



MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

NOVEMBER/DECEMBER 2024

Local ethnic events in November & December

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 nine: Working

Several years ago, a caller on a radio talk show in Milwaukee asked this question: "Why can't immigrants be like they used

Continued on page four



Continued on page two

Ethnic events in September and October

Continued from page one

African American

AMERICA'S BLACK HOLOCAUST MUSEUM

When? Tue.s through Sat.s, 10am to 5pm; Sat.s noon to 5pm. *Where?* 401 W. North Ave. *Description:* A series of history & culture galleries that tell the story of the Black Holocaust in the US from life in Africa before captivity to African American life today (see photo). *Admission:* Adults \$7; Kids 3-17 \$5; Kids under 3 Free. www.abhmuseum.org/visit/

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.

German

GERMAN CHRISTMAS MARKET OF OCONOMOWOC *When?* Opening Nov. 27 (through Dec. 1). *Where?* 100 E. Wisconsin Ave., Oconomowoc. *Description:* European food and drink, live polka music, Big Al and the Hi Fi's play, Santa Claus. *Admission:* Free to attend.

Hmong

HMONG NEW YEAR *When?* Sat., Sun., Dec. 14, 15. *Where?* Wisconsin Expo Center, Wisconsin State Fair, 8200 W. Greenfield Ave. *Description:* Celebration of thousands of years tradition (see photos). *Admission:* Unk.

International

HOLIDAY FOLK FAIR INTERNATIONAL *When?* Fri., Nov. 18 to Sun., Nov. 20. *Where?* State Fair Park Expo Center; 8200 W. Greenfield Ave., West Allis. *Description:* Multicultural festival of music, food, dance, and the arts. Access at www.folkfair.org *Admission:* Unk.

Irish

CELTIC CHRISTMAS BOUTIQUE *When?* Nov. 23, 9am to 3:30pm. *Where?* 1532 N. Wauwatosa Ave. *Description:* Show with large number of arts and crafts vendors marketing Irish gifts for the holiday season. *Admission:* Free to look.

Jewish

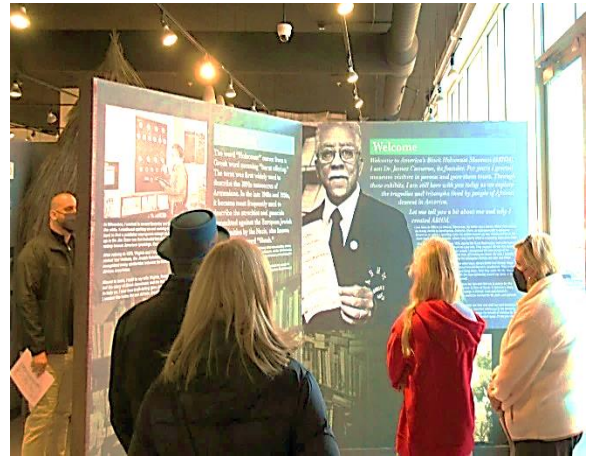
COMMUNITY FREE DAY *When?* Nov. 7, 10am to 5pm. *Where?* Jewish Museum Milwaukee, 1360 N. Prospect Ave. *Description:* Against the Grain exhibition. *Admission:* Free.

Latino

WALK THROUGH MILWAUKEE'S LATINO HISTORY

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

Continued on page three



Ethnic events in November & December

Continued from page two

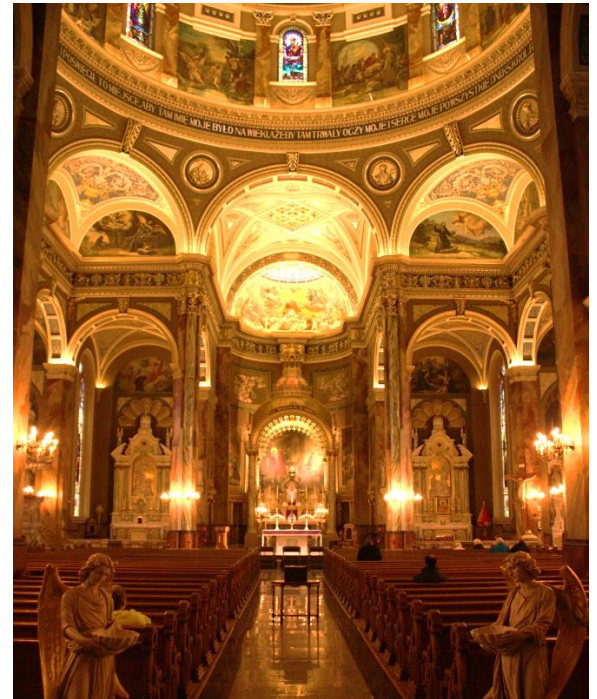


NOCHE DE ALTARES *When?* Nov. 1, 5:30 to 7:30pm. *Where?* Urban Ecology Center, 3618 W. Pierce, Menomonee Valley. *Description.* Celebrate the rich traditions of Dia de Los Muertos. *Admission:* Unk.

OFFRENDAS EXHIBIT *When?* To Nov. 15. *Where?* Latino Arts, 1028 S. 9th St. *Description:* The exhibit features traditional altars created by local artists, community organizations. *Admission:* Registration is \$5.

Polish

CHRISTMAS CONCERT AT THE BASILICA *When?* Dec. 8 to 10, see website for hours. *Where?* Basilica of St. Josaphat, 2323 S. 6th St. *Description:* Performance of assorted carols and songs of the season by Michelle and Richard Hynson, including a musical setting of *The Christmas Story*. Bel Canto Chorus, holiday and other music, live performances (see photo of Basilica interior below). <https://www.belcanto.org/christmas-in-the-basilica.html> *Admission:* Unk.



