

the Alley NEWSPAPER

The Alley Online!

www.alleynews.org



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Sandpiper appears dead pg 7

Banyan opens new center pg 8

Union and Native Pride
meet pg 11

Unleashing power to heal pg 12

NEWS & VIEWS OF PHILLIPS SINCE 1976
SEPTEMBER 2016 • VOLUME 41, NUMBER 9

Single Story Rejected!

Commentary On 'Reframing Minnesota,' Paint the real stories



BY LAURA WATERMAN WITTSTOCK

My writer's instinct reacted to the metaphor, "reframing Minnesota," as a failure to see the content within the frame. So I decided to follow that, by beginning with a hard look at the large painting that sat in the Minnesota governor's reception area. It is the source of controversy about whether the painting should remain in the state Capitol, once the extensive renovations underway now are completed. It is seven feet four inches by

ten feet ten inches wide. In this painting, government officials are on a raised platform and Native people are sitting submissively on the ground. It is a grand view of the signing of the Treaty of Traverse des Sioux (1851), and of the painting, the Minnesota Historical Society describes the Native people as being dressed in "barbarian finery."

In another painting of the same size we see Father Hennepin depicted standing with a great gesture while seemingly submissive

Native people sit piously below the priest with arms outstretched toward the falls. Were they giving up the falls so willingly? Was the island in the falls, center of Dakota spirituality, such an easy place to leave? Both of these paintings were installed in 1905. So what was happening in 1905 in Minnesota?

Native people were not citizens of the United States. The

Reframing Minnesota

see page 6

"It is impossible to talk about the single story without talking about power. There is a word, an Igbo word, that I think about whenever I think about the power structures of the world, and it is 'nkali.' It's a noun that loosely translates to 'to be greater than another.' Like our economic and political worlds, stories too are defined by the principle of nkali: How they are told, who tells them, when they're told, how many stories are told, are really dependent on power."

"Power is the ability not just to tell the story of another person, but to make it the definitive story of that person. The Palestinian poet Mourid Barghouti writes that if you want to dispossess a people, the simplest way to do it is to tell their story and to start with, 'secondly,' 'Start the story with the arrows of the Native Americans, and not with the arrival of the British, and you have an entirely different story. Start the story with the failure of the African state, and not with the colonial creation of the African state, and you have an entirely different story.'"

– Chimamanda Ngozi Adichie, Sept. 15, 1977.

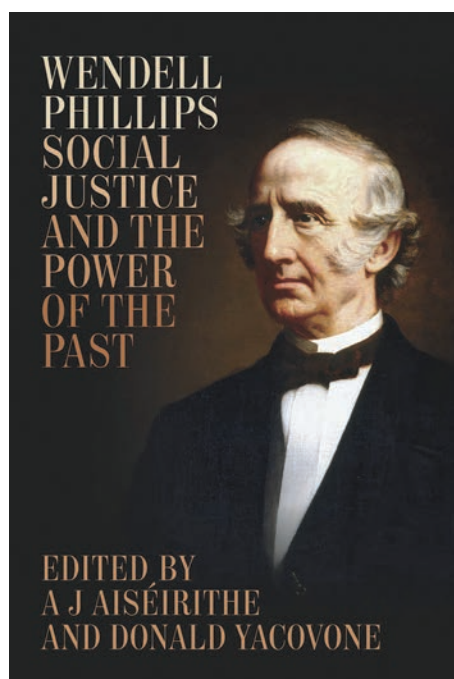
Book Release

Many Stories portray Wendell/Ann Phillips and the Phillips Community

LOUISIANA STATE UNIVERSITY PRESS

Phillips Community is named in tribute to Wendell Phillips recognizing the social justice causes for which he and Ann Green Phillips fought. The last Chapter of this book is written by local residents highlighting some of the same social justice issues in four decades of Phillips Community history.

Book Release see page 6



Red Lake Nation will build affordable housing on Ambles site next to AIOIC, Cedar Box Co. and Franklin LRT Station

BY RED LAKE NATION NEWSPAPER COURTESY OF RED LAKE NATION NEWSPAPER AND WEBSITE

The Red Lake Nation has bought an old warehouse property in Minneapolis, and announced plans this week to turn it into an affordable housing complex.

According to Red Lake Economic Development Director Sam Strong, it's the tribe's first attempt to provide affordable housing to members who live outside the northern Minnesota reservation.

"It's really more than just a housing development," Strong said. "It's a fully inclusive development that allows us to serve all of our band members in Minneapolis."

The design process is still in its preliminary stages, but Strong said the tribe plans to build a clinic and social services hub for tribe members on the main floor of the former Amble's Hardware building.

Roughly 115 large apartments designed for families will occupy the next five floors. Strong declined to comment on the cost of the project.

The Red Lake Urban Embassy, which is now in a small building on Bloomington Avenue in Minneapolis, Strong said, will also be moved into the new complex.

Affordable Housing

see page 6

the Alley NEWSPAPER

The Alley
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Alley Communications, a 501C-3, Not-for-Profit Corp. publishes The Alley Newspaper and other media.

"When the great newspapers don't say much, see what the little independent ones say." – Wendell Phillips
Donations are needed, welcome, and Tax Deductible.

Volunteers who had a part in making this issue: Robert Albee, Atum Azzahir, BackYard Initiative CHATS, East Phillips Improvement Coalition, Douglas Egerton, Linnea Hadaway, Hennepin County Franklin Library and Staff, Honor the Earth, Sue Hunter Weir, Louisiana State University Press, Midtown Phillips Neighborhood Association, Tim McCall, Peter Molenaar, Dave Moore, Out in the BackYard, Brad Pass, Carol Pass, Phillips Wellness 50+, Phillips West Neighborhood Organization, Red Lake Nation Newspaper, St. Paul's Church on 15th Av, Sunny Sevigny, Jim Stewart, Donald Thomas, David Wang, Winona LaDuke, Laura Waterman Wittstock, Crystal Trautnau Windschitl

Delivery: To every Phillips Community residence by Sara Nelson Delivery; to 150 businesses, places of worship, institutions in Phillips and adjacent neighborhoods by Peter Molenaar

Board of Directors: Cathy Strobel-Ayres, President; Sue Hunter Weir; Joan Hautman, Monthly Alley Communication Board Meetings: 6:30 PM 3rd Wed. Call for Location.
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Advertise: ads@alleynews.org 612-990-4022

"Let me make the newspaper and I care not who makes the religion and the laws." – Wendell Phillips

Deadline for Oct. issue is September 15

BY ERIN THOMASSON

Children & Family Programs
Family Storytime. Fridays, 10:30 am. All ages and their parent or caregiver. Talk, sing, read, write and play together.

K-12 Homework Help. Starting Sept 13: Tues, Wed & Thurs, 3:30-7:30 pm. Free in-person tutoring for K-12 students. No advance sign-up needed. For more information, see www.hclib.org/homework.

Franklin Teen Center Programs
Urban 4-H Club. Tuesdays, 5-7 pm. Urban gardening to digital photo/video to theater.

Teen Tech Workshop. Wed. Sept 21 5-6:30 pm. Make music, videos, animation and other projects using both high- and low-tech tools, from iPads and 3D printers to synthesizers and sewing machines. Led by the library's Teen Tech Squad.

Young Achievers. Thursdays, 4:30-6 pm. Do you want to be involved in your community? Then bring your friends and come for poetry, arts, games and more!

Adult Programs

Memoir Writing Group. Thursday, Sept 15, 1-2:30 pm. Would you like to create a record of your personal history? Bring what you have written and are willing to read to the group for helpful comments and suggestions. *Presented in collaboration*

Phillips West Neighborhood Upcoming Events

www.phillipswest.info

September 1st (Thursday) 6:00 to 7:00 p.m.

Phillips West Monthly Community Meeting- Please join the Phillips West Board and Community Members for pizza and updates about what is going on in the Community. Ward 6 City Council will update us on what is going on at City Hall. Also come and meet the new 3rd Precinct Minneapolis Police Inspector

Programs at the Franklin Library

1314 E. Franklin Avenue
Complete program list or info
612-543-6925
www.hclib.org
Mon, Fri & Sat: 9am-5pm
Tue, Wed & Thurs: 9am-8pm
Sun: 12-5pm

with Osher Lifelong Learning Institute.

Haweenka Aduunka Women of the World. Saturday, Sept 24, 2-4 pm. Share sisterhood and talk about leadership, jobs, family, health and more. We are women empowering women! Women and their children are welcome to attend.

Franklin Learning Center: 612-543-6934

Free, one-to-one tutoring for adults learning English and math, preparing for the GED and citizenship exams, and gaining life skills. We are always looking for community volunteers! No experience necessary; we provide training and materials.



Catherine Johnson. Meeting is located in the Center for Changing Lives Building (2400 Park Avenue, 1st floor Centrum Room). Free parking adjacent to the building is available. For questions please call Phillips West Staff (Crystal) at 612-879-5383 or email her at pwno2005@yahoo.com.

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PHILLIPS COMMUNITY CLEAN SWEEP



Clean Sweep 2016 is fast approaching. Put October 8th on your calendar, enter it in your smart phone and etch it in your memory. Phillips Community Clean Sweep 2016 is on Saturday, October 18th.

This is your opportunity to help make Phillips shine and get your 2016 Clean Sweep T-Shirt.

This year we have special treat. Thirteen Phillips youth responded to the T-Shirt Design Competition and we have a WINNER. We will have a new design on the front of the T-Shirt created by our own young Phillips artist. Below is a preview of the new design. Come to Stewart Park after cleaning the 'Hood for the award ceremony. Next month's Alley will feature an article on the artist.

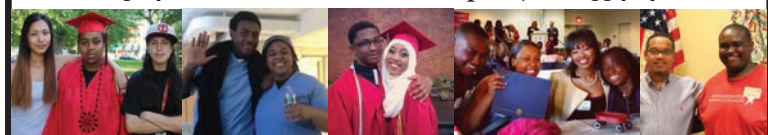
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At 11th and Franklin, Marie Sandvik Center, a Christ-centered mission, exists to meet spiritual and physical needs of anyone.

