



MILWAUKEE

ETHNIC NEWS

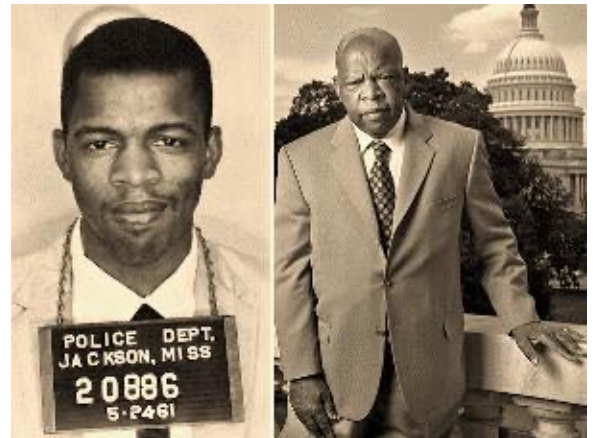
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As Black History Month winds down

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.



Will Milwaukee lose the best of its African American community?

Recent trends and new book by Charles Blow

While data from the 2020 census will not be available to the general public until April through June of this year, other statistics suggest that the local African American community has been declining recently. According to the U.S. census analysis of the Population Estimates Program (PEP) and the American Community Survey (ACS), Milwaukee lost approximately 5,000 blacks between 2010 and 2017. Among the city's racial groups, only the Latinos and Asians gained population.

Other sources suggest that cities in the nation's North and West are losing black residents to southern states, and that many of these losses constitute the best educated and most prosperous members of the African American communities. A

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The 1961 Freedom Riders

Were these the finest young people America ever produced?

The Freedom Riders were sandwiched between the sons and daughters who volunteered to fight a world war and the activist Hippie Generation of the 1970s. The young adults of the 1940's Greatest Generation risked their lives to free the West of the concrete threat of Nazism and Fascism. For their sacrifices they received disability compensation, pensions, education and training, health care, home loans, insurance, vocational rehabilitation, employment, and burial.

The activists of the Hippie Generation Hippies advocated nonviolence and love—"Make love, not war." They promoted openness and tolerance as alternatives to the rules and regimentation they saw in Amer-

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Freedom Riders

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ican society. And in the process, most continued with their college educations and also had a lot of fun.

However, there were no physical benefits whatsoever in becoming a Freedom Rider. There surely were risks of losing one's life. And the only benefit was knowing that you were doing something that could potentially and permanently change the conditions of African Americans in the South.

The cause

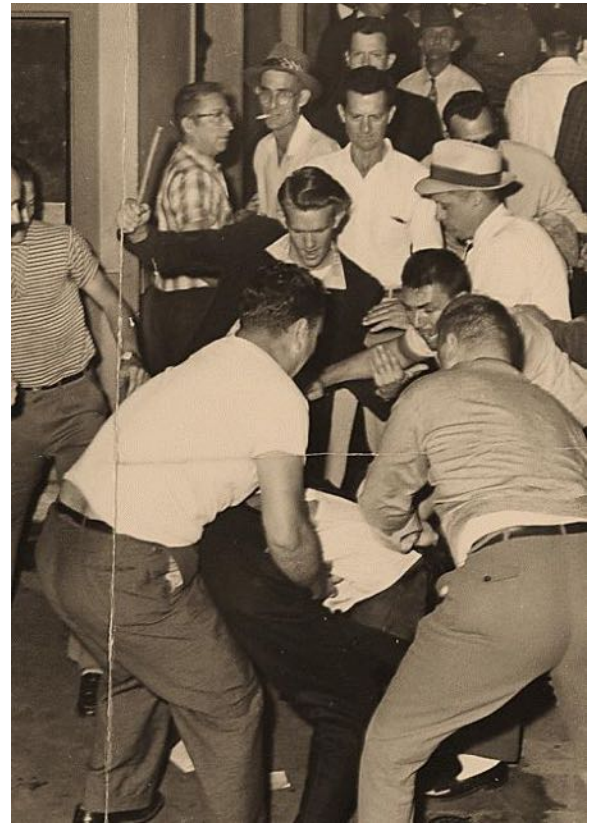
The 1961 Freedom Rides sought to test a 1960 decision by the Supreme Court that segregation of interstate transportation facilities, including bus terminals, was unconstitutional. To do this, black riders traveled to the Jim Crow South, where segregation was rampant, and attempted to use whites-only restrooms, waiting rooms, and lunch counters.

