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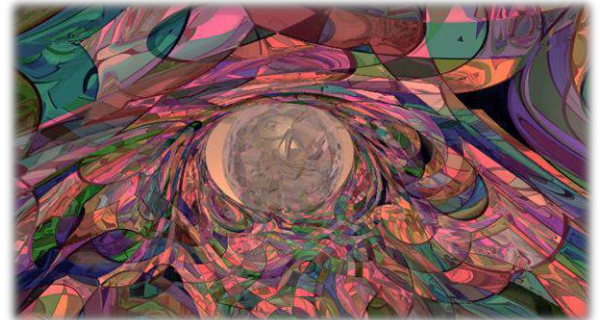
SEPTEMBER/OCTOBER 2019

Upcoming ethnic events for September & October

Most outings under \$10

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 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.



History of ethnic relations in North America

This chronological series, from the lectures of Dr. Jill Florence Lackey while teaching at Marquette University, outlines many of the major ethnic movements, conflicts, and collaborations that resulted in the North American cultural and political landscapes of today.

The early Appalachians

No cultural groups came to represent the *rugged American image* as did the early Appalachian settlers.



The Cherokees

The Cherokees were a Southeastern Indian group who at one time occupied much of the lowland and highland

African/African American

FILM: *A TOUCH OF SUGAR*

When? Sat., Sep. 14 4pm. *Where?* Oriental Theater, 2230 N. Farwell Ave.. *Description:* Told through the voices of people united in their struggle with this chronic disease, *A Touch of Sugar* dives into the diabetes healthcare epidemic that affects every community in the United States. Post-screening discussion with filmmaker and local community experts *Admission:* \$9, \$7 seniors, \$6 children.

FILM: *THE INTERRUPTERS*

When? Sat., Sep. 14 6:30pm. *Where?* Oriental Theater, 2230 N. Farwell Ave.. *Description:* *The Interrupters* follows members of the activist group CeaseFire as they work to curb violence in their Chicago neighbor-

Continued on page five

Continued on page two

Ethnic events in September & October

Continued from page one

African/African American (continued)

hoods by intervening in street fights to show youths' peaceful solutions. Post-screening discussion with filmmaker and local community experts *Admission*: \$9, \$7 seniors, \$6 children.

FILM: *THE INVISIBLE VEGAN*

When? Sun., Sep. 15 3pm. *Where?* Oriental Theater, 2230 N. Farwell Ave.. *Description:* Foregrounding the health and wellness possibilities enabled by plant-based vegan diets and lifestyle choices, *The Invisible Vegan* explores the problem of unhealthy dietary patterns in the African American community. Post-screening discussion with filmmaker and local community experts *Admission*: \$9, \$7 seniors, \$6 children.

FILM: *SPILLED MILK*

When? Sun., Sep. 15 1pm. *Where?* Oriental Theater, 2230 N. Farwell Ave.. *Description:* *Spilled Milk* captures straight talk from doctors about the inexperience many hospital staffers have with Sickle Cell and the consequent stigmas that can plague African Americans seeking treatment for pain. Post-screening discussion with filmmaker and local community experts *Admission*: \$9, \$7 seniors, \$6 children.

American Indian

HUNTING MOON POWWOW

When? Fri., Sat., Sun., Oct. 18-20, see website for times. *Where?* Wisconsin Center, 400 W. Wisconsin Ave. *Description:* American Indian powwow, dance competition, art, crafts, grand entry. <http://www.huntingmoonpowwow.com/>. *Admission:* Free.

Asian Indian

FILM: *UNBROKEN GLASS*

When? Sat., Sep. 14 10am. *Where?* Oriental Theater, 2230 N. Farwell Ave.. *Description:* A documentary about filmmaker Dinesh Sabu's journey to understand his parents, who died 20 years ago when he was six years old. *Unbroken Glass* is more than a story about immigrants or mental illness; it is a nuanced story of one family and their struggles. Post-screening discussion with filmmaker and local community experts *Admission*: \$9, \$7 seniors, \$6 children.

German

OKTOBERFEST MILWAUKEE

When? Fri., Sat., Sun., Oct. 4-6; see website for hours *Where?* On plaza outside of Fiserv.forum. *Description:* Fest of traditional German brass bands, brat eating contest, Miss Oktoberfest completion, folk dancing, singing, German foods, bratwurst, wiener dog racing, and more. <http://www.milwaukeeoktoberfest.com/about.html>. *Admission:* Free.



Continued on page three

Ethnic events in September & October

Continued from page two

OKTOBERFEST ARTISAN FAIR

When? Oct. 11-13. *Where?* Our Lady of Lourdes, 3722 S. 58th St. *Description:* A celebration of creativity, community, and harvest including music, fish fry, champagne brunch, artisan shopping. <http://www.ololmke.org/oktoberfest/>. *Admission:* Free.

OKTOBERFEST—BAVARIAN BIER HAUS

When? Sep. 5-Oct. 6. *Where?* Heidelberg Park, Glendale *Description:* Fest with specialty beers from Bavaria, music, food. <http://www.funtober.com/oktoberfest/wisconsin/> *Admission:* Free.

OKTOBERFEST—DANK MILWAUKEE

When? Sat., Oct. 12, 7pm. *Where?* Four Points Sheraton, 5311 S. Howell Ave. *Description:* Fest with specialty beers, premiere European wind ensemble, food. *Admission:* \$10, students under 18 \$5, military w/ID free.

See more on Oktoberfest later in this newsletter.