FOR ADULTS:

After a chapel service, guests may receive a hot meal, clothing, hygiene products and a blanket. (See schedule on right.)

KIDS' MINISTRY!

-Saturdays - 11am-1pm
-Thursdays - 5:30-7:30pm

Children in K- 8th grades are welcome to attend. Hot meal, discipleship, fun activities, new friends and ride provided.

(Call for more info)

FURNITURE:

Individuals in need may call to inquire about free furniture: 651-468-9741

ALL ARE WELCOME!

Sunday nights

4pm Bible study
*6pm Chapel
7pm Meal, men's clothes

Tuesday nights

5pm Set Free (12 Step)
*7pm Chapel
8pm Meal, women's clothes

Friday nights

3pm Christian movies
5pm Bible study
*7pm Chapel
8pm Meal, men's clothes

Thursday afternoons

12pm Quilt & layette sign-ups
Christian movie
Child care for those in attendance
*1pm Ladies' Day Chapel
2pm Meal, women's, infants' & Children's clothing

(* Guests must arrive by time noted)

1112 East Franklin Avenue, Minneapolis, MN 55404
612-870-9617 www.MarieSandvikCenter.org

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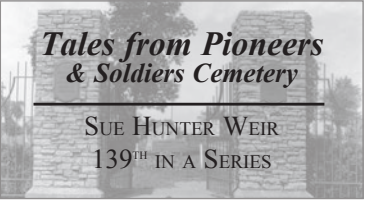


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Julius Edward Johnson

His \$140.00 Pocket Change remains a mystery

It’s hard to disappear these days—not impossible—but very difficult. That was not always the case. Before we had all of the various forms of identification that we have now, to say nothing



of fingerprints and DNA, people were more or less who they said they were. People could pull up stakes, move to a new town and start over. They could also simply get lost—no one who knew them knew where they were when they died so they were buried as strangers.

Cinema in the Cemetery:
Hammer’s House of Horrors

Join us on Saturday, September 3rd for the 1958 Hammer classic film, “The Mummy.” Gates will open at 7 p.m. and the movie will begin at dusk (approximately 8:00). Bring a blanket or lawn chair to sit on. Come early and go on a History Hunt and enjoy some terrific food from Sandy’s Grill and Italian Ice. The cost is \$10 for adults; kids under 12 are free.

Cinema at the Cemetery 2016

Pioneers and Soldiers Cemetery Cedar and Lake Street

Gates open at 7 PM; Movie at Dusk

September 3:
The Mummy (1959)

September 17:
Horror of Dracula (1958)

There are two men buried in the cemetery who were assigned names by the county coroner. Newspaper accounts about the circumstances surrounding their deaths referred to these men simply as strangers. They are different from the 32 unknown men buried in the Potters Field, though. The difference is that these two men had significant amounts of money in their pockets when they died and that was enough to keep them from being buried in the cemetery’s paupers’ section.

In the early part of the 20th century, when bodies were found and went unclaimed by family or friends, they became the property of the county coroner. In the case of these two men the coroner at the time made what might be considered heroic efforts to locate the men’s friends and families to take charge of their remains and make funeral arrangements. Despite his efforts, the coroner did not succeed and wound up making his best guess as to what the stranger’s name might be and

arranging for the stranger’s burial. The first stranger, whose name most likely was Edward Johnson or perhaps Julius Edward Johnson although possibly neither, collapsed in a clothing store on Washington Avenue on October 6, 1900. He was conscious long enough to tell the store’s clerks that he was registered in a local lodging house; before he could say more he lapsed into a coma. He was taken to Swedish Hospital where he died from a cerebral hemorrhage eleven days later.

When he was found he was carrying his “first papers,” his application to become a naturalized American citizen. He had filed the papers in Lewis and Clark County, Montana two and a-half years earlier. Since there was a five-year

and recorded the stranger’s name as Edward Johnson.

Mr. Johnson had come to Minneapolis from Montana only a week or two before he became ill, but no one in Minneapolis appears to have known why, or at least no one who might have known him came forward. Perhaps he had family here and they didn’t read or hear about the coroner’s search or perhaps he came here by himself to take care of, or start, a business. Maybe it was for some different reason altogether.

What is striking about his story is the amount of money that Mr. Johnson was carrying when he died. One hundred and forty dollars in 1900 is equivalent to \$4,000 today. That didn’t mean that he was wealthy but it was certainly enough to meet his needs. How did a man who had arrived in the United States fairly recently accumulate that much money? We’ll never know for sure but it’s fun to speculate.

One possibility is that he struck gold. The area around Helena, Montana, the county seat of Lewis and Clark County, was at the geographic heart of the state’s gold rush that began when four men found gold in Last Chances Gulch in 1864. At that point the race was on and Helena, initially named Crabtown, grew by leaps and bounds. It was exactly the kind of place where an adventurous immigrant with an eye toward making his fortune might head.

Another possibility is that he was one of the town’s merchants, or perhaps a lodging house owner, someone who provided goods and services to other men who were panning for gold. Whatever it was that he was doing there, he succeeded at it.

So Mr. Johnson’s mystery is less about who he was than why he was here and why no one who cared about him stepped forward to claim him. It seems likely that there was someone--in Sweden, Montana or somewhere else--waiting to hear from him.

His \$140 was more than enough to cover the cost of his burial. Graves sold for fewer than \$10 and a plain box would not have cost even that much. His money bought him a place in the cemetery that is about as far from the Potters Field as it is possible to get. He is buried in Lot 3, Block 3, in the 12th grave from the north, near the 29th Street overpass over



The \$140 in the pocket of Julius Edward Johnson was more than enough to cover the cost of his burial. Graves sold for fewer than \$10 and a plain box would not have cost even that much. His money bought him a place in the cemetery that is about as far from the Potters Field as it is possible to get. He is buried in Lot 3, Block 3, in the 12th grave from the north, near the 29th Street overpass over the Midtown Greenway.

S. Binequist Babe Olson	J. Hanson N. Hilson C. Johnson	F. Johnson C. Brown E. Johnson A. Lawvick	A. Hall J. Larson J. Peterson J. Nyberg
L. Dahl R			D
A. Holton			

the Midtown Greenway.

Next month’s story will be about “Mr. Lee,” who either committed suicide or was murdered. He may

have been a killer or he may have been a victim. Whichever version of his story is true, he was most definitely a stranger.

Looking for Affordable
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National Night Out

Once again East Phillips Neighborhood's wonderful mix of people flourished in National Night Out (NNO) parties that engaged folks from all corners of the globe, sharing fun, food, games and conversation in block parties all over the neighborhood. Mixing cultures allowed some to crack open a piñata for the first time, and others to try basketball moves they never imagined demonstrated by new friends. This is East Phillips, where out of our global roots, we are still "celebrating diversity", while building the strengths of our respective communities, believing that this is still possible.

Ideally Minneapolis involves all segments of the community in building healthier, safer and more enjoyable neighborhoods. NNO encourages people to get to know each other and work together to prevent and address crime and other neighborhood problems. It is an occasion to celebrate past successes, discuss current challenges and issues, and re-dedicate to collaborative efforts with neighbors, police, businesses and others to improve the quality of life in our City. NNO is the largest event of its kind in Minneapolis and the nation, and our City continues to top most of them with its success at the community engagement of these August gatherings.

EPIC's and NCR's Role:

To help support this important event and the block clubs in East Phillips, EPIC Provides up to \$100.00 of funding to each registered NNO block club party in the neighborhood. The Neighborhood & Community Relations (NCR) department, whose mission is to foster community engagement provides this funding to neighborhood organizations. The most effective means of engaging people is getting them together to share food and fun. Incredibly, NCR rules prohibit the purchase of food and entertainment. They verbally champion community engagement, while prohibiting the most effective means to accomplish it. We take this moment to once again encourage NCR to allow funding for our barbecues, inflated bounce houses and piñatas as seen in the pictures above.

In East Phillips - 2016



Food + Fun Equals a Strong Community



Adios Piñata

For Your Calendar:

To get involved in EPIC and East Phillips, Join us at any or all of the meetings below.

EPIC Board of Directors meets on the **Second** Saturday in September – Next Meetings; Saturday, 9/10/2016 and 10/1/2016 at 10:00 AM. (Meeting date changed for Labor Day weekend)

EPIC Community Meeting is on the **Third** Thursday in September – Next Meetings; Thursday, 9/15/16 and 10/13/2016 at 6:30 PM. (Meeting date changed fro Labor Day Weekend) Agenda includes Neighborhood Industrial Pollution, Crime Initiatives, and EPIC project updates.

The East Phillips Park Programming Partnership meets on the LAST Tuesday – Next Meetings; Tuesday 9/27/16 and 10/25 /16 at 11:30 AM. Lunch is served. Updates on Partner Programming, Park Events & News.

Meeting Location: All the above meetings and events are held at the fully accessible **East Phillips Park Cultural & Community Center located at 2307 17th Ave. S.**

The LAST East Phillips Community 17th Ave. Garden meeting of the year is: Saturday, 9/10/2016 at 9:00 AM in the **GARDEN located at 2428 17th Ave. S.**

*** East Phillips Residents wanting a 2017 Garden Plot, contact Brad Pass at 612-916-8478**

Special Events:

Phillips Community Clean Sweep: Saturday, October 8th – 9:00 AM meet at Welna for breakfast, your free T-Shirt & cleaning supplies – Clean the 'hood – then at Stewart Park for T-Shirt Design Award, free lunch and much more.

Garden Fall Harvest Party: Saturday, October 15th – 4:30 PM in the Garden – 2428 17th Ave. S. – Pot-Luck, Pumpkin Carving Contest, Fire, Smores and more.