The ride

On May 4, 1961, the original group of 13 Freedom Riders (7 African Americans and six whites) left Washington DC on a Greyhound bus. The ultimate goal was to reach New Orleans on May 17 to commemorate the seventh anniversary of the Supreme Court's *Brown v. Board of Education* decision, which made segregation in U.S. public schools unconstitutional.



The group traveled through Virginia and North Carolina, drawing little public notice. In Rock Hill, South Carolina the first violent incident occurred on May 12. John Lewis (later Congressman), black seminary student and member of the Student Nonviolent Coordinating Committee; and Albert Bigelow, a white Freedom Rider and World War II veteran and African American rider were viciously attacked as they attempted to enter a whites-only waiting area.



The next day, the group reached Atlanta, Georgia, where some of the riders split off onto a Trailways bus.

Freedom Riders face near death in Alabama

On May 14, 1961, the Greyhound bus was the first to arrive in Anniston, Alabama. There, an angry mob of about 200 white people surrounded the bus, attempting to puncture the tires, and forced the driver to continue past the bus station.

The mob followed the bus in automobiles, and when the tires on the bus blew out, someone threw a bomb into the bus. The mob blocked the exits to the bus, shouting, "Burn them alive!" Somehow the Freedom Riders escaped through the front door as the bus burst into flames. But then they were surrounded and brutally beaten by members of the mob.



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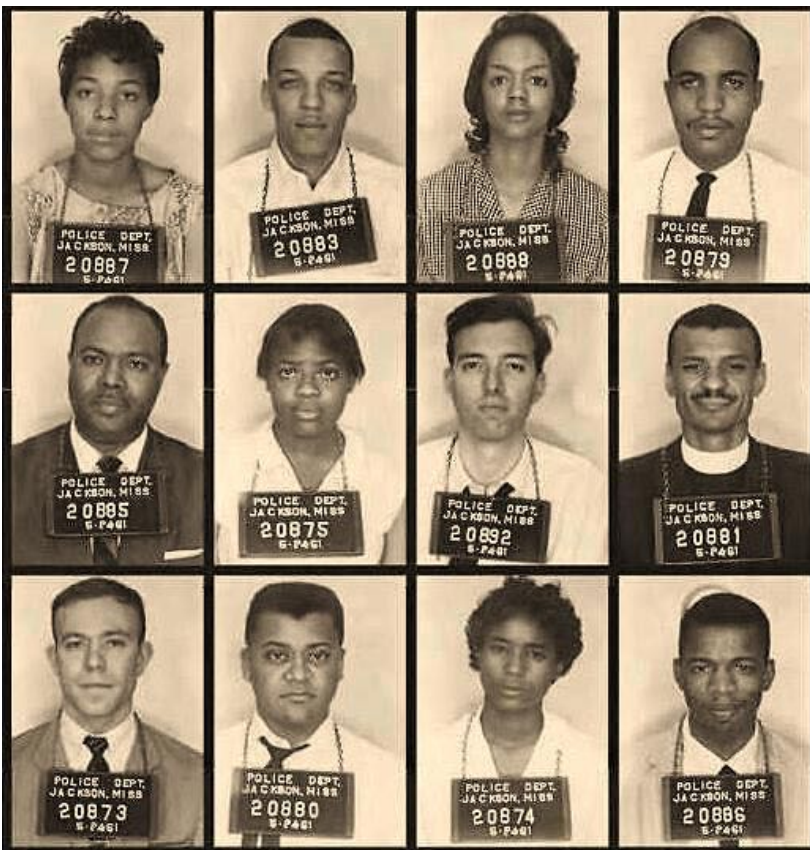
Freedom Riders

Continued from page two

The second bus, a Trailways, traveled to Birmingham, Alabama, and those riders were also beaten by an angry white mob—some with metal pipes. Birmingham's Public Safety Commissioner stated that, although he knew the Freedom Riders were arriving and violence awaited them, he posted no police protection at the station because it was Mother's Day.

Photographs of the burning Greyhound and the beaten riders appeared on the front pages of newspapers throughout the country and around the world the next day, drawing international attention to the Freedom Riders' cause and the ongoing problem of race relations in the United States.

