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Systemic racism in own family history

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.



Race vs ethnicity: A circumstance of top-down vs bottom-up designations



defines what it finds obvious.

In *Race and Ethnicity in the United States* (2009), Richard Schaefer gives this account of racial designations (p. 9):

The term *racial group* is reserved for minorities and the corresponding majorities that are socially set apart because of obvious physical differences. Notice the two critical words in the definition: *obvious* and *physical*. What is obvious? Hair color? Shape of an earlobe? Presence of body hair? To whom are these differences obvious, and why? Each society

Editor of Milwaukee Ethnic News finds shameful number of examples in her own family

Jill Florence Lackey, PhD

In an article entitled "Systemic Racism 101: Dear America, I can't believe what you say because I see what you do" in the June 24, 2020 *Milwaukee Independent*, historian Reggie Jackson outlined the ways that systematic racism has played out and continues to play out in American institutions, and how the citizenry denies it. "White people often claim their family 'never owned slaves' or that their families 'arrived in this country after slavery was abolished,'" Jackson wrote.

Not that many years ago, I would have said, "Yes. That's true in my family. Both arguments." In fact, I might have gone much

Continued on page two

Cross-culturally, the more powerful segments of different societies have defined and downgraded racial minorities according

Continued on page six

Systemic racism in family history

Continued from page one

further. I might well have pointed out that I had a Romani (“gypsy”) great-great grandfather whose ancestors were slaves in today’s Romania for over 500 years—and no, these were not prisoners of war—these were fully racialized slaves. I may have added that I’m descended from multiple Sephardic and Ashkenazi Jewish lines—many of whom lost family members in the Holocaust. I could even have displayed letters from my Muscogee Creek ancestral family discussing the loss of lives of their kin on the Trail of Tears.

Okay, I did have many family lines that were in America when slavery was still legal. Many. But most of these were Quakers. The Quakers, persecuted in England, were the first European group to condemn and later outlaw slavery among its own in America (a small percent had owned slaves prior to this). They established the first American society for abolition in 1775. In addition to their work fighting slavery, they fought for American Indian rights.



Well, it was true that I also had a few Scots Irish lines in America beginning in the 1700s, but mine were in Appalachia where slavery was rarely practiced, not the deep South.

In addition to these family stories, I’d always suspected I might have inherited a genetic propensity favoring equality. Despite being raised in a small Wisconsin town that refused to serve blacks in the village’s restaurants and bars all the way through the Civil Rights Movement, I was internally driven to speak out against the practices. Once as a teen I accompanied another teen with a man of color into the most racist café in town where we were greeted by a waitress with a kitchen utensil resembling a pitchfork. And in school, I’d gravitated toward any account in my history books about non-white cultural groups. Ultimately, I became a cultural anthropologist.

So, yes, my family was outside the pale of systemic racism. Or so I believed back then. And then I began to do some serious genealogy.

Let’s begin with the Quaker lines

My Moore/Oates line emigrated from England to Pennsylvania in the mid-1600s, where most ended up tanners and Indian traders. They were intermarried with the Cloud family—major Quaker leaders and abolitionists. In all the wills, tax lists, and

census records I’d examined, I’d found no slaves. But there was one family member I hadn’t researched. His name was Edward Oates, brother of my direct ancestor Nellie Oates Moore. According to stories passed down in family trees, he’d left the family early and gone to make his mark in Charleston, SC. He’d married a wealthy woman and sometime in his thirties had advanced to become the Vendue Master of Charleston. What the heck was a Vendue Master?

I would find out in 2008 when I took a trip with a friend to Charleston. I did not go there to conduct genealogy. My primary goal was to learn more about the Gullahs, descendants of plantation slaves that had developed and retained a Creole language and a culture based on African influences. My friend and I had taken a Gullah tour. We stopped to take a break at the site of some of the Gullah metal works where I got into a conversation with the tour guide—himself a Gullah. “I’ve got an ancestor from Charleston who had some position here before the Revolutionary War,” I began. “He was Charleston’s Vendue Master . . .?” The tour guide gulped and then turned away, feigning a distraction



My friend and I visited many sights during our stay in Charleston, including the Old Slave Mart, the last slave auction facility in South Carolina. But the sight of the

Continued on page three

Systemic racism in family history

Continued from page two



Gullah's Adam's apple leaping in his neck remained with me during the duration of the trip. Finally, on the last day I convinced my friend to accompany me to the city's central library. Because we had limited time before our flight, I decided to go directly to a librarian to help me with the problem. "Can you tell me what a Charleston Vendue Master did?" I asked. I told him that an Edward Oates in my family tree had filled that position. He said that Oates had been the chief trade officer for the city—the chief auctioneer. "Not slaves!" I insisted. "Mostly slaves," he replied with an apologetic expression. He then opened a number of history books, showing me posters announcing slave auctions—all listed under the auspices of Vendue Master Edward Oates.

