



MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

MAY/JUNE 2024

Local ethnic events in May and June

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.

Most \$10 and under; many free

Oral history of Milwaukee's ethnic groups

10-part series on study findings



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

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

Part seven: Healthcare and healing

Definitions of health can vary cross-culturally. Ethnic groups have their own accepted ideas about (a) the nature of their bodies, (b) risk factors to health, (c) diet, (d) dangers of the

Continued on page four



Continued on page two

Ethnic events in March and April

Continued from page one

African American

AMERICA'S BLACK HOLOCAUST MUSEUM

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

GROUP TOUR WISCONSIN BLACK HISTORICAL CENTER

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

JUNETEENTH DAY

When? Jun. 19, Wed. daytime. *Where?* Along Martin Luther King Dr. between Center and Burleigh Sts. *Description:* Celebration of the US holiday that commemorates the day in 1865 when the end of slavery was announced in Texas, with everything African American—the food, families, music, clothes, dance, poetry, African drumming, exhibits, crafts, art, and a parade. *Admission:* Free to attend.

Greek

TOSA GREEK FEST

When? Jun. 7 to 9, Fri./Sat./Sun. *Where?* Saints Constantine and Helen Greek Orthodox Church, 2160 W. Wauwatosa Ave., Wauwatosa. *Description:* Festival of Greek food, dance, concerts, marketplace. *Admission:* Free to attend.

Italian

ICC MOVIE NIGHT

When? May 10, Fri. 6:00 to 8:05pm. *Where?* Italian Community Center, 631 E. Chicago St. *Description:* Movie TBA. *Admission:* Unk.

Jewish

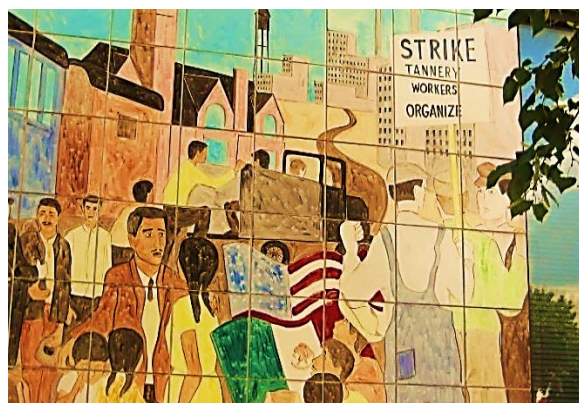
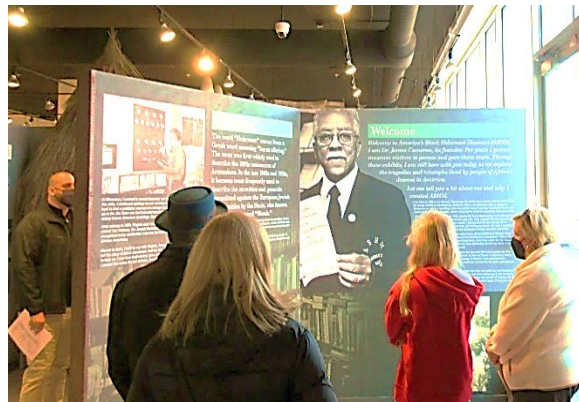
LECTURE: BANNED BOOK CLUB—THEY CALL US ENEMY

When? May 14, Tue. 7 to 8pm. *Where?* Jewish Museum Milwaukee, 1360 N. Prospect Ave. *Description:* Discussion of why so many states and school districts are banning books. *Admission:* \$7-\$8.

Latino

WALK THROUGH MILWAUKEE'S LATINO HISTORY

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



Continued on page three

Ethnic events in May and June

Continued from page two

HOME GROWN: CULTIVADO AQUI

When? Through June 7. *Where?* Latino Arts, United Community Center, 1028 S. 9th St. *Description:* This exhibit is a celebration of the next generation of creative individuals blazing a path not only in the local arts scene but also on a national level. *Admission:* Suggested donation, \$1.

Polish

POLISH FEST FRIDAY PROMOTION

When? Jun. 14, Fri. 12 to 5pm *Where?* Summerfest grounds. *Description:* Festival of Polish culture. *Admission:* \$5 on Jun. 14. 12-5pm

Scottish

MILWAUKEE HIGHLAND GAMES

When? Jun. 1, Sat. 9am to 10pm. *Where?* Croatian Park, 9100 S. 76th St., Franklin. *Description:* Event with live music, a parade of Tartans, highland dancing, see sheepdogs in action, piping, horse exhibitions. *Admission:* \$15, free for kids <13 and military in uniform.



Is your ethnic group planning an event this year?

Would you like the event posted in *Milwaukee Ethnic News*?

Then send the information to us.

Issues of *Milwaukee Ethnic News* are published on January, March, May, July, September, and November 1st. Send in your notices at least one week prior to the publication date. Include the following:

What is the name of the event?
What is the date and time of the event?
What is the address where the event will take place?
What is the price of the event?
And in one or two sentences, describe the event.
(If a web address is necessary for registration or other information, also include this.)

Send the information to Dr. Jill Florence Lackey with the subject line of "Event for Milwaukee Ethnic News" to:

JFLanthropologist@currently.com

Oral history of Milwaukee ethnic groups

Continued from page one

environment, (e) child development, (f), theories about energy, (h) harmony and balance, and (g) health taboos.