Hmong

FILM: SAVE ME

When? Fri., Sep. 13 7pm. *Where?* Oriental Theater, 2230 N. Farwell Ave.. *Description:* What began as a Hmong-American play presented at UW-Milwaukee in 2018 by local students has become an essential work of art, exploring issues of mental and emotional health in Milwaukee's Hmong community. Post-screening discussion with filmmaker and local community experts *Admission:* \$9, \$7 seniors, \$6 children.

Japanese

ANNUAL BONSAI EXHIBIT

When? Sep. 28-29. *Where?* Boerner Botanical Gardens, 9400 Boerner Dr., Hales Corners. *Description:* Opportunity to experience the art of the bonsai tree and the ancient Japanese art of miniature trees. <http://www.milwaukeebonsai.org/ae/> *Admission:* Free.

Latino

UMOS MEXICAN INDEPENDENCE DAY FESTIVAL

When? Sun., Sep. 15 12-8pm, *Where?* UMOs Center, 2701 S. Chase Ave. *Description:* Festival of food vendors, beer, live music, craft vendors, everything authentically Mexican. http://www.umos.org/special_events/mexican_independence.html. *Admission:* Free.

UMOS MEXICAN INDEPENDENCE DAY PARADE

When? Sun., Sep. 15. begins 10am. *Where?* Starts at 20th & Oklahoma Ave. (see route on website). *Description:* Southside parade of arts, floats, local organizations honoring Mexican Independence Day. http://www.umos.org/special_events/mexican_independence.html. *Admission:* Free.

Continued on page four



Ethnic events in September & October

Continued from page three

Latino (continued)

DIA DE LOS MUERTOS

When? Fri., Oct. 25, 6-9pm. *Where?* Mitchell Park Domes. *Description:* Day of celebration, costumes, games, food, entertainment, other events. <https://milwaukeehomes.org/day-of-the-dead> *Admission:* See website.

Scandinavian

ANNUAL SCANDINAVIAN FESTIVAL

When? Sat., Oct. 5, see website for hours. *Where?* Ronald Reagan High 4225 S. Calhoun Rd., New Berlin. *Description:* Festival of arts/crafts, genealogy, live music, dancing, food, and Children's Parade. <http://nordiccouncil.com/> *Admission:* \$8 adults, \$2 kids 4-12, free kids <4.

Scottish

SCOTTISH HIGHLAND GAMES--WISCONSIN

When? Sun., Sep. 1 9am-9pm. *Where?* 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.wisconsin-scottish.org/info>. *Admission:* check website.



Nominate someone (or yourself) for "Meet your [ethnic] neighbor"

Are you a participant in your ethnic activities? If so, Urban Anthropology Inc. wants you to nominate yourself or someone to represent your group in the "Meet Your Neighbor" segment of the upcoming website. Rather than looking for nominees who hold leadership or other high status positions in the community, consider grassroots options (e.g., your local grocery store clerk, church choir member, police officer, letter carrier, mother, construction worker).

Ask yourself these questions.

1. Does your nominee have at least two grandparents from the ethnic group?
2. Is your nominee a regular attendee at ethnic events?
3. Is there something he or she does that particularly represents the ethnic group (e.g., makes homemade pierogies; carves masks, makes story cloths)?
4. Is your nominee also interested in and appreciative of other ethnic groups?

If you are that person, nominate yourself. Send your nomination with contact info to Dr. Jill Florence Lackey: JFLanthropologist@sbcglobal.net



The early Appalachians

Continued from page one

lands in areas that later became the Carolinas, Tennessee, Alabama, Georgia, and parts of Virginia. This installment will focus on two cultural characteristics of the Cherokees: (1) their subsistence strategies, and (2) gender relationships. Both of these characteristics would change following contact with Europeans.



Subsistence strategies. At time of European contact, Cherokees were horticulturalists with some hunting and gathering traditions. They practiced a “corn and meat” economy within their lineages and clans. Generally, women kept houses, raised children, and cultivated and processed food—mainly corn. Men hunted, fished, hoed fields, and did some planting.

The land was controlled by lineages, not individuals, and the lineages would divide up land to make sure no member was denied access. The Cherokees had their own lineage towns with council houses, granaries, public squares, and areas for games, dances, and other ceremonies.

These practices would change after European contact. But change, for the most part, was incremental. Beginning in the 1790s, United States policy focused on “civilizing” the Indians in the southeast. The government supplied the men with more sophisticated farming equipment and the women with spinning wheels and household utensils. The policy was designed to turn the Cherokees into more sedentary farmers and keep women active inside the homes, rather than in the fields. It is important to note that game animals were becoming scarce in the area due to European hunting, thus many southeast Indians took advantage of the opportunity to engage in more intensive agriculture. This change was an adaptive strategy for the Cherokees.

At the same time that Europeans were urging the Cherokees to lead a more sedentary life, they were attempting to teach the Indians the economic potential of slavery. At first the practice was accepted by a few because the American Indians in the southeast had rituals that banned some Native men from work in the fields. It was believed that the practices would interfere with the fertility of women. The Cherokees believed that Africans were exempt from this pollution. With help in the fields, women could spend more time in the marketplace and in their homes. However, unlike their experiences with European

Americans, slaves reported in later oral histories that they were often treated much like family members.

As a result of these changes, southeast Indian groups were becoming more stratified. By the early 1800s, those few who owned slaves were becoming the economic elite. At this time, like the European-Americans, Cherokees passed slave codes restricting activities of African Americans. Because of these changes, the United States government declared five southeastern tribes to be “civilized”—the Cherokees, Choctaws, Muskogee Creeks, Seminoles, and Chippewa.

