



MILWAUKEE ETHNIC NEWS

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Milwaukee ethnicity: fruits and vegetables

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.

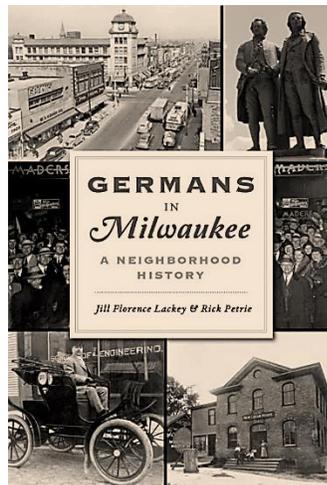
The importance of these vegan foods for 12 local ethnic groups



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

By Jackie Freeman

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



Food plays a large role in the ethnic experience, including the recipes passed down from ancestors, the effects that access to certain vegetables and fruits had on a group's history, and celebrations involving particular foods. This article will discuss these influences on Milwaukee County's African Americans, American Indians, English, French, Germans, Hmong, Irish, Italians, Jews, Mexicans, Norwegians, and Poles.

African Americans

Vegetables preferred by African Americans include turnip greens, collard greens, sweet potatoes, mustard greens, pinto beans, kidney beans, squash, and red beans. Collards are one of the oldest members of the

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cabbage family, and are boiled with pork or fatback.

Fruit preferences of African Americans include honeydew melon, watermelon, tomatoes, and okra. Both tomatoes and okra belong to the fruit family. Okra is often grown in home gardens of black families. It produces seeds that can be saved and used for the following year.



Historical significance of African American fruit and vegetable contributions

Normally, when Americans think of Coca-Cola they would not think of enslaved Africans. But it was slaves who brought the kola nut – one of the main ingredients in Coca-Cola – to America. West Africans chewed the nut for its caffeine. Enslaved Africans also brought watermelon, okra, yams, peanuts, black-eyed peas, and some peppers. These foods are commonly eaten in America today.

African-Americans in the United States, as slaves and as a free people, redeveloped the English meat pie also. They began making it with fruits or vegetables, such as sweet potatoes.

American Indians

Historical significance of American Indian fruit and vegetable contributions

American Indians harvested maize in Mesoamerica by between 8000 and 5000 BC. Columbus carried maize to Spain where it was under cultivation by 1500. Other foods—potatoes, tomatoes, bananas, cacao, sunflower, and squash—were also taken back by explorers to the Old World, which changed Europe, their culture, and their economy forever.

In Milwaukee County, the largest nations of indigenous people are the Ojibwe and Oneida. Vegetables favored by Ojibwe include corn, pumpkin, squash, and potatoes. Fruit preferences are strawberries, blueberries, raspberries, apples, and blackberries. Vegetables favored by Oneida include corn, wild rice, nuts (hickory, black walnuts, chestnuts), wild onions, leeks, and maple syrup. Fruit preferences are strawberries, raspberries, blueberries, peaches, plums, apples, and grapes.

The Wisconsin Oneida have an annual harvest festival around corn.



Oneida harvest festival

The Oneida celebrate an October harvest thanksgiving called the Husking Bee. Oneida people give thanks for their harvest during this three-day celebration, and that includes ancient stories, songs, dances and prayer. With Harvesting and braiding the Oneida white corn as a highlight of the event, this celebration recognizes and gives thanks for the harvest. Also featured are cultural events, music, prepared foods, and vendors from the Oneida Farmers Market.

English

Vegetables favored by the English include the potato, carrot, onion, peas, broccoli, peppers, corn, green beans, and cabbage. Fruit preferences are bananas, tomatoes, apples, oranges, grapes, pineapples, peaches, and plums.

Historical significance of English vegetable contribution

Rye was a cereal grass brought to North America by English colonists and became a staple in New England. Rye was especially prone to infection by ergot, a fungus that can cause hallucinations, convulsions and is believed by some historians to be behind the strange behavior of Salem witches. In 1976 Linnda Caporael offered the first evidence that the Salem witch trials followed an outbreak of rye ergot. Ergot's victims can appear bewitched when they're actually stoned.

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French

Vegetables favored by the French include the potato, tomato, salad greens, green beans, carrots, zucchini, cucumber, endive, cauliflower, leek, and sweet potato. Fruit preferences are strawberries, apples, peaches or nectarines, bananas, melons, oranges, mandarins, cherries, raspberries, grapes, apricots, pineapples, and kiwis.