Designed and Paid for by East Phillips Improvement Coalition



MIDTOWN PHILLIPS NEIGHBORHOOD ASSOCIATION INC.

www.midtownphillips.org | 612.232.0018 | midtownphillips@gmail.com

BOARD MEETING AGENDA

TUESDAY SEPTEMBER 13, 6:30-8PM.

Stewart Park (Arts & Crafts Room), 2700 12th Ave S, Minneapolis

- Review/Approve August Board Meeting Minutes (5 min)
- Meet and greet with Ariah Fine, our new NCR neighborhood specialist (10 min)
- Discussion of proposed 2017 MPNAL budget, including staffing time, partnerships, and proposed partnerships (55 min)
- Clean Sweep October 8th—overview and call for volunteers (10 min)
- Ongoing business/Public comments (10 min)

COMMUNITY MEETING AGENDA

TUESDAY SEPTEMBER 27, 6:30-8PM.

Stewart Park (Multi-purpose Room), 2700 12th Ave S, Minneapolis

- Review/Approve August Community Meeting Minutes (5 min)
- Ongoing business (10 min)

SAFETY ISSUES DISCUSSION:

Safe school routes

Including immediate area around Andersen school, Pedestrian Crossing at East 26th Street & 11th Ave South near Stewart Park, and the Greenway (75 min)

Join the Midtown Phillips Neighborhood board!

We are currently seeking a District 4 Rep

(Rep must live or work between 26th to 28th Streets & 12th to Bloomington Aves)

For more info:

Attend the Community Meeting: TUESDAY SEPT 27, 6:30-8PM.

Stewart Park, 2700 12th Ave South

PHILLIPS CLEAN SWEEP SATURDAY, OCTOBER 8, 2015

9am-10am

**Enjoy a Free Breakfast and Pick-Up Free Supplies
Plus, get a FREE 2015 Clean Sweep T-Shirt**

CHECK IN AT EITHER OF THESE LOCATIONS:

- Welna Ace Hardware Parking Lot – 2438 Bloomington Ave S
- Lutheran Social Services – 2400 Park Ave S (enter on 24th St)

9am-12pm

Phillips Clean Sweep!

Meet your neighbors, help pick up litter, and clean up your neighborhood! Organize your neighbors!

12pm-2pm

Free Lunch and Entertainment

Plus Neighborhood Information & Fun at Stewart Park (2700 12th Ave S)

Bring out your trash!

The Phillips neighborhoods have raised funds to provide free pick up for residents during Clean Sweep. They will pick up extra household trash, old furniture, carpet, household construction and tires.

Materials should be out the night before

and no later than 9am October 7th.

(No hazardous wastes are picked up and any appliance or recyclables are picked up on the next city recycling pick up day.)

FFI: call 952-996-6490



Phillips Walkers Surpass 6 Million Steps



BY JANINE FREIJ, MEMBER OF PHILLIPS WELLNESS 50+ TEAM

Participants and supporters met Tuesday, July 26, for a potluck to celebrate the success of the Phillips Million Step Challenge. The 8-week program, sponsored by Phillips Wellness 50+, set a goal for the participants to walk one million steps collectively between our first meeting on June 7 and our final meeting on July 26.

By July 5th, we had surpassed our original goal by 1.5 million steps. The group of Philips residents, all 50 or older, kept on walking to our final night, where we learned that we had surpassed 6 million steps.

People have discovered not



only the health benefits of walking, but also how much fun it is to walk with friends who support, encourage and celebrate each other’s accomplishments and will challenge you to do even better. The food at the potluck was delicious, plentiful, and healthy, a testament to the awareness of building new healthy habits that the group embraced enthusiastically throughout the challenge.

Phillips Wellness 50+ is a group that encourages adults 50 and older to learn more and do more to create wellness in their lives. The group has offered 3 series of classes on nutrition at the Center for Changing Lives, and at the Ebenezer Tower Apartments at 2523 Portland. In 2015, the group

organized a walking group at 2700 Park Apartments.

At the celebration for this summer’s challenge, we decided to continue walking as a group for another 8 weeks, beginning on August 9. We meet at 6:30 in the lobby at 2523 Portland and walk for a half hour to an hour. The group walk is open to all. We have people who are strollers and people who are striders, people who walk with a cane, people who are walking to improve their health, people who are walking for fun and camaraderie.

We invite anyone who is interested to join us. Come a little early to sign up and get your pedometer and t-shirt. Dress comfortably, wear shoes that support you, and



bring a water bottle for hydration. Together we’ll continue to build wellness and community in Phillips.

Phillips Wellness 50+ is a grassroots community organization. We welcome the involvement, sup-

port, and donations (financial and in-kind) from individuals, businesses and organizations as we continue to promote Wellness for the Phillips Community, focusing on the 50+ population.

Reprinted from Washington State Magazine April 2008

Meditations on a strip mall

BY DAVID WANG

Why has architecture become an exercise in stage set building?

ON THE PRAIRIE WHERE I LIVE arises a strip mall. It looks like it belongs on the French Riviera: turrets and arches, awnings, balconies with wrought iron railings...

Well, I’ve never been to the French Riviera, but in this ignorance is my point.

The everyday buildings we build around us want to be anything but everyday. They want to be stage sets of Somewhere Else. And their proliferation seems to suggest that everywhere we Americans go, we want to be Somewhere Else. Getting up in the morning on the Moran Prairie, where the deer and the antelope used to roam, we have our cereal, and then we must drive by Something Mediterranean on our way to Washington State University’s Riverpoint campus in Spokane.

It is an irony that *the* hot topic in teaching architectural theory these days is “sense of place.” Faculty write about it. Students stress over it. Academic conferences are held on it. What is “sense of place,” or it’s near cousin: “sense of community?” Whatever these mysterious substances are, search the history of architecture, and you’ll find that past cultures did not fret about these matters. One reason is because they *had* sense of place. It never occurred to them to go looking for it.

It is only we—we in our post-modern, poststructuralist, post-

this and post-that culture—it is only we who wonder where sense of place as gone, like a set of keys we misplaced some time ago, but only recently came to realize it is no longer among our belongings.

Our loss of sense of place—and our frenetic architectural attempts at creating stage sets of places (albeit Somewhere Else kinds of places) may be part of the price we have paid for allowing our relationship to nature to be substituted by technology *understood as*

frolicked on the grass. Ellul would call such a house-raising a *technical operation*; it takes place on the stage of nature, with human-scale tools wielded in accord with human-scale limitations. And in process, and over time, a community achieved the sense of belonging not only with their locale, but also with one another.

Nowadays we have New Urbanist towns—*dressed up* to look like New England towns of yesteryear—erected almost over-

logical phenomenon, in Ellulian terms.

And there is tremendous confidence that these overnight technological phenomena can create sense of community. Says Elizabeth Plater-Zyberk, a leading proponent of New Urbanism, and designer of the Kentlands: “By providing a full range of housing types and workplaces...the bonds of an authentic community are formed by promoting suitable civic buildings, democratic ini-



David Wang

ask them questions. For instance, I asked a grandmother who had just moved to the Kentlands from New York City, “Do you own a car?” this, because New Urbanist theory emphasizes sidewalks and discourages auto traffic as a way to achieve sense of community. “Well, I started out without a car,” she said, “but I got one in about a month. You really do need a car to get around...”

I asked a young couple in Laguna West, a New Urbanist community south of Sacramento, whether they take the train to get to where they need to go—this, because New Urbanism promotes mass transit as another way to achieve sense of community. “Well, we’ve heard something about that, but the nearest train stop is the next exit north on I-5.”

Why has architecture become an exercise in stage set build-

Strip Malls
see page 8

Storytelling with the shapes of time.
“Storytelling with the shapes of time uses the forms of the city, from the curve of an abandoned canal to the sweep of a field of carnations, to connect residents with urban landscape history and foster a stronger sense of belonging. Scale and places of everyday urban life are, by their nature, mundane ordinary, and constantly reused, and their social and political meanings are often not obvious. It takes a great deal of research, community involvement, and inventive signing and mapping to bring these meanings out, but this process can lead from urban landscape history into community-based urban preservation, as understanding the past encourages residents to frame their ideas about the present and the future. Scale and cost are the the defining elements of a public, urban language. Rather it is shared process leading to shared public meanings that contributes most to an American sense of place.” – Dolores Hayden from The Power of Place

nature. The French sociologist and legal scholar Jacques Ellul was the first to proffer this discernment. In past cultures, he writes, people used tools—by which Ellul generally meant hand-tools—to relate to nature. It was always a tenuous negotiation: nature was treated with the deference it was due, because, to put it in colloquial terms, it’s bigger than the both of us.

Consider those old house-raising of yesteryear. Trees had to be felled, and the wood dressed; folks worked together to dig the foundations, erect the frame, nail on the roof and siding. Come mealtime, they cooked, gave thanks, and ate together, while their children

night on acres and acres of land shaped by bulldozers and earth-movers. Rather than a technical operation, Ellul calls this a technical *phenomenon*, in that it is like an impersonal act of nature itself, unmediated by human concerns—at least not by human concerns on the scale of individual identities.

Such is the stage set of the new “old” town center at the Kentlands, a 352-acre New Urbanist community in Maryland. The Kentlands didn’t come about by neighbors pitching in. Quite the contrary: one commentator has called it “a new town in seven days.” Only overwhelming technological force can make something like this—this stage set—possible. It is a techno-

tiatives are encouraged and the organic evolution of society is secured.” The audacity of this claim is breathtaking; it amounts to nothing less than a prediction that the right stage set will bring about the right sense of community.