However, these changes among the southeastern Indians would not satisfy the Europeans. In reality, European Americans had no useful function for the Native Americans. African Americans had a function in production. Indians simply had land that was coveted—and becoming more coveted as the cotton plantation economy advanced. The cotton gin had been invented in 1793. This removed the impediment to large-scale cotton cultivation because the gin could easily remove seeds. Slaves and land were becoming more valuable for high productivity. More Europeans than ever coveted the fertile lands of the Indians. Cherokees and other southeastern groups were pushed farther and farther west. Treaties were broken. Some land was taken by force. Southeastern tribes were eventually moved west of the Mississippi River through the Indian Removal Act of 1833.

The second characteristic undergoing rapid change among the Cherokees was gender relationships.

Continued on page six



The early Appalachians

Continued from page five

Gender relationships. At time of European contact, the Cherokees were organized matrilineally. Cherokee women could marry men of their choice, although they rarely did for life. The children would then belong to the females' lineages. Fathers would participate in the children's upbringing, but lineage members (considered to be the real blood relatives) were most responsible for child rearing.

Mature Cherokee women enjoyed a high level of independence. They controlled and owned their own houses. They cultivated their own fields with land guaranteed through their lineage. They could select their own mates as long as it did not involve incest. Spouses were usually equal partners. Husbands came to live in the wives' houses. And there was always someone to help the women and their children from the lineage.

Change would occur after European contact. When the Spanish explorer de Soto came to the southeastern area of what is today the United States, he began trading with the Cherokees. His groups traded with Cherokee men because the men traveled often. Most of the trades involved furs and skins for woven cloth and other materials. But these were actually trades being negotiated by the women, with the more mobile men acting as middlemen. Writings have surfaced from the time of early European contact where Cherokee men were depicted as henpecked. Later white colonists (especially the English) began to ridicule Cherokee males. Because the women worked in the fields, the men were accused of being lazy. The writings accused females who worked in fields and raised livestock of lacking femininity. They referred to the matrilineal system as a "petticoat government" and labeled the lack of individualism as "heathen" or "primitive."

On the other hand, writings suggest that the Cherokees thought European men were effeminate because the Cherokees viewed plant cultivation as women's work. Cherokees, as many other Indian groups, tended to measure manhood in terms of hunting success.

But given the strong power of the Europeans in the area, some traditions would change. For example, at the urging of Thomas Jefferson, the Cherokees adopted patrilineal inheritance laws and abolished most rights of the women and clans. In 1828, Cherokees adopted a constitution giving *only men* the power to vote. Many of these rules became formal written policy among Cherokees, but informally many of these laws were never practiced.

During the years of Native American westward movement, frequent travel mates of the Cherokees were the Scots Irish.

The Scots Irish

The Scots Irish began immigrating to the American colonies in the early 1700s. The group that came to be known as the Scots Irish had been lowlanders in Scotland before 1600. Most lowlanders did not have the clan society of the highlanders.

In the lowlands, much of the soil was of poor quality and rural life tended to be bleak and isolated. Various circumstances tended to atomize the lowlanders and pull groups apart. For example, most lowlanders were tenant farmers with short leases.

Most also engaged in migrant work or participated in foreign wars to supplement their meager incomes.

Scottish lowlanders also endured much religious persecution by their dominant English neighbors because the Scots were Presbyterians (most English were Anglicans and a minority were Catholics). Presbyterians stressed a strong work ethic and belief in predestination. The result was a very individualistic orientation and also one of great struggle. For example, with the absence of firewood in lowland areas, many lowlanders had no choice in surviving winters other than sleeping among their cattle. This led to vermin infestation, poor overall health, and a reputation for being unclean.



The movement into Ireland. Over the centuries, complex British policies were moving Scots into Ulster—policies which the land-starved Scots eagerly welcomed. By the early 1600s, England had established the Ulster Plantation System in northern Ireland. In this system, 77 gentry owned 81,000 acres of land (that had basically been taken from the Irish). These large landholders then portioned out acres to the Scots. Some Scots became free-holders, but most just had temporary leases. Others were only migratory workers.

While the Scots occupied these lands there was little intermarriage between Scots and the Irish. Many Irish resented the Scots for

Continued on page seven

The early Appalachians

Continued from page six

occupying their land. Many Scots were biased against the Irish for their Catholic faith.

The movement into North America. Within 100 years, circumstances would develop that began pushing the Scots out of Ireland. First the British shortened the leases of many Scots on the land. Second there were disastrous dry seasons in Ireland during the early 1700s. As a result, the Scots Irish (as they were now called) began a long series of migrations to North America.

The first wave of Scots Irish came to Massachusetts in 1718. However, this cultural group was not welcomed by the Puritans. Puritans viewed them as rough, hard-drinking, and unhygienic. These Scots Irish, and those who arrived later, moved on to Pennsylvania. Here they would find a temporary home among the Quakers and the Pennsylvania Dutch.

However, the Scots Irish shared little with either of these two groups. The Scots Irish were much more individualistic than the Pennsylvania Dutch. The Pennsylvania Dutch (who were actually Germans) were sedentary farmers who stayed in endogamous groups in tightly knit towns. They tended to discourage any form of “lone-ranger” behavior. The Pennsylvania Dutch also farmed on permanent plots. They ploughed level fields and replaced the nutrients in the soil over time. By contrast, the Scots Irish farmed much like the Cherokees. They made fresh clearings and moved on once they took what they could from the soil. This was due in part because of the lack of good level land, and also due in part to their migrant agricultural histories.



The Scots Irish also shared little with the Quakers. In Pennsylvania, the Scots Irish disagreed with Quaker Indian policy. The Scots Irish insisted the treaty policy with the Indians was too *lenient*. Scots Irish often squatted on lands belonging to others, including Indians. Over time they wrested some political control from the Quakers over this and other issues. Pennsylvanians had a saying about the Scots Irish: “The Scots Irish keep the Sabbath and just about everything else they come across too.” The Scots Irish also had high participation in Indian wars, which may have been a strategy transplanted from the days they supplemented their income as military mercenaries back in the British Isles.