Historical significance of French fruit and vegetable contributions



As the word implies, many of the "appetizers" that Americans love so much have their origins in French cuisine: pâté, foie gras and the classic of the 1960s--fondue. Today, fondue has strayed from its origins as melted cheeses where bread is dipped, to become streams of chocolate where fruit is dipped. The fondue

concept remains the same. Pâté and foie gras, however, are both popular with the upscale set and have held on to their original French recipe origins. Most popular among middle classes are cheese or vegetables and crackers, canapés, and cucumber and onion finger sandwiches.

German

Vegetables favored by the Germans include the tomato (Germans eat about 57 pounds of them each year), carrots, beetroot, and onion. Fruit preferences are apples, bananas, and grapes.

Spring asparagus harvest festival



Germans are so gripped with *spargel* (white asparagus) that there are Facebook groups and websites dedicated to the *königliche Gemüse* (royal vegetable). During the *spargelzeit* spring as-

paragus season, spargel is on every menu and grocery store aisle in Germany from mid-April to mid-June. The biggest fans, including Americans, make pilgrimages to the source. Busloads of asparagus enthusiasts travel to farms in the states of Baden-Württemberg in Germany's southwest, Lower Saxony in the northwest, and Beelitz in the northeast to enjoy the prized vegetable. Each region claims to grow the best spargel. Milwaukee Germans also feast on the treat locally each spring.

Hmong

Vegetables favored by Hmong include arrowroot, asparagus beans, bok choy, bottle gourd, cabbage, Chinese broccoli, cilantro, corn, Daikon radish, Hmong cucumber, Hmong squash, lemon grass, mustard greens, peppers, pumpkin, rice, snow peas, taro, Thai basil, Thai eggplant, and turnips. Fruit preferences are melons, strawberries, bananas, and coconuts.

Historical significance of Hmong fruit and vegetable contributions



In U.S. areas where the Hmong live, they dominate farmers markets. They are the leading vendors in Milwaukee County. Hmong farmers seed, weed, water, and harvest by hand and practice chemical-free farming. They do not purchase synthetic fertilizer or patented seeds; they recycle the seed they brought from Asia as part of the annual gardening cycle. Seed Savers Exchange, Southern Exposure Seed Exchange, and Baker Creek offer Hmong seed. At the Eau Claire Downtown Farmers Market 36 of 75 vendors are Hmong who live and farm in the Chippewa Valley. Partly because of the Hmong participation, Wisconsin has the second largest number of organic farms in the United States

Hmong American farmers are also leading the Twin Cities local food economy, making up more than 50 percent of all the farmers in metropolitan farmers markets. Hmong farmers are at the center of a Minnesota-based local foods economy that, according to AgStar Financial Services, generates over \$250 million in annual sales.

Irish

Vegetables favored by the Irish include curly kale, potatoes, carrots, onions, cabbage, rhubarb, and toma-

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toes. Preferred fruits are bananas, apples, pears, plums, blackberries, strawberries, and raspberries. A popular peasant dish (see below) is colcannon, a mixture of mashed potatoes, kale, and butter.



Historical significance of Irish potato famine

The Irish Potato Famine began in 1845 when a fungus-like organism called *Phytophthora infestans* spread throughout Ireland. The infestation destroyed up to one-half of the potato crop that year, and about three-quarters of the crop over the next seven years. Because the tenant farmers of Ireland relied heavily on the potato as their major source of food, the infestation had a crippling effect on the Irish population. By 1852, the Potato Famine killed roughly one million Irish from starvation and related causes, with at least another million forced to leave—most to the United States.

Italians

Vegetables favored by the Italians include olives (with olive oil), tomatoes, sugarbeets, broccoli, cauliflower, and corn (in Italy corn is commonly an added ingredient in lettuce salads). Preferred fruits are grapes, figs, lemons, oranges, and limes.

Wherever Italians immigrated, they changed the way people ate. Italians introduced broccoli and cauliflower to England. Broccoli was originally called Italian asparagus. Italian immigrants also diversified the use of the tomato. Until the last years of the 19th century, the Western world was very suspicious of the round red fruit. Once accepted, the use of tomatoes greatly expanded the palate of Europe and America. Pizza became the number one example.

Historical significance of Italian vegetable contribution



Today, America eats more pizza than any other country—an amazing 350 slices per second. But in the 1930s, one would be hard-pressed to find someone in the U.S. who had even heard of it. That certainly changed over the next 50 years.

