



MILWAUKEE ETHNIC NEWS

PUBLISHED BY URBAN ANTHROPOLOGY, INC.

SEPTEMBER/OCTOBER 2025

Local ethnic events in September & October

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

22-part series on Milwaukee ethnic groups

Their histories, practices, ideals, and leadership

Over a 12-year period, anthropologists at Urban Anthropology, Inc. conducted over 1200 in-depth interviews with Milwaukee population clusters, including 65 local ethnic groups. This series will feature 22 of these groups, selected randomly for each edition. This issue features the Irish.

Milwaukee Irish

Early history

While some Irish had been in the United States prior to the American Revolution, a large wave of Irish immigrants arrived during and shortly after the Irish Potato Famine of 1845 to

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Ethnic events in September and October

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African American

AMERICA'S BLACK HOLOCAUST MUSEUM

When? Tue. through Sat., see website for hours: www.abhmuseum.org/visit/. *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. *Admission:* Adults \$7; Kids 3-17 \$5; Kids under 3 Free

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

OKTOBERFEST—GERMANTOWN

When? Sep. 27, Sep. 28. *Where?* Dheinsville Historic Park. *Description:* Fest with specialty beers, children's activities, classic car display, music, food. *Admission:* Free.

OKTOBERFEST ARTISAN FAIR (MILWAUKEE)

When? Oct. 10 to 12, *Where?* Our Lady of Lourdes, 3722 S. 58th St. *Description:* A celebration of creativity, community, and harvest including music, art, dancing, artisan shopping. *Admission:* Free.

OKTOBERFEST—MILWAUKEE

When? Oct. 3 to Oct. 5. *Where?* Henry Maier Festival Park. *Description:* Fest with specialty beers, dog racing, Miss Oktoberfest contest, brat-eating contest; polka music, food. *Admission:* Free.

OKTOBERFEST—WAUKESHA

When? Sep. 19, Sep. 20. *Where?* Frame Park. *Description:* Fest with specialty beers, Children's parade, Das Bags Tourney, contests; music, food. *Admission:* Free.

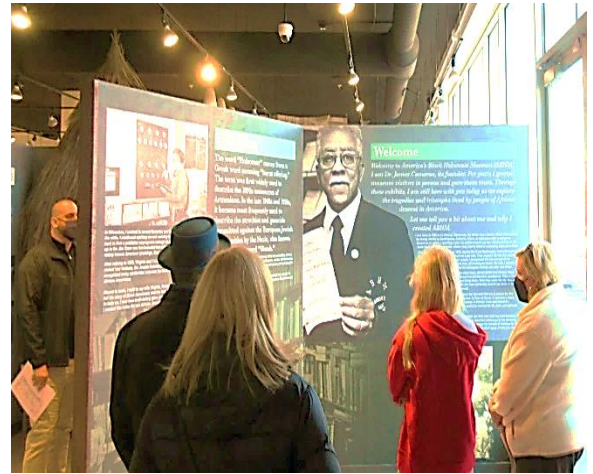
OKTOBERFEST—GREENDALE

When? Sep. 19. *Where?* Greendale Lions Club. *Description:* Fest with specialty beers, biergarten, games, live bands, food. *Admission:* Free.

Jewish

MILWAUKEE MUSEUM MOMENTS

When? Anytime, on website. *Where?* [Museum Moments](#) | [Jewish Museum Milwaukee](#). *Description:* Opportunity to view past presentations and exhibits at the Jewish Museum. Broad topics include social justice and action, Jewish women, Wisconsin Jewish life and impact, holocaust, Jewish holidays and lifecycle, and immigration. *Admission:* Free.



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Ethnic events in September and October

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Latino

WALK THROUGH MILWAUKEE'S LATINO HISTORY

When? Daily, 10-4pm. *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 to the right). *Admission:* Free.

PALIMPSESTS PLUS MEMORIES: THE STUDENT TO THE TEACHER

When? Aug. 29 to Oct. 9 *Where?* Latino Arts, United Community Center, 1028 S. 9th St. *Description:* Honoring teachers who shape lives, by Celeste Contreras Skierski. *Admission:* \$1 donation.

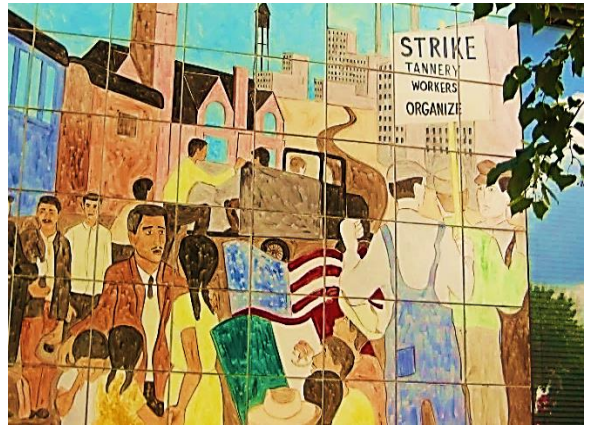
DIA DE LOS MUERTOS

When? Oct. 31, unknown time, but in the past, it was held 6 to 9pm. *Where?* Mitchell Park Domes. *Description:* Day of celebration, costumes, games, mariachi band, food, entertainment, other events. *Admission:* Unk.