Oral history of Milwaukee ethnic groups

Continued from page one

to be? Those Europeans that came here back in the day really knew how to work.” The complaint is one heard often. The assumption seems to be that any ethnic group that arrived in large numbers in the late twentieth century and twenty-first century—especially if the group was comprised of people of color—was more of a drain on the US economy than a contributor.

And the issue gets hotter. The news over a decade ago that the number of nonwhite babies born in the US now outstripped the number of white babies resulted in heated activity on the Internet. This development had been projected since the 1970s, in part because of US policies. Government policies always played a major role in the ethnic makeup of nations. The legislation that had the greatest impact on US national ethnic composition was the Immigration and Nationality Act of 1965, or the Hart-Cellar Act. Between 1920 and 1965, legal immigration averaged approximately 206,000 people per year. Before 1965, immigrants came to America for a variety of reasons—most arriving from Northern Europe. In 1921, the US guaranteed that this trend would continue. Addressing the fear that America was becoming more diverse, Congress passed the 1921 Emergency Quota Law. The objective of this act was to impose quotas based on the country of birth. Allowable annual quotas for each country were calculated at 3 percent of the total number of foreign-born people from that country in the 1910 US Census. This meant that 70 percent of all immigrants in the immediate future would come from Germany, Great Britain, and Ireland. The ethnic status quo was ensured.



This all changed in 1965. The passage of the that year’s legislation changed the volume and origins of immigrants by discontinuing quotas based on national origins and giving preference to those with US relatives. This ended the preference for Northern European immigrants. By the 1980s the nonwhite population was growing seven times faster than whites. The combination of the new immigration policy, high birth rates of

the new immigrants, and illegal immigration altered the national demographic. By the middle of the twenty-first century, *most adult Americans* will have African, Latin American, Asian, Pacific Island or Arab ancestry.

It is important to note that the demographic changes say nothing about the working lives of the new immigrants. The assumption in the literature on immigration has been that immigrants and migrants and their children are successful if they ultimately gained wealth, professional status, and advanced degrees comparable to long-established populations. In the Milwaukee oral history study, the effects of socio-economic advantages and opportunities on immigrant/migrant mobility were clearly supported by informant stories. But informants also discussed other issues related to their early-arriving families, such as the context of the initial settlement and the work ethic of the immigrant/migrant generation. These topics are discussed in the following sections. European and non-European accounts are compared.

Reasons for immigration/migration

Ancestors of the Milwaukee informants left their homelands for most of the same *pull* factor reasons that others did, which included access to land and jobs and more political and religious freedoms in America. Chief *push* factors discussed by the Milwaukee informants included religious and political persecution; civil wars or wars of occupation; forced emigration (e.g., slavery, indentured servitude, prisoner deportations); the Irish potato famine and other crop failures; the 1848 collapse of democratic revolutions in Europe; conscription; reunification with families in America (especially after 1965); low wages and unemployment; the Industrial Revolution upsetting fragile peasant lifestyles; and refugee status.

Among those who kept oral or written accounts of their first ancestors in Milwaukee County, or those who had been immigrants/migrants themselves, over three-quarters discussed profound hardships and suffering just before they arrived. The European and non-European informants shared similar stories.

Italian: Well, actually my grandfather had a cousin who had immigrated to Milwaukee earlier. And because of the economic climate in Sicily, and the political social climate in Sicily, in the twenties when Mussolini was in

Continued on page five

Oral history of Milwaukee ethnic groups

Continued from page four

power, my grandfather had to leave Sicily. He was a Socialist and they were not popular with Mussolini, so he had an opportunity to come here, and his sponsor was just a cousin in Milwaukee, and he came to Milwaukee, liked it, felt it had better opportunities for himself and his family subsequently moved the family over here, so it was political, economic and social.

African Congo Congolese: I was involved in Congo political activity. I was a strong supporter of democracy in my country. I had a very loyal family who protected me but I had to flee to a different country because members of the government were looking for her [me?]. I was on a plane in South Africa and I was told to remove myself from the plane by the pilot because people were looking for me. I had to beg him to let me stay. Through the US I came to New York City even though I wanted to come to Canada. When I arrived at the immigration office no one spoke French, and I spoke no English. It took some time to find someone who spoke French. My children at the immigration office were socializing the officer even though they did not speak the same language. Yet they got along together. With help from the immigration officer that met my children we were able to come to Milwaukee and find a place to stay.

Irish: My family was literally starving [because of the potato famine]. The family that came here—my ancestors—had already lost three kids by the time they got on the boat and lost two more on the journey here. Then on the boat trip to Milwaukee, if you got seriously sick on the boat, they took you to this pest house on Jones Island [a peninsula off the eastern coast of Milwaukee] and locked you in there to die before the boat got to Milwaukee.

African South Togo Mina: [My family members] came here for political reasons. There are embassies over there that help them to get here and get refugee [status]. They run away from killing people who want to kill their families. If they survive, they come here to survive, to get away from all that killing and treachery.

German: [My mother] was a refugee from East Germany. The East German police pistol whipped her, broke her jaw and told her to come back in the evening, and everyone knows what that means.

African American: My great grandfather came up from Mississippi where they were literally starving on a rented piece of land, and where Jim Crow was the order of the day. He heard about jobs here, came up, then after he got a job, brought up the rest of his family.

Hmong: During the [Vietnam] War my dad was a war captain. He worked with the CIA to fight against communists from North [Vietnam] to Laos to South Vietnam. When Laos fell in 1975, he feared persecution. The Hmong were threatened with extermination. We went to Thailand. We were six months in Thailand in a refugee camp [before coming to the US].

Russian Jewish: On my father's side was a town near Kiev. And my grandfather and his cousin went out hunting one day. And while they were gone—I don't know if it was more than a day or two—but, um, their entire village was killed by a pogrom that came through. Everyone was killed and they were the only two survivors of their village . . . And on my mother's side, my great grandparents were kicked out of Russia, and went to Poland. And my grandparents were born in Poland. And then they were kicked out of Poland, and then they went on to Israel. And so, my mother was born in Israel and immigrated to the United States in 1948.