A 2020 survey conducted by The Harris Poll posed an interesting question to Americans across the country. Surveying over 2,000 U.S. adults, researchers asked them what single food they would want to eat for the rest of their lives, if given no other choice. The number one response was pizza, which 21 percent of respondents chose as their answer. It beat out steak (16 percent), tacos (11 percent), pasta (11 percent), and even the undeniably American hamburger (13 percent).

Jews

Vegetables favored by Jews include potatoes, beets, green beans, artichokes, bell peppers, eggplant, asparagus, broccoli, carrots, cucumbers, and mushrooms. Preferred fruits are avocados, oranges, apples, peaches, lemons, melons, and pears. The major Jewish culinary contribution to the United States is often



said to be dark rye bread.

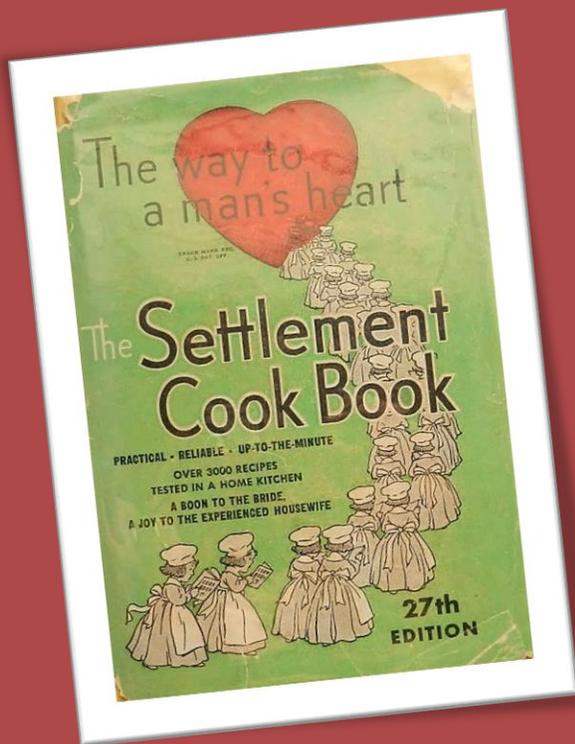
But there was even a more significant Jewish food contribution, and it was made right here in Milwaukee.

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Ethnic fruits and vegetables

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Historical significance of Jewish fruits and vegetable contributions



Originally published in 1903, the noted Kander cookbook featured authentic American recipes, European cooking, and Jewish favorites. The author was Milwaukee Jewish housewife, Mrs. Simon Kander. The book of recipes was organized by the cooking students at the Milwaukee Settlement House and became an important staple of the American kitchen for over 50 years. Sections include fruit and veggie offerings such as Cold Drinks, Fruit Syrups, Bread, Toast, Kuchen Mixtures with Baking Powder, Fried Cakes, Cereals, Soups, Vegetables, Warmed Over Potatoes, Vegetable Sauces for Vegetables, Salads and Salad Dressings, Chafing Dishes, Pastry, Pies, Cakes, Sponge Cakes, Tortes, Cake Frostings and Fillings, Cookies, Kisses, Confections, Luncheon and Picnic Dainties, Preserving, Canning, Fruit Jelly Preserves, and Pickling.

Mexicans

Vegetables favored by Mexicans include corn, tomatillos, potatoes, peppers, and beans. Preferred fruits are mangos, papayas, jamacas, passion fruit, pineapple, and avocado. Many foods that are enjoyed around the world originated in Mexico, such as the papaya, corn, various types of beans, cocoa, chillies, tomato, and avocado.

Mexican Americans in Milwaukee, as well as elsewhere, enjoy many ethnically distinctive fruits and vegetables. One example is the *nopales*.

Ethnically distinct vegetable of Mexicans



Nopales are cactus leaves from a distinct type of cactus plant found in Mexico. Cleaning the cactus leaves or pads starts with peeling away the thorns. They can be sliced into cubes or strips before cooking, or they can be cooked whole. They are often pan-fried, grilled, boiled, or mixed into soups and salads. Their taste is similar to green beans.

Norwegians

Vegetables favored by Norwegians include potatoes, peas, cabbage, carrots. Preferred fruits are apples, raspberries, cherries, strawberries, and gooseberries.