Following the widespread violence, the riders could not find a bus driver who would agree to transport the integrated group, and they were forced to abandon the Freedom Rides. However, Diane Nash, another activist, organized a group of 10 students from Nashville, Tennessee, to continue the effort.



The publicity caught the attention of U.S. Attorney General Robert F. Kennedy. He began negotiating with Governor John Patterson of Alabama and the bus companies to secure a driver and protection for the new group of Freedom Riders. The rides finally resumed on a Greyhound bus with a police escort.

The violence toward the Freedom Riders did not end. Instead, the police abandoned the Greyhound bus just before it arrived at the Montgomery, Alabama, terminal. There a white mob attacked the riders with baseball bats and clubs as they left the bus. Attorney General Kennedy sent 600 federal marshals to the city to stop the violence.

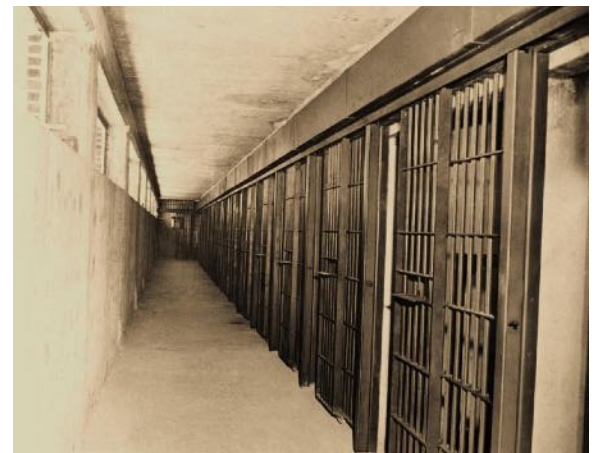
The following night, civil rights leader Martin Luther King, Jr. led a service at the First Baptist Church in Montgomery, which was attended by more than one thousand supporters of the Freedom Riders. A riot ensued outside the

church, and King called Robert Kennedy to ask for protection. The riders later met with King and asked him to join them, but he declined, angering some of the young people.

In the meantime, Kennedy summoned the federal marshals, who used teargas to disperse the white mob. Patterson declared martial law in the city and dispatched the National Guard to restore order.

A prison sentence

On May 24, a group of Freedom Riders left Montgomery for Jackson, Mississippi. There, several hundred supporters greeted the riders. However, the riders who attempted to use the whites-only facilities were arrested for trespassing and taken to the maximum-security penitentiary in Parchman, Mississippi. During the Mississippi hearings, the judge turned and looked at the wall rather than listen to the Freedom Riders' defense—as had been the case when sit-in participants were arrested for protesting segregated lunch counters in Tennessee. He sentenced the riders to 30 days in jail.



But a change in policy followed

The violence and arrests continued to attract national and international attention, and drew hundreds of new Freedom Riders to the cause.

The rides continued over the next several months. But the efforts now had the full attention of President John F. Kennedy. In the fall of 1961, under pressure from the Kennedy administration, the Interstate Commerce Commission issued regulations prohibiting segregation in interstate transit terminals.

