment, which mandated the elimination of discriminatory practices throughout the federal government based on race, color, religion, and national origin. He also abolished

racial discrimination in the United States Armed Forces through Executive Order 9981.



The worst example of the above-named presidents was surely Andrew Johnson. He allowed the South to organize "black codes" which basically maintained slavery under another name. He vetoed the Freedmen's Bureau Bill (which protected the rights of former slaves) and the first Civil Rights Act (defining all US-born persons as citizens), forcing Congress to override the vetoes. In 1867 Congress established a Reconstruction program to enforce social and political rights for Southern blacks. Johnson disrupted the program at every turn and under his watch, white Southerners regained their power over the South and terrorist organizations such as the Ku Klux Klan emerged.



U.S. leaders on ethnic diversity

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that would protect immigrants.

President *Andrew Jackson*, a slaveholder and a believer in white supremacy, forced American Indians from their lands, forcing migrations in which up to one-third expired (see more below).



Following the vision of Manifest Destiny, President *James Polk* argued that it was America's duty to bring freedom and civilization to backward Mexicans. His administration waged the 1846 to 1848 Mexican American War and seized from Mexico the territory with is today nearly all of the US Southwest.

Millard Fillmore, blaming the Irish ("foreign Catholics") for a past gubernatorial election defeat, he persistently appealed to nativist Yankees while running on the American Party's 1856 presidential ticket.

Ulysses S. Grant, while serving in the Civil War, expelled Jews from areas under his control in western Tennessee. His aide ordered that "Israelites especially should be kept out . . . they are such an intolerable nuisance."

Immigration policy as an anti-ethnic tool

The Chinese became the first ethnic group to be denied immigration to the United States. In 1882 President *Chester A. Arthur* signed the Chinese Exclusion Act that prohibited all immigration of Chinese laborers.

President *Calvin Coolidge* signed the Immigration Act of 1924, the most stringent US immigration policy up to that time in American history. Immigration remained open to those with special skills or college educations but was denied to Mexicans,

and disproportionately to the Japanese and Eastern and Southern Europeans.

The Roosevelts

Not a man to mince words in his earlier years, *Theodore Roosevelt* wrote the following about the Irish in his diary: "the average Catholic Irishman . . . is a low, venal, corrupt and unintelligent brute." When a mob lynched 11 Italians in New Orleans who had been acquitted (or some not yet tried) of assassinating the local police chief, Teddy Roosevelt stated that the lynching was "a rather good thing."

The policies of Teddy's distant cousin, *Franklin Roosevelt*, left lethal effects on some groups. In 1939, when the SS *St. Louis* arrived in the Caribbean between Florida and Cuba carrying 936 Jewish refugees seeking asylum from the Nazis, Roosevelt refused permission to unload, sending the ship back to Europe. Franklin Roosevelt also convened over the internment of Japanese, Italian, and Germans living in the United States during World War II.



A change in tone

President *John F. Kennedy* established a new rhetoric about ethnic diversity when he laid out the vision of America as a "nation of immigrants." (See more below.)

Although it was sold as a crackdown on immigration at the border, President *Ronald*

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U.S. leaders on ethnic diversity

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Reagan signed the 1986 bill that offered the greatest amnesty for illegal immigration up to that time. Any immigrant who'd entered the country before 1982 became eligible for amnesty.

While President *Barack Obama* took executive action to protect DREAMers from being deported, his immigration orders also resulted in the deportation of more than 2.5 million people.

During his term in office, President Donald Trump used labels such as "rapists" for Mexicans and "kung fu virus" for the coronavirus. He threatened to build a wall to drastically reduce Mexican immigration "that Mexico would pay for," and tried through executive order to deny immigration to Muslims from various countries.

The best and worst from above

Arguably, the president that changed the vision of America as a melting pot (where all ethnic flavors blend into one) to that of a salad bowl (where the flavors hold their own) was Kennedy. While still a senator, he wrote *Nation of Immigrants* that included a history of immigration from Colonial America onwards, a discussion of the contributions of various ethnic groups, and proposals to liberalize immigration law. He also set into motion the Immigration and Naturalization Act of 1965 before his assassination that ultimately resulted in increased immigration from Latin America, Asia, and Africa.



There are a number of candidates for the worst, including today's Trump and the Roosevelts. But the president whose policies directly caused between 8,700 and 15,400 deaths of American Indians was Andrew Jackson. As an army general, he'd led campaigns against the Creeks in Alabama and Georgia and against the Seminoles in Florida. These campaigns seized tribal lands and transferred them to white farmers. Removal of the indigenous people was Jackson's top priority as he assumed the presidency. He signed the Indian Removal Act in 1830 that required the Cherokee, Choctaw, Creek, Seminole, and Chickasaw tribes to leave their homelands and walk three months on foot without food and supplies to reserved lands in present-day Oklahoma. The trip is today called the "trail of tears and death."