But folk beliefs about healthcare are not necessarily false nor are they dying out. Participants in the Milwaukee study offered varied opinions about (and experiences with) Western healthcare and folk medical beliefs and practices. It was not unusual for someone in a group to profess use of indigenous healing alone, another of the same ethnic group to claim use of Western medicine alone, and still another to claim use of both. Nor were individuals whose families emigrated from third world nations or were indigenous Americans more likely to restrict their health practices to folk medicine than individuals whose families emigrated from more developed areas.



Attitudes about Western medicine

Some participants in the Milwaukee study claimed they only used Western medicine for healthcare, whether this use was in the US or in their homelands.

African Congo Congolese: In Congo, the healthcare system is very modern. We go to the hospital and don't believe in witchcraft. We all go to standard hospitals. The Congo is a very civilized and modern country in Africa.

Scottish: Well, if you are talking about the US—Scots living here—they are probably in the pretty much same mode as we all are in terms of health insurance, health care, you know visits to the doctor that sort of thing. In Scotland itself the medical care is actually rather excellent. There are several very prominent medical schools in Scotland so you see a great number of good doctors being turned out from there.

Cuban: We [Cubans] are still one of the leading countries in regards to research and medicine. We are on the cutting edge of medicine and education, even at this point, because it is something we value very highly. Same with Cubans here—we value education and health care. We go to the doctor if we have health issues.

Norwegian: I don't know of anybody that I know of personally that if you have a healthcare problem you don't go to the doctor. You are just probably killing

yourself. It's a thing that you can't just put it on the way-side. Your health is important.

German: Most have health care like anyone else in Milwaukee. They do go the doctor when they need to and most have [insurance] coverage.

While most participants in the Milwaukee study used Western medicine at least for some health concerns, others were critical of American healthcare. Some did not trust it—at times due to past experiences. For example, African Americans had been subjected to the infamous Tuskegee syphilis experiment for 40 years beginning in 1932. Impoverished black men in Macon County, Alabama—399 with diagnosed syphilis and 201 without the disease—were recruited for a study where they were given free medical care, free burial insurance, and meals. Those who actually had syphilis were never told they had the disease and were never treated for it specifically. Many passed the disease on to partners and children and many died. In Milwaukee, the abuses of African Americans in the healthcare system and other US institutions were made public in American's Black Holocaust Museum on the city's north side (also in their online museum).



Photo courtesy of Wikipedia

African American: If you look at our history, you can understand why some brothers and sisters don't trust it.

African American: I think there's a little less trust of your American healthcare practices among blacks because they think about the times they were used in experiments. There's just not the trust. A lot of people from the South brought up their own roots and herbs and some of these are still used today.

Informants from other ethnic groups found the American healthcare system too

Continued on page five

Oral history of Milwaukee ethnic groups

Continued from page four

expensive or, at times, inferior to what they'd known in their homeland.

Russian: The healthcare in the Soviet Union was possibly the best healthcare in the world considering the totality of circumstances. It wasn't so expensive as it is here and was affordable, as everybody was covered. So, we are kind of accustomed to the healthcare and we are accustomed to medical professions since the medical profession was very popular in the former USSR.

African Tanzanian Kurian: It can be expensive, very expensive, so even if they do have access to it, it's really not accessible and not everyone has the health insurance, but also some have their own cultural belief, and a lot of times it stays with them. Preventive care is not something that most people focus on. It's more on emergency case. If they really are suffering and they really can't take it, that's when most of them will go to the hospital

English: We consider it very bad luck to have to live in a country that doesn't have it [easy access to healthcare].

Mexican: In Mexico, the government takes care of the healthcare. And so, it's all pretty much taken care of there. Here, in America, many Mexicans don't have well-paying jobs with healthcare benefits. So, they can't afford decent healthcare or good insurance a lot of times.

Russian: They do not trust American doctors at all. And it's pretty amazing, because America has fantastic doctors, but for some reason, many of them—they think that the doctors are not particularly competent . . . See, in Russia the way it was, you go to the doctor and the doctor would spend half an hour talking to you, but they really didn't help you. And here they go to the doctor and the doctor spends two minutes with them. Do you understand?

Combining Western and indigenous folk medicine

Most informants said they employed a combination of Western and ethnic healthcare approaches. There was no observable pattern in terms of which ethnic groups were more likely to mix the practices. Most of the informants discussed pragmatic reasons for their choices.



Photo courtesy of clamorworld.com

Hmong: It's fifty-fifty. I have a grandmother very knowledgeable about herbal meds. Some work. Whatever works. Our people believe in this. We use doctors too. Whatever works.

German Russian: They still practice this mystical healing. They have these shamans called *braucher*s. They still practice some sort of mystical healing in the Dakotas and the rural areas and so on. I know people who use this back in the day when their family doctor could not heal them.

Mexican: We still have our indigenous, wonderful ways of healing. If you go to the Mexican store, you will find lots of herbs. The new generation got divided between using traditional ways and listening to the physicians, who in this country have lost their commitment. In Mexico, you have your personal doctor who cares about you, who is not interested in insurance and costs. Here there are too many steps to get to the physician, which you might not know how to do.

Puerto Rican: There are things people do to complement modern practices. For instance, if you have an infection, you go to the doctor and take the antibiotic. And if you know you have a sore throat, you take rum, lime, and honey.