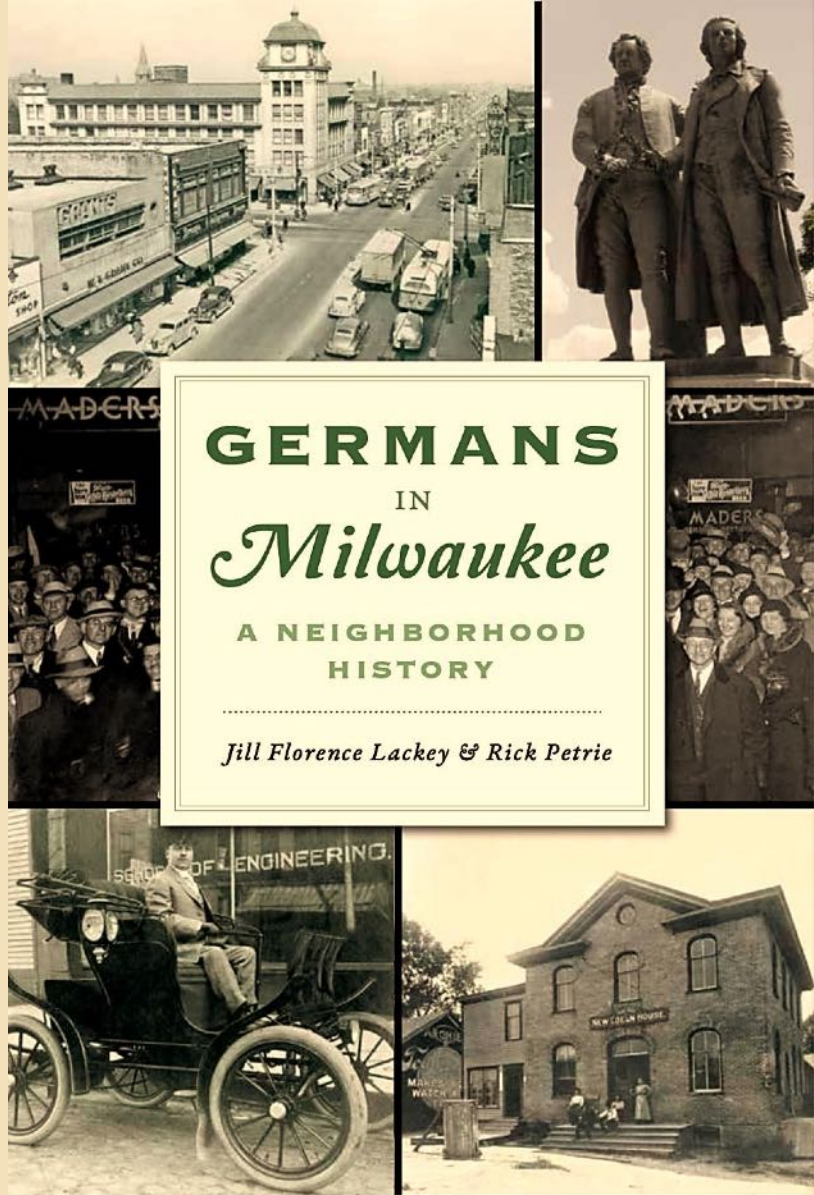
The Freedom Riders—most between 18 and 27 years of age—had suffered beatings, incarceration, and near death in order to demonstrate to the nation and the its governing elites how Jim Crow worked in the South. They succeeded in effecting change. The riders would never receive a paycheck, pension, free tuition, or medals for what they had gone through. Only a handful of their names remain in public records.

Were these the finest young people America ever produced?

Scheduled for release in April

An in-depth chronicle of German footprints that remain in Milwaukee neighborhoods

By Jackie Freeman



For decades, Dr. Jill Florence Lackey, Rick Petrie, and over 100 anthropologists and anthropology interns at Urban Anthropology Inc. have been studying Milwaukee ethnic groups and neighborhoods. Now they have assembled a wealth of data into a reader-friendly volume that chronicles countless examples of material remains that the city's Germans left behind in neighborhoods. Throughout, the book contrasts the original function of the buildings, landscapes, and public art with the current use of these artifacts.

To preorder, go to Sales@arcadiapublishing.com

From the back cover:

Germans dominated Milwaukee like no other large American city. Their presence inhabits the city's neighborhoods, from its buildings and place names to its parklands and statuary. Their influence also lives in the memories shared by local residents. A small Milwaukee neighborhood south of Miller Valley was christened after a farmer's pigs, and a bus-boy turned beer baron built the famous Pabst Brewery in West Town. A ghost is said to haunt the old Blatz Brewing compound. And the remains of the early tanning industry can still be seen in Walker's Point. Compiling more than 1,200 interviews, authors Jill Florence Lackey and Rick Petrie share these ground-level perspectives of the lasting German influence on the Cream City.

Interviews with the authors

FREEMAN: Dr. Lackey, as main author, what were your goals in writing this work?

LACKEY: I think we saw that we had an opportunity to tell the story of Germans in Milwaukee from two perspectives. First, we could tell it from the top down through archival records, history sources, and the actual appearance of the physical remains Germans added to the landscape, or what they took from it. We could describe the current uses and conditions of these remains in today's neighborhoods, or conversely, the condition of areas where physical remains had been removed.

But second, we could tell the story from the bottom up and describe the effects that these additions or losses had on the actual residents of the city, through direct quotes. We could capture the value, the meanings, the pride, and in some cases, the wrath of residents.

FREEMAN: Mr. Petrie, what were your goals in writing this work?

PETRIE: We wanted to tell the story of how the evidence of this city's German heritage is still around for all to see in many Milwaukee neighborhoods.