Certainly Juneteenth Day needs to be a national holiday



It's a no brainer. If July 4th, 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 4th 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 4th and Juneteenth Day as bookends of 15 days that commemorate a very American story about freedom.

af Alliance Française de Milwaukee

Presentation and discussion with author Kitty Morse
Thursday, September 3rd from 5 - 6 p.m.



Kitty's career as an author, travel writer, cooking teacher, and tour organizer spans more than 25 years. Once a food columnist for the Los Angeles Times, Kitty has written for most major US food publications including Fine Cooking, Sunset, and Bon Appetit. She hosted two television series of her own, and has appeared on national television in the US and abroad.

Kitty Morse was born in Casablanca of a French mother and British father, and came to the United States in 1964 to attend college. She obtained her M.A. in French from the University of Wisconsin-Milwaukee.

Morse's memoir with recipes *Mint Tea and Minarets*:

Behold, a singular structure soars above the banks of the Oum er-Rbia, Mother of Spring River, within the ramparts of the 16th century medina of Azemmour — Dar Zitoun, erstwhile "House of the Pasha." Into her late father's painstakingly restored riad, Moorish mansion, the author of *Mint Tea and Minarets*, an expert on Moroccan cuisine and heir to the property, warmly coaxes you. Generations of cooks and centuries of celebration there sweeten the invitation. Dar Zitoun has many delicious stories to tell.

An hour south of the author's native Casablanca, scour the Azemmour souk for seasonal ingredients, then meet Dar Zitoun's gifted cuisinier/gardien Bouchaïb to concoct aromatic tagines. In the footfall of her recently deceased father, the author uncovers the provenance of her culinary passion: Dar Zitoun was an ancient cooking school. Follow Kitty as she seeks out bibi beldi, free-range turkey, at a farm on the Doukkala plain and is instructed in falconry by Kwacem tribesmen, the only commoners authorized to capture and train the raptors.

Having grown up in North Africa during the French Protectorate, a unique time in history, the author has a pied-noir's rarified perspective. Fresh burdens as her father's executor, including a marathon quest for the riad's title through Morocco's Byzantine legal system, help build an appetite, as do the family recipes that accompany the tales just told and the amusing cast of characters in this cultural mosaic that characterizes the northwest corner of Africa, Al Mahgreb Al Aqsa, Land Where the Sun Sets.

Email ErinL@AFMilwaukee.org by Wednesday, September 2nd to receive a Zoom invitation.

Visit the AF to purchase some of our great boutique items. Items Include: Gift Certificates for classes and membership, T-shirts, AF Mugs, AF Lunch Bags, Berets, French soaps, French Music CDs, used French books and VHS cassettes, and more!



Alliance Française is planning on traveling in May, but now has 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, 2021.



"The Little Pink Church," as it became known, was built by Milwaukee's early Italians in 1904 and became the cornerstone of the community until its demolition in October 1967. The monument was built with funds provided by the Pompeii Men's Club. The club dedicated the memorial in 1977.

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Ethnic activities for coronavirus shut-ins

Ethnic stories/games/meals

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

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

The Stories: Summaries

Africa

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

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

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

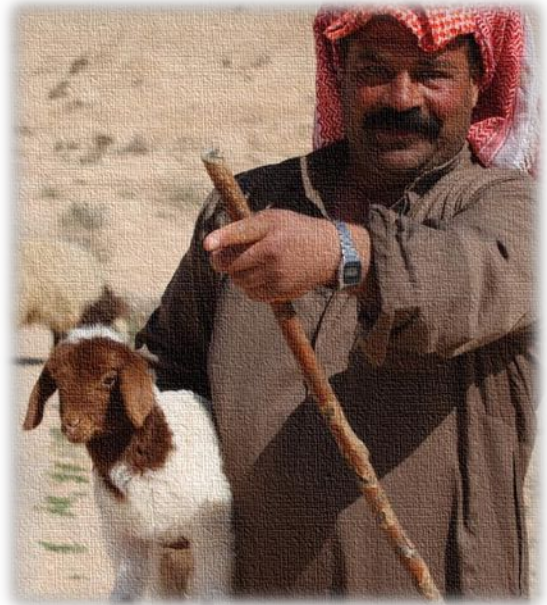
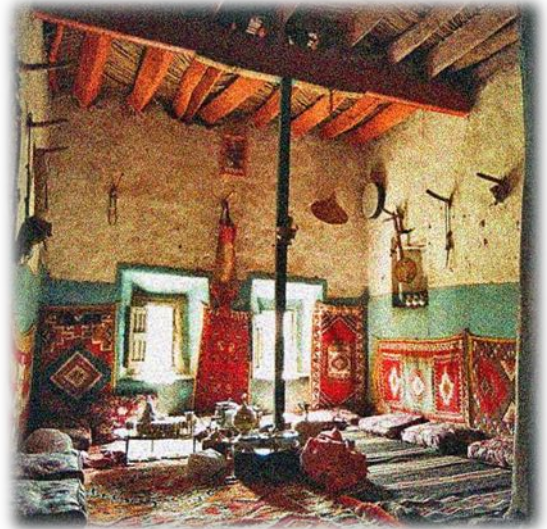
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