Historical significance of Norwegian potato famine

During the 19th century potatoes were the most important crop in Norway. The potato blight, responsible for the Irish Potato Famine, quickly spread to Norway causing famine and hunger. An estimated 50,000 Norwegians died during this time. Emigration to America was one way to escape but the passage was expensive. Some Norwegians obtained passage by signing contracts as indentured servants without pay up to seven years in return for free passage. By the end of the 1860s there were more than 40,000 Norwegians in the United States. Like the Irish famine, the Norwegian potato blight altered population demographics in Europe and America.

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Poles

Vegetables favored by Poles include tomatoes, cucumbers, onions, beets, carrots, mushrooms, salad greens, cabbage, potatoes, and cauliflower. Preferred fruits are apples, strawberries, raspberries, cherries, plums, pears, apricots, figs, plums, raisins, and blueberries.

Ethnically distinct soup vegetable of Poles



Sorrel is a vegetable grown in grassland habitats.

While it is used in stews or salads in northern Nigeria and battered and deep fried as an appetizer in Afghanistan, in Poland sorrel is the main ingredient in Polish sorrel soup, *zupa szczawiowa*.

The soup is made with sorrel, potatoes, carrots, parsley,

dill, spices, and hard-cooked eggs. Sorrel is high in vitamin A and contains some calcium, phosphorus, potassium, magnesium, and vitamin C. Served with a crusty bread, it can be a meal in itself.

Pierogi festivals worldwide



A Polish treat, pierogies are stuffed dumplings. Fillings may include vegetables and fruits such as potatoes, mushrooms, lentils, sauerkraut, sweet cabbage, artichokes, spinach, blueberries, strawberries, and plums. Pierogi festivals take place all over the world in areas where there is a large Polish population.

A must-attend event for foodies is the Poland- Krakow Pierogi Festival organized every year in the middle of August at Maly Rynek (Small Market Square) in Krakow. Milwaukee has a pierogi festival/dinner sponsored by Polanki that is held each year at the Wisconsin Polish Community Center.

Book: German footprints

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From the back cover:

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

Interviews with the authors

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

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

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

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

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

FREEMAN: Was it rewarding?

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

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Book: German footprints

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EXCERPT FROM *GERMANS IN MILWAUKEE: A NEIGHBORHOOD HISTORY*

Remains of Earliest German Settlements in Milwaukee Neighborhoods

Early Catholics from Cologne

In the early 1840s a group of mainly Catholic German immigrants from the rural areas around the Rhine River and Cologne (German *Köln*) acquired homesteads on heavily forested Wisconsin lands ceded by the Potawatomi Indians. Their original settlement became a farming hamlet on Howell near today's College Avenue. They called their hamlet New Coeln (or New Köln). The region where they settled had just been designated the Town of Lake by the Territory of Wisconsin, and would later be annexed to Milwaukee and become the neighborhood of New Coeln at the edge of Milwaukee Mitchell International Airport on the city's far south side. By 1847 the hamlet had approximately 50 settlers and a new Catholic parish.

St. Stephen's Catholic Church: An Incredible Survival



St. Stephen's Church in 1912, after the rebuilding following the 1908 fire. A later version of the church still stands in Milwaukee's southern suburb of Oak Creek. *Milwaukee Archdiocese*.

Situated among the farm acres of the German immigrants was a privately owned log cabin that was originally used for celebrating Mass once a month. Once settled, the landowners contributed logs for the construction of a formal church that was completed in 1847. By 1850 they added a rectory and school. The community named its parish St. Stephen's Catholic Church after St. Stephen, the first martyr of Christianity. In 1884 the parishioners rebuilt the church.

But St. Stephen's Catholic Church would experience a long chain of tragedies. It burned down on May 13, 1908, was reconstructed, and again burned down on January 1, 1926—this fire overcoming both church and rectory. Yet again the hardy German settlers voted to rebuild. The new church, with an altar and sanctuary carved from Slovenian white oak, survived another fire in 1979—this time due to arson.

Despite its great persistence, St. Stephen's Catholic Church eventually moved. Over the years, it had become a more diverse metropolitan parish and found itself engulfed in airport expansion and competition from nearby churches. Under pressure from the Archbishop to close, join another parish, or rebuild in Oak Creek (a suburb just south of Milwaukee), the parishioners chose the latter. No longer a pillar of its original New Coeln community, the Oak Creek church broke ground in 2008—but again not without misfortune. A month prior to its opening, lightning struck the bell tower. The church once again survived and was formally dedicated in November of 2009.

