



MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

JULY/AUGUST 2024

Local ethnic events in July & August

Most \$10 and under; many free

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.

Oral history of Milwaukee's ethnic groups

10-part series on study findings



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

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

Part seven: Genealogy

Any historian can provide a list of good reasons why the past matters. People learn from past experiences. Historic conser-



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Ethnic events in July and August

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African American

AMERICA'S BLACK HOLOCAUST MUSEUM

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

GROUP TOUR WISCONSIN BLACK HISTORICAL CENTER

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

BLACK THEATER FESTIVAL

When? Aug. 7 to 25. *Where?* Multiple locations. *Description:* Celebration of black arts and culture. Black Arts MKE. *Admission:* Unk. See website for ticketed events.

BRONZEVILLE WEEK

When? Aug. 3 to 10, 10am to 6pm. *Where?* North Ave. between MLK and 7th St. *Description:* Celebration of African-American culture, history, art, music, commerce, and entertainment. *Admission:* Free to attend.

Armenian

ARMENIAN FEST MILWAUKEE

When? Jul. 21, 11am to 6pm. *Where?* 7825 W. Layton Ave. *Description:* Celebration of ethnic food, nonstop music, dancing, and tradition. *Admission:* Free. (See more on this later in the newsletter)

Chinese

MILWAUKEE DRAGON BOAT FESTIVAL

When? Aug. 10. *Where?* Lakefront. *Description:* Performances in traditional dance, Chinese folk music, and martial arts. *Admission:* Unk.

Croatian

CROATIAN FEST MILWAUKEE

When? Jul. 20, 10am to 10pm. *Where?* 9100 S. 76th St., Franklin. *Description:* Celebration of ethnic food, culture, entertainment, and bocce courts. *Admission:* Free to attend.

Egyptian

TASTE OF EGYPT

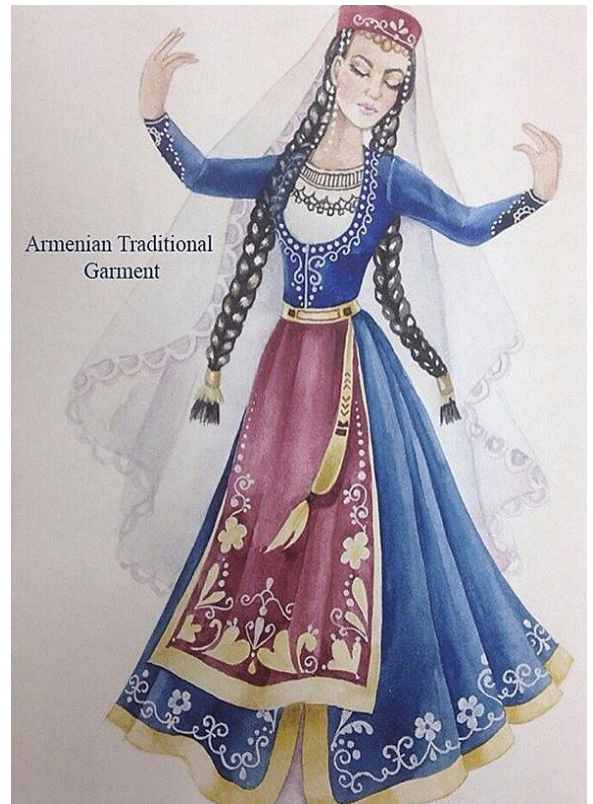
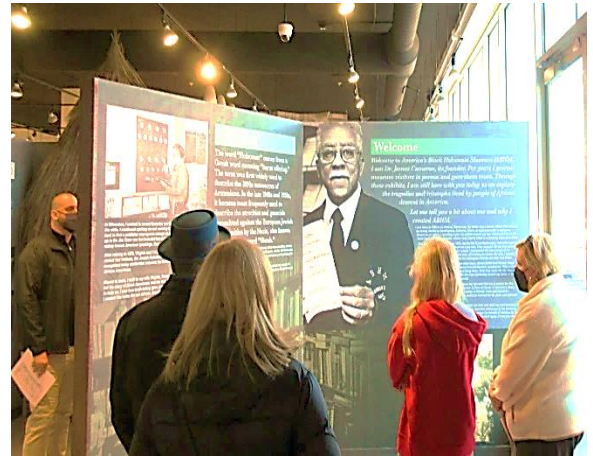
When? Aug. 23 to 25, 11am to 7pm. *Where?* St. Mary and St. Antonious Coptic Orthodox Church of Milwaukee, 1521 W. Drexel Ave., Oak Creek. *Description:* Festival of Egyptian cuisine. *Admission:* Free to attend. (see more later in newsletter)

French

BASTILLE DAYS

When? Jul. 11 to 14, 11am to 11:30pm. *Where?* Cathedral Square

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Ethnic events in July and August

Continued from page two

Park. *Description:* Celebration of everything French and Storm the Bastille at 9pm Jul. 11 or 14 (website unclear). *Admission:* Free to attend.