Chinese: In my instance, I think we were pretty conventional. We follow the Western health methods. We saw the doctor when we were sick. But I do remember the Chinese herbs sitting in jars at home . . . Though even now if the Western medicine doesn't work, they'll go research the Eastern medicine—what Eastern medicine will work for them. That has also come a long way, I believe. So, I wouldn't rule it out.



Black Muslim: Many Muslims believe in eating well and don't have any problems with traditional [Western]

Continued on page six

Oral history of Milwaukee ethnic groups

Continued from page five

medicines. There are some older Black Muslims and also some foreign-born Muslims who don't trust doctors and the mainstream health practices because of historical government abuse of programs, like the Tuskegee Experiment in the US and unclean vaccinations that infected many with diseases in other countries. The issue that many Muslims universally have a problem with is treatment for mental health problems. Some people believe that depression can be treated with prayer, for example.

German: The only main difference between German and American healing practices that I can think of is the sauna culture. Germans believe strongly in the preventative and curative properties of both steam and of herbal concoctions. Sauna culture was adopted from the Scandinavian countries, and Germans *love* it, both as a healing practice and a social one . . . The herbal interest extends in a large way to teas, from chamomile and fennel for belly aches to hibiscus and malt teas for bronchial issues. Healthcare takes place in the home as well as at hospitals.

Chilean: On [name of street], there are [names of two clinics]. And they can work together. They charge based on income, and you can get a massage for one dollar for alternative medicine. They're trying to mix the traditional and alternative medicines to heal. There is a strong belief in cultural healings that Latinos still use . . . They'll complain about the typical doctors seeing them briefly and formally. Also, many people don't have insurance so they'll try practical ways first, and if it doesn't go away after a while, then they'll pay.

Exclusive use of indigenous folk medicine



Some Milwaukee informants said they preferred the folk medicine. Again, there was no ethnic pattern to this choice, and there was much variation in responses within ethnic groups. Some preferred the folk remedies because of their spiritual significance and others simply believed in their results.

African Somali Bantu: We also have *Sharaara* that is played in traditional dance when someone is sick. That is like calling out the devils and giving

traditional herbs. Usually, it is used by an herbalist. They get branches and roots and cook and crush. They believe that when the person uses that medicine, they will get healed. They don't get healed by modern medicine. If they go and play the *Sharaara* and get some traditional medicines they get healed.

Slovenian: My father was a big believer in home remedies, often involving alcohol. The cure for the common cold or sore throats was brandy, lemon and honey. Stomachaches were cured with *brinovec*, which derives from the word *brin*, a juniper shrub, and it is made from *brinove jagode*, juniper berries. The people from the old country hated drafts, and had an aversion to excessive air conditioning, which I share. My father thought it was bad to sit on anything cold like a metal folding chair or concrete, and sitting around in a wet swimming suit was especially discouraged. The first thing you drank in the morning had to be hot. Tea, or *chai*, was considered healthy. I grew up drinking tea with caffeine in it in early grade school. Chamomile and linden blossom tea were highly respected.



Photo courtesy of Wikipedia

Czech: They [Czechs] don't believe in doctors, but they believe in their herbal medicine. I think once I went to the doctor for tonsillitis, but I was eighteen before I went to the doctor.

American Indian Cree: I'm a spiritual person. The sweat lodge to me is like the womb of mother earth and I'm being washed clean. I am called to help people. I've healed in so many ways and am so thankful for this way of life. There are different types of sweats . . . If a person is sick, we have a different ceremony. They all have different instructions from the spirits.

Bolivian: The indigenous do everything with plants. Their medicine comes from plants. If you have a headache for example, instead of taking a pill or something, they take coca leaves. They used that for medicine and for religion. And you can also see the future, with *la oja de coca*. That's why the coca is part of our religion.

Ethnic past conveyed through art and exhibits

Examples in this article include those locally and internationally.

The local examples

Below are examples of art depicting historical periods of Milwaukee ethnic groups. One is a modification of a flower cloth, another a miniature house, and another includes room exhibits in a museum.

Hmong story cloths



Paj ntaub, or “flower cloth,” has been an art form used by the Hmong for hundreds of years.

The Hmong—whose homelands have historically included the mountainous regions of southern China, northern Laos, Thailand, and north-western Vietnam, have valued the creation of the cloths.



Following the end of the Vietnam War in 1975 and the withdrawal of American troops, tens of thousands of Hmong who supported the United States against the communists in Laos faced reprisal. Displaced and confined to refugee camps, some Hmong women began to embroider tapestries as a means to convey their experiences, and also preserve memories of a lost homeland. The story cloths portray wartime and migrant experiences and also serve as vehicles for communicating other stories, including those of family and farm life.

Miniature of Polish flat

Miniaturists at Urban Anthropology Inc. created a replica of a Polish flat on Milwaukee's South Side. When the Poles first arrived in the city, they could only afford narrow lots and hence could not build out when they needed to house friends and relatives arriving from the homeland. They could only build up. They accomplished this by raising the first floor and creating a semi-basement unit under it, with stairwells to both units.

The miniature includes signage that explains the entire process and descriptions of the diverse families that had lived in the dwelling over the decades.

The house was initially exhibited at the Basilica of St. Josaphat, then was moved on to the Old South Side Settlement Museum, and currently is on display at the Mitchell Street Library. A similar house miniature is currently under construction by Mitchell Street Arts that will depict a representative architecturally styled house of the Historic Mitchell neighborhood. It will also include families that have lived in the house and convey their histories over the decades.