But returning to the early New Coeln neighborhood, the German settlers continued farming, and did so well into the late 20th century.

The Deusters, the New Coeln House, and Horses with Good Memories

The Deuster family played an important role in the New Coeln settlement. Emigrating from Blens, Rheinland, Preussen, Germany in 1844, they arrived in the United States and purchased acreage in the Town of Lake. Among their neighbors were the Bower, Klein, Platt, Eppenech, Kebler, and Lentz families. While most of the German settlers were Catholic, some, including the Kleins, were Lutherans. John Klein was an organizer of St. John's Evangelical Lutheran Church in 1850. Like St. Stephen's, this parish later moved to Milwaukee's southern suburb of Oak Creek.

The patriarch of the Deuster family was John Hubert Deuster who was born in Germany in 1812. He married Anna Barbara Eppenech Deuster, and the couple had seven children. John Hubert Deuster was a key player in the founding of the first St. Stephen's Catholic Church. He not only contributed building logs, but he also donated a five-acre tract of his own land for its construction. Census records indicate that many of the Deusters worked as tailors as well as farmers.

The Deusters also played an important role in the development of another New Coeln institution. Originally called the New Cologne House, the Italianate-inspired saloon was built in the late 1840s. It originally functioned as a weighing station and inn for farmers traveling between Racine and Milwaukee counties. Stories circulated that many Racine farmers, who imbibed too much beer in the saloon after selling their produce in Milwaukee, fell sound asleep in their horse-drawn wagons on the way home to their farms. Fortunately, as the tales go, the horses knew the routes of their sleeping masters and were able to deliver them safely home. Other stories circulated over the years that the inn had become a brothel, was haunted, and served as a pharmacy for "quack medicine" on its second floor.

The Coeln House underwent many name changes over the years, including the New Cologne House, New Coeln House, New Coeln Housdance Hall, and Deuster's Saloon. Between the late 1860s and well into the 20th century, the Deuster family ran the inn. Joseph Deuster, son of John Hubert Deuster, maintained the establishment for decades. Born in Germany in 1835, he'd married Addie, had children, and owned a farmhouse on Clinton Street (today's South First Street). U.S. Census records show him still managing the saloon as a widow in 1900, with several of his grown children remaining at home. His oldest son Robert took over the bar from him. Joseph Deuster died in 1914 and is buried at Holy Trinity Cemetery.

Today the original saloon is still in operation in the New Coeln neighborhood, at 5905 South Howell Ave-

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nue. Known as the Landmark 1850 Inn, it is Milwaukee's oldest functioning tavern.

Dogged but Doomed Perseverance

The New Coeln settlement was one of the most stable in Milwaukee's history. Among the German informants in Urban Anthropology's 12-year study of Milwaukee ethnic groups were several descendants of the original emigrants



The New Coeln House (ca 1912) on South Howell Avenue, today known as the Landmark 1850 Inn, is Milwaukee's oldest saloon. *Landmark 1850 Inn.*

from the Cologne area. They described the unwavering nature of their ancestors and their community.

"My great-grandmother spoke nothing but German. . . She was dead before I was born, but my mom said she was an old German woman, and she refused to speak any English. She was born German, and she came over here, and she was going to speak German until the day she died."

"They came from Cologne, although they were farmers so, I doubt if they actually came from the city. They must have come from the outlying areas. . . I believe it was my great, great, great-grandfather. He made the decision that everyone was going. So, there was no say in that with anybody else. He told everybody that was related to us that we're going to America. This is where we're going, and we're going to farm there. Essentially everybody that we knew packed up and came over here and settled. . . It had something to do with the lack of land [in Germany], and the rising prices, and that it was a lot cheaper over here."

"Well, up until my generation they were all farmers. And they also raised pigeons. [INTERVIEWER: Pigeons? Is there money in that?] No, they ate them. So, they raised a lot of pigeons for themselves and then they had like their own little garden plots where they'd get some of their stuff. But mostly it was just farming. Corn. Corn, basically."