Scottish

SCOTTISH HIGHLAND GAMES--WISCONSIN

When? Labor Day weekend, see website for exact times. *Where?* Waukesha Expo Center, 1000 Northview Rd., Waukesha. *Description:* Event with live music, a parade of Tartans, highland dancing, piping, sheepdog demonstrations, haggis taco-eating contests, horse exhibitions, and axe throwing competitions. <http://www.wisconsinscottish.org/info>. *Admission:* check website.



Does your organization have an ethnic event it would like to post?

Send an email to Dr. Jill at JFLanthropologist@currently.com with the subject line of "event for Milwaukee Ethnic News," and describe the event.

Make sure you include the date, time and address of the event, as well as a brief description.



Milwaukee ethnic groups: The Irish

Continued from page one

1852. Many of those who came to Milwaukee took jobs in the Third Ward. At the time of their arrival the Ward was mostly swamp land with some Yankee and German commercial buildings located on the Lake Michigan coast. The merchants needed the swamp cleared and infrastructure built. With one wagon full of dirt at a time, the Irish filled in the area and constructed roads. They built cottages between the Milwaukee River and the lake—cottages so small and so close together that residents could literally stretch out their hands from their windows and touch the houses next door.

Many of the Irish had family members who settled in Chicago and the Third Ward Irish would take steamers down Lake Michigan to visit their relatives. Then tragedy struck. In 1860 the steamship *The Lady Elgin* sank off the coast of Chicago on the return trip and 300 Irish died. This was the second greatest shipwreck ever on the Great Lakes.

But this was not the end of the Irish tragedies in the Third Ward. In 1892 the Ward burned to the ground. It was Milwaukee's worst fire ever, and had a lot to do with congested streets and alleyways. Commerce was so consolidated in the Ward that by 1890 the businesses, industries and railroad yards were stacking their lumber, coal, and oil drums wherever there was room. The Irish fire chief of the time, James Foley, made the argument that firefighting equipment could not pass blocked back roads, alleys, and entrances to docks to fight any fires that might occur.

"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."

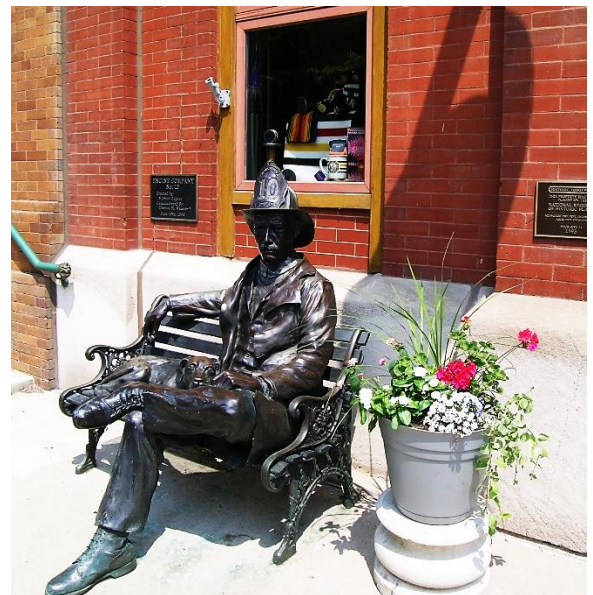
"When we started to come over in big numbers, especially after the famine, we were considered anathema. They said we were a different race of people and you'd see these signs put up by employers, 'No Irish Need Apply.' People said we were dirty and dangerous."

"[They said] we kept pigs in our bedrooms. We were part of a conspiracy to make the Pope king of the world."

Quotes of Irish informants from the 12-year Milwaukee ethnic study conducted by Urban Anthropology Inc.

Foley brought this issue to the Common Council but nothing was done to relieve the congested areas. Foley then argued in support of a fire boat to fight potential fires from the river shores. The fireboat *Cataract* was built and was stationed in the Milwaukee River. All of these factors played roles in the Third Ward Fire of 1892.

Virtually all the homes were destroyed in this fire. The Irish had to move on. Fortunately, some of the Irish found a new neighborhood in a newly developing project on Milwaukee's west side—Merrill Park.



Representation of Captain Foley in the Third Ward

"The Ancient Order of Hibernians was organized to protect Irish Catholics even before the famine. This was during the days of 'no Irish, no Catholics need apply.' We protected the priests and the churches. Today we have various functions and fortunately don't need to spend much time protecting our Irish American citizens."

Quote of Irish informant

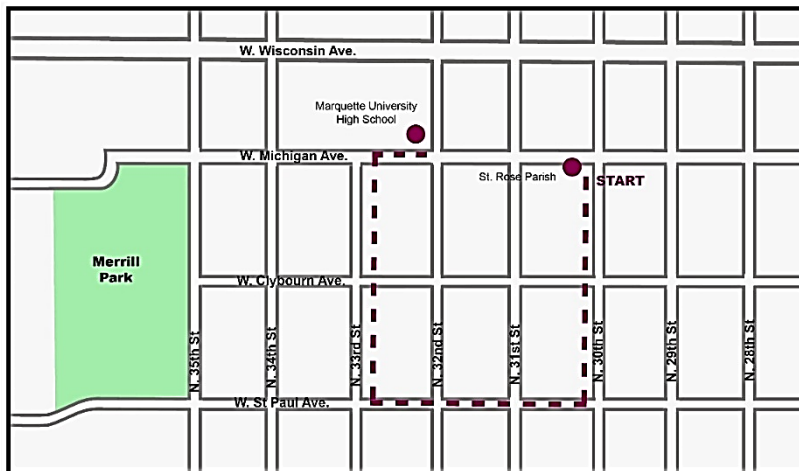
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Milwaukee ethnic groups: The Irish

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A literal walk through Milwaukee's Irish history

While nothing but markers exist to acknowledge the Irish presence in the Third Ward, this is surely not the case in Merrill Park. Here you will see much of the built environment of the four P's of Irish life—parish, pub, politics, and performance. We will begin our walk at the corner of North Thirtieth Street and Michigan.