My Oates lineage had produced the most prolific slave trader in America prior to the Revolutionary War.

Being civilized=owning slaves

It could be argued that Edward Oates was a mere outlier in a family otherwise dedicated to Quaker values of the mid to late 1700s. Once confronted with a southern plantation culture and an opportunity to advance socially and economically, he eagerly succumbed. He did not represent the entire Oates/Moore line, surely.

But let's return to this family. The lineage split in Pennsylvania after the murder of Benjamin Moore, a family patriarch and major Indian trader. As traders, the Moores in particular tended to favor England during the Revolutionary War because British policies toward the Natives were somewhat less harsh than American policies. One Moore/Oates branch moved through the Carolinas into Alabama. Despite successful trading and farming, there are no records in tax lists, censuses, slave schedules, or wills of any branch members owning slaves. It is not known whether this was the result of their early Quaker influences or some other factors.

Another branch moved into Florida and then into Alabama where they intermarried with Muskogee Creeks in the Indian village of Okfusgee. These Moores, now subsumed by the tribe, owned slaves. Why?

During these migrating years President Thomas Jefferson had made major advances in the Federalists' "civilization policy." The push was to get American Indians—especially those in the Southeast—to adopt European agricultural practices, shift to sedentary ways of life, and, in so doing, free up Indian hunting grounds for further white expansion. Jefferson and his administration appointed Indian agents to work with the tribes to help them adopt the European agricultural practices. Changes would include supplying Indian families with kitchen utensils and spinning wheels to keep women inside and out of the fields, establishing patrilineal inheritance laws that abolished traditional matrilineal social organization, and *teaching the Natives the economic value of slavery*. In exchange, the tribes were convinced that they would be able to remain on their land.



This, of course, never happened. President Andrew Jackson signed the Indian Removal Act in 1830 that forced Natives living within the states to unsettled lands west of the Mississippi. Some members of the Creek Moore lineage left early, hoping to settle in Texas outside the authority of the United States that had broken yet another promise. They took some of their slaves along on this Trail of Tears. In an exactly transcribed letter dated August 5, 1837, Caty Moore writes back to her father in Okfuskee. [Note that Grandison and Adam were family slaves.]

We got in 4 days ride of Shreveport where we started to go. There were nearly all taken down at once and two were taken by death which was lisor & Jackson. The balance of us has been laing at the point of death. One has not been able to see the other barried except Grandison & Adam. We happen to be taken down in a very fine settlement of people. They have endeavored to make us as comfortable as were in their power. We have had every assistance we could ask of them. We are at the house of a gentleman by the name of Hickman and does intend to stay until the fever quits us. Jackson at this time is a corpes in the house with us.

Continued on page four

Systemic racism in family history

Continued from page three

He died about 3 o'clock this evening. This day one week ago Lizer died and we buried her at Richard Dickersons graveyard and will bury Jackson at the same place.

It is poignant to note that only the two slaves were able to attend the burial of Caty's siblings. Here is a case where systemic racism, in multiple ways, took its toll on both the Africans and the indigenous people.

Germans and slavery

Few African Americans carry German surnames. Because most freed black slaves accepted the surnames of their last white owners (often in hopes of being found by separated family members), the assumption some make is that local Germans were less receptive to the institution of slavery than other Europeans in America at the time.

Were they? I'll return again to my family tree to shed some light on the topic. My Goodpaster (originally Vollenweider)/Frick/Huber lineage came from Switzerland. Persecuted as Mennonites back in the old country, they began to emigrate in 1663. I was pleased to learn that one branch of the line immigrated to Pennsylvania where they joined a Mennonite community in the mid-1600s. Those family members who ended up in Germantown joined the Quakers in 1688 in passing the first petition in America against the enslavement of Africans.