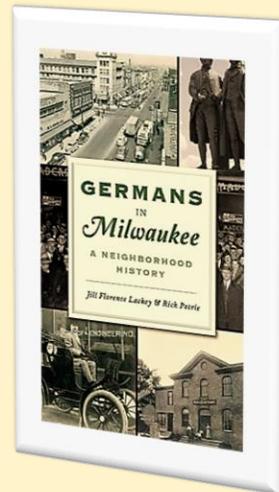
However, change was inevitable for the German community. In marched Milwaukee Mitchell International Airport and a myriad of highways. The drive for 20th century transportation systems in New Coeln transformed the German farmlands into runways for planes and wide bands of concrete highways for vehicles. As late as the 1970s, some descendants of the original German

community remained on their land, including members of the Duester family. A *Milwaukee Journal* article in 1976 described their frustrations over exhaust fumes from the airport polluting their farm lands, brown rain, and vibrations from the planes and traffic interfering with their sleep. Ultimately most of the descendants of the original New Coeln community found new homes

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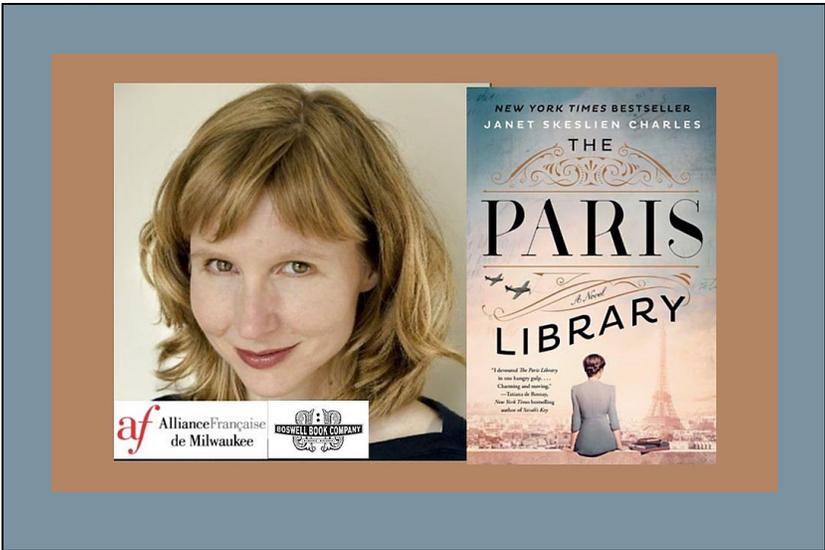
www.arcadiapublishing.com/Products/9781467147286

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The Pabst Mansion will host the authors on May 12 at 7:30 pm

To access the virtual presentation, link to <https://www.youtube.com/channel/UCVkw48nB5-jgPXTXpwPRFSg>



Janet Skeslien Charles Chats about The Paris Library with Boswell Book Company

Alliance Française de Milwaukee and Boswell Book Company present and afternoon with New York Times bestselling author Janet Skelsian Charles.

Skeslien Charles first became interested in the incredible true story of the librarians who stood up to the Nazi “Book Protector” when she worked as the program’s manager at the American Library in Paris.

The Paris Library chronicles the heroic librarians at the American Library in Paris. Paris, 1939: Young and ambitious Odile Souchet has it all: her handsome police officer beau and a dream job at the American Library in Paris. When the Nazis march into Paris, together with her fellow librarians, Odile joins the Resistance with the best weapons she has: books. Montana, 1983: Lily is a lonely teenager looking for adventure in small-town Montana. Her interest is piqued by her solitary, elderly neighbor. As Lily uncovers more about her neighbor’s mysterious past, she finds that they share a love of language, the same longings, and the same intense jealousy, never suspecting that a dark secret from the past connects them.

Janet Skeslien Charles is author of Moonlight in Odessa, and her writing has appeared in revues such as Slice and Montana Noir.

Wednesday, May 5th at 2 p.m



Armchair Travel Short Course

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

Class taught by Margaret Schmidt. All levels welcome. Please register by 12 p.m. on Thursday, May 13th and Thursday, June 3rd.

May 16th from 1 - 3 p.m. on Zoom: Le Grand Est.
June 6th from 1-3 p.m. on Zoom: La Normandie

Register at <https://checkout.afmilwaukee.org/language-and-cultural-workshops/>

VIRTUAL PROGRAMS AT JEWISH MUSEUM MILWAUKEE

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

Virtual Tour of the Buenos Aires AMIA

Tuesday May 4th, 2021 12:00 pm CDT - 1:00 pm CDT

The hub of Jewish life in Argentina is the AMIA – Asociación Mutual Israelita Argentina in Buenos Aires. Join a virtual tour highlighting the physical and historical significance of this Jewish community Center and content from the exhibit, Sites to Remember and Honor, exploring the monuments and works of art dedicated to victims of the Holocaust, the 1992 bombing of the Israeli Embassy in Buenos Aires, and the 1994 bombing of the AMIA.