German

GERMAN FEST

When? Jul. 26 to 28, see website for times. *Where?* Summerfest grounds. *Description:* Celebration of everything German including Dachshund Derby and fireworks. German Fest Milwaukee | A German Cultural Celebration *Admission:* Get tickets on website, some discounted.

Photo courtesy of FlickrR.com

Irish

IRISH FEST

When? Aug. 15 to 18. *Where?* Summerfest grounds. *Description:* Celebration of everything Irish, including genealogy. Celtic Music | Celtic Culture | Milwaukee Irish Fest *Admission:* Get tickets online; some discounts available.

Jewish

VIRTUAL EXHIBIT: FIRED UP: THE POTTERY OF ABE COHN

When? ongoing. *Where?* Online. *Description:* The work and story of famed Milwaukee artist. Fired Up: The Pottery of Abe Cohn | Jewish Museum Milwaukee *Admission:* Free.

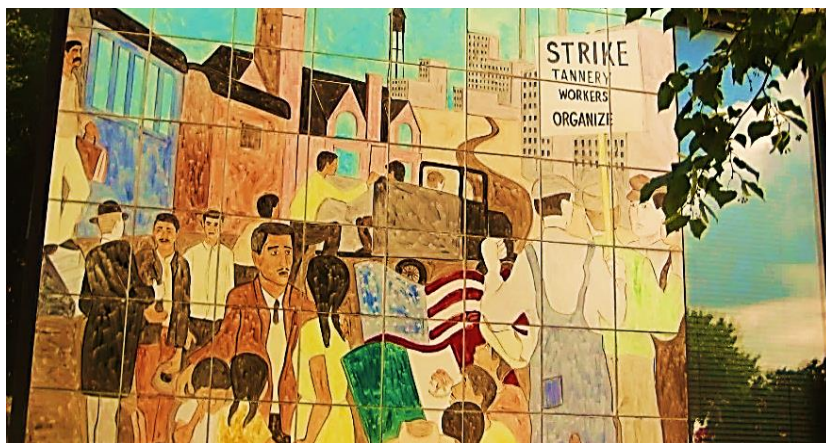
Latino

ALLUDING TO REALITIES—ALLUDIENDO REALIDADES

When? Aug. 23 to Oct. 9, Mon. through Fri. 10:30am to 7:30pm
Where? United Community Center, 1028 S. 9th St. *Description:* A solo exhibit by Guatemalan-born Ernesto Atkinson. *Admission:* \$1 donation.

WALK THROUGH MILWAUKEE'S LATINO HISTORY

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



Oral history of Milwaukee ethnic groups

Continued from page one

vation preserves cultural artifacts for the future. Teaching the past elucidates the meanings and values that preceding generations attributed to their heritage. Individual and collective identities emerge from the past. History helps people better understand change. Knowledge of the past often makes better citizens. And the list goes on.

The practice of genealogy is one way people pursue the past. In America, genealogy is a major leisure time activity and has grown exponentially since the arrival of the World Wide Web and easy access to DNA labs. Genealogy is fundamentally connected to ethnicity, as individuals seeking information on their roots must understand ethnic migration patterns to locate their ancestors. DNA laboratories across the country now offer tests to help people locate relatives. Those that test DNA, such as Family Tree DNA, 23 and Me, and Ancestry, also provide clients with personal percentages of their Asian, African, European (and sometimes Middle Eastern) origins, as well as trace the migration patterns of client matrilineal and patrilineal lines (called haplogroups) over thousands of years.

For some Milwaukee participants in the oral history project, these new developments motivated them to learn new technologies.

Scots Irish: Computers scared me. But when people started telling me that I could do much more genealogy on them, I eventually caved in and learned the new technology. Now every day I check some listserv for my ethnic backgrounds or genealogy the first thing when I get up in the morning.

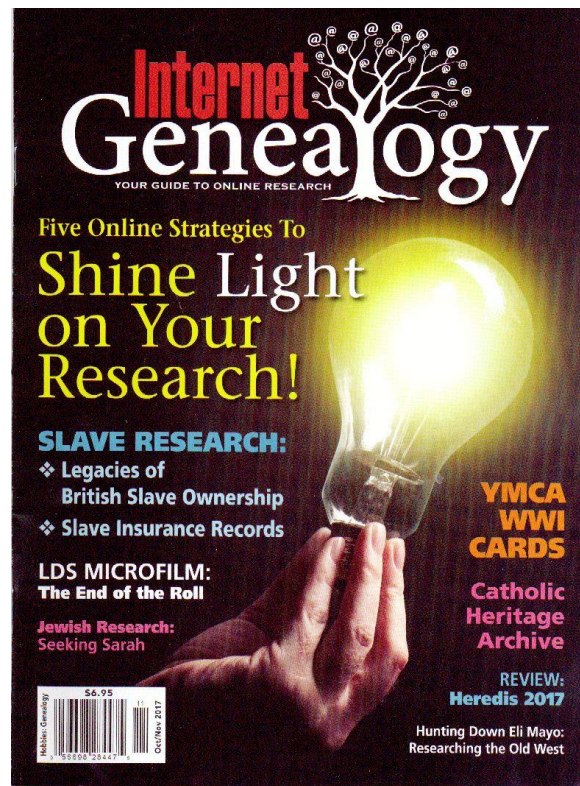
German: In my family there was always a debate over whether or not we had some Jewish ancestors. I was the first one among my cousins to learn how to use the Internet to look for these questionable ancestors, and eventually to do the DNA test. Now the cousins are in agreement that we did really have some Jewish ancestors.