Exterior, miniature Polish flat at Old South Side Museum—Below, interior room



Old South Side Settlement Museum

The house museum was opened at 707 W. Lincoln Avenue in 2005. Its rooms replicated

Continued on Page 8

HISTORY CONVEYED THROUGH ART/EXHIBITS

Continued from Page 7

those of Polish, Kashubian, and Mexican residents during three historical periods of this neighborhood's history.



The following pages describe nonlocal art forms that represent the past.

Across the globe

Many art forms across the globe depict history, myths, and legends. Myths and legends, unlike history, are unproven stories of what did happen or might have happened in the past. A myth usually explains what the world is and how it came to be. A legend is about real-life people and what they did, although the details may be unproven.

The following sections describe ethnic art forms that depict history, myths, and legends.

America

Lakota dress. The turtle often appears in Lakota stories about the remaking of the world, and is often represented in women's dress. Because of her role in the Lakota creation story, the sacred turtle is associated with women and their gift of creating human life.



Photo courtesy of File:Sioux-Womendress.jpg sur Wikimedia Commons

According to the myth, another world preceded the current one. In the past world, the people did not behave and the Creator decided to create a new one. From his huge pipe bag, which contained all types of animals and birds, the Creator selected four animals known for their ability to remain under water for a long time. Only the Turtle stayed under the water for a very long time and then broke the water's surface, bringing with it hordes of mud. The Creator shaped the mud in his hands and spread it on the water. Feeling sadness for the dry land, the Creator cried tears that became oceans, streams, and lakes. He named the new land Turtle Continent in honor of the turtle who provided the mud from which it was formed. The image of the turtle often appears on women's dresses.

Continued on Page 9

THE PAST CONVEYED THROUGH ART/EXHIBITS

Continued from Page 8

Mexico Rattle in Form of Ball Player. According to the Mayan creation story, the arrival of the Sun and the Moon came about due to a ball game between the Lords of the Underworld and the Hero Twins of the earth, who won the game and later ascended into the heavens. A small figurine treasured by Mexicans wears the typical equipment of a ball player: a carved hip bumper, an arm pad, and knee pads.

The *Popol Vuh*, the 16th century sacred book of the Maya, tells the story of the Hero Twins on earth, who were disturbing the Lords of the Underworld by bouncing their heavy rubber ball.



Photo courtesy of Heironymous Rowe at English Wikipedia.

The Lords decided to entice the Twins below to the Underworld, hoping to kill them. They challenged the Twins to a game, and persuaded them to use the ball the Lords provided. After the ball was put into play, a dagger emerged from it to slaughter the Hero Twins. But through a series of clever tricks of their own, the Twins managed to emerge victorious from the Underworld, and eventually became the Sun and the Moon.

Navaho Ketoh (Wrist Guard). Navajo Indian archers wore wrist guards called ketohs to protect their forearms from the snap of their bowstrings. Navajo silver-smiths adapted the ketoh form into decorative jewelry.



The Navajo creation story describes the adventure of the earliest beings as they moved through

the First World, Second World, Third World, and Fourth World. The design on the ketoh emphasizes the Navajo values of order, harmony, and simplicity while it represents the topography of the Navajo creation story.

Africa

Benin: Carved elephant tusks. Benin kingdom was ruled by kings called obas who were aided by town chiefs and palace chiefs. A popular Benin story honoring Ezomo Ehenua celebrates his defeat of the evil Iyase n'Ode. Images carved on elephant tusks reinforce the power of important people and remind viewers of Benin's history.



The story is as follows. In the 16th century the oba of Benin died without any heirs, and the once-powerful kingdom fell into chaos. A series of kings claimed the right to rule but failed to thrive. Then a wise oba restored order to the kingdom, but not without challenges. Iyase n'Ode, a particularly ambitious town chief rebelled against the oba. Iyase n'Ode was extremely powerful because he could turn himself into an elephant. It took the feats of another military commander, the Ezomo Ehenua, to finally defeat Iyase n'Ode and save the kingdom. Today, Benin leaders proudly trace their heritage to the historical hero Ezomo Ehenua.

Yoruba Nigerian king's crown. According to Yoruba myth, the first Yoruba kings were the offspring of the creator, Oduduwa. A Yoruba king's crown identifies the status of its wearer and gives the king the power to interact with the spirit world in order to benefit his people. The crown commonly includes a veil, an oversized face, and a group of birds.

According to the myth, Olorun, the sky god, once lowered a chain from the heavens to the waters below. Down this chain climbed

Continued on Page 10

THE PAST CONVEYED THROUGH ART/EXHIBITS

Continued from Page 9

Olorun's son, Oduduwa. Oduduwa brought with him a handful of dirt, a chicken, and a palm nut. He threw the dirt on the waters and set the chicken on the dirt. The chicken scattered the dirt until it became the first dry earth. In the center of this new world, Oduduwa created the Ife kingdom. He planted the palm nut which became a tree. Oduduwa was the first ruler of the kingdom and the father of all Yoruba. Over time he crowned 16 sons and grandsons and sent them off to establish their own great Yoruba kingdoms. As descendants of the sky god, these early Yoruba rulers and their direct descendants were divine kings, and only they could wear special veiled crowns that symbolized their sacred power.