For all these reasons, the Scots Irish did not remain in Pennsylvania long. Their migration followed the opening of Indian lands either through treaty or forced removal.

Relationship between the Scots Irish and Cherokees. Something curious developed out of an apparent adversarial relationship. Over time historians began to see a synthesis of Scots Irish and Indian traditions that would eventually come to symbolize the rugged American ideal. This played out particularly in the symbol of the American frontiersman.

Southeast Indians and the Scots Irish had a paradoxical relationship. While the Scots Irish were generally unsympathetic to Indian claims, they intermarried often with Cherokees. They lived and worked side-by-side with Indian groups and they adopted many, many of the Cherokee traditions. First, the Scots Irish eventually surrendered their more familiar grain farming in favor of the “corn and meat” practices of the Cherokees. In this tradition, men became hunters and many of the Scots Irish women became plant cultivators. Second they used the Native American trails in their migrations. Third they embraced much of the Cherokee herbal medicines. Fourth they adopted the Indian musical traditions associated with drums and flutes. Fifth they emulated the Indians in appearance. They wore deerskin shirts, moccasins for stalking, and the men wore their hair long like the Indians. And sixth, over time, and reportedly at the women’s insistence, the Scots Irish men even adopted the male Indian model of the “strong, silent type.”

The making of the American image. The literature on the development of the rugged American ideal supports the synthesis of the Scots Irish and Cherokee traditions mentioned above. In addition, the Scots Irish

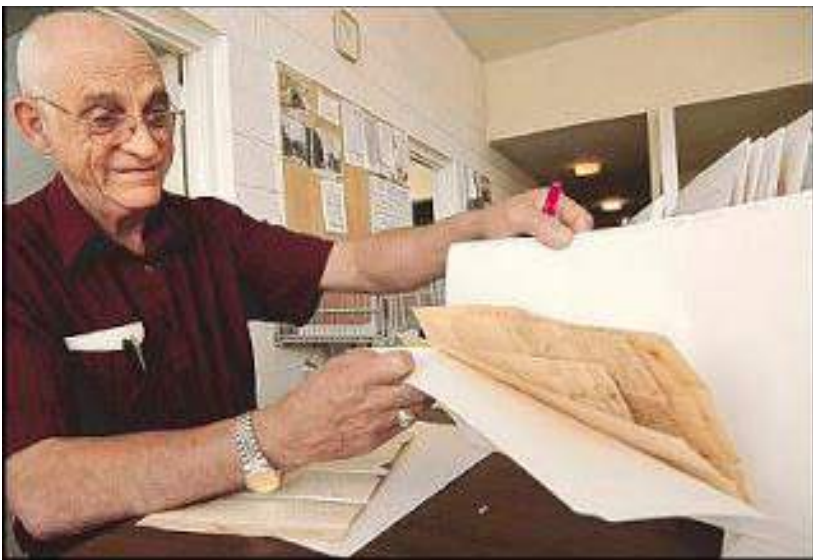
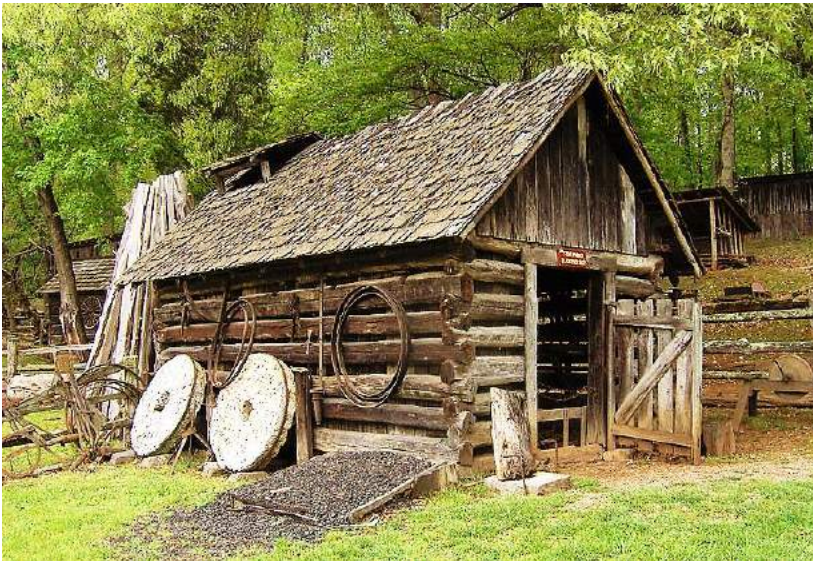
Continued on page eight



The early Appalachians

Continued from page seven

added some of their own original traditions. These included the following: (1) The single isolated homestead, which was usually a log cabin; (2) the unincorporated hamlet, which was often nothing more than a few stores and a post office; (3) the ideal of the striving bootstrapping individual (early letters from Scots Irish describe the value of always doing something productive and the *sin* of wasting time); (4) a strong tradition of rugged idealism (U.S. presidents of Scots Irish background included Andrew Jackson, Teddy Roosevelt, and Dwight Eisenhower); (5) an emphasis on individual ownership of land (as they fought for tenant rights in Scotland and Ulster, they fought for the Homestead Act in the United States); and (6) the value of higher education (Presbyterians founded more permanent colleges before the Civil War than any other U.S. cultural group).