You are on the block of St. Rose *Parish* (the first P of Irish life). (The Irish called this church “St. Rose’s.”) In its heyday—between the 1930s and 1960s—the parish had seven Sunday services at 5:30, 6:30, 7:30, 9:00, 10:00, 11:00, and noon. The last four services were often standing room only.



But St. Rose’s wasn’t just a place to worship. It was also the community center for the Merrill Park Irish. The doors of St. Rose

were open 24 hours a day, and activities ranged from Catholic rites, to social clubs, to classes on living skills, to family counseling, to youth recreation, to neighborhood planning.

Let’s walk south on Thirtieth Street. Here we will pass the St. Rose school, which is today consolidated as the St. Rose and St. Leo Catholic School. The original school was founded in 1893. As you walk, look on the east side of the street. This area was once lined with *pubs* (another P of Irish life). The developer of Merrill Park, Sherburn S. Merrill, banned taverns in his development (with a western boundary that ended on the east side of Thirtieth Street), hence the Irish inhabitants, and others, built pubs just across the street. The same was true on the eastern border of Merrill’s development, at North Twenty-Seventh Street.

“The unions were very powerful and we hung out in certain bars. We used to decide everything in the bar—who would get this job and that job, who would run for this or that office, how we would get people jobs at the county.”

Quote of Irish informant

If *parish* life was the model for community ideals among the Merrill Park Irish, *pub* life was the guide to social relationships. Pub life was an import from rural Ireland, with a few new twists. In Ireland, English limits on industrialization and restrictions on the kinds of crops Irish farmers could raise helped create a society in which marriage of the offspring was delayed to provide manual labor for the farm, and support for the parents. Without spouses and children of their own, young people had little to do after dark. Many found the local pub a place to relieve loneliness.

But in America, marriages were not necessarily delayed. The pub remained a strong focal point for socializing among many urban Irish, but only occasionally after dark. In Merrill Park, the pubs were often stopping-off points for men and women on their way home from work.

In a moment we will turn west on West Clybourn Street and enter the area called “political row,” but first, we’ll continue south

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Milwaukee ethnic groups: The Irish

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to St. Paul Avenue and get a glimpse of Merrill Park's past *performance* life (another P of Irish life). Look across the street. See the lot with all the crops growing? That was once the site of the Irish Village Pub where drinking and story-telling were the activities of the night.

"Irish stories can go on for days. We have this event close to Halloween, called *Samhain*, where we all go out to the woods, gather around a campfire, and listen to Irish stories, some of them very mystical."

"I learned Gaelic because my Irish ancestors originally spoke it. Not many Irish immigrants spoke Gaelic, but mine did. It was important to me to learn it."

Quotes of Irish informants

But there's a performance site even more compelling on this block. On the corner of St. Paul Avenue and Thirtieth Street (3003 West St. Paul Avenue), there is a house that once belonged to the Irish Tracy family. Young Spencer Tracy grew up there. He was an altar boy at St. Rose's before moving on into a phenomenal career in acting, including two Academy Awards and nine nominations (see more to the right).



Spencer Tracy



Spencer Bonaventure Tracy was born in the Merrill Park neighborhood in 1900. His family, consisting of father John, mother Carrie (nee Brown), and older brother Carroll, lived at 3003 West St. Paul Avenue. Like many residents of Merrill Park,

the Tracys were descendants of Irish immigrants, and they worshipped at St. Rose Parish. Spencer became an altar boy.

By the time that Spencer was 10 years old, the family had moved to Kenesaw Street (today's Woodward Street) in Bay View. Later they moved again—this time to Woodland Court in Today's Story Hill neighborhood. However, the family continued to worship at St. Rose's.

By 1930, Spencer Tracy was married to Louise Treadwell and working as an actor in New York City where he spent seven years in the theatre. He and his family—which now included two children—eventually moved to California where Tracy made 25 films. Nominated for an Oscar for Best Actor nine times over his career, he won twice—once for *Captains Courageous* and once for *Boys Town*.

Tracy separated from Louise in 1933 and, by the 1940s, took up a long-term relationship with Katherine Hepburn.

Let's return to Clybourn Street and move west. You may notice that the homes in Merrill Park are very large and often ornate. While the Irish coming from the Third Ward were generally poor and many took entry level jobs at the railroad yards just a few blocks south of where you now stand, many also worked their way up the economic ladder—often through jobs and offices in the public sector.

We are now in the area known as political row. *Politics* (another P of Irish life) was a very successful activity in Merrill Park. In fact, when researchers from Urban Anthropology Inc. conducted an oral history of the neighborhood, they learned that in one half century alone in the 1900s, Merrill Park

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Milwaukee ethnic groups: The Irish

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produced nearly 100 judges, district attorneys, and state, county, and city legislators and municipal department heads. During this period, three of four county executives were Merrill Parkers. And three of four Milwaukee mayors were raised in the neighborhood.