Asia

Japanese Nio guardian figures. The Japanese story of Kongorikishi portrays the use of physical force to defend the Buddha and his worshipers against evil. The warrior rulers of 14th-century Japan valued bravery, honor, and strength. Because of the enormous size and aggressive poses of these Nio guardian sculptures, they are often found outside the gates of a Buddhist temple complex.

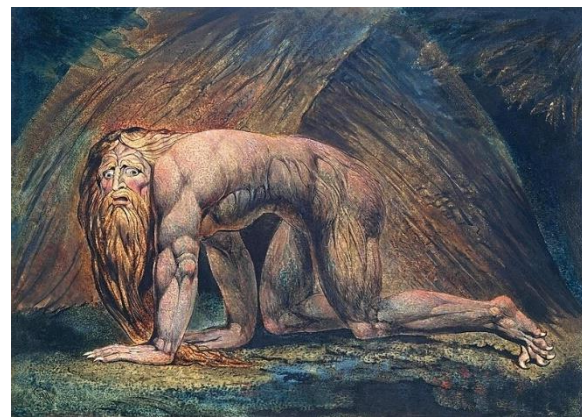


According to the legend, there once was a king who had two wives. His first wife bore a thousand children who all decided to become monks and follow the Buddha's law. The second wife had two sons: the youngest was named Non-o and helped his monk brothers with worship, and the eldest, Kongorikishi, had a much more aggressive personality. He vowed to protect the Buddha and his worshipers by fighting against evil and ignorance.

China Dragon Robe for an Empress of China. In Chinese mythology the dragon has the power to bring rain, and often appears on Chinese court robes as a symbol of the emperor's power to mediate between heaven and earth. In keeping with the strict dress codes of the Ch'ing dynasty, the color, cut, and symbolic decoration of this empress's dragon robe signify that its wearer is royalty.

Europe

England: Nebuchadnezzar. The Old Testament bible story of King Nebuchadnezzar's dream and madness is an interpretation of a historical event with a moral lesson. Blake's expressive print of King Nebuchadnezzar illustrates the animal aspects of human nature that are the counterparts of reason and compassion.



According to the biblical account, Nebuchadnezzar, the Babylonian king, dreamed of a great tree in the midst of the earth that grew until its top reached heaven. A heavenly being appeared in the dream and ordered him to cut down the tree, leaving only its roots. The heavenly being then decreed that the king's mind be changed from that of a man to that of a beast.

Continued on Page 11

THE PAST CONVEYED THROUGH ART/EXHIBITS

Continued from Page 10

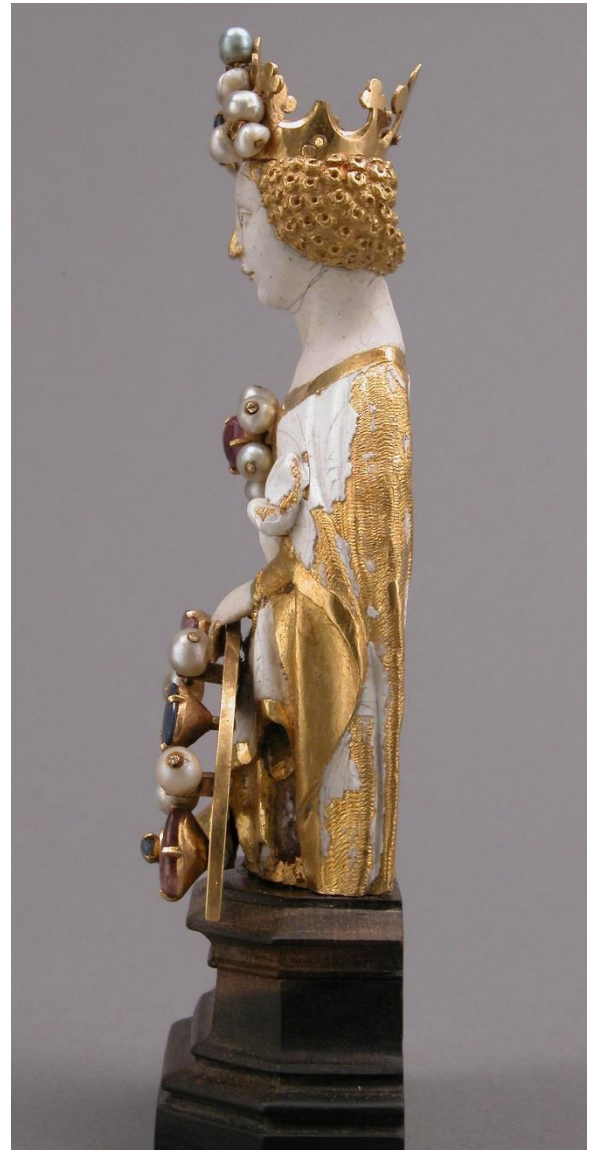
Nebuchadnezzar did not understand his dream, so he called on the prophet Daniel to interpret it. Daniel said that Nebuchadnezzar was the strong tree in his dream. He said that the dream was a decree from God that the mighty king who ruled without care for anyone but himself would be driven to dwell with beasts if he did not change. Nebuchadnezzar disregarded the dream's warning and continued to rule without compassion. When he failed to show mercy to those he oppressed, the dream came true. Driven from human society, Nebuchadnezzar found himself eating grass as oxen do.