Whenever I travel the country, I make it a point to go visit New Urbanist towns like the Kentlands, because they are uniformly hailed in the architectural literature as places having sense of community. I would ask people on the street—if I could find them; often it takes a two-income couple working long hours Somewhere Else to afford the sense of community a place like the Kentlands offers—I would

Continued Commentary from page 1 On 'Reframing Minnesota,' Paint the real stories

1862 Dakota War still left stinging anger in the immigrant communities, and the Dakota patriot felled in the war, His Red Nation (Little Crow,) suffered the further indignity of having his head removed and his skull placed at the Minnesota Historical Society. It was still there in 1905 and was there until repatriated in 1971. The 1862 War resulted in the largest public execution in the country's history. Were it not for presidential pardons by Abraham Lincoln, 304 would have been executed after the five-minute judgments by the Henry Sibley kangaroo tribunal. Military rules of conduct coming into use in the United States would have protected these foreign military prisoners, who were patriots and protectors of their lands and sovereignty, but Sibley chose to treat them as common criminals. The greed for land was far greater than any regard for human life, so much so, that Governor Alexander Ramsey said all Dakota "must be exterminated or driven forever beyond the borders of the state." The thinly veiled greed for land needed no cover up. By 1905 any pangs of regret were smothered by a sense of victory over adversity and even misbegotten patriotism.

The Native population was being overrun in 1905 by the numbers of immigrants who were invited by the state to come and live on Native lands. The savage cutting of Minnesota's old growth trees was so efficient that 90% of the original forests would be gone. This treasure shrank to the tiny Chippewa Forest, saved by president Theodore Roosevelt, who famously had said before that the one thought he had when contem-



**Minnesota State Seal
1858 to 1971**

plating a tree was to cut it down. During the winter of 1898, just seven years before 1905, federal government officials and a host of other interests argued the question of what to do with the lands, the forest, and the "Indians" in northern Minnesota. All three were in the argument as if all three were of equal or similar concern. The hubris of the United States and its representatives clearly showed the disregard for humanity it held, even to the point of wanton killing and starvation. In its never-ending land greed, the federal government trampled on its own most solemnly entered into treaties.

There is more, but it is clear that when the paintings went up in the state Capitol, Native people were considered subjugated, exterminated, and pacified. That attitude is frozen in the images visitors see when visiting the Governor's reception area today. There are no

images that truthfully tell the story of immigrant/Native relations: the forced starvation of Little Crow's people, the peaceful relations of the two peoples when the Dakota adhered to the Treaty of Traverse des Sioux, while the government left them to starve, the long, hard history of the Dakota peoples who were repeatedly betrayed by the British in 1753, the French in the same time period, the Americans in 1812, and the British again as they left the area and all promises to the Dakota behind. By 1862, the Americans swooped in on the weakened Native Nations, to grab lands for food. What hungry hordes these must have been from Europe that regard for human life was cast aside. That legacy lives on today and cannot be erased simply by time.

So the question remains of how to forgive the betrayal and perhaps even give some



**Current Minnesota
State Seal**

new meaning to the paintings that hung in Minnesota's state Capitol. Something like Picasso's "Guernica" comes to mind, as an alternative view of that balmy day in 1851 should like when after the treaty was signed. The painting by Picasso shows the bombing of a Basque town in Spain, and the destruction of all life. In contrast, the game the Dakota people relied on were relentlessly killed by the settlers and starvation set in. There are such paintings, done by

Native artists, and new art could be commissioned.

"History, despite its wrenching pain, cannot be unlived, but if faced with courage, need not be lived again." – Maya Angelou, April 4, 1928-May 28, 2014.

We are a moment in history when Minnesota could take a bold step to correct its historical view of its own bloody past. But it would seem that the pain of reality is too great to view with open eyes. Were we to do that, we would have to take a good look at Minnesota's state seal. In the original, as with today's seal, we see the stump of a tree, evidence of the cutting of millions of trees. The trees made way for the plowman who took the prized land. And in both seals, we still see the Native, riding away into the west, just as Governor Ramsey promised to drive "them forever beyond the borders of the state."

No matter how much the official language concerning the seal tortures the meaning of the image we all see, there can be no doubt that the 1858 view of Native people is the same view we see today. The Native is riding away.

"Stories matter. Many stories matter. Stories have been used to dispossess and to malign, but stories can also be used to empower and to humanize. Stories can break the dignity of a people, but stories can also repair that broken dignity."

"The American writer Alice Walker wrote this about her Southern relatives who had moved to the North. She introduced them to a book about the Southern life that they had left behind. 'They sat around, reading the book themselves, listening to me read the book, and a kind of paradise was regained.'

"When we reject the single story, when we realize that there is never a single story about any place, we regain a kind of paradise."
Chimamanda Ngozi Adichie

Book Release

from page 1

Wendell Phillips, Social Justice, and the Power of the Past
edited by **A J Aisèrithé**
edited by **Donald Yacovone**
Antislavery, Abolition, and the Atlantic World
384 pages / 6.00 x 9.00 inches / 14 halftones
ebook available
Slavery Studies
\$55.00

Hardcover / 9780807164037 / November 2016

Born into an elite Boston family and a graduate of both Harvard College and Harvard Law School, white Massachusetts aristocrat Wendell Phillips's path seemed clear. Yet he rejected his family's and society's expectations and gave away most of his great

wealth by the time of his death in 1884. Instead he embraced the most incendiary causes of his era and became a radical advocate for abolitionism and reform. Only William Lloyd Garrison rivaled Phillips's importance to the anti-slavery and reform movements, and no one equaled his eloquence or intellectual depth. His presence on the lecture circuit brought him great celebrity both in America and in Europe and helped ensure that his reputation as an advocate for social justice extended for generations after his death.

In *Wendell Phillips, Social Justice, and the Power of the Past*, the world's leading Phillips scholars explore the themes and ideas that animated this activist and his colleagues. These essays shed new light on the reform movement after the Civil War, especially

regarding Phillips's sustained role in Native American rights and the labor movement, subjects largely neglected by contemporary historical literature. In this collection, Phillips's views on matters related to race, ethnicity, gender, and class serve as a lens through which the contributors examine crucial social justice questions that remain powerful to this day. Tackling a range of subjects that emerged during Phillips's career, from the effectiveness of agitation, the dilemmas of democratic politics, and antislavery constitutional theory, to religion, violence, interracial friendships, women's rights, Native American rights, labor rights, and historical memory, these essays offer a portrait of a man whose deep sense of fairness and justice shaped the course of American history.



Sam Strong, RedLake Economic Development Director

Affordable Housing
from page 1

In recent years the majority of new development on the Red Lake Nation itself has been low-income housing for tribe members. There are a dozen different tribal-run developments on the reservation.

Strong says housing is a major priority for the tribe, but only about half the tribe's 12,000 enrolled members live within the reservation borders. The rest are scattered across the country, with the largest concentration of members living in Minneapolis.

While the new apartments will be available to members and non-members alike, Strong said they're primarily designed for Red Lake tribe members and their descendants.

There are at least 2,000 members living in the neighborhoods surrounding the development site, Strong said, and roughly 5,000 of their non-enrolled descendants.

"This is really an investment for the tribe," he said. "An investment in the building itself and an investment in our people."

Strong said work will likely begin in 2018.

Dave Moore, Susan Gust, and Harvey Winje, Phillips residents and The Alley Newspaper writers, have written the last Chapter Essay of this book titled

The Phillips Community of Minneapolis: Historical Memory and the Quest for Social Justice, 1968-2014.
This last Chapter Essay will be published separately by Alley Communications and available locally.

Sandpiper Appears Dead

BY WINONA LADUKE

Last week, we finished the our 4th annual Love Water Not Oil tour, a spiritual 2-week horseback journey along the route of the proposed Sandpiper and Line 3 pipelines. We were honored to ride with our Dakota relatives to protect our lands. As we headed home after the final celebration and watched the northern lights dance on the horizon, we got the call that Enbridge had moved away from their proposals for the Sandpiper; because our resistance was so strong. While all is not done, there is a victory in battle.

For four years our community has said *gaawiin*, NO. For four years we have had ceremonies to stop this pipeline. We've fought in the courts, in regulatory hearings, in the media, in the streets, and on the land. **We celebrate this victory, made possible by people like you. We are grateful, and proud.**

But it is a bittersweet victory. Though we have won the battle, the war remains. Enbridge announced it is purchasing half of the Dakota Access Pipeline to the west. Our relatives are fighting for their lives as construction begins, after an egregious rubber stamp job by the states and the US Army Corps, without basic tribal consultation or environmental review.

We are standing with the Dakota and Lakota tribes filing lawsuits, and the frontline warriors at the Camp of the Sacred Stones.

And here in the Great Lakes, we still face the new Line 3 proposal along the same ill-chosen route, threatening our lands, waters, wild rice, and literal survival as Anishinaabe people. We still face the expansion of the Alberta Clipper pipeline, and a proposal to abandon the old, crumbling pipelines installed in the 1950s. We also face multiple proposed copper and nickel mines that would poison everything. So our fight continues.

On August 10, we took a powerful step forward by supporting the Leech Lake Band of Ojibwe in what appears to be the final steps in a historic victory - for 30 years they have been fighting the EPA to clean up a Superfund site in the town of Cass Lake. Many people have died. That is a long time to poison a community. If the tribe wins, they will have successfully held a non-tribal entity (in fact, a Fortune 500 corporation, International Paper) to the tribal standard for cleanup, which is much stronger than the State of Minnesota's or federal standard. That is self-determination.



While we do this sacred work of protection, we must also create the future we want. At the same time, we must create the future we want. We are not just fighting against something, but walking with open eyes and hearts down the path that is green, not scorched. In Pine Point, on the White Earth Reservation, we are hosting lacrosse games for our children, installing solar panels

on public housing, and painting beautiful murals. Art, culture, clean energy. A new future. And in two weeks, we begin our sacred wild rice harvest. All we want is to live the good life the Creator gave us.

We just fought the largest pipeline company in the world for four years, and won. And we will keep fighting until they pack up and move from our territory - there

will be no new corridor. This is the land we belong to, and we will continue to protect it, as our ancestors did before us. This is our covenant with Mother Earth. We have very little funding, and are here on the front lines. Please, stand with us today.