However, this was not my direct line. My direct line remained in Switzerland until the mid-1700s when over 12,000 Germans—mostly Mennonites—left Europe for Rockingham County (later Augusta), Virginia. Apparently with few economic options, my direct ancestor Jacob Vollenweider agreed to an indentured servitude contract that paid his price of passage. He served two years of the contract in Virginia and ran away, never fulfilling his debt. Jacob changed his name to Goodpaster. When Jacob was able to purchase land in Augusta County, he transferred it to his son-in-law, John Runyon—apparently to avoid losing it to his debt. He never owned slaves.

This was not true of Jacob's oldest son Solomon. Solomon purchased land and started a family in Augusta County. Like his father, he went deeply in debt to acquire property. The family left Augusta County for Montgomery County, Kentucky sometime in the late 1700s. By the time of his death he owned five slaves—

two men, two girls, and one boy. When I took a DNA test at Ancestry.com I found two cousins cross-matched to my Goodpaster line with more than three-quarters of their ethnic admixture from Sub-Saharan Africa. This suggests to me that the relationship between Solomon, his sons, and his slaves may not have been limited to work.

But what of the ancestry back in Europe?

The Jackson article in *Milwaukee Independent* makes the argument that white people cannot deny their ancestors' roles in systemic racism just because they arrived in America after slavery was abolished.

Europe and the United States were partners in enslaving tens of millions of African people. If your ancestors came over from Europe they were as much a part of slavery in their old countries as you were living here because those nations were enriched by the free labor of black people. Europe benefitted and became prosperous off of the backs of black people. Even if every European did not directly participate their standard of living was lifted by those nations' participation in the slave trade.

I had three relatively independent Sephardic lineages that ended up in Amsterdam in the Netherlands in the 16th and 17th centuries. These lines had no doubt been among those that fled Spain during the 1492 Jewish expulsion. One line settled briefly in Portugal and all three ended up in the Portuguese Azores for one to two generations. They were never allowed to own land and most earned their incomes as shopkeepers or traders. When faced with the Portuguese Inquisition beginning in 1536, many of the Azorean Jews found their way to cities with whom they had trading relationships. Amsterdam was at the top of the list for my three lines. With a reputation for being a religiously tolerant city, a limited number of economic opportunities were available to Jews there. Some ran small shops and industries that served the sugar trade and a smaller number worked in religious organizations. Other Jews, due to their extensive Sephardic networks throughout Europe and multilingual skills, played middlemen roles in larger Dutch trading enterprises.

The Dutch East India Company, founded in 1621, became a major player in the Atlantic sugar trade, and by extension, the slave trade. In 1630 the Dutch East India Company conquered the Portuguese-run sugar plantation area of Brazil, Pernambuco. In order to

Continued on page five

Systemic racism in family history

Continued from page four

keep the plantations running profitably, the Dutch needed slaves. Between 1637 and 1641, the Dutch overpowered the Portuguese slave markets of Elmina Castle, São Tomé and Luanda in Africa. A number of Sephardic merchants gained prominent positions in the sugar trade and established a foothold in the Caribbean region. One of these merchants named in Yda Schreuder's *Amsterdam's Sephardic Merchants and the Atlantic Sugar Trade in the Seventeenth Century* is my direct ancestor, Abraham Israel de Pisa, of my Israel/Pereira lineage.



I have been unable to uncover the specific involvement that my Israel/Pereira line had in the actual slave trade. The Sephardic connection is often referred to as the “pegs” and “bolts” of the sugar and slave trade out of Amsterdam and not the architects and CEOs. I do know that Abraham’s son David took his business to Barbados and Jamaica by the late 1600s where some Sephardic Jews were running sugar plantations and the Pereiras were also settled. While their involvement in the trans-Atlantic slave trade could never top that of Edward Oates, it is obvious that they were involved.

What does this all mean?

My ancestors were not the “types” that come to mind when you think of slaveholders or slave traders. They were not British gentry or powerful plantation lords. They were people on the run—persecuted for their religious beliefs as Quakers or Mennonites or Jews. Or they were indigenous people threatened with loss of sustaining land. One was an indentured servant. They had choices, but the system worked strongly against the possibility of circumventing involvement in slavery. These ancestors were impoverished and threatened people for whom racialized slavery represented a way out. They came face-to-face with the system—a system developed by the most powerful in each land—a system that had in place incentives around every corner to own or trade slaves. To be competitive in the areas they settled, the only economic opportunities open to them more often than not involved slavery.

And propping up the system was the culture—albeit influenced from the top but carried out often unconsciously, subtly, by everyday people who did not and do not question the habitus. Accepting a hierarchy of who is more/less human is “okay.” In is, in fact, perhaps expected.