But given the traditions of the Scots Irish, it is probably not surprising that their cultural solidarity tended to dissipate over time. Rugged individualism and a highly mobile tradition does not promote retention of many group traditions. Furthermore, this synthesis of Indian and Scots Irish characteristics *eventually became identified as American traditions*, as opposed to being a synthesis of two contributing groups.

In addition to helping to forge the American ideal, the Scots Irish and southeast Indian groups played major roles in the development of less-known cultural groups. Some of these are referred to as Appalachian tri-racial isolates.

The Melungeons

One of the most controversial of these cultural groups are the Melungeons. Much is speculated about the Melungeons, but little is actually known. The literature generally agrees on three points about this population.

First, Melungeons are groups of interrelated families with some easily recognizable surnames, including Goins, Sizemore, Collins, Moore, Bollings, Mullins, and Gibsons. Second, the Melungeons originally lived in remote areas in Appalachia—usually on rough mountain ridges. They ended up on the ridges primarily because they were denied access to other areas when U.S. racial policy became increasingly harsher.

Third, Melungeons have self-identified or have been identified by outsiders at various times in their histories as (a) free persons of color (freedmen), (b) Indians, (c) or descendants of the earliest Spaniards or Portuguese traders (who were themselves often of mixed racial background). DNA studies today demonstrate that the Melungeons are a mixture of European and African American backgrounds (although American Indian may be among the admixtures but not shown up in study samples to date). Until the 1950s most Melungeons were denied access to white schools and public facilities.

Descendants of the original Melungeons today gather together for occasional reunions and share information about genealogy and family memories. One of the leaders of today's Melungeon descendants is author Jack Goins of Rogersville, Tennessee. He volunteers with local historical societies to organize and archive records of yesterday's Appalachian people to ensure their descendants will have them in the future. (See his photo to the left.)



Now at the Milwaukee Jewish Museum

For Marc Chagall, the circus stage was the ideal setting for the dreamlike, extraordinary acts ever-present in his art. In *Le Cirque*, he summoned the spectacle of the circus experience in all its colorful variety — clowns, acrobats and women riding bareback, stands brimming with onlookers — as a vivid metaphor for the sometimes precarious artist-lifestyle he had decided to lead. With time, the circus came to lie at the very heart of his personal mythology and became symbolic of the human condition.

The exhibit

Le Cirque consists of 23 color and 15 black-and-white lithographs published in 1967 by Tériade Éditions. The whimsical prints will be accompanied by a display that explores Wisconsin's grand circus history, and celebrates the tradition of Milwaukee's Great Circus Parade.



Upcoming Programs

Opening Preview of Inescapable: The Life and Legacy of Harry Houdini

WEDNESDAY September 25th, 2019 7:00 PM - 9:00 PM

Get a taste of the jaw-dropping magic that made Houdini famous with roving magicians, imbibe a signature Houdini cocktail from the mixologists at Central Standard Distillery, and break out of our specially curated escape room created by Breakout Games. Experience guided tours of Inescapable including information on Houdini's youth spent in Wisconsin.

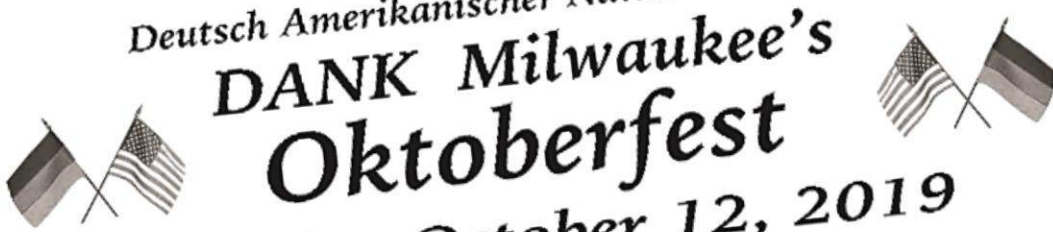
Doors Open 2019

SATURDAY September 28th, 2019 10:00 AM - 5:00 PM

SUNDAY September 29th, 2019 10:00 AM - 5:00 PM

Explore the history of Jewish Milwaukee through our permanent exhibit for FREE! Highlights include sections on Golda Meir, the Settlement Cookbook and the wall-sized Marc Chagall tapestry. Admission is required to view our new special exhibit, Inescapable: The Life and Legacy of Harry Houdini, which reveals the man behind the world's most famous magician.

Deutsch Amerikanischer National Kongress



DANK Milwaukee's Oktoberfest

Saturday October 12, 2019
at Four Points Sheraton
MKE Airport

5311 South Howell Ave, Milwaukee, WI 53207

The doors open at 7:00PM. Music for dancing at 7:30PM.
Celebrate Oktoberfest with one of the premiere European
wind ensembles in the United States!

Blaskapelle Milwaukee



The DANK Folk Dancers will perform during a band break.
Gift raffles and 50-50 raffle.
Food available for purchase.

Lederhosen and Dirndls welcome.

Admission is \$10. Students under 18 are \$5.
Active military with ID are free.

DANK Milwaukee Members \$5.

Come and celebrate the anniversary of the royal event,
when Kronprinz Ludwig married Princess Therese of
Saxe-Hildburghausen in Theresienwiese, Munich
on the historic date of October 12, 1810.



This is an indoor event. No carry-ins allowed.

Kids across Time & Space (KaTS)

Online cultural stories for youth



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

List of stories (presented chronologically)

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

Milwaukee's Cultural Connect online Ethnic education for youth



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

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

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

Program description

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

A bonus unit is provided on the Milwaukee homeless population.

af Alliance Française de Milwaukee



Georges Seurat's masterpiece "A Sunday Afternoon on the Island of Grand Jatte" is the inspiration for a glorious gathering overlooking Lake Michigan at the 1890s home of Linda and Jock Mutschler.