"Because we had so many people in office, a lot of people in Merrill Park relied on public jobs. The news would get passed around on jobs and contracts and what vending lists to get on."

"The Irish really voted, and often as a block. Politicians would have to cater to us to get our vote. We also had the highest number of people in office."

"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, where the railroad shops hired some two thousand people, or perhaps more."

Quotes of Irish informants

The area labeled "political row" extends to North Thirty-Third Street. While not even half of the residents of Merrill Park were Irish, the Irish influence was everywhere. Even some non-Irish took an interest in politics. Turn north on Thirty-Third Street and stop at 504 North Thirty-Third Street. This was the childhood home of Carl and Frank Zeidler, two past mayors of Milwaukee.

"Children were involved with politics. My father would get us involved. He'd pick a candidate and give us a reason for wanting this candidate to win the election. We'd work for the candidate, handing out literature, whatever was needed."

Quote of Irish informant

"Historically, the Irish have been stronger in politics than any other group. Even today, when you look at who runs for office or who heads political departments, you will see a lot of Irish names. Traditionally the taverns were where we'd meet to discuss politics and decide who would run for what office. But places like the [name of organization] also keep close tabs on what's going on in Ireland, and some of us play advocacy roles."

Quote of Irish informant.

Now return to your starting point. On the way you might wonder why so few Irish live in Merrill Park today. One reason was I 94. The building of this freeway removed about one-third of

the Merrill Park neighborhood, making it necessary for many Irish (and others) to seek housing in other communities. Another reason for the exodus was the consolidation of many hospitals under the county direction of Executive John Doyne in the late 1970s. Many Irish had been employed at hospitals just blocks from Merrill Park, including Doctor's, Children's Samaritan, and Deaconess Hospitals. When these were consolidated at the County Grounds in Wauwatosa, many Irish followed their jobs and moved to that suburb.

"The freeway broke our neighborhood in two. It took out so much housing, some of it very nice housing. Some Irish had to move away. People were convinced this would be a good thing, that people could get on that freeway and go anywhere. The truth is that now we just have people driving *through* our neighborhood to get on or off the freeway. They don't stop and use our businesses."

Quote of Irish informant.

Recent history

Surprisingly, the moves out of Merrill Park did not end cultural life for the urban Irish. The parishes and pubs still brought the community back. Merrill Parkers continue to gather at least once a year at St. Rose Parish or in Irish pubs to talk about old times, and political life is still the talk of the day.

"One of our events is the annual spaghetti dinner—not exactly an Irish entree, but, hey, it's easy to make for large crowds, which we get. It's held in the old neighborhood at [name of church]. It usually starts out with a mass. Then all come for the food. You never know what you're going to get. There used to be a cook, [name], whose specialty was brown spaghetti. No one knew if they should actually take the chance and eat the stuff."

"We have one of the few parades left in the city—our annual St. Patrick's Day Parade. We also have bands and dancers and our Shamrock Pipers that lead processions for all kinds of events. The Scots and Scots Irish participate and some others too."

Quotes of Irish informants

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Milwaukee ethnic groups: The Irish

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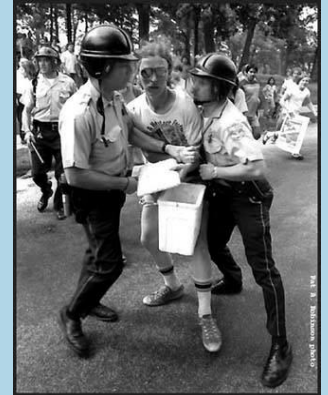
The Irish also gather at the Irish Cultural and Heritage Center at 2133 West Wisconsin Avenue or at Irish Fest on the Summerfest grounds in August. But the main venue to experience everything Irish is at the annual St. Patrick's Day Parade in March of every year, usually held on Plankinton Avenue and Old World Third Street between Wisconsin and Juneau Avenues. Here you will see marching bands, pipers, Irish dancers, floats, and Irish celebrities. There are parties throughout the day and night with food, entertainment, and beverages.



Meet one of your current Irish neighbors

Marty Horning (Delany-Dooley-Flynn)

Marty Horning is an excellent representative of at least three of the four P's of Irish life (parish, pub, politics, and performance). When asked what he does routinely that is characteristic of his Irish half, he replied: "Talk bullshit and drink Irish whiskey while listening to Irish music."



A professional educator with an M.S. Ed. from UW-Milwaukee, Horning has taught urban youth for over 40 years. In the process he helped kids build over 40 real wooden boats.

Horning has been a lifelong political activist, fighting for progressive political change, including desegregation of Milwaukee schools. In the photo to the right he is seen being restrained by Milwaukee police in Humboldt Park in the 1970s when he protested an anti-bussing demonstration by a neo-Nazi group.

While Horning is a fan of reading, travel, music, film, camping, and fishing, attention to his Irish heritage dominates much of his leisure time. A member of the ICHC (Irish Cultural & Heritage Center), he studies Irish history, routinely celebrates St. Patrick's Day and the Easter Rising, and has traveled to Ireland. "I've visited the graves of the martyrs in Glasnevin Cemetery and did a pilgrimage to Beal na Blath to the site where Michael Collins was killed," he declared. "I've also seen James Joyce's death mask!"