And so, it continues. The expectations are built into American culture. The expectation that black boys will end up in prison, on death row perhaps; the expectation that black families will fail to get mortgages, and if some do, will lose them; the expectation that more blacks will die of COVID or any other disease per capita than whites. And on and on with people of color everywhere in America. And so, it continues.

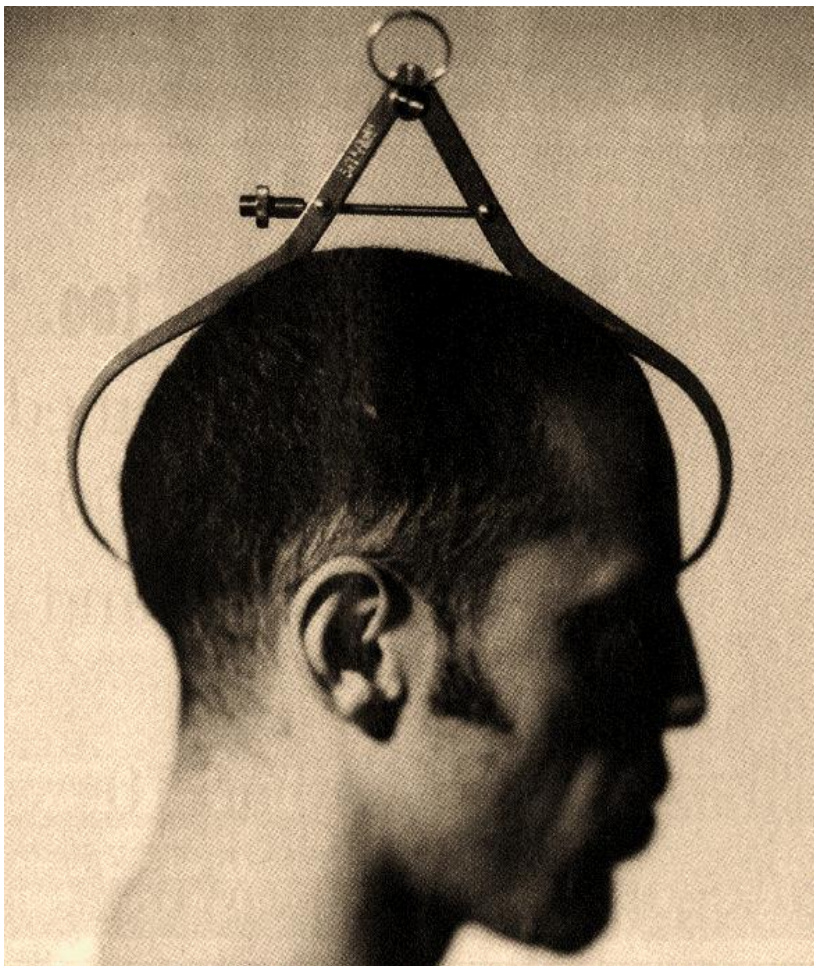
Americans doubting that systemic racism exists, or that one’s own ancestors of any background played a role in systemic racism, might try doing objective genealogies of their family trees.

Race vs Ethnicity

Continued from page one

to varying standards. During the imperial era of the 16th and 17th centuries, Europeans began colonizing people from different parts of the world and at that time started speculating about their physical, social, and cultural differences. The trans-Atlantic slave trade offered an incentive to categorize and stratify human groups in order to justify the subordination of African slaves. Skin color was selected as the defining difference.

In the United States, during years of the anti-immigration movement of the late 19th and early 20th century, skull shapes were added to skin color as a measure of defining race. The discourse led to severe immigration restrictions against entry of purportedly “non-white” groups, which included yellow-skinned Orientals and long-skulled Central Europeans.



Accompanying the description of the physical differences were the purported personality traits that the racial minorities exhibited. The groups were deemed “by nature” to be indolent and revealing diminished cognition. The traits were supposedly rooted in biology—skin color and skull shapes predicted personality. Today’s DNA evidence refutes this.

It is important to realize that the process of designating racial groups has always been a top-down phenomenon, with the

more powerful in each society ratifying the classifications and creating the hierarchy. This is much less true of ethnicity.

Ethnicity: Abundantly more bottom-up

An ethnic group is usually defined as a collectivity that shares a common geographic origin, language (or dialect), cultural practices, and, often, religion. While religion in a common geographic area may have been at one time imposed on the residents by political leaders or conquering forces, language and cultural practices inevitably evolves at the ground level.