With echoes of a Parisian garden party -- lilting music, exquisite hors d'oeuvre and cocktails -- this is a rare opportunity to savor the ambience of a Milwaukee golden age landmark.

*Hosted by Jock and Linda
Mutschler*

Sunday, September 8th
3:00 - 5:30 P.M.
3432 North Lake Dr.

Garden attire (and if you wish, a spectacular hat)
Tickets are limited. Complimentary valet parking.
A benefit for l'Alliance Française, \$140 per person.

RSVP by September 1st
ErinL@AFMilwaukee.org
414-431-1291

af Alliance Française
de Milwaukee

**2019
FALL
COURSES**

September 16
through
December 14

WWW.AFMILWAUKEE.ORG

Fall courses are here! Learn French, see where it can take you! Don't just study French, come, learn and enjoy our community. Open your world to a new language and its cultures. Learn, communicate, exchange in French. Take advantage of discounts. Register before 09/08/19 to get an early-bird discount. Fall session runs September 16th - December 14th. Bring a friend, a family member, your significant other or the guy next door and join the fun!



EDITORIAL

Jewish activism demonstrates epitome of one ethnic group advocating for rights of another

The recent act of civil disobedience at the local Immigration and Customs Enforcement (ICE) office by Milwaukee Jewish leaders on August 1st was just one more example of how this community has advocated for the rights of other ethnic groups. The act involved blocking the building's garage so that ICE agents could not round up immigrants (mostly Latino) who lacked correct documentation.

In previous months, Jewish organizations have spoken out against attacks on Muslim institutions and populations in the Milwaukee area.

Jewish beliefs on civil activism

A key tenant of Jewish cultural life is the concept of Tikkun olam, or the responsibility to heal the world and pursue social justice. From an early age, Jews are taught that to remain silent in the face of injustice is morally unacceptable. The Jewish-led Never Again Is Now Wisconsin group has spoken against and risked arrest through civil disobedience over the separation of families at the US/Mexico border, the rounding up of immigrants, and the creation of detention/concentration camps.



American Indian Culture and History Lecture Series



Lectures by:
Antonio J. Doxtator
M.S. Cultural Foundations of Community
Engagement & Education
Author of *American Indians in Milwaukee*

Lectures and discussions including:

American Indians in Milwaukee History-September 7th-2pm-4pm.
10 Essential Plant Medicines-September 14th-2pm-4pm.
Oneida Migration History-September 28th-2pm-4pm.
Historical Trauma-October 5th-2pm-4pm.
Decolonizing-October 19th-2pm-4pm.

Refreshments and snacks provided
Suggested donation is \$10 for each event

Flowering Tree Inc, Milwaukee
1000 W. Lapham Blvd. (Side door)
Congregation of Great Spirit Hall

Irish Cultural and Heritage Center Announces Fall 2019 Concerts

THE DROWSY LADS



Voted "The Best Irish Band in America" in 2018 by *Irish American News*, The Drowsy Lads kick off the season on Saturday, Oct. 26 with their "We Dare You to Hold Still" Irish dance tunes, traditional songs and good humor.

Based in Ohio, brothers John and Daniel McKewen, father and son Phil and Josh Franck, and friend Bryan Brookes thundered onto the Irish music scene over 15 years ago. Combining their talents on fiddle, button accordion, tenor banjo, flute, whistle, guitar, bouzouki, uilleann pipes, 5-string banjo, concertina and bodhrán, the Lads have played to packed theaters, concert halls and pubs as well as performed at major Irish festivals including Milwaukee Irish Fest. They have recorded four critically acclaimed albums.

Hallamór Concert Series

The Irish Cultural and Heritage Center
is located at 2133 W. Wisconsin Ave..
The start time for each concert is 7:30 p.m.
To purchase tickets and for more information, go
to www.ichc.net.

RORY MAKEM



One of the leading voices in the Irish song heritage, Rory Makem, will bring "A Christmas Tradition" back to the ICHC for a second year on Friday, Dec. 13. The Hallamór will be beautifully decorated for the holidays.