For those who eventually made it to Milwaukee, life became less challenging, but only slightly so.

Getting established in Milwaukee

The Milwaukee informants discussed their economic survival in the area. In this section, the Europeans will be compared to the non Europeans.

The Europeans

Some typical niches for European immigrants in the US had been shop keeping and the garment industry for Russian and Polish Jews, food service for Greeks, foundries and mills for Slovenians, fishing for Portuguese, building trades and barber shops for Italians, and steelmaking and glass blowing for Poles. In the Milwaukee study, European informants discussed the reciprocal nature of getting established in America. While most talked about the reasons the immigrant generation had to leave past homelands or the desire for new opportunities in America, they also discussed the ways that the immigrant generation inhabited niches that needed filling in America. At times ethnic group members already possessed the skills to fill a previously defined niche, while others took jobs that no one else wanted. Still others had actually been *recruited* by Americans from their past homeland to fill available jobs.



Photo courtesy Flickr

Greek: My father, who was much older than my mother, came in the early part of the twentieth century to work for a factory in [town near Milwaukee]. The recruiting company would send representatives to Italy and Greece and would recruit entire villages. Most young men from the villages all came together and settled in [town near Milwaukee] and Milwaukee. So, there's lots of Greeks from the same villages that ended up here.

Continued on page six

Oral history of Milwaukee ethnic groups

Continued from page five

Norwegian: My immigrant ancestors? You know Norwegians are well known for cutting stone. And also, they were very good at climbing. They were the ones, when there were building tall buildings, they used to climb up there and stuff like that. That goes way back.

Polish: My great grandfather came as a glass blower. This was a Polish niche mainly, and Milwaukee was glad to have him.

Irish: Those of us that first settled in the East pretty much built the eastern section of the transcontinental railroad. It was dangerous work, and barely no one else wanted it. We continued working for the railroad as we moved west, and we really did this in [name of Milwaukee neighborhood], where the railroad shops hired some two thousand people, or perhaps more.

German: Well, historically, there was quite a distinction between the farmers and the crafts people. Most of the Germans were farmers and they settled throughout the state [of Wisconsin]. Then, in specific craft areas, you found [German] people very skilled in the brewing industry, very skilled in the tanning business . . . I might add also, the later waves of [German] immigration presented people in the printing and machine, tool and die business.

Scottish: The immigrants generally who were directly from Scotland were basically people who were recruited to come as craftsman and workers of that sort in Milwaukee. A lot of them worked at a company called [name of company] and a lot of them worked at a company called—it just jumped out of my head. By then they would come and work as you know as tool and die makers—things of that sort. People with skilled trades of that sort—so that was the basic way in which most of them made their living.

The Non Europeans

The same patterns emerged for the non Europeans in the Milwaukee study. Informants described their immigrant/migrant ancestors as occupying niches that needed to be filled, working jobs no one else wanted, or having been recruited from their former homes to fill jobs in America.

African American: My grandparents came up here from Mississippi in the 1940s. I was told that they'd been recruited by the factories and brought up by them—brought up in boxcars, not passenger cars. I guess the companies needed workers because of the War. The men came first, to work in the factories. We lived around [street name] until they razed that area, due to the freeway. Most of the men and a lot of the women worked in the factories in the [Milwaukee area] and some on the north side. There was a lot of work then.

Arab: We were good tradesmen and I think there was this need for this back when my grandparents settled here. We opened the carpet stores and the little grocers in neighborhoods where they were needed.

Pakistani: My family came to open a gas station. A lot of Indians and Pakistanis and I guess Russians and I guess other immigrants have stations here in this town. You don't see many other people owing them.

African American: My ancestors in the South were metal workers—a skill they brought with them from Africa, I am told. I think we [African Americans] have more day care centers than anyone else. My family was involved in this since

we came up from the South. It used to be we'd be hired to live in white people's houses to be nannies. Today all the women work and they need this. It's like you can't have enough childcare. You see a new one opening every day.



Photo courtesy qualitypre-k.earllysuccess.org

Hmong: My dad works cleaning asbestos out of buildings. This is not a great job and we worry about him. A lot of Hmong got jobs doing this. It has to be done.

Chinese: Most of my ancestors went to the West Coast originally to—well, you'll think this is silly—to mine gold. Except the gold rush was dead by the time they got there. They then had the chance to work on the transcontinental railroad and did this. But it was very dangerous and they were happy to move on to different things. But they built most of the western part of this railroad and are just now getting credit for this.

Mexican: My grandfather was brought up from Mexico with others from his village to break a strike at [Milwaukee company]. But they didn't know they were breaking a strike. They were just told that they had an opportunity to work for higher wages than they had back home. So that's how my family ended up here.

The following example from field notes demonstrates ways that some Hmong found a niche that was both needed in Milwaukee and helped them maintain cultural practices.

Field Notes: August, 2009

Unlike his mother, "Xang" spoke perfect English. He helped her load and unload vegetables on Sunday morning. After setting up the tent, Xang took all the produce from the back of the family pick-up truck and organized the vegetable display for the farmers' market. His mother moved around the cabbage and radishes and straightened out the rows. Xang's eight-year-old son, who spoke both Hmong and English, was chubby by Hmong standards. He helped his family with the markets and in exchange collected a few quarters.

The market organizer apologized to Xang because the crowds had been sparse lately. Xang said it didn't

Continued on page seven

Oral history of Milwaukee ethnic groups

Continued from page six

matter. These were vegetables left over from their Saturday market and he was glad to have a place to sell them. He said his mother did most of the gardening on rented plots owned by the [name of program] in her own Milwaukee neighborhood. The gardening helped her maintain Hmong cultural traditions. She could plant the kinds of vegetables they used for cooking Hmong dishes and also reap a few medicinal herbs. The farmers' markets had been wonderful niches for the Hmong in Milwaukee to sell off their surplus. Very few farmers from the rural areas were willing to drive fifty miles to the city to service these venues.