When asked about the accomplishments he is most proud of, Marty Horning cites "raising two strong, aware children." Their names are Isabella Jazmin and Juliana Maria.

Future editions of *Milwaukee Ethnic News* will cover 19 additional ethnic groups. Already covered groups include the Oneida, Egyptians, and Irish.

List of Milwaukee ethnic groups to be featured in upcoming newsletters:

American Indian: Ojibwe, Mexican, Puerto Rican, English, Welsh, French, Luxembourgish, German, Austrian, Norwegian, Czech, Jewish, Polish, Ukrainian, Syrian, Hmong, Burmese, Chinese, African American, Filipino

Already featured: Oneida, Egyptian, Irish

Calendar of ethnic holidays

Jan 14: Great Harvest Festival (India)
Jan. 15: Coming of Age Day (Japan)
Jan. 20: St. Sebastian Day (Chile)
Feb. 1: Start of Black History Month
March 17: St. Patrick's Day (Irish)
March 20: Li Chum (China)
March 21: Human Rights Day (South Africa)
April 4: Children's Day (Taiwan)
April 19: Dia do Índio (Brazil); Eastern Orthodox Easter
April 25: Liberation Day (Italy & Portugal)
May 1: First of May (Russia & Finland)
May 5: Cinco de Mayo (Mexico)
May 17: National Day (Norway)
May 19: Gençlik ve Spor Bayramı (Turkey)
June 19: Juneteenth Day (African American)
June 24: Midsummer Evening (Sweden)
July 14: Bastille Day (France)
July 24: Simon Bolívar Day (Venezuela)
August 14: Independence Day (Pakistan)
August 15: Independence Day (India)
August 21: Beginning of Ramadan (Muslim)
Sept. 15: Respect for the Aged Day (Japan)
Sept. 23: National Day (Saudi Arabia)
Nov. 1: Day of the Dead (Mexico)
Nov. 11 Sint Maarten (Netherlands)
Dec. 6: St. Nicholas Day (Germany)
Dec. 8: Feast of the Immaculate Conception (Ireland)
Dec. 13: St. Lucia (Sweden)
Dec. 24: Świąta (Poland)
Dec. 26: Kwanzaa (African American)

Interesting details 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 30 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 worship.
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.
10. Poetry is the most commonly practiced art form among Milwaukee's Yoruba (from Nigeria).