Miigwech,

Book Review

Wendell Phillips, Social Justice and the Power of the Past

One hundred and thirty years after his death, Wendell Phillips's career as an activist and agitator inspires. The uncompromising energy he poured into his causes and the breadth of his commitment to challenging the moral and political status quo make Phillips an extraordinary figure. While there were no shortage of passionate reformers in the nineteenth-century United States, Phillips exhibited a singular ability to identify what mattered most, to deploy his oratorical and intellectual talents to arouse audiences, and to resist the gravitational pull of convention and compromise. The abolition of slavery provided him with a central purpose for decades. There was no more important issue in his times than struggle for the freedom and the full rights of African descended people in U.S. Phillips's abolitionism made him a hero to some, a dangerous fanatic to others, and a force to be reckoned in the body politic. Yet, as this volume makes clear, Phillips identified other vexing issues during his half-century of activism—including women's rights, the impending destruction of the Plains Indians, and corporate capitalism's threat to labor. The collective purpose of this manuscript's essays is to reveal the ways in which Phillips still matters—matters to how we think about ongoing contests for justice between the powerful and the seemingly disempowered as well as how we think about the cause and nature of the Civil War.

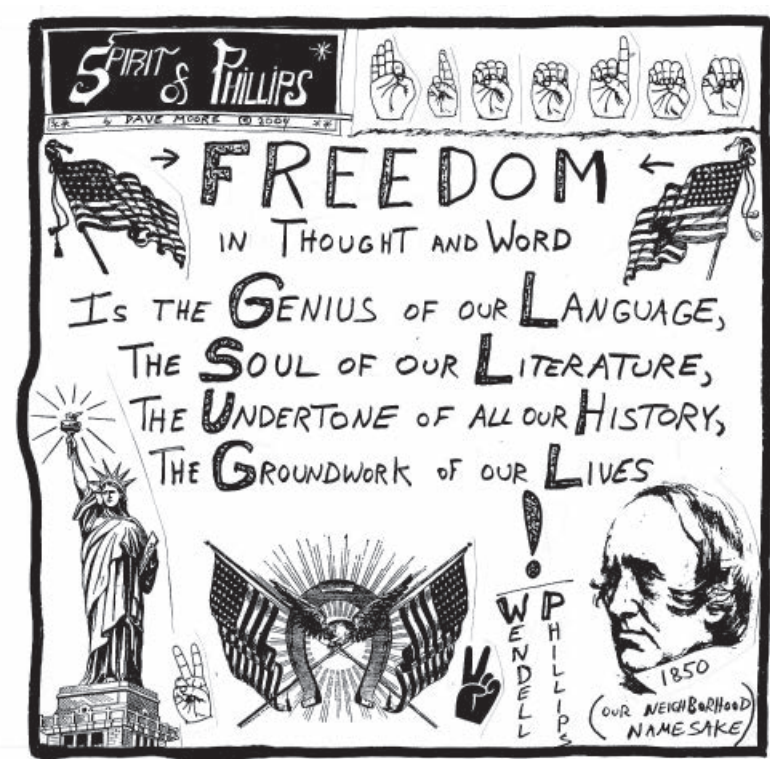
This collection itself inspires. It is not easy to assemble twelve essays about a single person

dividing a life into discrete topics without diminishing the whole or repeating the same story past the saturation point. The authors and editors have done a remarkable job. Almost all of the essays are eloquently written and elegantly defined, exploring a particular topic or looking at Phillips through a particular lens that recovers for scholars and general readers the nature and importance of the great agitator's career. Particular highlights include Caleb McDaniel's erudite exposition of Phillips's democratic thought, Daniel Yacovone's rich survey of Phillips's changing place in historical memory, and Hélène Quanquin's blending of the personal and political in reconsidering Phillips's views on women's rights. There are also valuable analyses of the agitator's understanding of the law and of constitutionalism. Phillips biographer and abolitionist historian extraordinaire James Brewer Stewart sets the scene effectively for this reconsideration. The collection's final essay offers a superb, if unconventional, conclusion by sharing the thoughts of present-day local activists who live in a section of Minneapolis named for Phillips, where they have applied Phillips's insights to community problems that the agitator would have understood. Thus, readers finish the collection appreciating how historical memory is not just a scholarly category of analysis but also can be a force for social change. These essays have a cumulative power. Wendell Phillips commanded attention in his own time. This book will help

ensure that he commands attention in ours. I strongly recommend publication with minimal changes.

The manuscript is remarkably clean. The documentation offered in the citations is consistently clear and helpful. My charge was not that of a copy editor, but still, I found very few typos or even confusing passages. The writing is superb.

The configuration of this volume will raise some questions about how Phillips's legacy is best assessed. The editors deftly note on p. xiii that there has been a recent shift in scholarship toward an emphasis on political antislavery as the crucial lever of change in the 1850s and 1860s, at the possible historiographic expense of abolitionists of the more radical and Garrisonian stripe like Phillips. Meanwhile, throughout the volume, authors allude to Phillips's many detractors before and after the Civil War. Phillips sought controversy. He sought to provoke and even anger his opponents. He was, proudly, an agitator. He even broke dramatically with his comrade William Lloyd Garrison over next steps after emancipation. Given this history, it is a bit surprising not to find more controversy, tension, even tumult, within this volume. No respectable current scholar, of course, would question the justice of racial equality or the evil of slavery. Surely, however, there is still a debate to be had about Phillips centering on the efficacy of his Garrisonian tribe's strategy and tactics, as well as Phillips's political judgment before and during the Civil War; another about



Dave Moore and Linnea Hadaway, The Alley Newspaper artists/commentators/cartoonists, have created and published over 80 cartoons in a series called "Spirit of Phillips" beginning in 1984. Select 26 of them are available as greeting cards for \$2.00 each or the complete set of 26 for \$45.00. Contact editor@alleynews.org or P.O. Box 7006, Mpls., MN 55407.

the effect of his broader reform portfolio on his commitment to the cause of freed people; and yet another on the consistency or even validity of his analysis of capital and labor. In this book, we see through Phillips's eyes most of the time, without a fully developed picture of how rivals and detractors developed their thinking about him.

The closest these essays come to dissenting voices on Phillips have to do with the limitations of Phillips's understanding of gender and his misplaced emphasis on the assimilation of Native

Americans. There are other critical questions one might ask in the introduction of this volume or perhaps in an afterward that might highlight potential tensions. Phillips's blind spots on the fate of Native Americans may have had something to do with his veneration of his Puritan and American Revolutionary forebears whose willingness to confront their own history of Native displacement was quite weak. And what of Phillips's post-war discovery

Wendell Phillips
see page 8

Banyan Community Neighborhood Center Opens

BY BANYAN COMMUNITY STAFF

The Ribbon Cutting Ceremony for new fully funded \$6.4M home of Banyan Community was August 18th. "This is a historic moment in Banyan's story: a one of a kind, permanent home that will allow us to double the youth and families we partner with in the Phillips neighborhood," says Joani Essenburg, Co-Founder and Executive Director.

Banyan has been creating transformation in the Phillips neighborhood since 1998. Youth and families are building new pathways as 100 % of Banyan high school youth graduate and are accepted to college! "The building is a prototype for our approach to holistic community development, one with a long history of success and proven outcomes", says Essenburg.

Banyan purchased the parcel of land from the Minneapolis Park Board in early 2013 and has been running a capital campaign (Growing Responsibly) to raise the funds to build the center – debt free. Banyan raised \$6.4 million dollars from generous donors, including community members, and New Market Tax Credit revenue. According to Essenburg, "the Ribbon Cutting Ceremony was an opportunity for Banyan to

say 'thank you' for the support of everyone that made this building a reality".

Frana Companies and InSite Architects led the construction project which began Fall 2015. The building is a 30,000

square foot Community Center complete with preschool space, gymnasium, community rooms, youth development rooms, study rooms, commercial kitchen, laundry, and computer lab.

Banyan is a Christian Community Development Organization, founded in 1998, and rooted in the Phillips neighborhood of South Minneapolis to develop youth, strengthen families, and create community. The challenges include a neighborhood make up of 56% of children living in poverty, and a four year high school graduation rate of 59% (47% for African Americans, and 45% for Latinos). The median income for a family of four is \$41,000. The unemployment rate is 14%, and the poverty rate is 31%. Crime is a constant with gangs, prostitution, and drugs.

There is neighborhood success at Banyan - youth, family and community are synchronized to achieve the greatest impact. Youth engage in year round out of school time programs to succeed



Banyan Community held a Ribbon Cutting ceremony with many donors and neighborhood families for a new home on Thursday, August 18, 2016 – a prototype space for holistic community development with 18 years of proven outcomes! It is a 30,000 square foot two story wood frame building with a precast basement. The ceremony was a historic moment in Banyan's story of developing youth, strengthening families, and creating community. Banyan Community is now poised to grow and partner with more youth and families, doubling in size over the next five years!

in school, build life skills, and cultivate healthy relationships (100% of Banyan youth graduate from high school). Family is strengthened with Banyan staff building on assets and bringing together parents and children (Banyan

annual retention rate is 96%). Community is strongest when neighbors know each other and begin to care for each other (99% of Banyan families participate in Banyan events). The Lighthouse Network is Banyan's brand of

community building through the 32 block clubs currently in action in the Phillips Neighborhood.

For more information about Banyan visit our website: www.banyancommunity.org

Strip Malls from page 5

ing? It is a serious question, because architecture always expresses in physical forms a culture's deepest yearnings. Prior to the Industrial Revolution, those deep yearnings were *transcendental*. Whether it was Greek ideals of perfect proportion, which produced the Parthenon, or Christian ideals of heaven, which produced Notre Dame Cathedral, architecture emerged when communities strove to express transcendental values in physical forms.