Many informants augmented their ethnic practices with genealogy research. In a few cases, the interest in ethnicity actually followed an interest in genealogy.

English: Who would have believed I had Asian Indian blood? When I took the DNA test and they gave me the chart and said I was 12 percent Asian, at first, I thought I might be Native American. But I got farther and farther into it and found out that I had a great grandparent who was from India. While I still consider myself English, I am really learning about India now. I plan to take a trip there as soon as I can afford it. I've already made Indian friends and have learned how to make some dishes, like *dosa* and *palak paneer*.

Scots Irish: I guess because my grandfather had an Irish name, I just assumed he was Irish, even though it was odd because he was Protestant. But once I got into genealogy a little deeper, I learned he was actually Scottish. That led me to the Highland Games [a Scottish event], and the rest is history.

Kashubian: I didn't even know I was Kashubian until my husband started doing genealogy.



However, for most of the participants in the Milwaukee study, interest in genealogy developed in the context of ethnic pursuits.

Genealogy as reverence for ancestors

Ancestral reverence played some role in the history of nearly all cultural groups. The practice still exists today among a vast number of ethnic groups in Asia, Oceania, Africa, and the Americas. For many members of these groups, genealogy is not a pursuit of knowledge of past ancestors, but a record of lineage members who still act in the lives of their descendants. Participants in the Milwaukee study discussed how this practice works.

North American Indian Lakota: I think the respect for our ancestors and our elders is most important to us. It is part of our spiritual life and our communal life. I do not believe there is a North American Indian tribe that does not revere its ancestors and pay the highest respect to its elders.

Hmong: We believe that people come to this world and when [they] depart go back and be with grandparents and great grandparents. During a funeral we guide the person back step by step.

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Oral history of Milwaukee ethnic groups

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Korean: It's important to me to know my genealogy because traditionally we venerated our ancestors. Even though my family is actually Catholic, we still have rites to our ancestors like remembering our ancestor on the anniversary of his death, the night before. We even have rites for our ancestors way back. So, genealogy is important, of course.

Genealogy as identity

For those ethnic informants who did not participate in ancestral worship/reverence, genealogy became a way to firm up their own identity. What were the ancestors' practices? Where did they come from? What were their religious beliefs?

German: I do know that when my ancestors did settle here in the [name] township area, that they settled with everyone from the Cologne area. So basically, all the descendants—everybody there—was from Cologne. They just bought the surrounding farmlands, stuff like that, so everyone would have been Roman Catholic. And pretty much they still are. But then you'll see a township right next to it, and they'll be entirely Lutheran. I know that they did stay within their religious group.

English: My parents were from the northeast region of England. My father's family had very dark hair and dark eyes, and probably went back as far as the Roman invasion somewhere.

Scottish: My ancestors came from the area around Beith which is a small town southeast of Glasgow. They owned collieries—coal mines in Scotland—and my grandfather was a graduate civil engineer from the University of Glasgow who immigrated to the US in the 1880s and married in [Wisconsin city], worked as an engineer for the [Name] Machine Company, and raised a large family in [Wisconsin city].

Italian: My great, great grandpa came over in 1869. A little bit atypical. They settled out in Minnesota on a farm, as opposed to Milwaukee. Then my grandpa and his brother came over and they lived in Western Wisconsin and came to the Milwaukee area in the late forties to establish the construction company which they started in 1954, and so the family has been in the area ever since. So, we're a little bit atypical. My ancestors came from a larger town. Its [name of town] which is just southeast of Genoa. So that's that.

Scots Irish: My ancestors came from Northern Ireland and settled in Appalachia during the early 1700s. I've learned so much about Appalachia and Appalachian life to try and understand what their lives were like.

The following example from field notes shows the intensity of the interest in genealogy among one ethnic group.

Field notes: February, 2001

I'd been the principal investigator on the Milwaukee Ethnic Studies Project for about a year, and our first product was a documentary on the Irish that settled in one Milwaukee neighborhood. A woman called me saying that she was from a group of Milwaukee Irish genealogists and asked if I could come to her meeting and show and discuss the new documentary. I said this could be done and asked if they had a VCR available. She assured me that the group had a "very large screen VCR player."

I had visualized sitting around a table of five or six genealogists having an intimate chat on our ongoing Irish study, and then introducing the documentary. I had prepared no formal presentation. As I arrived at the community center, the woman led me through the back door, down a series of hallways, and then to a room where she showed me the controls to this "very large" VCR. "But where's the screen?" I asked. The woman then escorted me out of the room onto a stage in an auditorium. "It's here," she answered pointing to a screen the size of a child's bedroom wall. I gasped as I looked out onto the auditorium floor and saw people beginning to fill nearly one hundred of the seats.