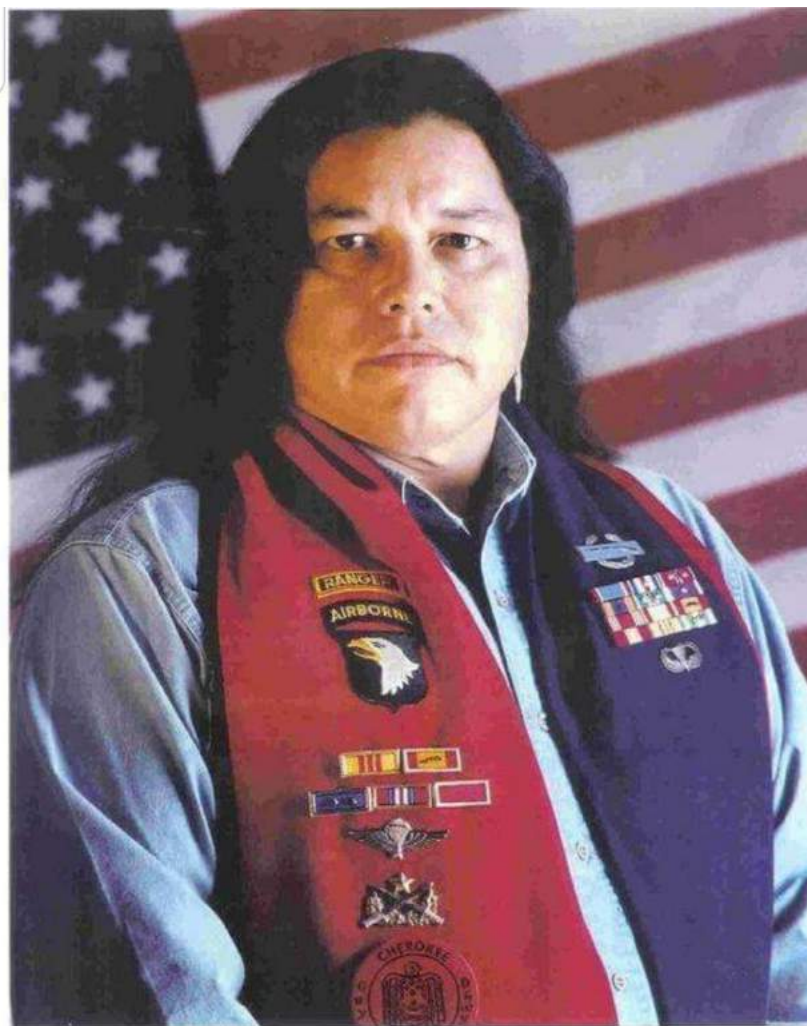
A seasoned performer with over 29 years on the road touring with Dónal Clancy, the Makem and Spain Brothers, as well as with his father, the late Tommy Makem, Rory is well known to Milwaukee audiences from frequent appearances at Irish Fest. He captivates his audiences with a rich voice, reminiscent of his father's, skilled musicianship, a passion for the songs and a charismatic stage presence. His Christmas concert intersperses songs with recitations of powerful poetry as well as Makem family stories.

Tickets for both concerts are \$20 in advance, \$25 on concert day, \$10 for students with ID at the door and free for ages 12 and under.

Did you know . . . ?

. . . that Native tribes send a higher rate of their men and women into battle than members of any other race in the United States?

The warrior you're looking at is Sergeant Billy Walks About, one of the most decorated warriors in the Vietnam War. Sergeant Walks About was awarded one Distinguished Service Cross, five Silver Stars, ten Bronze Stars, and six Purple Hearts.



Milwaukee area Stammtisch

FAQ's

What's a stammtisch?

It's an old German tradition for a Gasthaus or café to set aside a table for a group of people who regularly get together to visit, talk, play cards and have social and political discussions.

What if my German isn't so hot?

That's OK. All levels are welcome. We have a mix of bilingual Germans, university students, foreign nationals and Americans who want to improve their German conversation skills. It's an informal atmosphere where we talk about travel, books, movies, news, politics... you name it.

What if I don't know anybody?

That's OK, too. Just come and you'll meet lots of other people who, like you, are interested in German language and culture.

September's Stammtsich will be at Estabrook Park on Tuesday, September 3 (1st Tuesday of the month).

Luxembourg's Cultural Treasures & National Day

(With Stops In Belgium and Germany)

June 14-24, 2020



Join **LUXEMBOURG ADVENTURES** with Kevin Wester for Luxembourg's National Day – June 22-23! Celebrate Luxembourg's National Day and Grand Duke Henri's birthday! Enjoy some of Luxembourg's most cherished cultural treasures including the UNESCO-listed Old Town of Luxembourg City, Cathedral of Notre-Dame de Luxembourg, castles, Moselle River cruise and wine tasting, World War II sites including the National Military Museum, Battle of the Bulge sites in Bastogne (Belgium), and the American Military Cemetery — burial place of General Patton and 5,000+ US soldiers, Bofferding Brewery tour, Luxembourg's scenic "Little Switzerland" region, the UNESCO-listed "Family of Man" exhibition and so much more! Our tour will also include a day trip to Germany's oldest city, Trier, and the medieval German village of Saarburg. This will be another amazing Luxembourg Adventure with your personal tour guide, Kevin Wester! **This tour also will provide an opportunity for individuals to present their Stage 2 applications for Luxembourg Dual Citizenship or to apply for Luxembourg passports and ID cards!**

TOUR DETAILS

June 14-24, 2020

\$3,950 per person, double occupancy 10 days and 9 nights. Includes round trip flights from Chicago to Brussels, Belgium, hotels, transfers, admissions and fees, local guides, transportation as listed on European itinerary, 2 meals per day. Single supplement: \$700.

Early Bird discount of \$100 if reservations received by November 1, 2019. Discount will be credited on the final invoice.

For more information or to sign up visit www.luxembourgadventures.com or call Joerg Kramer at Value Holidays, the trusted travel agency partner of Luxembourg Adventures – 262.241.6373. All payments are made out to: "Value Holidays."

TOUR HIGHLIGHTS*

- Attend National Day celebration in the presence of Grand Duke Henri and the Royal Family,
- Walking tour of UNESCO-listed Luxembourg City, with its unusual fortress setting, draped across the deep gorges of the Alzette and Petrusse Rivers,
- Moselle River luncheon cruise and enjoy wines from Luxembourg,
- Visit to the quaint village of Vianden and Luxembourg's most majestic castle,
- Visit of WWII National Military Museum, sites of the Battle of the Bulge in Bastogne, Belgium and the Luxembourg American Cemetery – burial site of General Patton and 5,000+ US soldiers,
- Visit to UNESCO-listed "Family of Man" exhibit and the picturesque village of Clervaux,
- Tour of Bofferding Brewery—Luxembourg's National Brewery,
- FREE DAY for genealogy and exploring family roots, shopping or exploring on your own,
- Guided tour of Trier, Germany with its Roman ruins and Christian shrines,
- Visit to the medieval German mill town of Saarburg,
- And so much more!

*Subject to possible changes.