FREEMAN: Was it rewarding?

PETRIE: It was quite an enjoyable experience doing research and finding historic photos for this book. Not only did I have the opportunity to dig through archives and find some unique photographs, but I was able to visit the neighborhood sites and view the architectural treasures that make this city special.

Loss of African Americans to the South

Continued from page one

recent book by best-selling author and NY Times columnist, Charles Blow provides many arguments for why these demographic changes are taking place, and why cities like Milwaukee could lose its best.

The Devil You Know: A Black Power Manifesto, by Charles Blow

The premise of this 2021 manifesto is that a reverse Great Migration is currently taking place among America's African American community, and this migration moves from the previously defined "destination cities" (including Milwaukee) of the original Great Migration to cities and towns of the South. The author argued that the promise of the North and West ended up being a mirage, with racism simply assuming more subtler forms.



Charles Blow

"The conclusion I have come to is simply this: racism behaves the way racism behaves. Racism wasn't and isn't geographically dependent, but proximity-and-scale dependent. Black people fled the horrors of the racist South for so-called liberal cities of the North and West, trading the devil they knew for the devil they didn't, only to come to the painful realization that the devil is the devil." (p. 27)

A change in conditions

Blow discussed growing up in a southern town with a majority black population where he never experienced fear of his neighbors or the state. But when he moved to a destination city in the North, his outlook changed dramatically.

"I say the same sense of terror and oppression that pushed people out of the South has been re-incarnated in the North and West. Hypermilitaristic policing, predatory incarnation, and the rebirth of a hate group movement are rendering destination cities unwelcoming, inhospitable, and, in some cases, uninhabitable." (p. 115)

Citing statistics from the Southern Poverty Law Center, Blow stated that Klan membership in the South has decreased from millions in the 1920s to five to six thousand today. But as of 2019, there were three times as many white nationalist groups in America than Klan organizations, and most of these were in the North and West. There were none in the State of Mississippi.

The pull to the South

Blow pointed to southern urban centers such as Atlanta that became a majority-black city in 1970, its advancements made under black mayors, and the growth of black wealth in the city.



Blow argued that this can be accomplished in many states of the South where blacks already comprise pluralities, resulting in a regional power base. He stated that of the 1,200 black-majority towns and cities, over 1,000 are currently in the South.

"I am not advocating for a Black nationalism, but a Black regionalism—not to be apart from America but stronger within it, through consolidation and concentration. The goal is not sedition but liberty. . . Today the reverse migration is already underway. Reporters have been chronicling the phenomenon for at least a decade; almost 82,000 Black millennials migrated south in 2014 alone." (p. 128)

Blow critiqued the ideas of Booker T. Washington, when Washington said, "cast down your bucket where you are" and make friends with your oppressors.

"I say to Black people, return to the South, cast down your anchor there, and create an environment in which oppression has no place. As Frederick Douglass once wrote about escaping slavery: 'I prayed for twenty years but received no answer until I prayed with my legs.'" (p. 186)

Not a mere critique: A plan

Perhaps the most unique feature of the book is Blow's effort to put forth an actual plan, not merely rehashing all the woes of racism.

"Too many of our most lauded thinkers, most in the North and the West, have rendered beautiful meditations and blistering orations on the subject of Black liberation. But in the end, many succumb to a certain monotony of urbanity and arrogance, a plaintive howling into the wind, the building of a case without action, the diagramming of a problem without a solution. Much of it amounts to sullenness wrapped in sophistry. . . But Black colonization of the South isn't a philosophy or an intellectual posture. It's an actual plan."



Watch Emily in Paris with us!

What is the *rez de chaussée*? How do you pronounce *bonne journée*? Is *pain au chocolat* masculine or feminine? In need of some armchair travel? What does it mean to understand another culture?

Join us to watch Season 1 of this 2020 comedy series. We previously watched episodes 1-3 together, but fear not, you can join in at any point!

Tuesday, March 16th (4 episodes -- end of Season 1) at 7 p.m.

Email ErinL@AFMilwaukee.org to receive a Zoom invitation. Watch with us on Zoom or on your own. Show is in English with some French. Discussion to follow!

After landing her dream job in Paris, Chicago marketing exec Emily Cooper embraces her adventurous new life while juggling work, friends and romance.