And ethnicity is an emergent occurrence. New ethnic groups are being created from the bottom up all the time. Some are realignments of older ethnic groups.

Take for example, the Cajuns. The Cajuns are an ethnic group living mostly in Louisiana and Texas. They have their own languages (Cajun English/Cajun French), music, religious traditions, and folklore. Most are descendants of the Acadians--French immigrants that settled in today’s Nova Scotia, New Brunswick, and Prince Edward Island in the 17th and 18th centuries and intermarried with the indigenous people. Most were expelled from their homes by the British between 1754 and 1765. A large group made their way to Louisiana which was then under the control of the French. There they gradually developed their own cultural customs, practices, and dialects and also intermarried with the local people. Eventually the designation of Acadian became Cajun (which is really a southern drawl of Acadian).



Another emergent group is Appalachian America. While not yet an official category

Continued on page seven

Race vs Ethnicity

Continued from page six



recognized by the US Census Bureau, it is acknowledged as an ethnicity by most ethnic and anthropology scholars. The group is an amalgamation of Scots Irish, German, Welsh, American Indian, African American, and English migrants who settled in the mountains prior to and following the Revolutionary War. There they developed their own cultural practices, folklore, dialect, and music. In some areas, Appalachians are subdivided into other groups which some deem to be ethnic groups, such as the Melungeons (tri-racial Appalachians of Eastern Tennessee) and Chestnut Ridge People (another mixed-race conglomerate of Western Virginia). Both groups are now transforming elements from their deep history into new cultural forms.

But given the more democratic nature of ethnicity, why would anyone want to identify with a racial category?

This is understandable when large groups are uniting for some purpose (e.g., holding an Asian conference or a black world rally), but why might individuals prefer using a racial rather than ethnic designation to describe oneself? Why, for example, might African Americans choose to describe themselves more or less exclusively as African Americans or blacks?

Some answers came when Urban Anthropology Inc. (the publisher of this newsletter) conducted a study of African Americans in Milwaukee in 2001/2002. Of the 50+ local leaders interviewed, a plurality said that they used the term African American and black interchangeably. But many preferred one or the other for personal use. See quotes below.

"I say African American because I identify with those African customs that I've learned or that were passed down in my family. I also see that we've created our own African-American culture here with jazz and hip hop and rap and our cuisine and hairdos and, I'd say, attitude."

"We are descended from African people. It's what this means to me. I say we have this as a foundation."

"I see myself as an African descendant living in America."

"I was raised culturally as black. It has to do with upbringing and how I identify myself in the broader community. Saying I'm black is more state of mind, while African American is an ethnic designation."

"There is a *black* American culture. Not all people identify with Africa. People who are interested in work plans, equal rights, education, being at peace, are more likely to identify with black American culture. *It implies fighting for justice.*"

Milwaukee's only neighborhood museum is free to visit



There is only one museum in Milwaukee that is about a neighborhood. It is the Rozga family's Old South Side Settlement Museum at 707 W. Lincoln Avenue.

The museum is free to tour every first Saturday of the month between 2 and 4pm. Come and see exhibits on the history of the city's south side, covering the decades of Polish and Latino settlements beginning in the mid-1800s.

The exhibits include the ethnic groups that lived in the neighborhoods, the celebrities that once occupied the modest homes on the blocks (including a movie star and two MLB hall-of-famers), and the overall history of the area.

One household at a time can tour and masks are required.

New Exhibit

The museum's latest exhibit is a miniature of a Polish flat. It replicates an actual home in Lincoln Village and the families that lived in the house during the Great Depression. See photos of the exterior and interior on the following page.

Continued on page eight

Old South Side Settlement Museum (continued)_____

Continued from Page 7

Children and adults alike will enjoy the miniature Polish flat at the Old South Side Settlement Museum. See below.



af Alliance Française de Milwaukee

Beaujolais Nouveau 2020

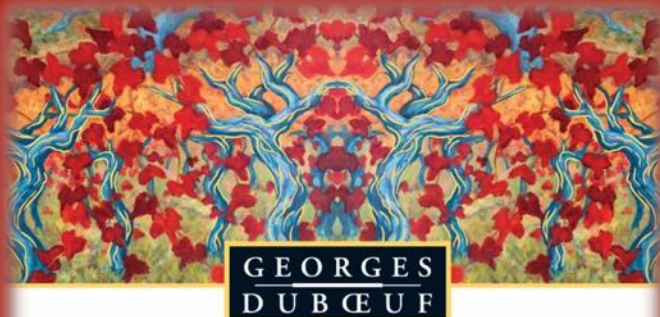
Join us to celebrate vingt-trois ans de vin, our 23rd Annual Beaujolais Nouveau on Zoom for free! Email ErinL@AFMilwaukee.org