Somehow, I stumbled through an ad lib presentation that introduced the video, followed by an hour of discussion. I was still learning about ethnicity in Milwaukee, but it was the last time I ever underestimated the level of participation in ethnic activities.



Photo courtesy of Bill Wolff Photography.com

Genealogy as Appreciation for Sacrifice

A number of informants in the Milwaukee study discussed ways that genealogy helped them value their own lives more after learning the difficult conditions their ancestors underwent. Some expressed appreciation for the sacrifices their ancestors made.

African Somali Bantu: We are the slave descendants of [Zanzibar slave trade] . . . The country is Somalia and the people that live there are Somalis and we are not Somalis, but because we lived in that country that is how we are Somali Bantu. It is not our original country. Then came the civil war in that country, which is how we ended up here.

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Oral history of Milwaukee ethnic groups

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Swedish: I would like to say certain Lutheran congregations—that they certainly sacrificed to construct [them] in turn of the century times. And certainly, those buildings are great historical and cultural remnants of Scandinavian American past. I am not so sure that those congregations are much a part of the Scandinavian present. My sense is that Scandinavians really have scattered, maybe even more so than most all European ethnics in Milwaukee, far and wide throughout greater Milwaukee and there isn't much of that concentration of Scandinavians left at this point. But someone still appreciates the sacrifice of those great buildings.

Jewish: My Jewish ancestors came from Russia in the 1880s due to the pogroms they faced. The Jewish Alliance helped. The move was so hard because they left everything they loved to come here, but had they not come, of course I would not be here—I mean literally—alive. My siblings would not be here. My cousins would not be here.

Dutch: You look at all these death certificates you collect. This one dies of pneumonia, that one from TB, and one actually died because of a cut on the ankle that apparently wouldn't heal and became septic. All this was before there were antibiotics. I sometimes just sit and wonder how much you would have worried back then when you know you have some infection. You have to ask: "Is this it for me?" Worse yet if it was one of your kids.

English: You look at their wills [ancestors]. You almost cry. All that was written by hand and witnessed and it amounted to some cooking pot, a table, a mare, and two sets of clothes. I try and imagine what life was like for the frontier people and how hard they struggled, having to move on all the time when they couldn't get a crop. And those wills. An entire life spent and they left a pot to a daughter, the mare to the spouse, the table to a son, and the clothes to whoever they fit. That's the entire life and probably as much as they ever owned. But they left

kids behind. They managed to raise them until they were old enough to start their own families. And out of all that came us. I look at what I own—maybe thirty outfits, two cars, a house, furniture in every room, a ton of technology, and so on. But now, when I start to think my life has not yielded much, I go back to those wills. And I still tear up.



Russian: But I think that many Americans still think that in World War II the United States fought Russia and its ally, Hitler. So, the reality is not well known among more Americans . . . Now it's amazing, they're making so sophisticated movies about what has actually happened in World War II. How simple people like in my family suffered, and what kind of sacrifice was extorted from the nation in order to beat fascism.

Next edition

The next issue of *Milwaukee Ethnic News* will feature part nine of this series on the findings from the ethnic oral history project—political practices.

An advertisement for the "Taste of Egypt Festival" at St. Mary & St. Antonious Coptic Orthodox Church of Milwaukee, WI. The background features a large, stylized "EGYPT" in a dark, blocky font against a sunset sky. In the foreground, two women are riding a camel. The woman in front is wearing a striped shirt and jeans, and the woman behind her is wearing a dark top and jeans. Text on the advertisement includes: "ST. MARY & ST. ANTONIOUS COPTIC ORTHODOX CHURCH OF MILWAUKEE, WI", "TASTE OF EGYPT festival", "AUG 23-25 11AM-7PM", "free parking & admission walk-in or order online www.tasteofegypt.net", and "1521 W. Drexel Ave., Oak Creek, WI 53154 (414) 764-5944 www.wisconsin.net".

Intricate *automata* created by retired judge to be shown at July 19th and 20th Gallery Nights

The July 19th and 20th Gallery Nights in Milwaukee will feature *Frank Murn Automata*, mesmerizing creations of a 95-year-old retired judge, in the *Manger-Duback Studio* in the Marshall Building in the historic Third Ward. The Manger-Duback Studio is hosting eight moving *automata* or *whirligigs* designed and created by Frank Murn of Genessee. They are brightly-colored whimsical wooden sculptures normally propelled by wind. The largest of the intricate works stand nearly four feet high and feature more than forty painted, moving figures.

The *Frank Murn Automata* will appear at the Manger-Duback Studio, Suite 301 in the Marshall Building at 207 East Buffalo in Milwaukee's Third Ward neighborhood. Gallery owners Barbara Manger and Sally Duback will host the showing, with Frank Murn joining them for both days of the summer Gallery Night and Day, which includes Friday, July 19th from 5pm to 9pm and Saturday, July 20th, from 10am to 4pm.