The Industrial Revolution replaced yearning for the transcendental with yearning for the natural. Was man part of nature? Or should he create a new nature with the Machine? John Ruskin, bemoaning the impersonality of the Machine, famously said that a building can only be happy if it is carved by happy carvers. And the young Frank Lloyd Wright, more accepting of the machine, designed his Robie House in Chicago to resonate with the horizontal and wide-open spaces of the American prairie. Meanwhile, the Modernists wanted to totally substitute nature with the Machine. And they were very successful: today's glass and steel boxes in urban jungles all over the world are the fruit of their gospel.

But from the transcendental, to the natural, to... what? Well, to the *virtual*. Today's communal yearning is for the virtual, spurred on not by an

industrial revolution, but by a cybernetic revolution, the total consequences of which are still hard to imagine. Far from laboriously carving stone—happy or otherwise—far from tediously drawing pictures of buildings with ink on linen—as Wright did—architects today are waltzing through the spaces of their buildings in "virtual reality." They can make those buildings simply appear and disappear on their computer screens.

So why not make them appear and disappear in "real" life? Why not dress up a strip mall to look like a Mediterranean villa? Just send a tornado of bulldozers in there and—poof!—the French Riviera appears on Spokane's South Hill.

And disappear? Well, do you remember what happened to Seattle's Kingdome? Boom! Just like that, they blew the Kingdome to kingdom come. It was part of a trend. Starting with Baltimore's Camden Yards, cities all over the United States blew up (perfectly functional) old sports stadiums—just to build new stadiums *disguised to look old*. Yes, we want stadiums with wrought iron fences, small-town eateries, bleachers evoking the Little League parks of our memories. Can't make that happen with the Kingdome, that concrete monstrosity? Simple. Just blow it up. Make it disappear. That's the way it is with architecture in an age of the virtual.

But here is the dilemma:

Yearnings for the transcendental and yearnings for the natural all resulted in various kinds of senses of community. The funny thing about yearning for the virtual is that, by definition, sense of place is always Somewhere Else.

Just around the corner from the Mediterranean strip mall on Spokane's Moran Prairie is another strip mall that recently—poof!—appeared. It's something Medieval and Something Swiss Chalet—and all of it on Something Steroid. One of the most prominent features of the façade is an archway bisected by a column in the middle. That is one of the fiercest gestures of medieval design, evoking disruption, brute force—the bow with the arrow cocked, ready to let fly and kill.

Behind that fierce façade is a coffee shop; I think they also sell wraps. I know, because I put my armor on and went in there, and asked them a few questions.

For the first time in architectural history, what a building looks like on the outside can have nothing to do with what it does on the inside. Why? *That*, I think, should be a hot topic for teaching architectural theory. Because architecture always expresses a culture's deepest yearnings.

David Wang is a professor of Architecture at WSU School of Design and Construction and Interdisciplinary Design Institute

Wendell Phillips from page 7

of the glories of the franchise for effecting change, as described in Bergeson-Lockwood's essay? The northern ballot box proved not to be the ally of southern blacks as Reconstruction slipped into white supremacist redemption. Northern voters abandoned in droves the freed people of the South. The more unconventional agitation of Phillips's earlier years might have been more appropriate to combatting the unfolding southern horror. Moreover, it is the unintentional effect of the book's organizational structure to show Phillips's "universal" concerns with capital and labor, as well as women's and Native American rights, as subsuming his concern with the freed people of the South. That he fit black suffering into a larger economic and social framework did not necessarily do much to advance the African-American cause. Chapters 7-10, which shift the emphasis to Phillips's later career, leave the issue of black rights largely behind. At various points in the collection, essayists assure the reader that Phillips never ceased his commitment to African Americans. The proof needs to be in the showing not the telling.

The collection would have benefitted from an essay on Phillips and temperance. The manuscript does a fantastic job of implicitly and explicitly making the case that the issues that Phillips cared about in his time are ones that still matter in ours. The authors render this nineteenth-century figure almost familiar on our twenty-first century terrain. But the old cliché that the past is another country remains true. A consideration of this radical's views on liquor might render him a little more foreign, more strangely complicated. Why was temperance a part of Phillips's arsenal, a part of his social critique? By tackling the issue of alcohol head on, we might discover how the radicalism of the past operated with different assumptions, or made different links between issues, than reformers of today. Or perhaps, given the nation's tortured modern policies on



Douglas R. Egerton

drugs and alcohol, we might recognize a less salutary legacy of nineteenth-century moral crusades.

These comments and queries are not meant to suggest that this well-organized volume make room for newly commissioned essays. Rather, I wish to indicate that this book really will provoke discussion. The editors might consider a few revisions to the introduction to push readers and scholars to consider where future work on Phillips should take the discussion next. But in any case, the book's many strengths make it publishable essentially as is. The authors have put out a strong scholarly marker on the continuing importance of Phillips and the great value in wrestling with his legacy. Wendell Phillips, Social Justice and the Power of the Past provides ample evidence that the study of emancipation, abolitionism, and radical social activism remains vital.

Douglas R. Egerton is Professor of History at LeMoyne College, Syracuse, NY. He is the author of five books and a noted authority on Slavery and Anti-Slavery Studies.

VENTURA VILLAGE NEIGHBORHOOD NEWS

Monthly General Membership Meeting - Wednesday, September 14th at 7:00 PM



Good-Bye and Hello!

TWICE BLESSED LET'S WELCOME CATHERINE JOHNSON

He's been a Rangemaster and spent time in our Juvenile and Safe Streets Units before becoming an Inspector. The 1st Precinct covers Downtown Minneapolis and its surrounding neighborhoods. His steady guidance through two separate 3rd Precinct commands gendered considerable mutual empathy and respect between police officers and our neighborhood. With all of the development downtown driven by the new stadium and exploding downtown development its clear why Inspector Sullivan was selected!

Catherine Johnson was recently named our 3rd Precinct Inspector. Before the promotion, she headed up the Special Crimes Investigations Division (SCID), which encompasses Domestic Assault, Crimes Against Children, Sex Crimes, Traffic Investigations, Licensing, Juvenile Investigations and Juvenile Outreach and Diversion. Johnson started with the MPD back in 1995 as a patrol officer in the 5th Precinct. She has also worked in the 1st and 4th Precincts, as well as Internal Affairs and Family Violence Units. Before October of 2015, she oversaw the Violent Crimes Investigations Division. In her new position, she has already appeared and introduced herself to Ventura Villages General Membership in August and strode the Avenue during the Open Streets Franklin celebration in late August. We heartily welcome CJ to our neighborhood and cultural communities!



Inspector Catherine Johnson assumes command of the 3rd Precinct of Minneapolis Police. She will oversee all of the police operations with Lt. Gary Nelson serving as our Sector Commander for Ventura Village and the Phillips Community.

Open Streets Franklin showcased many cultures and talents



Social Skills Language Learning Workshops
90 Minute Language/Cultural Introduction Classes
Somali • Oromo • Spanish • Ojibwe • Dakota



Sign up for a FREE two-or three-session language introduction that will enable you meet and greet other cultural people in their own languages. You can become fluent in a few words of these languages to help you connect with people diverse culturally and linguistically! Sessions will be restricted to only ten to twelve people to ensure that everybody gets a chance to learn and speak the words and sentences being introduced. There will also be time to receive cultural information about the people represented by these languages. Call 612.812.2429 to enroll. Check calendar dates. Limited to 12 per class. Call now!

September 2016						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
GREET ALL OF YOUR NEIGHBORS!				1	2	3
4	5	6	7	8	9	10
CALL 612.812.2429 TO JOIN A CLASS!						
11	12 SOMALI LANGUAGE WORKSHOP 	13 SPANISH LANGUAGE WORKSHOP 	14	15 OROMO LANGUAGE WORKSHOP 	16	17
18	19 SOMALI LANGUAGE WORKSHOP 	20 SPANISH LANGUAGE WORKSHOP 	21	22 OROMO LANGUAGE WORKSHOP 	23	24
25	26 SOMALI LANGUAGE WORKSHOP 	27 SPANISH LANGUAGE WORKSHOP 	28	29 OROMO LANGUAGE WORKSHOP 	30	

VENTURA VILLAGE MONTHLY MEETING SCHEDULE

2nd Wednesdays: BOARD OF DIRECTORS MEETING: 6:00 PM	2nd Wednesdays: GENERAL MEMBERSHIP MEETING: 7:00 PM
1st Wednesdays: COMMUNITY ENGAGEMENT COMMITTEE: 6:00 PM	Last Thursdays: CRIME & SAFETY COMMITTEE: 6:30 PM
1st Tuesdays: WELLNESS, GARDENING & GREENING: TBA: CALL 612-871-7973	PARKS COMMITTEE: TBA: CALL 612-871-7973
Last Thursdays: HOUSING & LAND COMMITTEE: 5:30 PM	EXECUTIVE COMMITTEE: TBA: CALL 612-599-1066

Ventura Village is located upstairs in the Phillips Community Center at 2323 - 11th Avenue South • Minneapolis • 612-874-9070

Hell or High Water



★★★★★

Crime/Drama/Quasi-Modern Western R-Rated

"Hell or High Water" is the real deal as far as a solid heist film that is reminiscent of the 1960s and early 1970s heist films such as the late director Michael Cimino's heist film "Thunderbolt and Lightfoot" (1974) starring Clint Eastwood and Jeff Bridges. (Jeff Bridges stars in "Hell or High Water" as well.)

Taking place in sultry small-towns in Texas, towns that have seen better days, but are now just mere shadows of their former times. Picture perfect scenes ripe for a heist just waiting around the corner. Two men, Tanner (Ben Foster) and Toby (Chris Pine) Howard, brothers, rob the bank early in the morning when the first teller arrives for work. They are just beginning to go on a litany of bank robberies with Midland Texas Bank a main target.

While the duo is robbing bank after bank in torrid town after another, Texas Ranger Marcus Hamilton (Jeff Bridges) and his Mexican Deputy Albert Parker (Gil Birmingham) are gathering information on the robbers. Marcus is near retirement, a kind of red-necked guy who in his odd way throws affectionate racist insults at his partner. Albert sometimes reminds his friend that the land they are currently living on was taken from them by the white man.