Questions? Contact Kevin Wester at 262-355-5758 or kevin@luxembourgadventures.com

Reservation deadline is March 1, 2020
(Limited availability so act today)



Now live
Website on 191 Milwaukee neighborhoods



Links on each neighborhood include:

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

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

<http://neighborhoodsinmilwaukee.org/>

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

Website on over 50 Milwaukee ethnic groups about to be launched



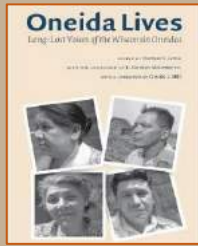
Between 2000 and 2012, anthropologists at Urban Anthropology Inc. conducted a rigorous study of over 65 ethnic groups in the Greater Milwaukee area. This study resulted in two books—one academic and one for lay audiences. Now it will become a website.

Links on each ethnic group will include:

- 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

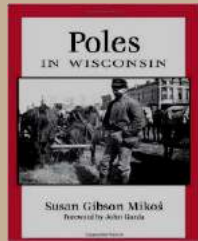
Ethnic Wisconsin in books

NON-FICTION



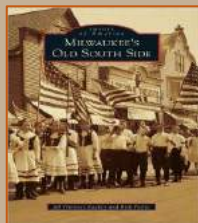
In this intimate volume edited by Herbert Lewis, the long-lost voices of Wisconsin Oneida men and women speak of all aspects of life: growing up, work and economic struggles, family relations, belief and religious practice, boarding-school life, love, sex, sports, and politics. These voices are drawn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

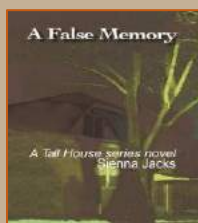
www.arcadiapublishing.com

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

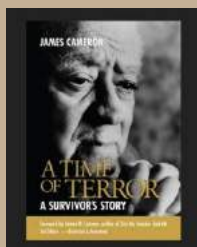


When the family of Leroy Cyrus decided to board him at the sumptuous Tall House, the resident social justice workers didn't know how to respond. Cyrus, now demented, was once a person of interest in the murder of the best friend of the Tall House's proprietor, Sheryl Riddle. She questioned whether it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



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

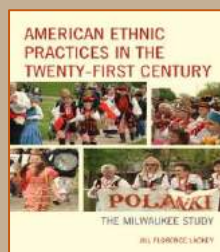
Ethnic Wisconsin in books, continued



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

The Foundation will also properly preserve and store Dr. Cameron's original manuscript. www.abhmuseum.org

RECOMMENDED BY CHOICE JOURNAL! _____



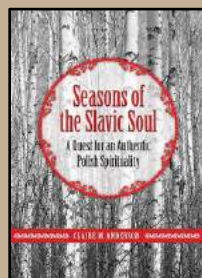
American Ethnic Practices in the Early Twenty-first Century: The Milwaukee Study is a work based on a twelve-year research project conducted by Urban Anthropology, Inc. The qualitative study examined current strength of ethnicity and the contributions that ethnic practices have made to the wider society.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

NEWEST _____



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

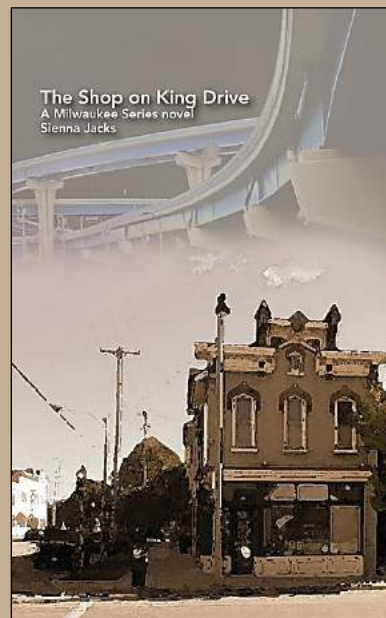
<http://mecahmilwaukee.com/>



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

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

Mystery novels to support development of neighborhood museums



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

The third novel in this series is expected out in fall of 2019.

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

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

Lincoln Village
Bronzeville
Sherman Park
Walker's Point
Brady Street
Granville

Publisher focuses on ethnic Milwaukee

Presents opportunities for local writers



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

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

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

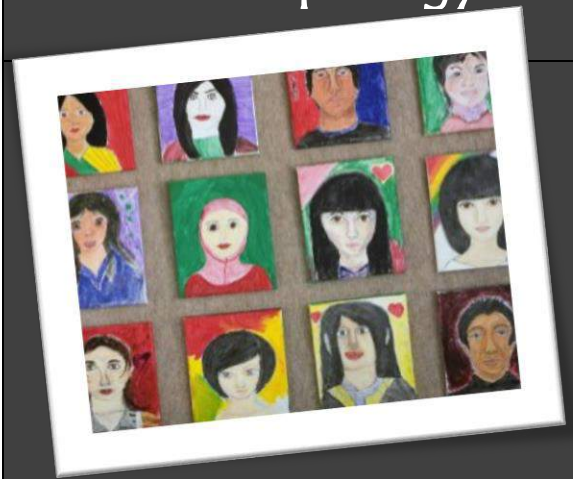
- Nonfiction books (e.g., small museums in southeastern Wisconsin, the history of Pentecostal churches in Milwaukee).
- Fiction books (e.g., a mystery set in Milwaukee, a book for young people with a local immigration theme).
- Documentaries (e.g., the Irish of southeastern Wisconsin; a reproduction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

MECAH Publishing

Milwaukee Ethnic Collection of Arts and Humanities

MECAHMilwaukee.com

The work of Urban Anthropology



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

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

Milwaukee Ethnic News

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

Subscriptions

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

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@sbcglobal.net.

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