FEATURING

- Wine tasting with Brian Gallagher of Capitol-Husting
- The option to enjoy a Larry's Market Beaujolais Nouveau Package
- Festive music
- Chat in French and English with AF friends

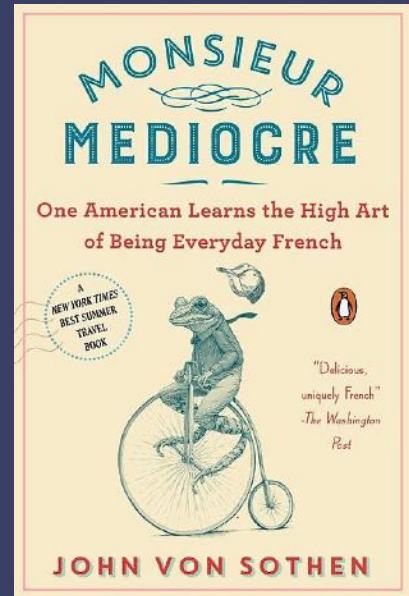
Friday, November 20, 2020 from 5:00 PM to 6:00 PM CST

Our most popular party celebrating the 2020 harvest!



The First Wine of the Harvest

\$45 Larry's Market package including a bottle of Beaujolais Nouveau 2020 and a cheese and charcuterie platter (pick up at Larry's Market before the event or by Saturday, November 21st at the latest). We are not able to offer refunds.



Presentation and discussion with author John von Sothen

Tuesday, November 10th from 5:30 - 6:30 p.m.

Email ErinL@AFMilwaukee.org by Monday, November 9th to receive a Zoom invitation.

Americans have been obsessed with the French—Parisians, in particular—for ages. We're fascinated by everything they do, from their parenting, dieting, and fashion sense to their healthcare system, beautiful language, and their six weeks of vacation every summer. In his book **MONSIEUR MEDIOCRE: One American Learns the High Art of Being Everyday French** *Vanity Fair* and *Esquire* writer John von Sothen gives us the lowdown on what it's *really* like to be an American living in Paris and how he's treated by the French.

Relentlessly funny, personal and full of incisive observations, **MONSIEUR MEDIOCRE** is ultimately a frank and unsentimental love letter to France—including its absurdities, history, and ideals.

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

Page 10

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.

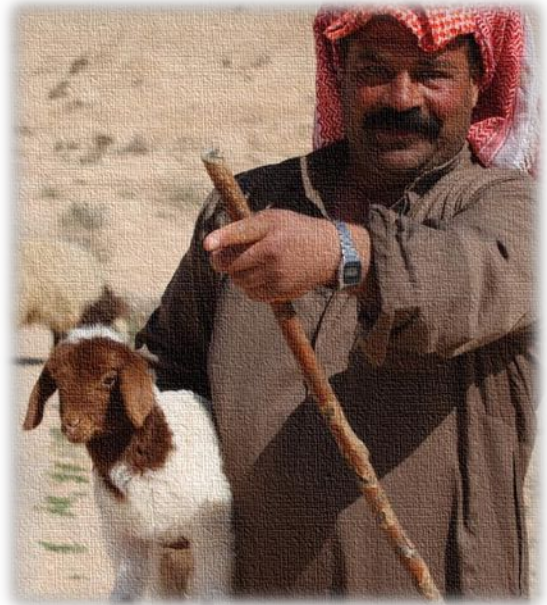
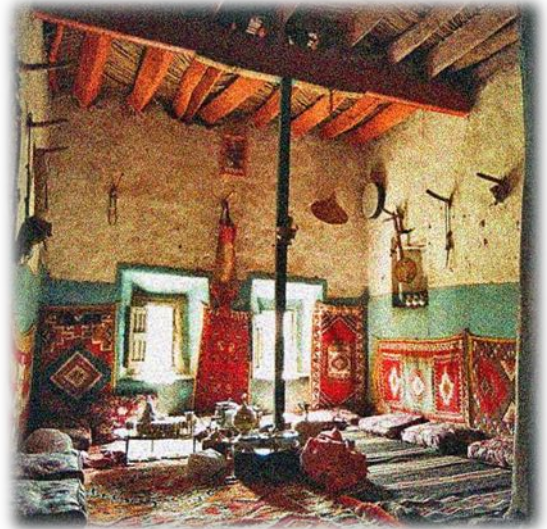
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

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.