New! Armchair Travel Short Course

Sunday, March 21st from 1 - 3 p.m. on Zoom.

Ready for some armchair travel? Take a virtual visit of the region of La Provence and discover its unique charm, unparalleled beauty, and geographic mysteries, while zooming in on the enchanting culture, language, and of course, food! In a relaxed, informal setting, using maps, menus, and other authentic materials, this workshop will help you to communicate in situations commonly encountered abroad.

Class taught by Margaret Schmidt. All levels welcome. Email ErinL@AFMilwaukee.org



VIRTUAL PROGRAMS AT JEWISH MUSEUM MILWAUKEE

(Contact Jewish Museum for access; 1360 N. Prospect Avenue; info@jewishmuseummilwaukee.org/ 414 390-5730)

Ghetto Chronicles with Historian Sam Kassow

Wednesday, March 17, 7:00 PM

Sam Kassow, historian and author of 'Who Will Write Our History? Rediscovering a Hidden Archive From the Warsaw Ghetto,' will share his expertise about ghettos during World War II. The talk will center on the Lodz Ghetto, the centerpiece of JMM's 2020 special exhibit 'Girl in the Diary: Searching for Rywka from the Łódź Ghetto,' but will provide comparisons to Theresienstadt, the centerpiece of the current special exhibit, 'To Paint is to Live: The Artwork of Erich Lichtblau-Leskly.'

Cartoons as Commentary: Phil Hands Explores the Work of Erich Lichtblau-Leskly

Tuesday, March 23, 7:00 PM

Phil Hands, editorial cartoonist for the *Wisconsin State Journal* will discuss political cartooning and how Leskly's drawings fit into the field. Hands will demonstrate how he draws easily identifiable political figures and crafts well-chosen text to create deeper meaning for the reader.

Virtual Tour of Tucson's Jewish History Museum & Holocaust History Center

Tuesday, April 6, 12:00 PM

'ASYLUM/ASILO' weaves a dialogue from the personal histories of individuals who have fled horrific situations in their home countries only to face an asylum system on the US-Mexico border turned into chaos by the government's own making. Paired with 'CLAMOR IN THE DESERT / CLAMOR EN EL DESIERTO,' a Sukkah installation by Argentina-based artist Mirta Kupfermanc.

LOMED Book Club – *Caste: The Origins of Our Discontents*

Thursday, April 8, 7:00 PM

In 'Caste,' the Pulitzer Prize-winning, bestselling author examines the unspoken caste system that has shaped America and shows how our lives today are still defined by a hierarchy of human divisions. Join us for a discussion of 'Caste: The Origins of Our Discontents' by Isabel Wilkerson.

A Virtual Tapestry Tour with Ted Comet

Tuesday, April 27, 12:00 PM

Ted Comet explores the five larger-than-life tapestries woven by his late wife Shoshana as she reflected on her experience during the Holocaust. The tapestries show the horrors she and others suffered during those years, something she kept hidden inside until she found art as an outlet to tell her story. Each tapestry is a testament to the power of the mind to turn trauma into creativity and healing energy.

NEW EXHIBIT: To Paint is to Live: The Artwork of Erich Lichtblau-Leskly

February 18 – May 30, 2021

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

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



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

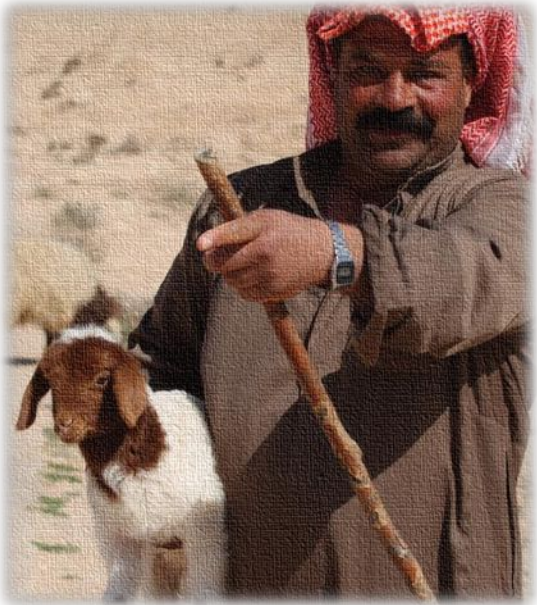
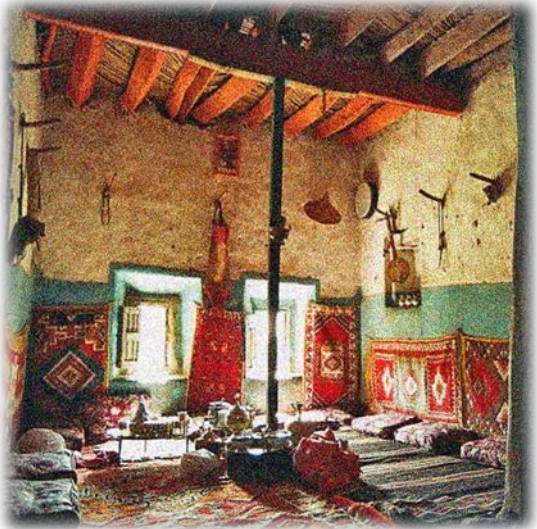