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

Europe

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

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Ethnic stories (summaries)

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

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

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

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

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

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

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

Eurasia

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

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

Asia/Oceania

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

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Ethnic stories (summaries)

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

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

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

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

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

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

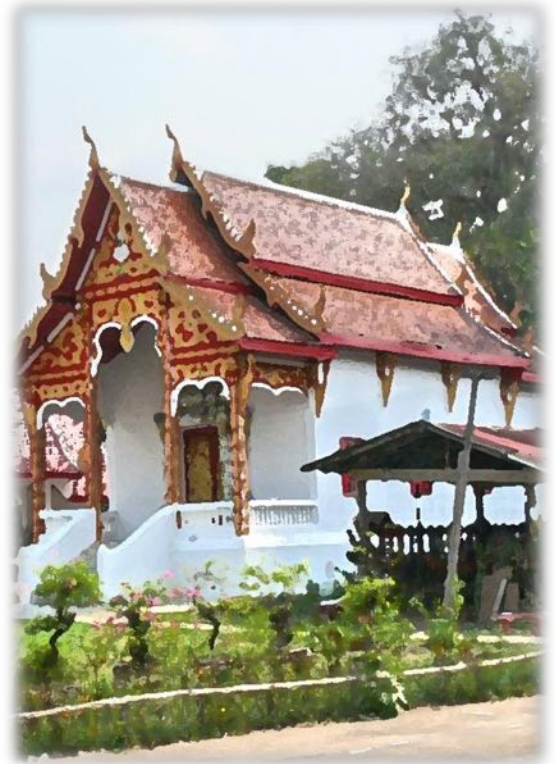
Bali: A fictionalized account of a Balinese boy in the early 1950s, his struggle with hyperactivity, the Balinese culture of performance, and the way the boy's mother helped her son by involving him in performance art.

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

Latin America

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

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



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Ethnic stories (summaries)

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

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

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

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

North America

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

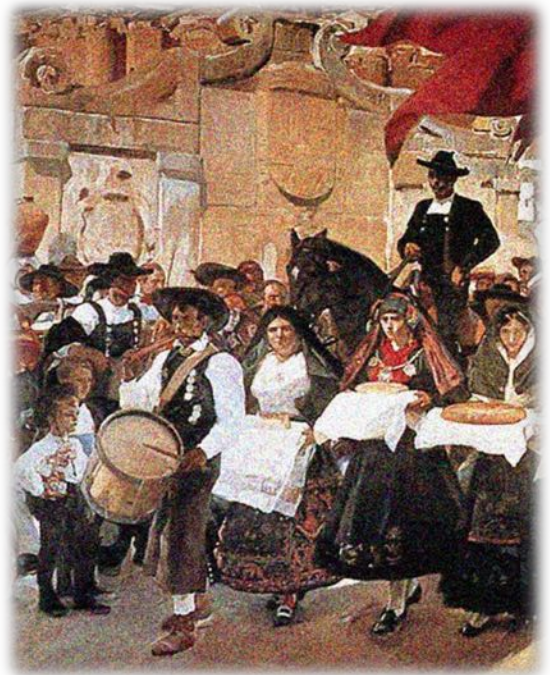
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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

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

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

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Ethnic stories (summaries)

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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

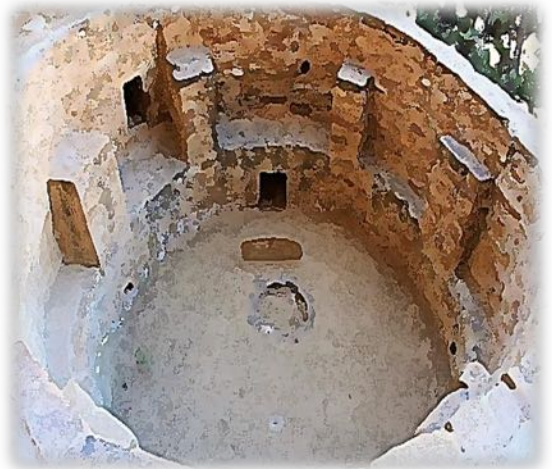
African America Milwaukee: A fictionalized account of an African American girl living in Milwaukee, the loss of her Bronzeville community, her migration to and from Milwaukee, her movement into the Civil Rights Movement and local fair housing marches, and her struggles to keep her new home in Sherman 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: Al-laq's jealousy. **Milwaukee African American: Ruby's lost childhood.** Hmong: Moua Lia's assignment. **Brazil: The dignity of Manoel.** Siberia: Tonya's future. **Gitanos/Spain: Nina's secret life.** Puerto Rico: The twins must decide. **Moroccan Berbers: Aisha's household.** African Turkana: Ekwee's transaction