Continued on page twelve



Ethnic stories (summaries)

Continued from page eleven

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 thirteen



Ethnic stories (summaries)

Continued from page twelve

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.

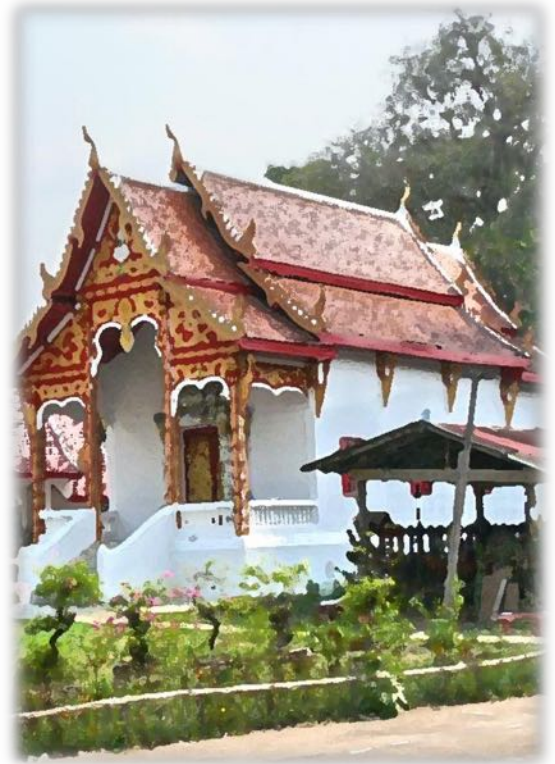
Trobriand Islands: The tale of a teenage girl living in the Trobriand Islands in 1918, her islands' culture, and how she attempted to attract the man of her dreams through "beauty magic."

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 fourteen



Ethnic stories (summaries)

Continued from page thirteen

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

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

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

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

North America

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

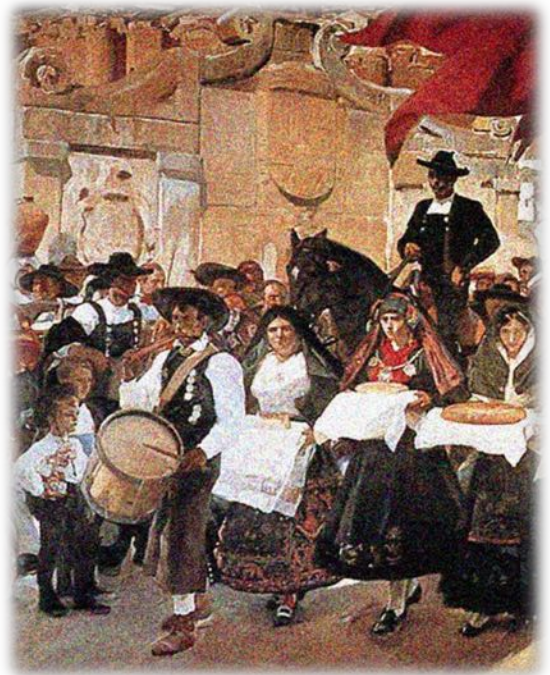
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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

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

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

Continued on page fifteen



Ethnic stories (summaries)

Continued from page fourteen

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

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

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

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

Milwaukee

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

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

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

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

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



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



youth

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

List of stories (presented chronologically)

Nubia/Kush: The cultural pride of Khikhy. **Greece: Kyros' love of power.** Roman Empire (Lazicum): Rufus and world of change. **China: The dilemma of Pang.** Maya classical: Can Pacal become a man? **England Medieval: The tribulations of William.** North-west Coast: The foolishness of Sa'laLEla. **India: The dread of Elina.** Italy Renaissance: Francesca's difficult decision. **American Puritans: The reason of Jeremiah.** Ottoman Empire: The Yearning of Yusuf. Acadians: **The relocation of Alma.** Appalachian 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 and/or on the MATA channel.