Terezinka – A Ghetto Disease. Israeli period, 1970 – early 1980s

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)

Continued from page eight

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)

Continued from page nine

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.

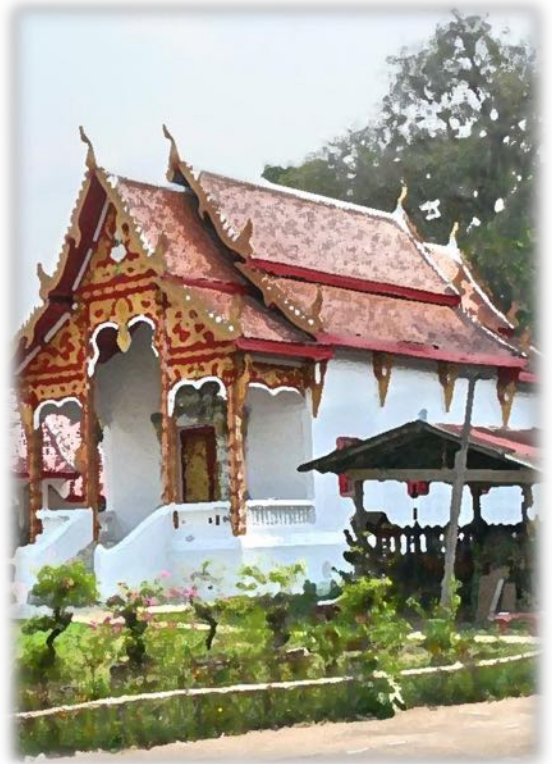
Trobriand Islands: The tale of a teenage girl living in the Trobriand Islands in 1918, her islands' culture, and how she attempted to attract the man of her dreams through "beauty magic."

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 eleven



Ethnic stories (summaries)

Continued from page ten

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.

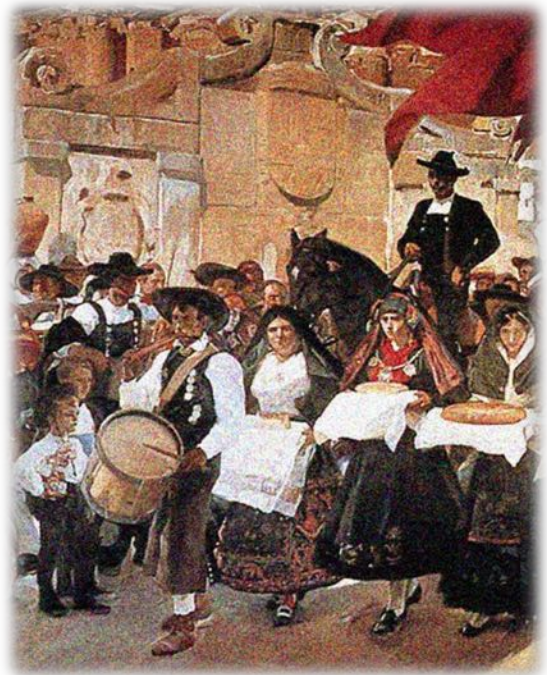
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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 twelve



Ethnic stories (summaries)

Continued from page eleven

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

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

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

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

Milwaukee

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

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

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

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



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

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



youth

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

List of stories (presented chronologically)