The effort is supported by the *UWM Slovenian Arts Program*, a volunteer-led nonprofit organization promoting Slovenian arts and culture in the Milwaukee area.

From Slovenia to America: From law to the arts

A native of Slovenia, Frank is a 95-year-old retired attorney and municipal judge who discovered a new career late in life. He lives on a 200-acre former farm in the Town of Genessee that he has transformed into a nature preserve, planting more than 50,000 trees, cultivating multiple wildflower prairies, and creating several large wildlife ponds.

Frank was born in Slovenia in 1928 and grew up on a primitive farm in the foothills of the Dinaric Alps, an area where Italy, Austria and Slovenia meet. At that time, his tiny hometown was in the Kingdom of the Serbs, Croats, and Slovenes. His birthplace was a beautiful area in which to grow up, but a very difficult one in which to make a living from farming.

At the age of eight and on the eve of World War II, Frank and his mother left their birthplace to join his father in America. There, Frank's life and education truly began. A self-declared 'triple-Marquette-man', Frank earned his high school diploma at Marquette University High School and his BA and law degrees from Marquette University.

In 1953, he started a general law practice in West Allis, starting with a focus on serving the Milwaukee immigrant community. In the early years, Frank recalls often getting paid with homemade pastries and strudels from grateful clients. After a 25-year-law practice in Milwaukee and then Waukesha, Frank was elected to a judgeship in Waukesha County, where he served as municipal judge for 20 years.

Later in life, Frank also became strongly involved in the Milwaukee Art Museum (MAM) and the Haggerty Museum of Art. He was a founding member of MAM's Fine Arts Society and two works donated by Frank are now on permanent display at MAM.

A latent creative interest surfaced in retirement for Frank as an art focus that started with Easter egg painting and led to his creation of a 20-foot way-side chapel created to honor his parents and designed to conform to the look of roadside chapels in 'the old country.' Frank also created fully-functional 1/4 scale models of a Slovenian grist mill and sawmill, driven by the waterpower of a natural spring flowing through a 4-foot waterwheel.

After retiring, vivid memories of his earliest years in Slovenia returned to Frank, including memories of the whirligig farm field clappers the farmers used

to keep birds away from newly-planted fields. The wind-powered, colorfully-painted devices made noise, of course, but also depicted familiar scenes of rural life. This led to Frank's experimentation with simple whirligigs like teeter-totters, rocking boats, and running deer.



Frank Murn

Eventually, more challenging and creative projects followed, with more figures and much more movement leading to designs full of spirit and wonder. Running deer segued into flying cranes, into Packers vs. the Bears games, and into scenes like Perseus riding his horse Pegasus saving Andromeda. With the increased complexity, the reliance on wind vane power gave way to the addition of electrical motors and even musical soundtracks. The primitive 'whirligigs' of the pre-World War II 'old country' morphed into the automata of today, sophisticated both in movement, topic and imagination.

The Gallery Night and Day show will feature eight selections from Frank's automata world, starting with early work but displaying much larger more recent major efforts such as:

- *Everyman's Temple* – encased in a literal church/temple, the work is a commentary in figurines, music and movement which explores man's many versions of religion, God, worship, and good vs. evil,
- *Oktoberfest* – a rollicking, high-movement automata that captures the life and the moods of the treasured harvesttime event through music, drinking and dancing, and,
- *The Rubiyat of Omar Khayyam* (a 12th Century Persian poet and mathematician) – an attempt to physically represent many of the central philosophical questions posed by humans: the existence and nature of God, humankind's purpose in life, free will, predestination, sin, love, and the whole shebang!

Food, Fun, Music, Culture at Armenian Fest *July 21, Admission is Free*

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

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



This year's Armenian Fest will be held, rain or shine, from 11 a.m. to 6 p.m. Sunday, July 21 on the grounds and in the culture hall of St. John the Baptist Armenian Orthodox Church, 7825 W. Layton Ave. The menu will include chicken, beef and luleh kebob (see above); cheese and spinach burek, lamajoun (a pizza-like dish served on thin tortilla dough), hummus, vegetarian sarma and a mouthwatering array of baklava and other traditional pastries.

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

Parking is free.

Hmong and Asian American history will be taught in Wisconsin schools

In April of this year, Governor Tony Evers signed a bill into law that requires schools in Wisconsin to teach students about Hmong and Asian American histories. Evers said the legislation joins ongoing efforts that recognize ethnic contributions

Hmong and other Asians make their homes in the the state. Most Hmong families first came to Wisconsin as political refugees who fled Asia due to war and persecution. Following a second migration where clans sought to join their relatives, Wisconsin became the state with the third largest Hmong population in the country. Today, approximately 50,000 Hmong Americans now live in communities across the state.

Hmong Americans are the largest Asian American group in Wisconsin.



State law already requires school boards to provide instruction to give students an understanding of "human relations, particularly with regard to American Indians, Black Americans, and Hispanics." Now Hmong Americans and Asian Americans are added to the existing statute.