Austria: Saint Catherine of Alexandria. The Christian legend of the martyr Saint Catherine of Alexandria depicted the virtue of defending one's beliefs. A popular Christian hero, Saint Catherine's courageous dedication to her faith made her an emblem of Christianity's triumph over paganism. Many sculptures have been made that portray the saint.

According to the story, Catherine of Alexandria was the niece of a Roman emperor and an Egyptian queen. She was born with a halo of light around her head. An excellent scholar, Catherine soon surpassed others in knowledge. When her father died when she was 14, she declined the kingdom in order to pursue her studies. When her loyal subjects begged her to reconsider and to marry, Catherine eventually agreed, but insisted that she would only marry a man who was her social and financial equal, and be handsome and compassionate as well. Her subjects feared that no one man could fulfill all of these demands. At this time a religious hermit saw in a vision that the Christian messiah, Jesus, was the husband that met all the criteria. The hermit shared this divine message with Catherine and gave her a picture of the baby Jesus. Upon seeing the child's face, Catherine knew she could love no one else. Catherine then asked the hermit how she could become worthy of Jesus, and he instructed her in the tenets of Christianity and baptized her. From that time on, Catherine considered herself the bride of Jesus.

Shortly thereafter, the Roman emperor Maxentius came to Alexandria. Maxentius persecuted all those who refused to worship the idols that he worshipped. Catherine would not. He called in his greatest advisors to dispute with her, but they were no match for her brilliance and power of argument. She converted them to Christianity.

The cruel Maxentius ordered his advisors burned to death. But he'd become enchanted by Catherine's beauty, and he spared her life. Although he was already married, he tried to force Catherine to become his wife. When she refused, he tried to starve her into submission. Angels came to her dungeon cell and fed her. Furious at her repeated refusals, Maxentius ordered Catherine tied to four spinning spiked wheels that would tear her apart. Suddenly, a great flame flashed down from the heavens and burned the wheels, and their hot fragments killed Catherine's executioners. Finally, Maxentius had Catherine beheaded. Purportedly, angels carried her body to the top of Mount Sinai. Maxentius later died a horrible death.



Do you have an ethnic story to tell?

Contact Dr. Jill Florence Lackey at
JFLanthropologist@currently

Milwaukee Ethnic News is published bi-monthly in January, March, May, July, September, November.

Stories for consideration should be emailed to Dr. Jill at least two weeks prior to publication

Ljubljana author visited Milwaukee on April 28th offering powerful stories of Slovenian migration

By Jeff Martinka, UWM Slovenian Arts Council President

The University of Wisconsin-Milwaukee's Slovenian Arts Program sponsored a Milwaukee visit by Ljubljana author and researcher Dr. Mirjam Milharčič Hladnik for book lecture and reception on April 28th. Dr. Milharčič Hladnik is the co-author of *Daring Dreams of the Future: Slovenian Mass Migrations 1870-1945*. She offered an illustrated talk on the topic and led a discussion session afterwards in the ballroom of the Polish Center of Wisconsin. The program, which included a book-signing and reception, attracted a strong crowd.



The *Daring Dreams* book chronicles the migration of nearly one-third of the population of today's Slovenia, an exodus that permanently settled in countries around the world. Some traveled back and forth, searching for work to ensure the survival of the family members left behind at home and the prosperity for the families and communities they were creating abroad. From one of the smallest nations in Europe, barely reaching one and a half million inhabitants at the time, more than 440,000 emigrated to pursue a better life.

In her captivating remarks, Mirjam told of their stories, of their "daring dreams of the future," as the Slovenian poet Oton Župančič—whose words open the book—so beautifully delivered. In their new communities, they built homes, churches, and cultural institutions that have survived to the present.

Dr. Milharčič Hladnik is a researcher at the Slovenian Migration Institute of the Research Centre of the Slovenian Academy of Sciences and Arts in Ljubljana and a professor at the University of Nova Gorica. Her research interests include human rights and migrant integration, gender inequalities, and Slovenian women migrants.

Reception

The Slovenian Counsel General to the US, Alenka Jerak, and the Slovenian Union of America President Joe Valencic both traveled from their offices in Cleveland, OH for the event. At the reception, the group enjoyed Slovenian-style treats and wines. Guests were also invited to visit an extensive visual display of Slovenian achievements in the U.S., provided by the Slovenian Union of America.



The Slovenian Arts Program

The UWM Slovenian Arts Program is affiliated with the UWM Peck School of the Arts and was endowed with an initial gift from the Ermenc Family Foundation. It has promoted Slovenian culture in the Milwaukee area since 1981. It offers a variety of arts and culture programming each year; more can be learned at www.slovenianartsprogram.org.