Poetry book on Milwaukee is on the horizon

Work expected to be out this month

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

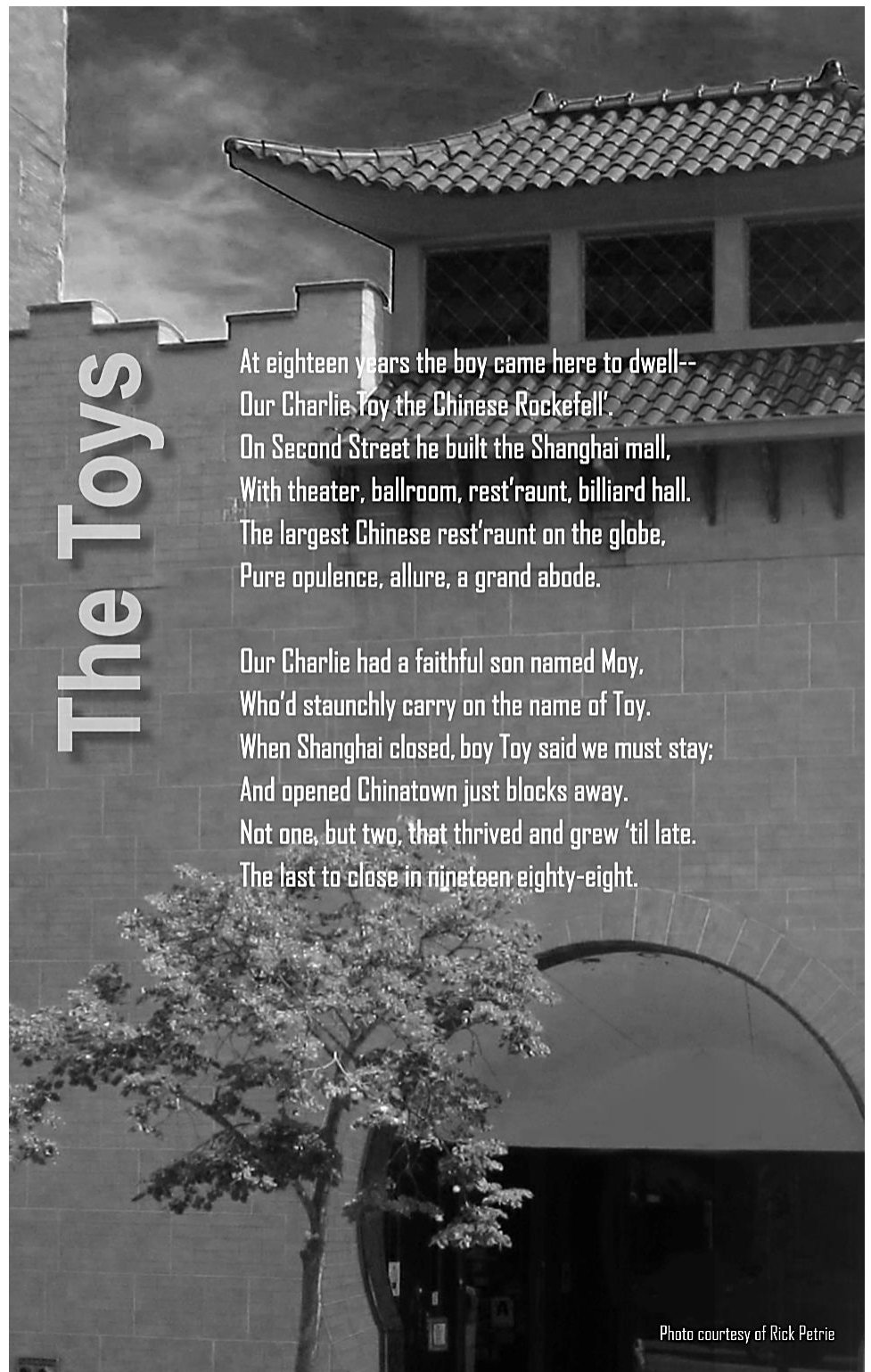


Photo courtesy of Rick Petrie



Sunday, September 7, 2025, 3 to 5:30 pm; Cocktails, hors d'œuvres, and tours

The Couture Milwaukee
909 E Michigan Street

Event highlights include: beautiful views from the Couture's 3rd floor terrace, an exciting silent auction, delightful French music from accordionist Val Sigal, delicious hors d'œuvres from Lagniappe Brasserie, tours of a model apartment, and more!

Enjoy Casse-croule: Meets every Wednesday on Zoom and in person at the AF on the first Wednesday of the month from 12pm to 2pm.

Catholic Mass in French: Sundays at 12:30pm at Holy Family Parish in Whitefish Bay.

French Conversation Group in Mequon meets on the 2nd and 4th Thursdays of the month at Panera in Mequon from 11:30am to 1pm.

Rive Gauche Radio Show: The Alliance's own radio show every Tuesday from 6 to 6:30pm on 104.1 FM or online.

Alliance Française

1800 E. Capitol Drive
(414) 964-3865

Your Journey to French Fluency Begins This Fall



2025 Fall Courses run September 8 through December 6,
Register now

Choices of consequence: Denmark and the Holocaust

**Jewish
Museum Milwaukee**



Extended through September 7, 2025



During WWII countries, policies, and populations across Europe were complicit in aiding the Nazis' 'Final Solution' plan for ridding the continent of Jews. While the world was aware of the Jewish plight, refusals to expand immigration quotas and antisemitism severely limited the options and odds of escape and survival. Denmark's response served as an exception. The events and actions that saved roughly 95% of Danish Jewry will be brought to light through artifacts, personal accounts, and an anchoring photographic series, *Resistance and Rescue*.

Resistance and Rescue includes 37 photographs by Judy Glickman Lauder, who spent years using her camera to witness the sites, stories, and people who experienced the Holocaust. Glickman Lauder recounted her 1990s photography project:

"I was asked to go to Denmark to locate and photograph many Danish World War II rescuers and survivors and to record their stories visually. It was a privilege and honor having contact with these heroic, courageous, and modest human beings."

Designed to highlight the choices available to governments to be upstanders in the face of prejudice and discrimination, this exhibit demonstrates the importance of governmental policy in the protection of its people. Additionally, it spotlights a history of allyship and advocacy for the Jewish people by non-Jews, and explore the power of photography to record and reveal historical truths.

Choices of Consequence also includes a selection of images from the Danish Rescue Museum archives, documents and artifacts from the United States Holocaust Memorial Museum, and will highlight the narratives of specific Danish individuals and events.

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

50 years of Hmong resettlement

2025 commemorates the half-century mark

The Hmong began immigrating to America and Milwaukee in the 1970s. This was made possible in 1975 when Congress approved the immigration of some Hmong to the United States under the “parole” power of the U.S. Attorney General.

Why did this happen? Let’s start at the beginning. Hmong recorded history goes back to at least 2,000 BC in China. In the early nineteenth century, some Hmong began to migrate southward into the mountainous regions of Thailand, northern Burma, Vietnam, and Laos. Some of those who settled in Laos would end up in the United States. Many Lao Hmong had been aligned with the United States’ military efforts during the Vietnam War. When the war ended, Laos gradually fell to the Communists, and the Hmong faced genocide. Thousands of Hmong fled Laos for refugee camps in Thailand. The United States Congress intervened and approved the immigration of those Hmong families that had supported the US war efforts.

The immigrants

Hmong arrived in America in their greatest numbers in the late 1970s through the 1990s. Following a period of secondary migration within the United States, substantial numbers of Hmong ended up in Wisconsin, making them the largest Asian group in the state. Today, more than 60,000 Hmong live in Wisconsin.

Every facet of daily living in urban America involved new learning experiences. The Hmong had to learn everything from use of electricity and indoor plumbing to driving a car to banking to operating computers.

In addition, social organization among the Hmong was based on large extended families, lineages, and highly complex clan systems. In the United States, families were relatively small and few groups were organized along lineage or extended family lines. The U.S. economic system—with the emphasis on mobility and the selling of labor—tended to *disperse* rather than unify family groups.

And yet, against all odds, the Hmong in the United States and in Milwaukee, succeeded. In less than thirty years, the Hmong were becoming well integrated into the U.S. economy and social fabric, while retaining most of their traditions. Some were able to retain their healthy eating habits through gardening and participating in farmers’ markets throughout the city.