Xang had a job for a nonprofit. He was born in a refugee camp in Thailand, came to the US at age eight, learned English, and later earned a degree in Social Welfare. He explained that his parents' generation had a hard time learning English because the Hmong written language was a relatively new development and few members of the older generation knew it back in Laos. This made learning a new language very difficult. He was just happy his mother was able to keep busy with gardening and keep the Hmong culinary traditions alive.

When the tent was completely organized, Xang left his mother and son to sell their produce. While Xang's son could do translations, most of the time the grandmother was able to negotiate sales through hand gestures. Within minutes she was busy taking orders. The boy was off buying Tootsie Rolls from other vendors with the quarters he'd earned.

Effects of deindustrialization

Nearly every generation of immigrants or migrants faced challenges when they arrived at their destination. The late twentieth century offered serious challenges. During the 1980s, deindustrialization altered the economic landscape. Villagers that had been recruited from Mexico early in the century to work in the foundries and tanneries in Milwaukee would no longer find available factory work by the 1990s. Those of any ethnic background might end up in temporary employment or low-paying jobs in the service industry. See examples below.

Polish: [When I immigrated in the 1990s], all I could get was temporary jobs—get up early in the morning and take busses with those Mexican guys to go to some job for that day and [a] couple more. Then a painter hired me and they all spoke Polish. But I still can't make enough to live.

Puerto Rican: Then there was the era where factory jobs, especially in Milwaukee, were the primary source of employment. So, my grandfather found employment in a factory and all the children were brought over. That's the general pattern. Heavier migration started in the fifties and sixties as migrant farm workers who were later transferred to the factories. The jobs didn't pay much, but it was still better than what they were being paid in their home countries. Decline in factory jobs caused Puerto Ricans to slide down the economic ladder. Many of the jobs that men traditionally had have disappeared. The jobs remaining are the social service jobs that are mostly done by women. My grandfather, for instance, has been working in the same factory for thirty years. When he lost his job, there was not much else he could do.

Mexican: Many people traditionally earned their living in the manufacture [sic] industry. The Midwest was once called the "Rust Belt" because of all the manufacture jobs. There are some in the service industry, and also

organizations such as this—white collar jobs. There are an awful lot in the universities, in the school system, and in some corporations. So, there is a whole spectrum now, from entry-level jobs to white-collar jobs. Very diverse. In the beginning however, twenty-five to thirty years ago, most people were either in the factories or the service industries, which is common when new people are coming into the geographic area, whether they were Mexican, Cuban, or the Irish, or Germans, or whatever the case may be. Once they settled, they went through a transformation of sorts. They begin to establish themselves.

Chilean: Factories are moving out of Milwaukee and going abroad to save money, pollute in other countries like Mexico, et cetera. The growth of the labor agencies I think are a crime because the factories are not hiring directly anymore. They hire from the labor agencies. Why? Because they will prove [that] workers are replaceable. They don't pay any kind of insurance. I've seen many workers that have lost their fingers, et cetera, and nobody will cover them because there is no documentation. Also, I see workers that won't go to labor agencies and will be on the corner, and construction companies will pick them up, have them work, but not pay them.

The next section will present findings on work ethics of the immigrant or migrant generation and succeeding generations.

Work ethics



A contrast between native-born Americans and newly arrived immigrants and migrants surfaced often during interviews. While the interview guide posed no specific questions on generations or work ethic, the informants volunteered a lot of information on both topics.

Continued on page eight

Oral history of Milwaukee ethnic groups

Continued from page seven

The Europeans

The European American informants stressed the hardships and struggles that their immigrant generation had endured in America, and the sacrifices that generation made for their children.

Greek: Back in the old days they were known to have shoe-shines [and] lots and lots of restaurants, grocery stores, [and] one of the more visible ethnic groups in the restaurant business. Education for the kids was so stressed. It was encouraged to be better than your parents.

German: My grandfather was always so proud of the fact that by the time that he came to America to the time he retired, he never missed a day of work. There was never a day he didn't work. That was typical in the German community. Nobody wanted to miss a day of work.

Kashubian: Their main occupation was fishing. They'd get up at three or four in the morning, be out on the lake and not come back until early afternoon. Then they'd work at the dock for three or four hours, cleaning and drying fish and the nets. They wanted the kids to have something better.

Norwegian: I think that there were people that when they came over here, they learned to work in the factories and whatever skills because most of them that came over here came from rural communities and so their skill was farming and keeping the land, but they learned . . . When my spouse's mother came, she worked as a domestic. But I think there were many people, particularly women, who worked as domestics.

Many of those interviewed reflected on the immigrant work practices they'd just discussed and questioned whether these were still the norm. While most conceded that jobs were easier today, they also expressed concerns that the work ethic had diminished in succeeding generations.

Scots Irish: I think the jobs are easier now, especially with computers. I don't know that anyone really gets into any backbreaking jobs, except if you are in construction or cleaning. There aren't many Scots Irish in Milwaukee, but those I know work mainly in nice offices.

Russian: Do the young people today struggle like their parents did? No. I guess they just don't have much to prove. They know they have the support.

Polish: The next generations didn't work as hard as the immigrants. I would say not. They didn't have as much to prove and the struggle wasn't as hard. No language to learn, no new rules. Most of us [in later generations] had never experienced much hardship.

German: Germans always took pride in our work ethic. It was a work ethic for its own sake, not just so we'd climb up in some job. This is not what it once was. Germans have become a lot like other Americans and the work ethic is diminished.

Kashubian: It used to be that we were called hard workers but also hard partiers. Maybe today it's more the latter.

The non Europeans

The non Europeans discussed similar experiences. They stressed the struggles and motivation of the immigrant/migrant generation, often a very recent one, and discussed the desires of their ancestors to improve the quality of life for the children.