Museum Moments Via Facebook Live

Tuesday May 4th, 2021 2:00 pm CDT - 2:15 pm CDT

Museum staff share moments from Jewish history via Facebook Live. Tune in Tuesdays at 2:00 PM for a Museum Moment.

Virtual Book Talk - Hollywood Hates Hitler with Chris Yogerst

Thursday May 13th, 2021 12:00 pm CDT - 1:00 pm CDT

In September 1941, a handful of isolationist senators set out to tarnish Hollywood for warmongering, introducing a resolution aimed to limit both radio and film that "extensively used for propaganda purposes designed to influence the public mind in the direction of participation in the European War." The immigrant moguls in Hollywood were acutely aware of the conditions in Europe. After Kristallnacht (the Night of Broken Glass), the gloves came off and a number of studios released films later targeted by the Senate. Join author of 'Hollywood Hates Hitler! Jew-Baiting, Anti-Nazism, and the Senate Investigation into Warmongering in Motion Pictures,' Chris Yogerst, as he examines the years leading up to and through the Senate Investigation into Motion Picture War Propaganda, detailing the isolationist senators' relationship with the America First movement.

Fashion Metropolis Berlin with Uwe Westphal

Sunday May 16th, 2021 4:00 pm CDT - 5:00 pm CDT

Join the author of 'Fashion Metropolis Berlin,' Uwe Westphal, as he brings to life Berlin's fashionable past describing the rise and destruction of the Jewish fashion industry from 1836 – 1939.

Virtual Tour of South African Jewish Museum

Thursday June 10th, 2021 12:00 pm CDT - 1:00 pm CDT

The South African Jewish Museum encompasses the full gamut of the history of Jews in South Africa – including the community's historical roots in Lithuania and elsewhere, its instrumental role in the building of South Africa as we know it, as well as its noteworthy contributions to contemporary society. Join the South African Jewish Museum's Executive Director Gavin Morris to explore the Jewish communal evolution in South Africa, with a particular focus on the interaction between Jewish and Black interests in the country.

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

February 18 – May 30, 2021

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

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



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



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

Ethnic activities for coronavirus shut-ins

Ethnic stories/games/meals

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

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

The Stories: Summaries

Africa

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

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

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

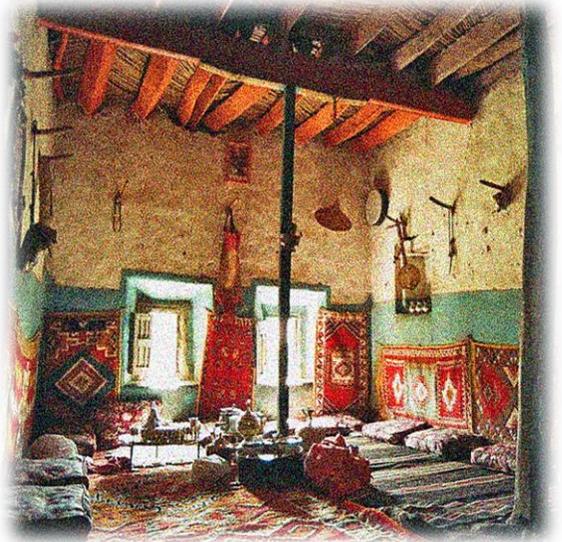
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

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

Europe

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

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.

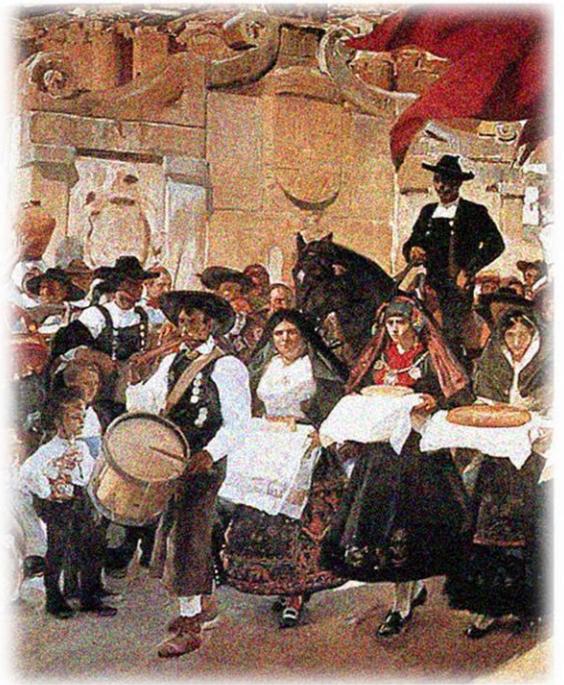
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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/or on the MATA channel.