In Milwaukee, the Hmong have their own newspapers, educational organizations, women’s associations, arts and crafts clubs, a small museum, food markets, youth programs, a school, family services, and student associations. And through education, the Hmong have advanced socially and economically in nearly every field they have entered.

Where to observe Hmong culture

A traveling and evolving exhibit offers a portrait of how Hmong people created community after fleeing war. The exhibit has been on display in Eau Claire, Oshkosh, Wausau, and recently at the Wisconsin Historical Society in Madison. It examines a half-century of Hmong people making their home in Wisconsin. The exhibit is organized like a home, with visitors moving through areas representing a living room, a kitchen, a bedroom, and a garden. The curators felt it was important to center on the lived experiences of the Hmong, rather than just the military history.

Another venue to learn about Hmong traditional (and contemporary) life is at a local Hmong New Year’s celebration. At these events, Hmong dress in traditional clothing and enjoy traditional foods, dance, music, and other forms of entertainment. Thousands attend from Milwaukee County and other areas. They are usually held in December at the State Fair Grounds in West Allis or the Franklin Sports Complex in Franklin.



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).

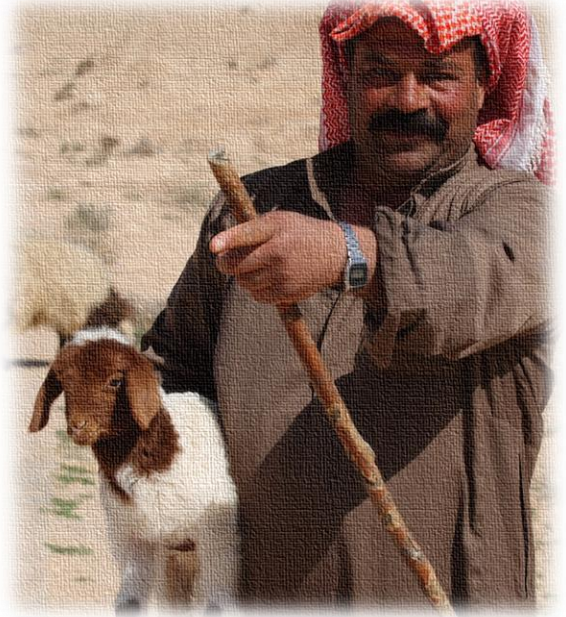
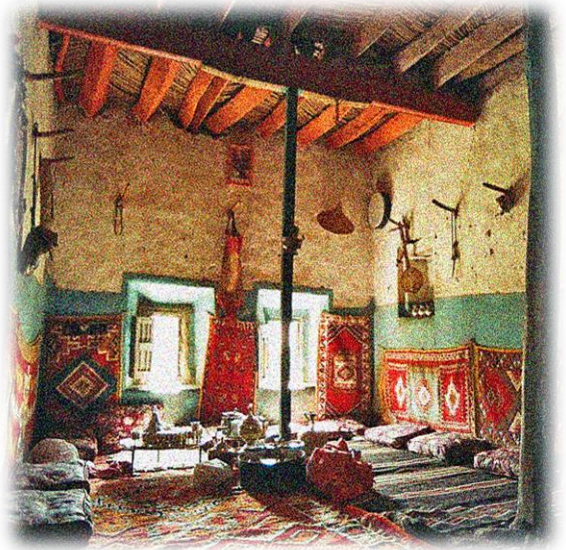
African Turkana: The tribulations of an African boy reaching manhood who needed to acquire sufficient bride wealth in order to marry in the future, the pastoralist society he lived in, and the unexpected ways that his education came to his aid. A story about the benefits of learning African Ibo: A story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



Ethnic stories (summaries)

Continued from page fourteen

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 sixteen



Ethnic stories (summaries)

Continued from page fifteen.

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 seventeen



Ethnic stories (summaries)

Continued from page sixteen

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.

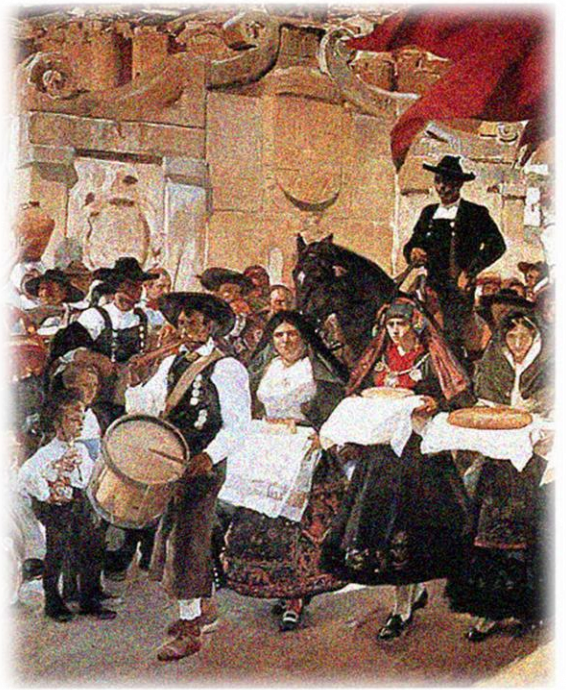
Appalachia: The story of a ten-year-old girl living in the Appalachian Mountains in 1790, the migration of populations following the Revolutionary War, the plight of mixed-race populations, and a look back at the colonial experience.