Palestinian: When my father came, he was a tradesperson. Of course we didn't know much English, so he worked in sanitation and in a bakery. As soon as he could afford it, he bought properties and rented them. Then he bought a corner store. But he didn't want us to do that. It was a lot of hard work . . . But as an immigrant mentality, you do what you can, you get educated, and then you do better . . . We struggle with that, because sometimes as people from different countries, we have to prove our abilities.

African Congo Congolese: We [immigrant generation] learn English, find a job, and try to continue our education. It is important to become more educated and support our families. As soon as we get to America, we work.

Mexican: My father could barely understand English but he worked full time and overtime as a janitor in a hotel. He bought this truck and carried loads for people as a free-lancer whenever he had the chance. This money he put away for us. When I went into business, he took that money out of the account and gave it to me so I could start a bakery.

Chinese: It was just my grandfather [at first]. At that time, women were not following their husbands. Then he started his business as a laundry man right in Milwaukee. He made a successful business of it, supported his family, and I think he sent money back periodically and eventually my dad joined him. My dad took over his business when [my grandfather] passed away and then we started a restaurant in the 1970s. I had helped run that. I think that's a situation where many first-generation immigrants . . . have to help their parents. I hear many stories: "Oh, yeah, I had to do all the work after school. We could not go anywhere." I think that was pretty much the case with us. I was a little older already. I had finished high school and was just starting college, but it did influence my lifestyle because, you know, you just have more of a work ethic, and you didn't really know anything else.

Bulgarian Turk: [An immigrant] Most important [is] that my daughter lives at home and establishes herself before she moves out to get married. I pay her rent and food, and student loans, so I sacrifice to work for us. I don't let my daughter pay for any bills. I pay for books, everything for her. I want her to be established and suc-

Continued on page nine

Oral history of Milwaukee ethnic groups

Continued from page eight

cessful. She appreciates me, so she works very hard in college. She will be the most accomplished chemist in the world! Since she was four years old, she was learning English in Bulgaria. I paid her one dollar for every "A" she got. I am broke now!

Indian: [An immigrant] Other Indians? From our state, Punjab, they are mostly in the gas stations. So that's mostly what Punjabi people do. Other people, they do Yellow Cab. I mostly came here to buy a gas station with other guys. It didn't work out so then I started searching for a job.



As with the European American informants, many non Europeans talked about the change in the work ethic over succeeding generations.

Hmong: It's hard to get your kids really into work. They think because they are an American, [they] don't have to work that hard now.

Chinese: But with the next generation, I think there's hardly any pressure on them to do anything. Children were not encouraged to follow their parents' footsteps in those days. They just wanted us to have a better life, get our education, and improve.

African American: Kids today don't know what those early blacks went through coming from the South. They didn't work eight-hour days. They worked until the job was done. Today I have kids—kids that should have jobs—coming here to do gardening and after an hour they ask if that's it. They just broke a sweat.

Mexican: When my husband and I came up from Mexico, we'd do just about anything. He worked hard construction. I worked cleaning. I don't want to say bad about my kids and grandchildren, but it's not the same now. You know. We made sure our daughter got a college education. She's always had good jobs, but she won't work for what we did. You know. My granddaughter wouldn't take a job in high school or college because she said the pay wasn't good enough. It's just different. Things change.

What are the implications of these findings? What do these and other practices contribute to US collectivities? This will be discussed in the last installment of this series.

Last edition

The next issue of *Milwaukee Ethnic News* will feature part ten of this series from the ethnic oral history project, which will summarize findings.

Interesting facts about Milwaukee's ethnic groups

1. Since the late 1800s the Irish have dominated Milwaukee politics. In fact, during one 50 year period over 100 political leaders, city department heads, judges, and union bosses came from one Irish neighborhood.
2. Freeway building and urban renewal in the 1950s/1960s displaced these Milwaukee ethnic groups: African Americans (near downtown, lost over 8,000 homes), Puerto Ricans (near downtown, lost all homes), Italians (Third Ward, lost most homes). Other ethnic neighborhoods were partially razed (Irish, Polish).
3. Some ethnic groups nearly always settle next to each other in cities (including Milwaukee) because of common cultural practices. One of the most obvious is the Poles and Mexicans.
4. The Greeks were an early target of the KKK.
5. In the past 20 years, Orthodox Jews have one of the largest growth rates in the City of Milwaukee.
6. There are over 250 ethnic organizations in Milwaukee County. This number includes those with websites and/or are registered as corporations in Wisconsin. There are probably over 100 more that don't make these criteria.
7. More than 30 percent of the Milwaukee Hmong practice ancestor reverence.
8. German architects built the most notable buildings in Milwaukee (e.g., City Hall, the Basilica of St. Josaphat, Turner Hall).
9. Singing societies are most common among the Welsh and the Latvians.