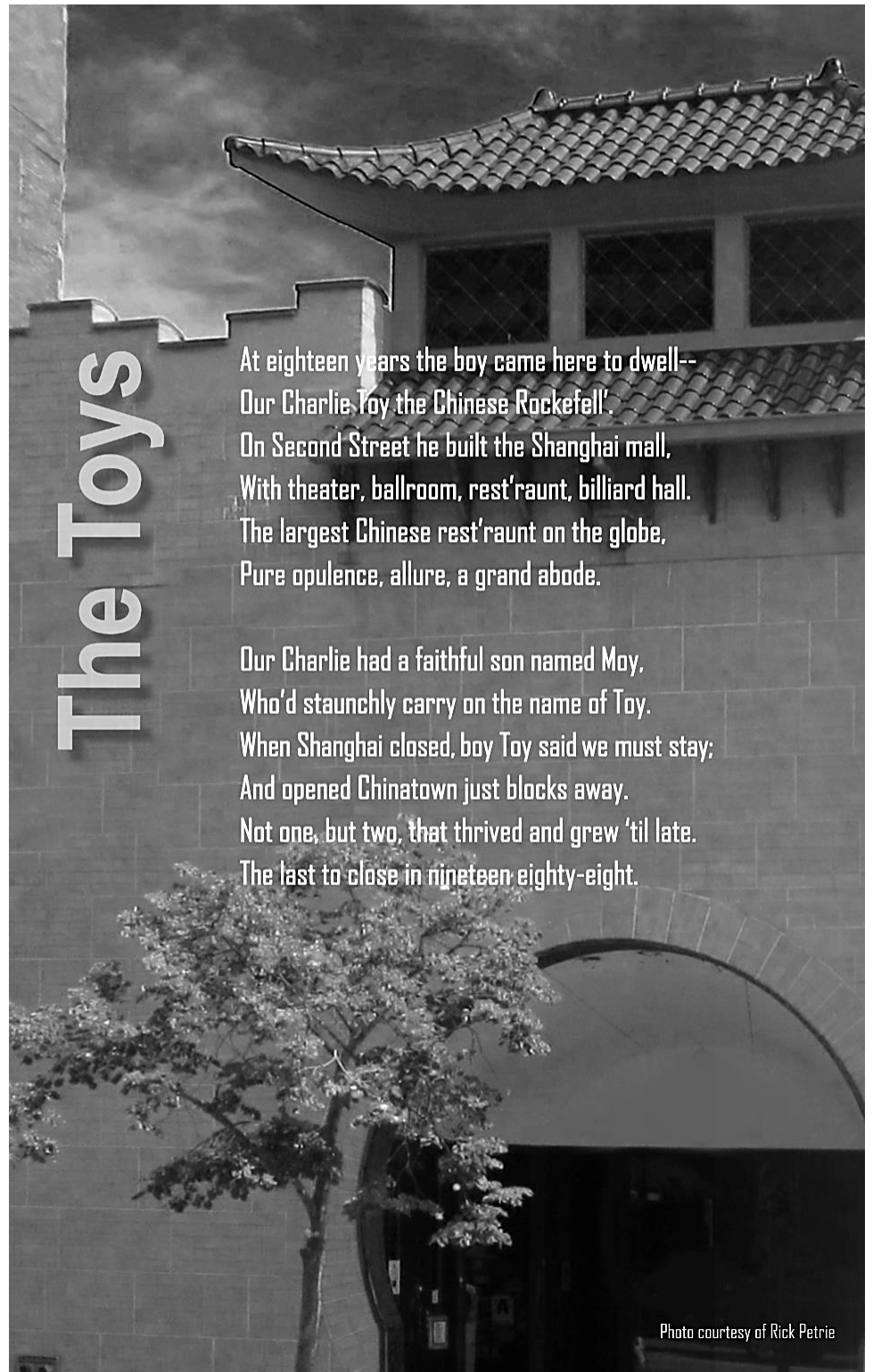
Poetry book on Milwaukee is on the horizon

Work expected to be out in late 2024

The work will include poetry on topics such as:

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

See sample page to the right



Club Apéro Francophone



Meet up to chat in French! Free and open to the public. All levels welcome. 6-8 p.m. Les dates pour 2024 seraient donc les suivantes, 18h-20h: Juillet: vendredi 12; Aout: samedi 10 ; Apero@AFMilwaukee.org

**CALLING ALL
VOLUNTEERS**

We need your help at Bastille Days!

Cathedral Square in downtown Milwaukee, July 11-14, 2024

Milwaukee is home to the largest Bastille Days celebration in the North America. We need over 200 volunteers! Contact AF

Ongoing Events

Casse-croûte: Meets every Wednesday on Zoom and in person at the AF on the first Wednesday of the month from 12 p.m. - 2 p.m. Contact AnneL@AFMilwaukee.org for link and information.

Catholic Mass in French: Sundays at 12:30pm at Holy Family Parish in Whitefish Bay. For more information, visit <http://frenchmass-mke.wordpress.com>

French Conversation Group in Mequon: Meets on the 2nd and 4th Thursdays of the month at Panera in Mequon from 11:30 a.m. - 1 p.m. Contact Kathy.nieman@frommfamily.com for more information.