Poetry book on Milwaukee is on the horizon

Work expected to be out in late 2024

The work will include poetry on topics such as:

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

See sample page to the right

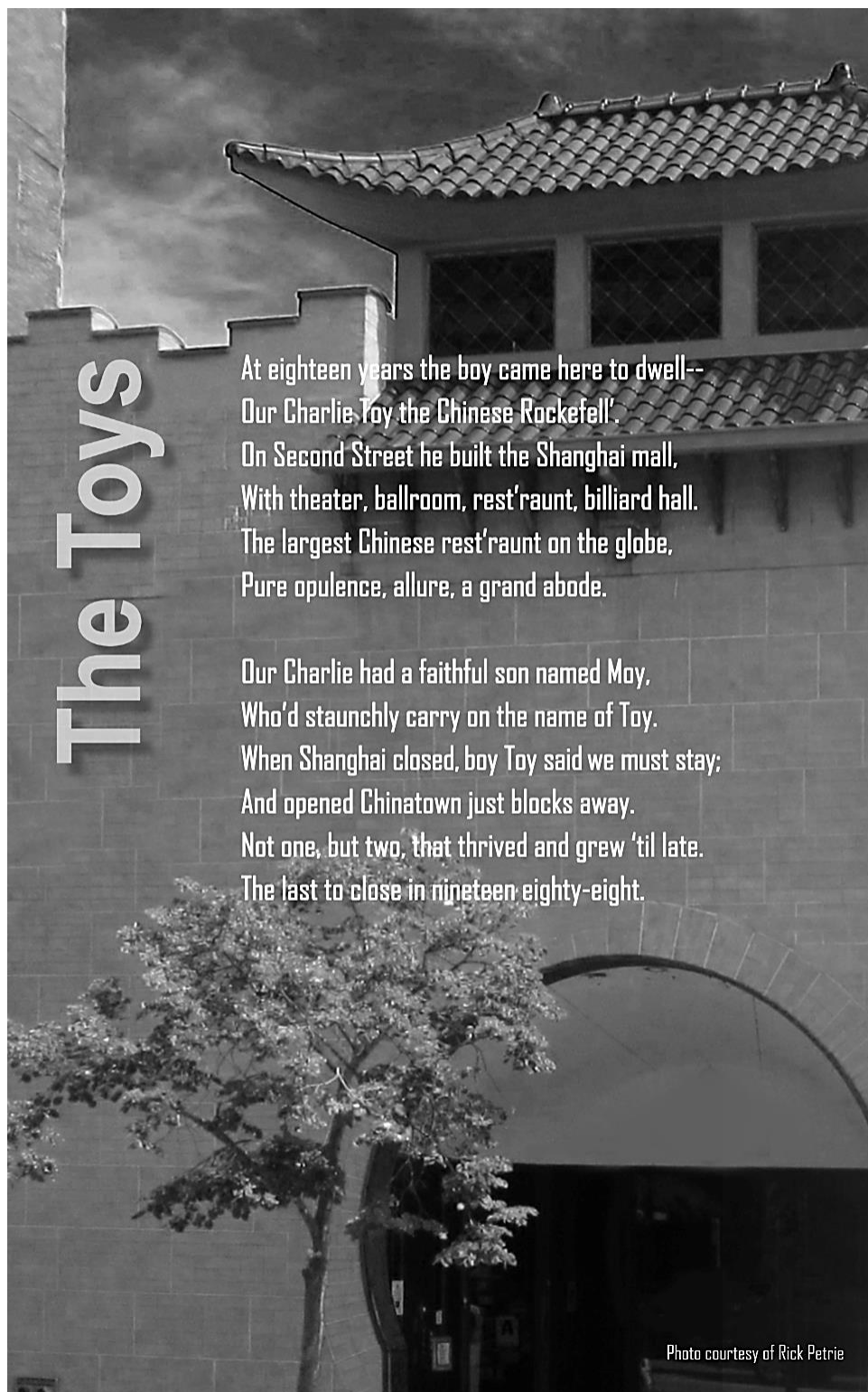


Photo courtesy of Rick Petrie

af Alliance Française de Milwaukee



FRENCH FOR TRAVELERS



WEDNESDAY, APRIL 24
4:00 PM
In-Person at the AF
With prof (and former travel agent)
Flora Fuller



CALLING ALL VOLUNTEERS

Calling all volunteers! We need your help at Bastille Days!

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

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

AF address: 1800 E. Capitol Drive, 414 964-3855

Ongoing Events

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

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

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

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

The Book Smugglers: Partisans, Poets, and the Race to Save Jewish Treasures from the Nazis

**Jewish
Museum Milwaukee**



January 19 to May 19, 2024



WOULD YOU RISK YOUR LIFE TO SAVE A BOOK?

The Paper Brigade of Vilna was a dedicated group of Jewish heroes whose goal was to rescue Vilna's Jewish culture for future generations. A true story of bravery and resistance to inhumanity and persecution.

The Book Smugglers: Partisans, Poets and the Race to Save Jewish Treasures from the Nazis documents the nearly unbelievable true story of ghetto residents who, through brave acts of resistance, powerful friendships, and devotion to literature, rescued thousands of rare books and manuscripts – first from the Nazis, then from the Soviets – by hiding them, burying them and smuggling them into the Vilna Ghetto, and later, across borders.

Spotlighting a combination of original artifacts and archival materials with state-of-the-art technologies, follow the Vilna Paper Brigade through World War II, into the post-war Soviet era, and across the borders to Moscow, Europe, the United States, and Israel.

The Book Smugglers: Partisans, Poets and the Race to Save Jewish Treasures from the Nazis is curated by Holocaust Museum Houston based on the book by David E. Fishman.