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

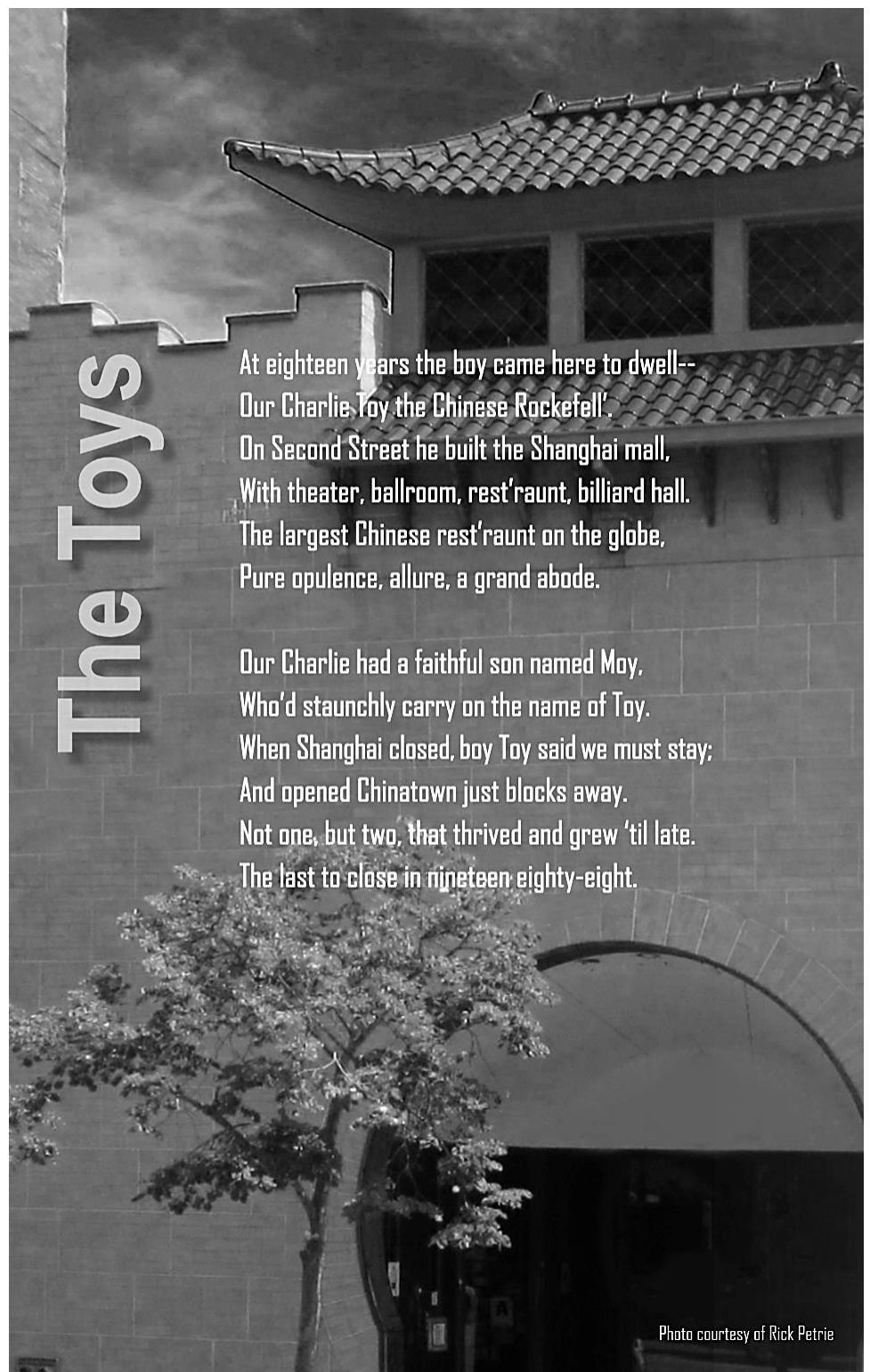


Photo courtesy of Rick Petrie

af Alliance Française de Milwaukee

SAVE THE DATE

27th Annual Beaujolais Nouveau, our most popular party celebrating the 2024 harvest.

The Cooperage, 822 S. Water St. Thursday, November 21
RSVP to Annika@AFMilwaukee.org



Samedi 16 Novembre, de 14h30 à 16h45, Venez échanger vos livres pour adultes ou enfants. Venez vendre vos livres en excellent état (prix plafond recommandé de \$5).

Certain livres seront gracieusement donnés par les membres du Troc' Livres (nombre limité par personne).

Merci de reprendre avec vous les livres non échangés ou vendus.
Bibliothèque de Brookfield, Community Room
1900 N Calhoun Rd.



TEACH IN ENGLISH, VIVEZ EN FRANÇAIS

Exciting French Immersion Opportunity for young adults; Teach English in France with TAPIF (Teaching Assistant Program in France). Applications opened October 15! Each year, TAPIF places around 1,300 Americans into

French public schools to work as English language teaching assistants for 12 hours a week. TAPIF works with France Éducation internationale (FEI) to place language assistants in classrooms of all ages across metropolitan France, French Guiana, Guadeloupe, Martinique, and La Réunion. The seven-month contracts, which can be renewed twice (consecutively or not), enable young adults to gain valuable classroom experience, improve their French language skills, and immerse themselves in the francophone world. TAPIF is the American iteration of the worldwide Programme des Assistants de langue en France managed by FEI.

Applicants are required to have at least a B1 level of French proficiency. If you or someone you know is interested in applying to TAPIF, the Alliance Française de Milwaukee can help you get certified!

I (Annika, the AF Event & Marketing Coordinator!) participated in this program in 2021-22 and I'm so glad I did. I'd be happy to tell you about my experience if you plan to apply!

Annika@AFMilwaukee.org

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://frenchmassmke.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

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

Against the Grain: The Remarkable Life of Artist Bernard Perlin

**Jewish
Museum Milwaukee**



September 27, 2024 – January 26, 2025



Bernard Perlin was a minority, outsider, gay man, and pursuer of truth, beauty, and justice. Born to Russian Jewish immigrants in 1918, artist-activist Perlin was a talented painter, illustrator, war artist-correspondent, and photographer, who tackled stylistic genres, the horrors of WWII, issues of social justice, and homosexuality with conviction and bravery.

Perlin's life, in his own words, was a direct path to making art and seeking human connection. He ran in circles that included celebrities like Tennessee Williams, Truman Capote, Gore Vidal, Leonard Bernstein, Liz Smith, Grace Hartigan, David Hockney, and Jerome Robbins. His first commission was created for the legendary movie actor Vincent Price.



Throughout his long, richly varied, well-traveled career, Perlin moved from Social Realism to Magical Realism and worked with the WPA (Works Progress Administration), OWI (Office of War Information), and *Life* and *Fortune* magazines among countless others. His art has been collected by major institutions including the Smithsonian American Art Museum, Museum of Modern Art, Whitney Museum of American Art, Art Institute of Chicago, Pritzker Military Museum & Library, and the Tate.