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

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

<http://neighborhoodsinmilwaukee.org/>

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

Website on over 50 Milwaukee ethnic groups has launched



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

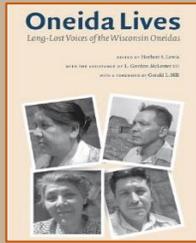
Links on most ethnic groups includes:

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

www.ethnicmilwaukee.com

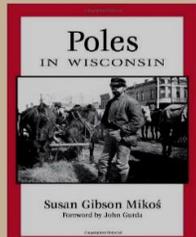
Ethnic Wisconsin in books

NON-FICTION



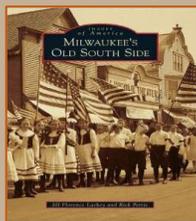
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

www.nebraskapress.unl.edu



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

www.wisconsinhistory.org/whspress



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

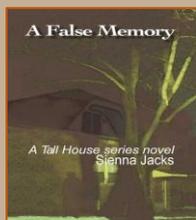
www.arcadiapublishing.com

FICTION



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

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

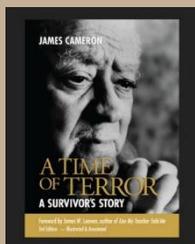


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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



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

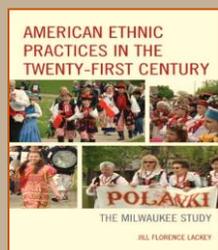
Ethnic Wisconsin in books, continued



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

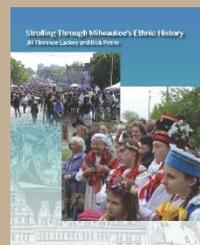
Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.atimeofterror.info; get book at <https://tinyurl.com/timeofterror>

RECOMMENDED BY *CHOICE* JOURNAL!



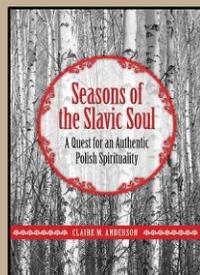
American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society.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

NEWEST



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

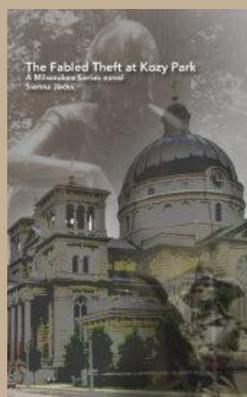
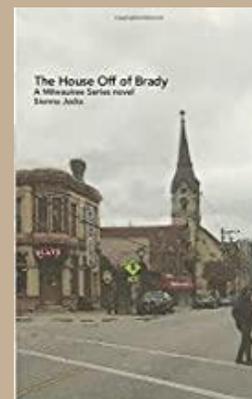
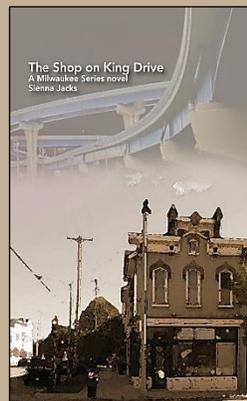
<http://mecahmilwaukee.com/>



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

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

Mystery novels to support ongoing work of Urban Anthropology Inc.



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

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

Order at

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

Work of Urban Anthropology (UrbAn):

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

UrbAn is an all-volunteer organization

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



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

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

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

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

MECAH Publishing

*Milwaukee Ethnic Collection of
Arts and Humanities*

MECAHMilwaukee.com

The work of Urban Anthropology



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

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

Milwaukee Ethnic News

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

Subscriptions

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

Submitting stories

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

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

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

Editorials

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



Ethnic Documentaries from Urban Anthropology Inc.

The Kaszubs of Jones Island: The People That Nobody Knew

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

Urban Indians and the Culture of Collective Action

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

African Americans and the Culture of Contribution



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

The Amazing Adaptation of the Urban Hmong

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

The Varieties of Latino Experience



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

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