Milwaukee's Cultural Connect online Ethnic education for youth



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

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

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

<http://neighborhoodsinmilwaukee.org/>

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

Website on over 50
Milwaukee ethnic
groups
has launched



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

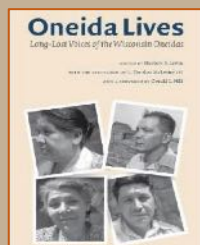
Links on most ethnic groups includes:

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

www.ethnicmilwaukee.com

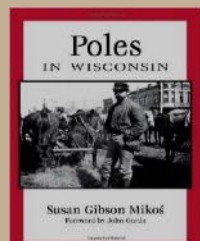
Ethnic Wisconsin in books

NON-FICTION



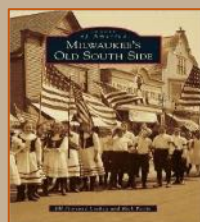
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

www.nebraskapress.unl.edu



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

www.wisconsinhistory.org/whspress



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

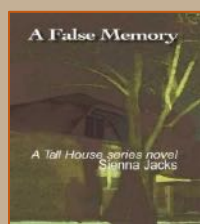
www.arcadiapublishing.com

FICTION

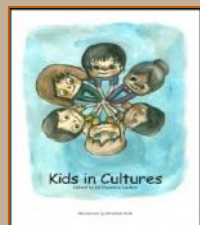


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

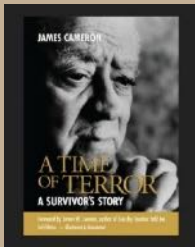


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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



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

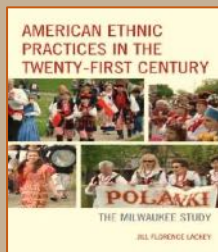
Ethnic Wisconsin in books, continued



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

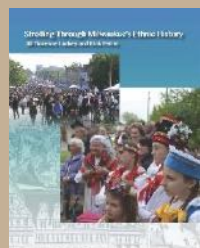
Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.atimeofterror.info; get book at <https://tinyurl.com/timeofterror>

RECOMMENDED BY CHOICE JOURNAL! _____



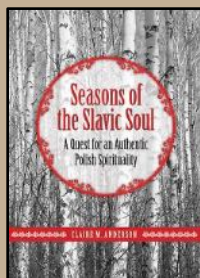
American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society.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

NEWEST _____



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

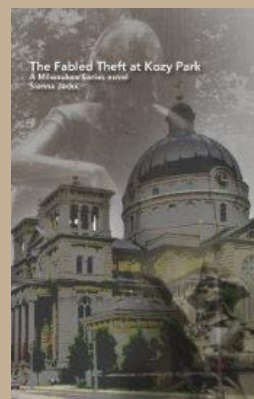
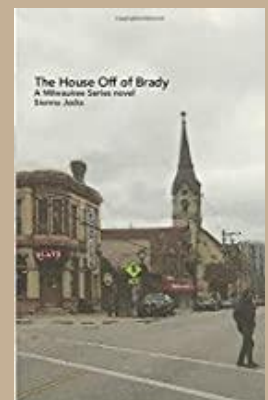
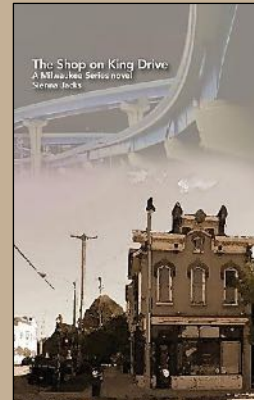
<http://mecahmilwaukee.com/>



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

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

Mystery novels to support 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

The work of Urban Anthropology



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

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

Milwaukee Ethnic News

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

Subscriptions

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

Submitting stories

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

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

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

Editorials

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



Ethnic Documentaries from Urban Anthropology Inc.

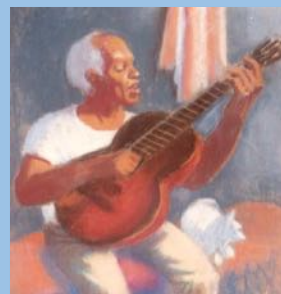
The Kaszubs of Jones Island: The People That Nobody Knew

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

Urban Indians and the Culture of Collective Action

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

African Americans and the Culture of Contribution



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

The Amazing Adaptation of the Urban Hmong

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

The Varieties of Latino Experience



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

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