This exhibit celebrates and brings deserved visibility to an artist who lived passionately and unapologetically *against the grain*. It explores the benefits and challenges of multi-faceted identities, immigration, and assimilation. Add-

itionally, it delves into historical experiences of persecution and discrimination against minority groups that reflect similar attitudes that are still prevalent today.

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

Doors Open, Sunday, September 29

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.

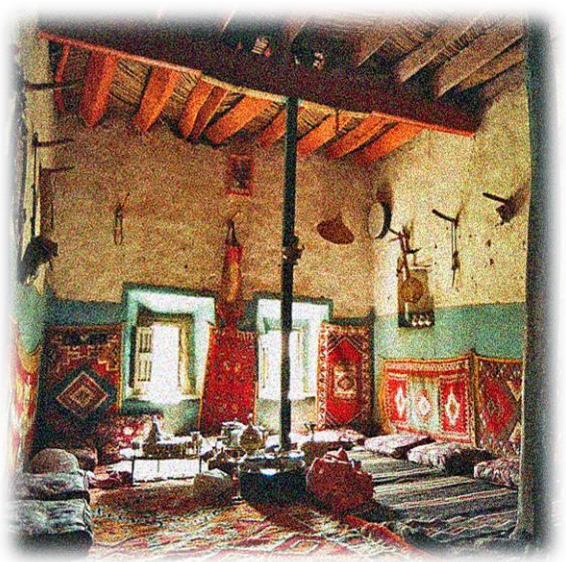
African Ibo: A story of a ten-year-old boy living in Africa around 1800, his vibrant village life, his age grade activity, and the constant threat he faced of being kidnapped into slavery.

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 fourteen



Ethnic stories (summaries)

Continued from page thirteen

Wales: A fictionalized account of a self-involved American youth who goes to witness the youth national cultural festival in Wales and comes away thinking he might be able to use his gifts in more community-serving ways.

Germany: A tale of a German family struggling to keep the Christmas spirit and German Christmas customs while the family children misbehave. German Christmas customs solve the family problem. A good story for the very young.

Spain: A fictionalized account of a Romani (“gypsy”) girl living in Madrid, Spain, the cultural values and problems she faced, and her secret life as a criminal with her older brothers. A story that asks when or if the ends justify the means.

Rome: The experience of a teenage boy living in a Roman province in 64 AD, his ancestors’ enslavement, the introduction of Christianity to the area, and the deeds of Emperor Nero.

Jews of Poland: The account of a young Jewish girl on the eve of the Holocaust, her daily life in the shtetl, the family’s religious traditions, and their eventual demise.

England: The tribulations of a young boy in Medieval England from a mixed ethnic family who must leave his home at an early age to be trained for the knighthood.

Italy: A story of a teenage orphan girl living in Florence Italy at the height of the Renaissance, her experiences growing up in a humane orphanage, and the choice (among three options) she must make for her future. (Very interactive.)

Eurasia

Soviet: A fictionalized account of a teenage girl living under Communism in the USSR in the 1930s, her daily life, and the conflict she faced over loyalty to her family vis-a-vis loyalty to the Communist government.

Ottoman: A tale a teenage boy living in the Ottoman Empire in the late seventeenth century, his cultural environment, his opportunities, his yearnings, and how he achieved balance between his own desires and helping his family.

Asia/Oceania

Hmong: A story about a young Hmong boy in a refugee camp in the 1970s, his people’s involvement in the Vietnam War and its aftermath, how he and his people recorded their history on story cloths, and his eventual immigration to the US.

Continued on page fifteen



Ethnic stories (summaries)

Continued from page fourteen

Siberia: A tale of a college-bound girl living in a reindeer-herding family in Siberia, the changes that took place when her environment was no longer under Soviet control, the options that the girl was considering for her future career, and the ways that each of these options might impact her traditional people.

Burma/Myanmar: A fictionalized account of a young boy of the Mon ethnic group living in war-torn Burma (now Myanmar) in the late 1940s, the school that villagers organized to teach Mon culture, ethnic strife, the boy's attempts to convince his uncle to return from his refugee status in Thailand, and what eventually happened to his village and school. A story about ethnic intolerance.

China: A poignant story about the life of a young girl in China in the early Middle Ages, Confucian values, and the role of filial piety in the household.

India: A tale of an eight-year-old girl living in India in the 17th century, her world under the Mughals, her family's involvement with the British East India Company, and her dread of being married off at a very young age.

Iran: A fictionalized account of a young Iranian man in a Shi'a Muslim family who is about to learn the spirit of Ramadan.

Japan: The story of a Japanese teenager in the 1920s whose life is charted out for him as a family heir within his lineage—an "other-oriented" role that creates a family link between the past and the future. He experiences culture shock when he visits the United States with his father and makes friends with an American sailor who takes him out for a night of 1920s frolicking and questions the young man's Japanese values.

Bali: A fictionalized account of a Balinese boy in the early 1950s, his struggle with hyperactivity, the Balinese culture of performance, and the way the boy's mother helped her son by involving him in performance art.

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

Latin America

Brazil: A story of a Brazilian teenager, his slave ancestry, life in a Rio *favela*, and the sacrifices he made to restore his mother's pride. A story about poverty, pride, and family love.