Tanner, the older brother recently out of prison, is unhinged, while Toby is the more reserved,



HOWARD MCQUITTER II
Movie Corner
Howardsmoviecorner.com

howardmcquitter68@gmail.com

sober, younger brother. The latter took care of their dying mother at their ranch which the Midland Texas Bank is about to foreclose. At least for Toby, he wants the money to pay off on the ranch so he can pay all the child support he owes his two estranged sons and his ex-wife.

Director David Mackenzie ("Young Adam" [2003], "Spread" [2009] and "Starred Up" [2015] and actor-screenwriter Taylor Sheridan ("Sicario" [2015], "Sons of Anarchy" [2008]) have made one of the best films of the year. Another movie similar to "Hell or High Water" in some ways (and different in others) is David Miller's "Loney Are The Brave" (1962) starring Kirk Douglas, Gena Rowlands, Walter Matthau, Carrol O'Connor, Michael Kane and George Kennedy. "Lonely Are The Brave" is in black & white. Running time: 107 minutes.

In the Heart of the Beast Puppet and Mask Theatre 2016 – 17 Season Announcement

QUEEN
Premiere
September 23 – October 2, 2016

Grandmothers hold memory and loose memory and lose memory; they have a broad understanding of love- a wide geography that one may get lost in. Written by Erik Ehn and Junauda Petrus Directed by Laurie Carlos Tickets \$15.00

PUPPET CABARET
September 16th
Curated by Steve Ackerman, Hosted by Daniel Polnau Tickets \$10

MUSIC ANIMATED: A Puppet Concert Series featuring Dosh

October 20 – 22, Directed by Bart Buch, Music by Dosh Tickets \$20.00

LA NATIVIDAD
December 15 - December 22, 2016

We're taking the Nativity Story to the Streets!

Directed by Sandy Spieler. Musical Direction by Laurie Witzkowski.

Tickets \$23.00 (includes food) Children, Seniors, Students or Groups of 10 or more: \$17

*ASL available on December 16th

SATURDAY PUPPET SHOW FOR KIDS Winter Series

Jan 7 – March 11, 2017 Each Saturday 10am & 12pm. Program Director Alison Heimstad Tickets at the door \$7



Stephanie Rogers

CELLULA

Premiere

January 27 – February 5, 2017 Presented by Z Puppets Rosenschnoz & In the Heart of the Beast Mask and Puppet Theatre

Tickets \$15/ Children \$8 Recommended for ages 5 and up

MUSIC ANIMATED: A Puppet Concert Series featuring Dreamland Faces

Feb 16 – 25, 2017

Music Animated is a new co-produced project bringing together musicians and puppeteers to explore artistic collaboration and create concerts in which music is animated through visual imagery, puppetry, and video projections.

Directed by Bart Buch. Music by Dreamland Faces.

Tickets \$20.00

PUPPET LAB 2016-17

March 17 – 25, 2017

Puppet Lab supports the creation and presentation of new and

experimental work by emerging local artists.

43rd MAYDAY PARADE, CEREMONY & FESTIVAL
May 7, 2017

The MayDay Parade & Festival explodes onto Bloomington Avenue. Open Community Workshops to build MayDay will begin in April 2017.

ACTION SEQUENCE

Summer 2017

Created and Directed by Steve Ackerman

Tickets on sale soon!

THE PHILLIPS PROJECT & LIGHT UP LAKE STREET
2016 - 2017

Keep your eye out for neighborhood events produced by In the Heart of the Beast such as our Light Up Lake Street gatherings on the corner and the 6th year of our neighborhood residency program known as The Phillips Project.

INGEBRETSEN'S
Scandinavian Gifts and Food
1601 East Lake Street, Minneapolis, MN

check our website for specials and events -
ingebretsens.com

Mon - Fri 9:00 - 5:30 • Sat 9:00 - 5:00 • 612-729-9333

MAY-DAY

3440 BLOOMINGTON AVE.
POWDERHORN PARK
MINNEAPOLIS
M-F 6:30-6
SAT 7-5 • SUN 7:30-5
729-5627

ORGANIC &
FAIR TRADE COFFEE

FREE Wireless Internet

WAITE HOUSE
is building a
PLAYGROUND!

Wed. Sept. 14 - Fri. Sept. 16
@ Waite House Community Center 2323
11th Ave. S. Mpls

WE NEED ~100 VOLUNTEERS!
Can you help us?

Breakfast, lunch, plenty of water & youth activities will be provided.

Whether you'd like to paint, mulch, serve food, etc. — there's something for everyone! Adults ages 18+ may work on any team and handle power tools. Youth ages 16-17 may volunteer on site but cannot enter the playground footprint or operate volunteer tools. Youth supervision & activities provided for younger kids.

Want to help out? Sign-up by...

- Stopping by the Waite House front desk (address above)
- Contact Meghan: 612-455-0388, muffettm@puc-mn.org
- Or you can sign-up online: <http://bit.ly/2b59Vjl>



Union Pride

UNION PRIDE MEETS NATIVE PRIDE, this is the frontline caption seen in the August issue of *The St. Paul Union Advocate*.

From the article:
"Participants in a unique pre-apprenticeship program co-sponsored by the Cement Masons and area tribal authorities, worked in silence, heads down, as their instructors barked orders... 'Let's go, you've got to pick up the pace,' Local 633 apprenticeship instructor Moke Eaglefeathers warned..."

Historical note:
A visit to the Interpretive Center at Fort Snelling State Park will reveal the family names of the 1600 innocent Dakotas, interned in the concentration camp of 1862. Innocent? In fact, many had risked their lives to save White settlers. For their reward, they received the 'collective punishment'.

Are there White workers who fail to recognize a Native man's right to walk where he walks? Do some whine about treaty rights and every other expression of Native sovereign "privilege?" Oh, yes. However, Organized Labor is working to lift these elements above the level of Donald Trump.

Page 3, *Union Advocate*, AFL-CIO President Richard Trumka states:



PETER MOLENAAR
Raise Your Voice

"Philandro Castile was a union member, and so his family is our family... Labor cannot and will not sit on the sidelines when it comes to racial justice."

Then seen below these words, a photo image captures a rally of the American federation of Teachers – their banner reads: Teachers4BlackLives.

Now turn to the *Minneapolis Labor Review*, July 29th issue, Chelsie Glaubitz Gabion, President of the Minneapolis Regional Labor Federation writes:

"We are facing a surge in dangerous discriminatory rhetoric... the very values we share as workers are under attack..."

Chelsie concludes:
"Throughout history, the labor movement - at its best - has grown by bringing together workers of

Frank Reflections

"Created equal, BUT!..."

BY FRANK ERICKSON

Have you ever wondered why it wasn't Native Americans who told us on July 4th, 1776, "that all men are created equal"—"we the white men are here to inform you... something you probably already knew, but anyway, all men are created equal. But let's not get carried away, all men are created

equal, but the white man is still in charge of things around here. All men are created equal, except when it comes to land ownership, in this this case, the white man is above all other men and shall be the best landlords, got it okay, remember, we'll all be equal, at some point. Oh, and as a bonus, I will protect your speech, you can

say whatever you want, the white man will protect your speech... you're welcome."

It is very difficult for the white supremacists to let go of their supremacy. We see it today as County Attorney Michael Freeman allows white officers the freedom to execute Black men on our streets.

ALLEY OOPS?

The danger of a single story underscores the value of everyone telling their own story

The changing of property ownership was a general theme in both July and August issues of The Alley Newspaper. The Monopoly board game was employed as a quick way to characterize the demeanor and outcome of many

such changes.

Apparently, The Alley Newspaper misrepresented one such possible change on the July's front page in July and the editorial in August when it referred to an offer by Children's MN Hospitals and Clinics to purchase Messiah Church at properties at 725 East 25th Street, 2504 Columbus Ave. and an empty lot at 2501 Park Avenue.

Several sources provided information which lead to the inclusion of those properties. We have now been told informally that the Children's MN

purchase offer is only for the 725 E. 25th St. Church building and does NOT include any of the property between Columbus and Park Avenues.

Because the information The Alley Newspaper printed came from what appeared to be valid sources, we assume that that same information is shared by others as well.

The Alley Newspaper sincerely desires to have accuracy prevail. With that goal in mind, The Alley Newspaper has offered Messiah Church Congregation to write their own article about the state of their properties since those properties considerably impact the community as a whole.

Messiah Church has declined that offer apparently due to insufficient time and a disposition favoring it being better to "let sleeping dogs lie."

The Alley Newspaper does not practice classic journalism that purports to have unbiased reported news. Instead, this newspaper favors everyone telling their own story that is subjective and biased. We believe the lack of transparency about any issue is what leads to speculation and the transfer of misinformation that often fuels addition conflict and contention.

There is danger in a single story so The Alley Newspaper invites response to all articles in order that variant viewpoints can be known and a dialogue can happen.

Note on Current Status: The Heritage Commission voted to request a study of Messiah at its June 21, 2016, meeting and the church is currently under interim protection for a period of one year with the possibility of an extension. Once the study is completed the Commissioners will vote on whether or not the church is a landmark. If it is determined that it is, demolition permits are issued only if the property is unsafe or not economically viable. The final decision is by the Mpls. City Council.

www.alleynews.org

@alleynews



Is it hot in here?

Or am I just stupid?

This is my own garden, and I am King behind its walls!

EXPLOSIVE FICTION

I'm standing by my Second Amendment right to carry fire crackers!

EXPLOSIVE FICTION

You can't have a rocket's red glare without the occasional brushfire.

EXPLOSIVE FICTION

There's always a lawyer who'll help me sue you.

EXPLOSIVE FICTION

On TV guns sound like guns, y'know. In this life they sound like firecrackers.

EXPLOSIVE FICTION

Gunpowder and flowers, I mean: How American can you get?