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

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

<http://neighborhoodsinmilwaukee.org/>

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

**Website on over 50
Milwaukee ethnic
groups
has launched**



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

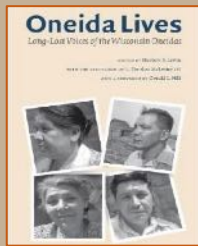
Links on most ethnic groups includes:

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

www.ethnicmilwaukee.com

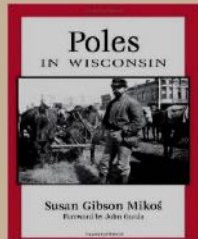
Ethnic Wisconsin in books

NON-FICTION



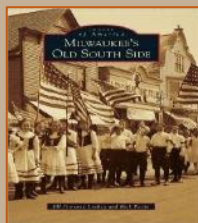
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

www.nebraskapress.unl.edu



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

www.wisconsinhistory.org/whspress



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

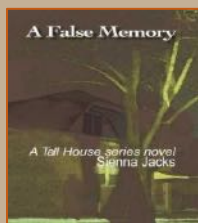
www.arcadiapublishing.com

FICTION

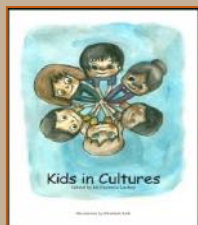


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

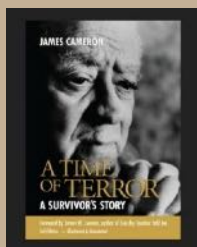


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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



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

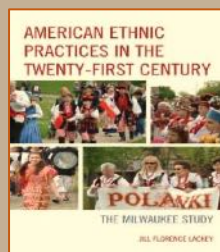
Ethnic Wisconsin in books, continued



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

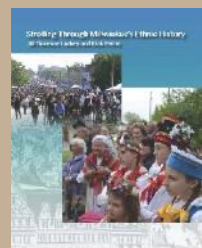
Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.atimeofterror.info; get book at <https://tinyurl.com/timeofterror>

RECOMMENDED BY CHOICE JOURNAL! _____



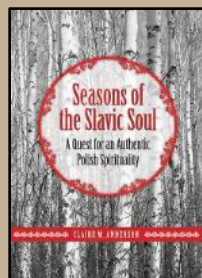
American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society.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

NEWEST _____



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

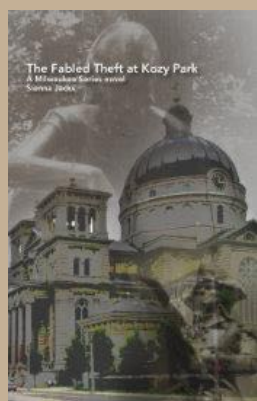
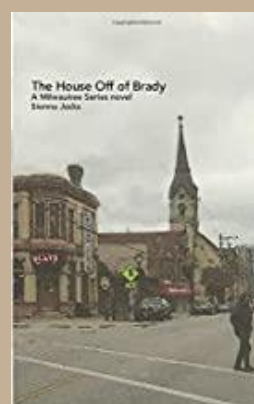
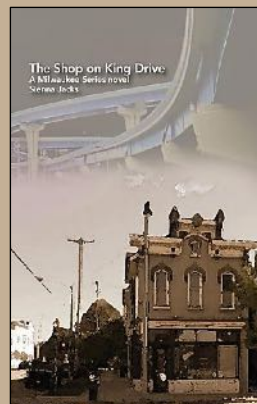
<http://mecahmilwaukee.com/>



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

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

Mystery novels to support development of neighborhood museums



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

As a former resident in numerous Milwaukee neighborhoods, Dr. Jacks will be donating most of her royalties for the creation of small museums and exhibits to honor local history.

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

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

Bronzeville
Sherman Park
Walker's Point
Brady Street
Granville

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



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

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

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

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

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



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

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

Milwaukee Ethnic News

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

Subscriptions

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

Submitting stories

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

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

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

Editorials

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



Ethnic Documentaries from Urban Anthropology Inc.

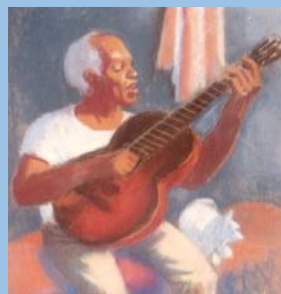
The Kaszubs of Jones Island: The People That Nobody Knew

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

Urban Indians and the Culture of Collective Action

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

African Americans and the Culture of Contribution



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

The Amazing Adaptation of the Urban Hmong

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

The Varieties of Latino Experience



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

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