Costa Rica: A fictionalized account of a young boy in the 1820s whose family had immigrated to Costa Rica from Spain, the

Continued on page sixteen



Ethnic stories (summaries)

Continued from page fifteen

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

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

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

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

North America

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

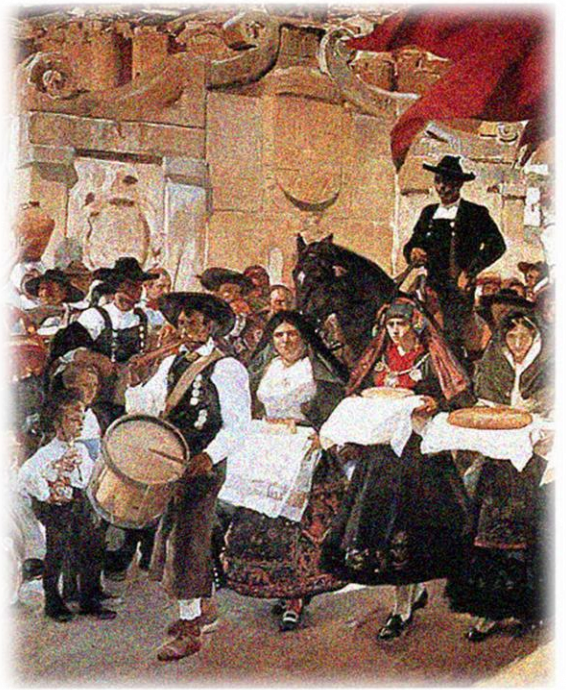
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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

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

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

Continued on page seventeen



Ethnic stories (summaries)

Continued from page sixteen

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

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

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

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

Milwaukee

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

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

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

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

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



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



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

List of stories (presented chronologically)

Nubia/Kush: The cultural pride of Khikhy. **Greece: Kyros' love of power.** Roman Empire (Lazicum): Rufus and world of change. **China: The dilemma of Pang.** Maya classical: Can Pacal become a man? **England Medieval: The tribulations of William.** North-west Coast: The foolishness of Sa'laLEla. **India: The dread of Elina.** Italy Renaissance: Francesca's difficult decision. **American Puritans: The reason of Jeremiah.** Ottoman Empire: The Yearning of Yusuf. Acadians: **The relocation of Alma.** Appalachian 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 190 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.

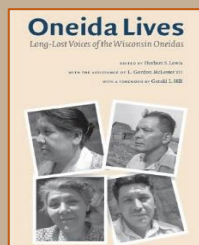
Links on most ethnic groups includes:

- 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

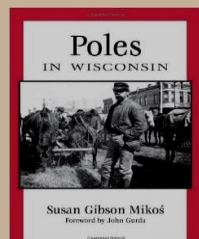
Ethnic Wisconsin in books

NON-FICTION



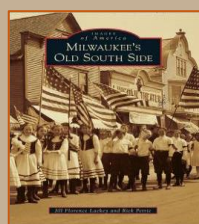
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn 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.

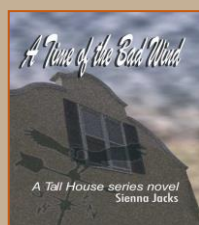
www.wisconsinhistory.org/whspress



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.

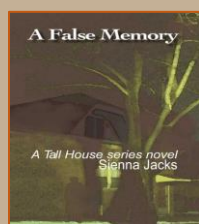
www.arcadiapublishing.com

FICTION

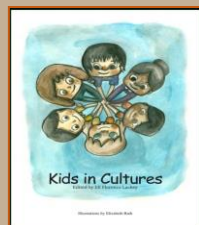


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

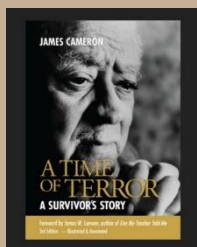


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether 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

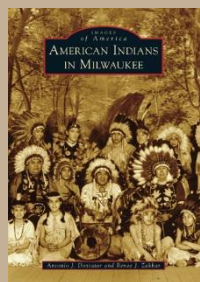


Kids in Cultures educates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields. 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

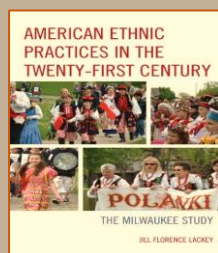


A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. This new edition 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

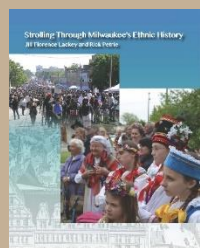
RECOMMENDED BY CHOICE JOURNAL! _____



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

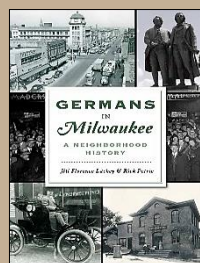
[ingtonbooks.com](http://www.lexingtonbooks.com)

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.

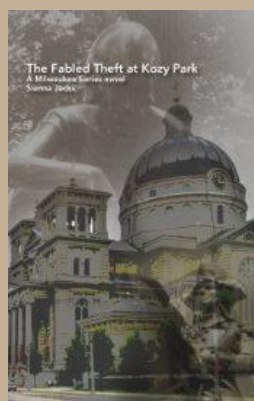
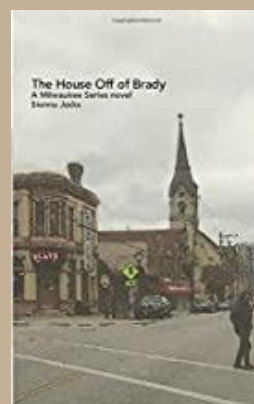
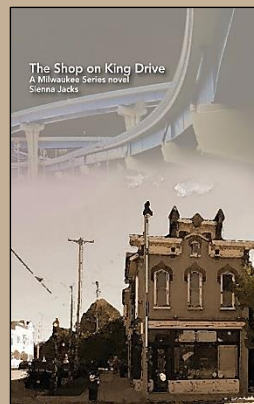
<http://mecamilwaukee.com/>



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.

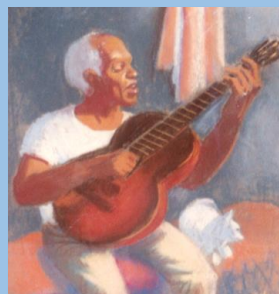
The Kaszubs of Jones Island: The People That Nobody Knew

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