EXPLOSIVE FICTION

Hey, dude, we all make mistakes - # * # * # * # * # Just as long as you're covering my hospital bill

EXPLOSIVE FICTION

There's this great video game, where the guns sound like guns!

EXPLOSIVE FICTION



BACKYARD INITIATIVE BACK PAGE



BYI AREA

BACKYARD INITIATIVE: A Cultural Wellness Center community engaged model for improving health of communities, cultures, and corporate partners

BY ATUM AZZAHIR AND ANDRE GRAHAM

The Cultural Wellness Center (CWC) exists *“to unleash the power of citizens to heal themselves and to build community.”* A Board of Directors and a Council of Elders govern the CWC. The Founder and eighty percent of the people that work with the Center as organizers and cultural activists, started in 1996 when the organization began. The CWC burst forward from dialogue, kitchen table and front porch conversations with over 1,000 people between 1994 and 1996. This voicing by local residents is the guide as we continue to harvest insights from experiences that cultural groups have with pain and suffering. Community residents helped design this organization to function as an intermediary of community-institutional partnerships.



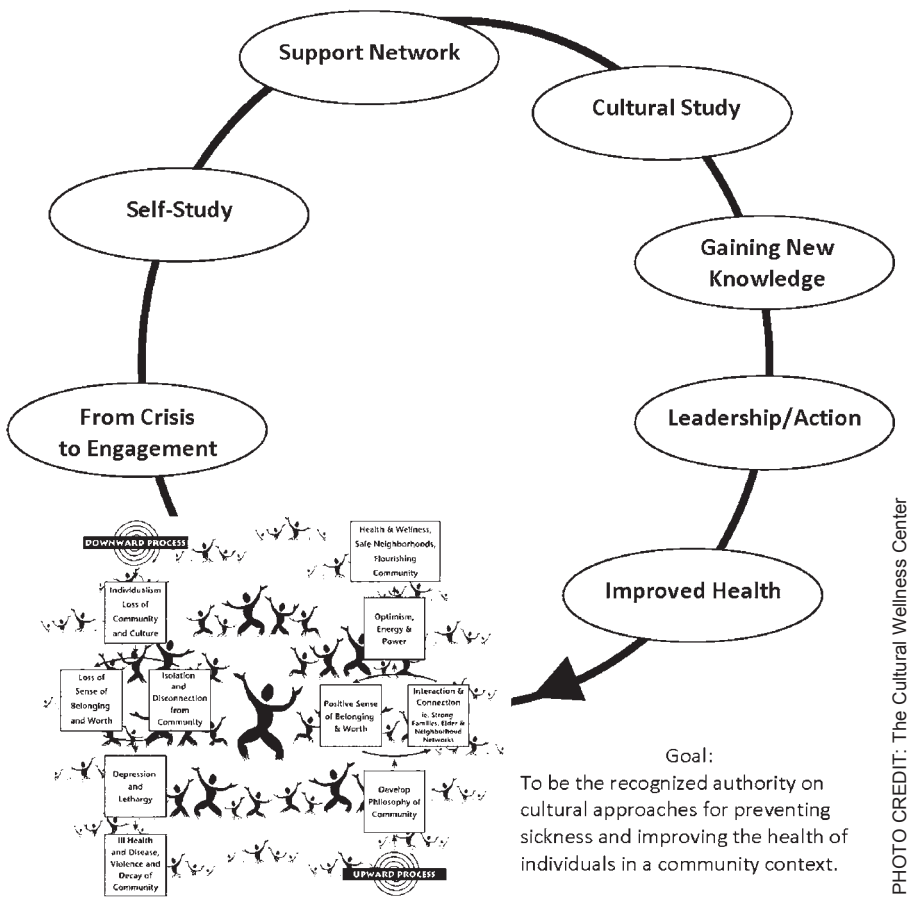
Elder African faculty of the CWC and Backyard Initiative

Evaluation of effectiveness is done through the CWC’s scale of engagement. The scale of engagement is a tool through which cultural value systems count the elements of life stories and processes in achieving success.

Member Services consists of supportive, reciprocal offerings from people who have survived, overcome, and want to give back. This service the CWC provides is an organic gift related to the production of knowledge while building community with its members.

Central to teaching cultural health practices is the CWC’s Health Institute. The teachers of cultural health practices teach self-care and listening to the body for wisdom and knowledge which lead to self-healing. Self-healing is an alternative system of care expressed through listening, ceremony, kinship, and rituals with the cultural Elders. During the creation of the organization, the Elders insisted that to improve the health of their community, the CWC must: 1) help members of the community take ownership and responsibility for their own health, 2) actively engage local community residents in creating new models that lead to improved health in cultural communities, 3) teach professionals how to work with cultural communities, 4) be an organization that promotes community knowledge/power in every aspect of building community. These objectives continue to allow the CWC to create solutions and models that speak to the particular experience of local residents and families.

FROM ENGAGEMENT TO IMPROVED HEALTH



The Peoples Theory of eliminating sickness

In 2008, residents of South Mpls, the CEO of Allina, and African American, Native American, and European American elders from Mpls. and St. Paul, approached the Cultural Wellness Center’s (CWC) Executive Director/elder activist and requested that CWC design the model of engagement for what is now known as the Backyard Initiative (BYI). Eight years later, the BYI model is in place. Each component of the initiative mirrors the CWC engagement design. The patterns and practices of the BYI are grounded in cultural knowledge and ways of knowing. Time dimensions and community development by Ahmed Azzahir is the primary research from which the CWC draws its core knowledge. Faculty of the CWC articulate, research and disseminate culturally specific understandings; analyze problems and thought patterns; and draft action plans for the BYI. The elder faculty members are facilitators, organizers, conveners, and hostesses of learning circles. They are a new generation of scholars and culturally engaged leaders in which the CWC is a leader in developing. Today, after 20 years of working in the community, the CWC has on record given over 1000 people the renewed focus of living in harmony with community and culture.

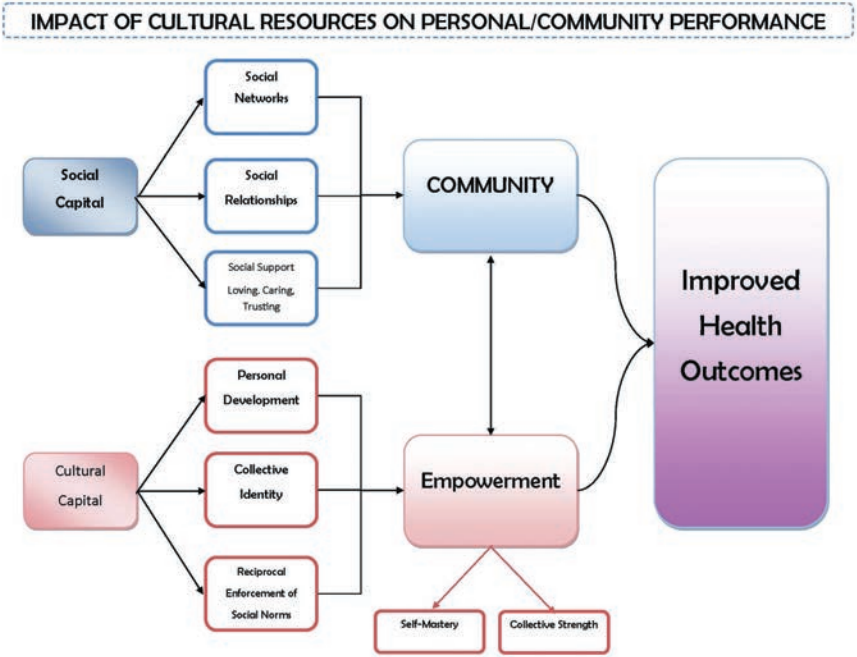
There are three cost centers within the organizational structure: **the Invisible College, Member Services and the Health Institute.** The Invisible College is a conceptual center that is the place for informal teachings and learning’s to be acknowledged as legitimate forms of certified knowledge. The informal learning system that exists in cultural communities is replicated in the Invisible College. The faculty in the Invisible College includes: Elder Coaches, Systems Navigators, Curriculum and Knowledge Production Specialists who have trained through life experiences and the disciplines of survival. The method of teaching is internal, external dialogue, self-study, self-reflection and personal/community self-development.



Cultural Wellness Center Fellows

The CWC’s work has been described as a principal subset of community development, often referred to as a prerequisite to community development. In her dissertation, Katherine Tilney, PhD., “[The Cultural Wellness Center] stands out relative to other groups working in this field in that it relies on [systems thinking] that embraces practical knowledge over clinical expertise.” Tilney further suggests a way to view the work of the CWC could be “in the province of human development,” wherein “the knowledge... on which the agency operates is an alternative to the mainstream helping [model] which has proved relatively ineffective with constituencies like [the ones participating in the Center’s work].” In her ethnographic study featuring the Cultural Wellness Center, Jackie Copeland-Carson, PhD., discusses how creating a sense of culture within an already prescribed cultural context, as the Center does, affects every aspect of the organization’s operation. As an example, from the reception area to the kitchen to the movement space, the Center staff creates new, open spaces for people to identify, envision and take action in their own best interest.

Staff members of the CWC teach people to connect and understand their culture because culture gives knowledge and vision -- a lens through which success, progress, wellness, and wholeness are determined. Many in the community have had crises, sometimes cross-generational in nature that drastically alters their vision. Elders from cultural communities name loss of culture and loss of community as the chronic health problem to be solved. The Peoples “Theory of Sickness” is the frame for cultural wellness and community engagement. This “Theory of Sickness” received a Blue-Cross Blue-Shield community health award. A Community Health Leadership Award in 1996 from the Robert Wood Johnson Foundation catapulted the CWC forward. These awards acknowledged the convergence of community knowledge and the power of building community as necessary to change and transformation.



CWC/BYI triple bottom line investment: Cash, culture, connections.