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

Jewish Museum Milwaukee

1316 N. Prospect Avenue
Milwaukee, WI 53202

HOURS:

**Monday through Thursday,
10am to 5pm
Closed Saturday**

Sunday 12pm to 4pm

Curated by



OPENING JUNE 7

**Chagall's Dead Souls:
A satirical account of
imperialist Russia**

Ethnic activities for families to do at home

Ethnic stories/games/meals

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

Go to <http://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 seventeen



Ethnic stories (summaries)

Continued from page sixteen

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 seventeen



Ethnic stories (summaries)

Continued from page seventeen

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 nineteen



Ethnic stories (summaries)

Continued from page eighteen

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 twenty



Ethnic stories (summaries)

Continued from page nineteen

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

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

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

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

Milwaukee

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

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

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

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

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



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



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

List of stories (presented chronologically)

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

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



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

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

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

<http://neighborhoodsinmilwaukee.org/>

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

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



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

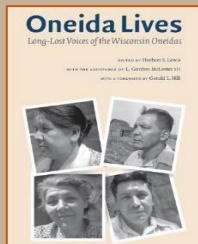
Links on most ethnic groups includes:

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

www.ethnicmilwaukee.com

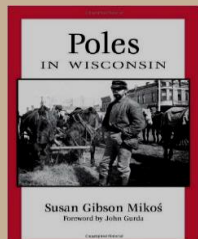
Ethnic Wisconsin in books

NON-FICTION



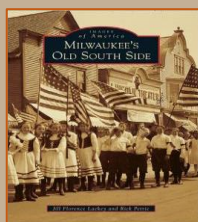
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

www.nebraskapress.unl.edu



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

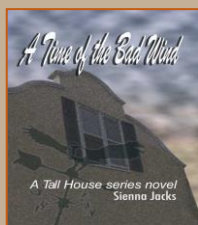
www.wisconsinhistory.org/whspress



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

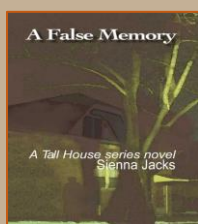
www.arcadiapublishing.com

FICTION

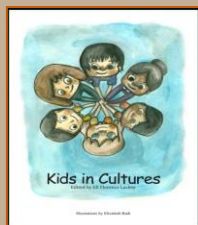


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

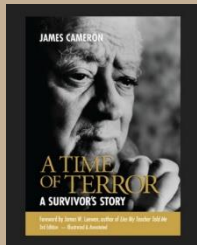


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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

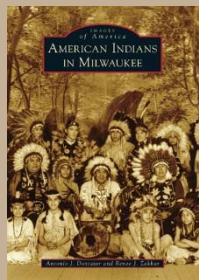


Kids in Cultures educates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields.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

Ethnic Wisconsin in books, continued

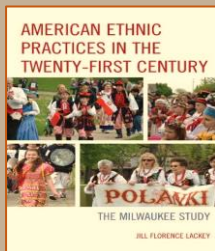


A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. This new edition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



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

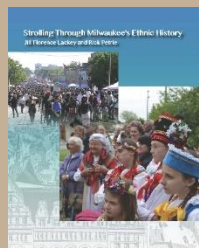
RECOMMENDED BY CHOICE JOURNAL!



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

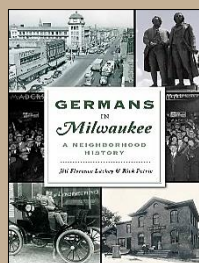
[ingtonbooks.com](http://www.lexingtonbooks.com)

NEWEST



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

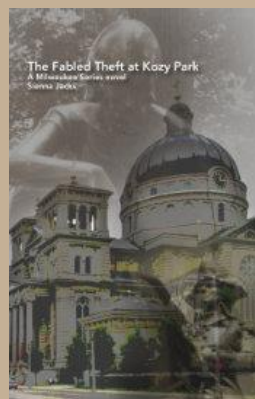
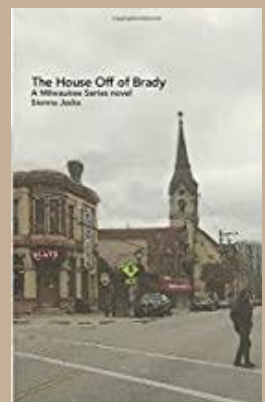
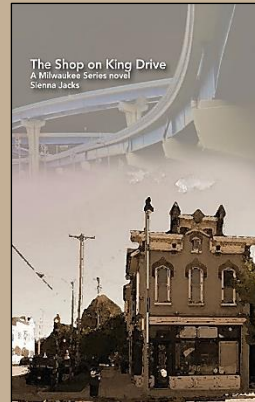
<http://mecamilwaukee.com/>



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

www.arcadiapublishing.com/Products/9781467147286

Mystery novels to support ongoing work of Urban Anthropology Inc.



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

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

Order at

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

Work of Urban Anthropology (UrbAn):

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

UrbAn is an all-volunteer organization

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



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

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

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

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

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



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

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

Milwaukee Ethnic News

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

Subscriptions

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

Submitting stories

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

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

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

Editorials

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



Ethnic Documentaries from Urban Anthropology Inc.

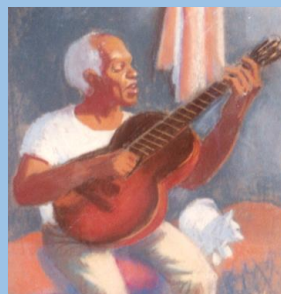
The Kaszubs of Jones Island: The People That Nobody Knew

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

Urban Indians and the Culture of Collective Action

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

African Americans and the Culture of Contribution



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

The Amazing Adaptation of the Urban Hmong

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

The Varieties of Latino Experience



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

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