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 eighteen



Ethnic stories (summaries)

Continued from page seventeen

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: 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.

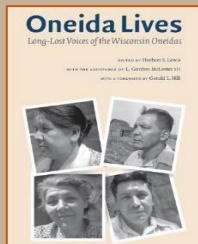
Links on most ethnic groups includes:

- 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

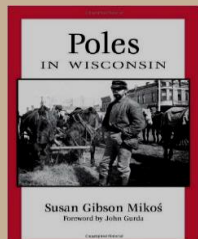
Ethnic Wisconsin in books

NON-FICTION



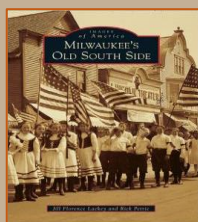
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

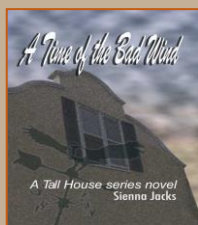
www.wisconsinhistory.org/whspress



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.

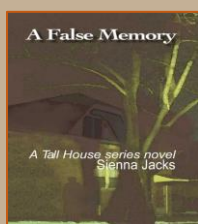
www.arcadiapublishing.com

FICTION

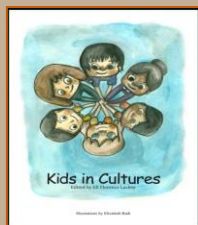


"My dear Meyer," chided the old historian, "why should anyone be surprised by shootings at the Tall House? Have you looked into its past?"

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

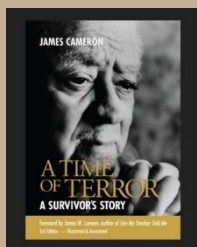


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sherilyn Riddle. She questioned whether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

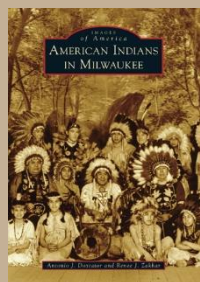


Kids in Cultures educates (while entertaining) children on key concepts of diversity, including culture, ethnicity, and multicultural societies. Kids learn about these concepts through stories of children in various eras and cultural settings in SE Wisconsin. The authors are authorities in their fields.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

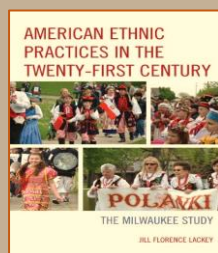


A Time of Terror: A Survivor's Story by James Cameron is the *only* account ever written by a survivor of a lynching. Thanks to America's Black Holocaust Museum and its parent organization, the Dr. James Cameron Legacy Foundation, the book is now available again to a general audience. This new edition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

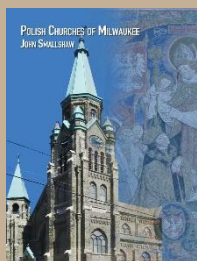
RECOMMENDED BY CHOICE JOURNAL!



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

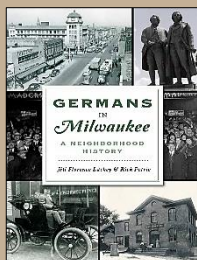
[ingtonbooks.com](http://www.lexingtonbooks.com)

NEWEST



Polish Churches in Milwaukee by John Smallshaw Polish immigrants, through incredible personal sacrifice, built magnificent churches and schools in Milwaukee to preserve their Catholic culture. These churches still stand today; this is their story.

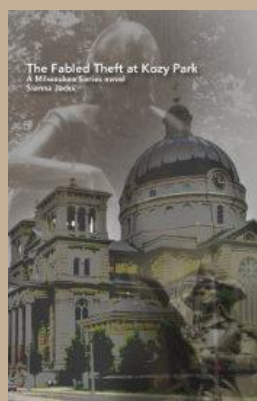
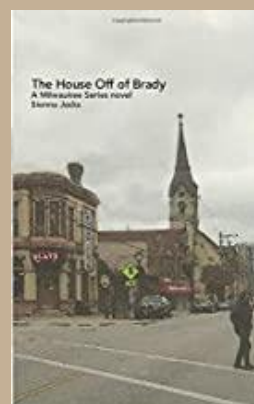
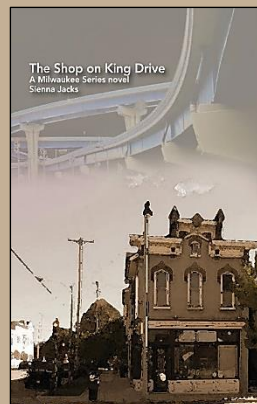
<http://mecahmilwaukee.com/>



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://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 2.5 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 covering over 100 Milwaukee neighborhoods, resulting in website, multiple programs, and three books.
- 14 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 190 Milwaukee neighborhoods (see page 11).
- Website of aids for teaching cultural diversity to students, based on past UrbAn youth programs.
- Publication of bimonthly *Milwaukee Neighborhood Forum*.
- 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.

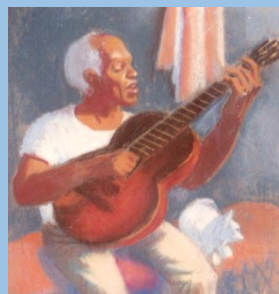
The Kaszubs of Jones Island: The People That Nobody Knew

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