Rive Gauche Radio Show: The Alliance's own radio show every Tuesday from 6 - 6:30 p.m. on 104.1 FM or online at: www.riverwestradio.com/show/rive-gauche.

CHAGALL'S DEAD SOULS: A SATIRICAL ACCOUNT OF IMPERIALIST RUSSIA

**Jewish
Museum Milwaukee**



June 7 to September 8, 2024

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



Artist Marc Chagall's 96 imaginatively exaggerated illustrations bring the tragic and humorous characters populating the provincial country town in writer Nikolai Gogol's renowned satire, "Dead Souls," to vivid life. Commenting on the political and social divides in

19th-century Imperialist Russia, the inspired pairing produced a thinly cloaked critique with contemporary parallels. Rarely seen together, all 96 etchings will be exhibited.

**Jewish Museum
Milwaukee**

1316 N. Prospect Avenue
Milwaukee, WI 53202

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

Sunday 12pm to 4pm

Ethnic activities for families to do at home

Ethnic stories/games/meals

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

Go to <http://teacheraidforkidsmilwaukee.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.

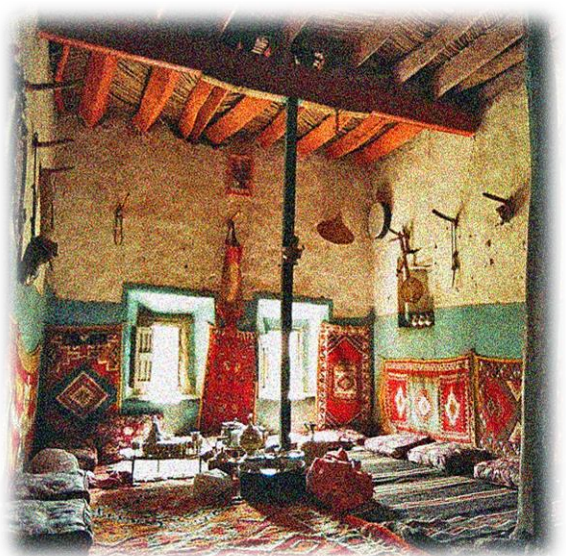
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

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)

Continued from page thirteen.

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 fifteen



Ethnic stories (summaries)

Continued from page fourteen

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



Continued on page sixteen

Ethnic stories (summaries)

Continued from page fifteen

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.

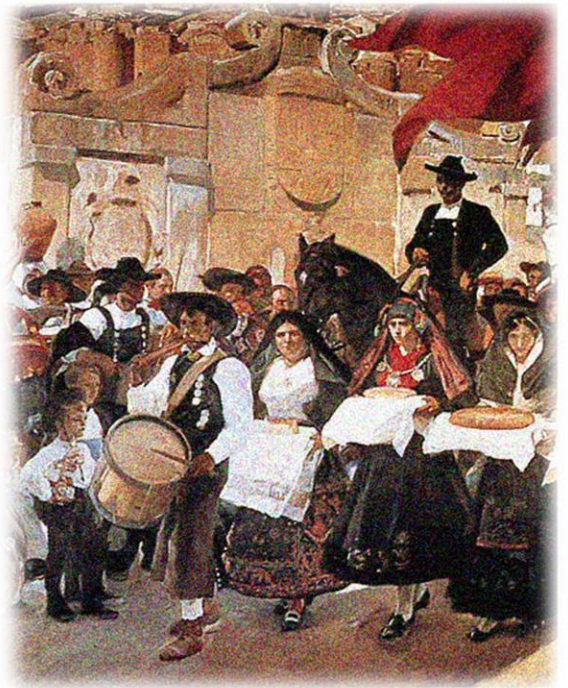
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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 seventeen



Ethnic stories (summaries)

Continued from page sixteen

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

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

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

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

Milwaukee

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

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

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

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



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

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



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

List of stories (presented chronologically)

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

Milwaukee's Cultural Connect online
**Ethnic education for
youth**



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

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

The website currently includes ALL 191 of the neighborhoods. Each week two new information will be added.
<http://neighborhoodsinmilwaukee.org/>

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

Website on over 50 Milwaukee ethnic groups has launched



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

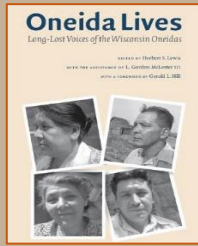
Links on most ethnic groups includes:

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

www.ethnicmilwaukee.com

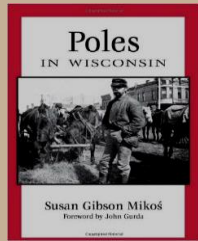
Ethnic Wisconsin in books

NON-FICTION



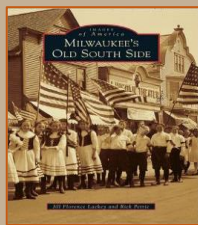
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

www.nebraskapress.unl.edu



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

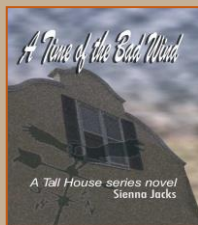
www.wisconsinhistory.org/whspress



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

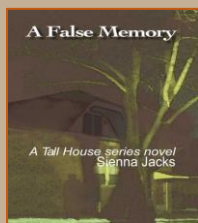
www.arcadiapublishing.com

FICTION

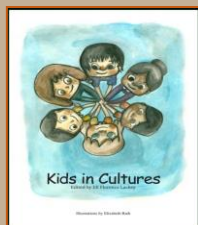


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

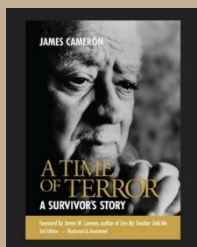


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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

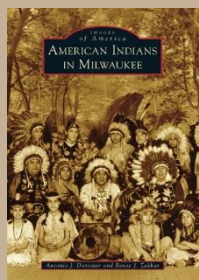


Kids in Cultures educates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields.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

Ethnic Wisconsin in books, continued

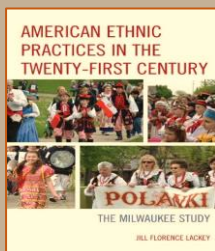


A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. This new edition includes five never-before-published chapters, photographs, and information for students and teachers. The Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.timeofterror.info; get book at <https://tinyurl.com/timeofterror>



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

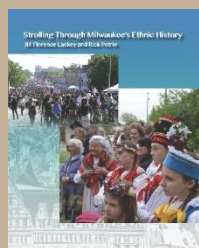
RECOMMENDED BY CHOICE JOURNAL!



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

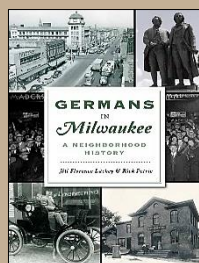
[ingtonbooks.com](http://www.lexingtonbooks.com)

NEWEST



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

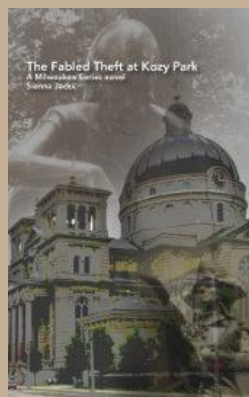
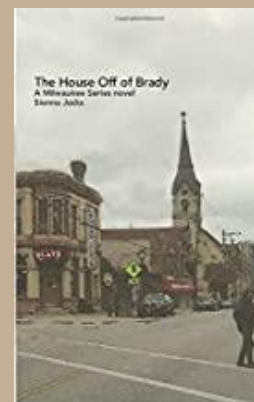
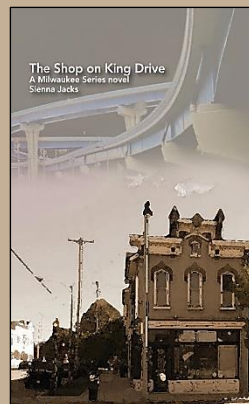
<http://mecamilwaukee.com/>



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

www.arcadiapublishing.com/Products/9781467147286

Mystery novels to support ongoing work of Urban Anthropology Inc.



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

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

Order at

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

Work of Urban Anthropology (UrbAn):

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

UrbAn is an all-volunteer organization

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



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

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

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

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

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



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

- 12-year study of 65 ethnic groups in the Greater Milwaukee area, resulting in multiple youth and adult programs and two books.
- Oral history of 29 Milwaukee neighborhoods, resulting in website, multiple programs, and two books.
- 15 documentaries, based on the above studies.
- 100 life histories of the Milwaukee homeless, resulting in Marquette curriculum and documentaries
- Over 30 programs to beautify and improve Milwaukee neighborhoods
- Training of over 120 anthropology interns in grassroots research
- Publication of bimonthly, *Milwaukee Ethnic News*.
- Website of 191 Milwaukee neighborhoods (see page 11).
- Website of aids for teaching cultural diversity to students, based on past UrbAn youth programs (see page 7).
- Currently working with three neighborhoods to develop block museums
- Three plays on Milwaukee history
- Study on immigration and work ethics.

Milwaukee Ethnic News

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

Subscriptions

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

Submitting stories

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

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

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

Editorials

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



Ethnic Documentaries from Urban Anthropology Inc.

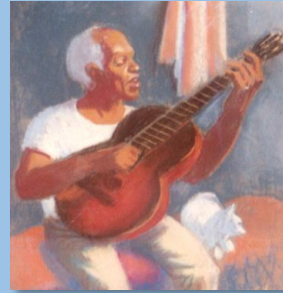
The Kaszubs of Jones Island: The People That Nobody Knew

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

Urban Indians and the Culture of Collective Action

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

African Americans and the Culture of Contribution



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

The Amazing Adaptation of the Urban Hmong

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

The Varieties of Latino Experience



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

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