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

Milwaukee's Cultural Connect online
Ethnic education for youth



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

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

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

<http://neighborhoodsinmilwaukee.org/>

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

Website on over 50 Milwaukee ethnic groups has launched



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

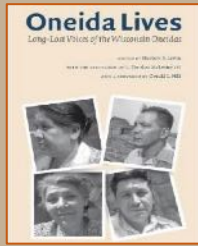
Links on most ethnic groups includes:

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

www.ethnicmilwaukee.com

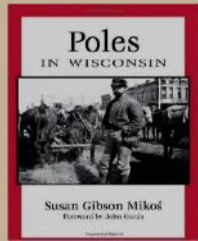
Ethnic Wisconsin in books

NON-FICTION



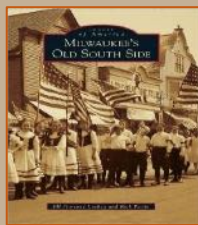
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

www.nebraskapress.unl.edu



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

www.wisconsinhistory.org/whspress



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

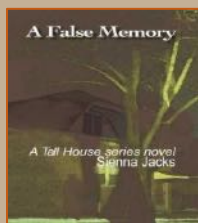
www.arcadiapublishing.com

FICTION

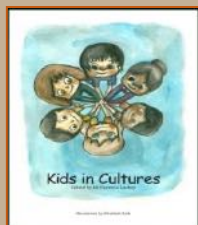


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

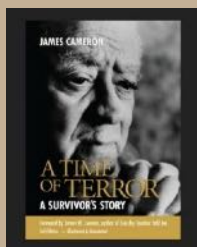


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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



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

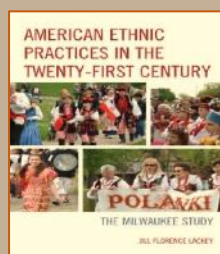
Ethnic Wisconsin in books, continued



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

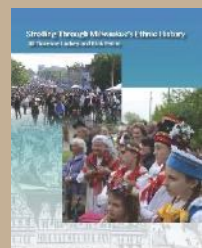
Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.atimeofterror.info; get book at <https://tinyurl.com/timeofterror>

RECOMMENDED BY CHOICE JOURNAL!



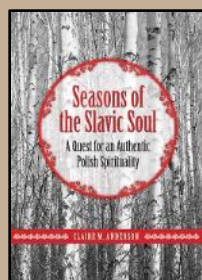
American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society.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

NEWEST



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

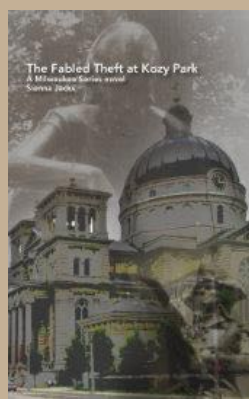
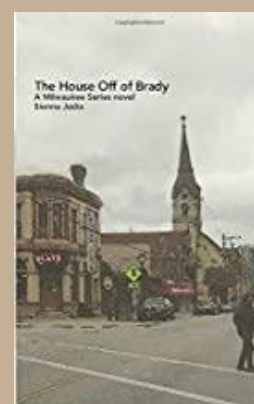
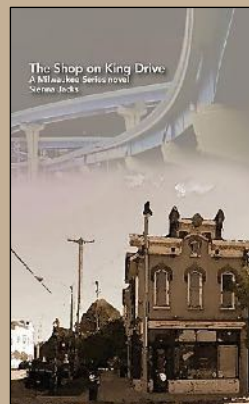
<http://mecahmilwaukee.com/>



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

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

Mystery novels to support ongoing work of Urban Anthropology Inc.



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

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

Order at

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

Work of Urban Anthropology (UrbAn):

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

UrbAn is an all-volunteer organization

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



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

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

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

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

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



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

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

Milwaukee Ethnic News

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

Subscriptions

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

Submitting stories

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

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

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

Editorials

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



Ethnic Documentaries from Urban Anthropology Inc.

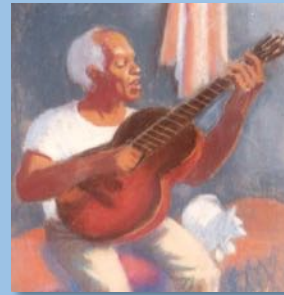
The Kaszubs of Jones Island: The People That Nobody Knew

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

Urban Indians and the Culture of Collective Action

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

African Americans and the Culture of Contribution



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

The Amazing Adaptation of the Urban Hmong

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

The Varieties of Latino Experience



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

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