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Free Winona: Back to School

Free Winona

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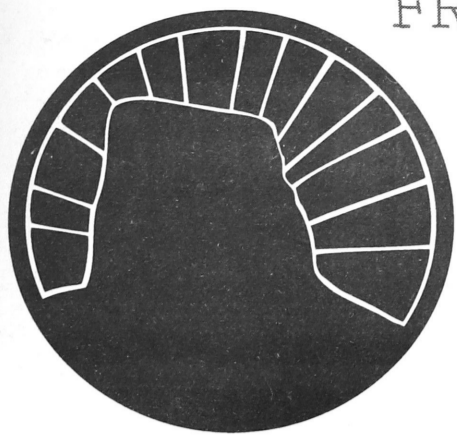


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FREE WINONA

MONTHLY JOURNAL OF MUTUAL-AID | SEPTEMBER 2008 | WINONA, MINNESOTA

UNIVERSITY, INC.

Is a university a social good or a private one? Despite the omnipresent shiny pamphlets and friendly faces that guide visiting students and their reluctant parents to this or that university, despite the promises of the social clubs and organizations, the answer to the question is that a university is run more as a typical American corporation and less as a public good. The implication of such a structure needs to be understood by the new student so that they may not be tricked into spending the next several years becoming a mere cog in American corporatism. Oh, and for those of you who do wish to become a cog, good luck to you! I have to wonder why you are reading this paper and not practicing making Power-Point presentations, but, breaks are good. Just make sure to take no more than ten minutes every four hours...

Thanks to Milton Friedman and his cohorts at the University of Chicago, we know that the purpose of the corporation is simply to make money for its shareholders. And, the history of the corporation is rife with examples of just how best to do that and only that. Putting the shareholder as the sole beneficiary to the wealth of the corporation implies several things: most importantly to our discussion today is the choice of *efficiency* in the corporation's operation. If the goal of the corporation is profitability for

its shareholders, and efficiency in its operations is assumed to be the main driver of profitability, the corporation will strive for efficiency in profit making. While *efficiency* made sense in the early Twentieth Century when Americans were making black horseless carriages on assembly lines, it doesn't work as well in a less predictable work environment where decisions and choices are often not so clear-cut, and the output from the firm may be an idea or a protocol designed to be used by another firm, or by another division.

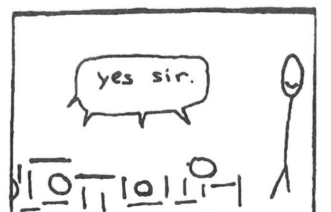
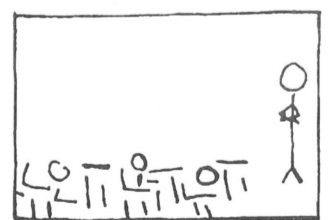
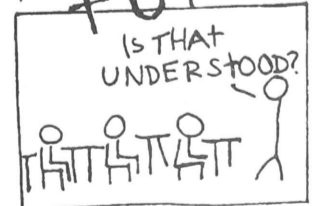
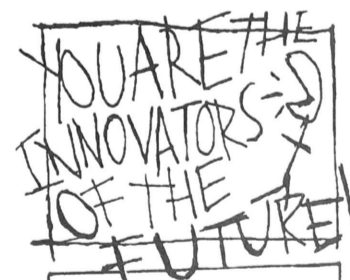
Similarly, the university may, if it is being run as a corporation, suffer from the same flawed strategy. Are there viable alternative strategies? Fortunately, some academics are discussing a more progressive form of corporate governance that takes into account the other stakeholders in the community, and shifts the corporation's goals away from the shareholders and towards the community of stakeholders affected by the corporation. It is up to each individual university to question its strategy and reassess its goals in a similar fashion, and this exercise would take decades to be implemented. In the meantime, the student must remain vigilant in deciding whether and to what extent they wish to participate in an arcane project that perpetuates the myth of the

corporation and, of the university as a public good instead of one structured as a private enterprise with its main goal: the perpetuation of producing graduates to merely enter the corporate world and fund the school in years to come through alumni gifts and grants with strings attached.

Paradoxically, the University, with its goal towards efficient operation and towards teaching the student to think and act *efficiently* is failing to teach the student how to *learn* and how to function in the Twenty-First Century. Learning is not "efficient" in that it takes longer to learn than asking questions, getting feedback without fear of having your ideas rejected and receiving a "bad grade", thinking and considering the impact of this or that choice on all stakeholders, and learning the skills of problem-solving are not easily quantifiable and testable. Further, it takes time away from tenured professors, their research, and their publications — all necessities to maintain the University, its store of reputational capital, and its funding — to actually take the time to teach their students to learn and solve problems. It takes more effort, and *efficiency* is not about more effort, but getting the most output from the least input.

Where does this leave the student? The shareholders of the university are not the students,

but the tenured faculty and their administrators. If the students were indeed shareholders, they would have transparent access to information regarding the University, and would be able to elect or choose new leadership on a yearly basis. However, the student is the ultimate arbiter of what he or she chooses to become, and how the time used at university is filled. If the student wishes to learn the tricks and jump through the hoops that the corporate masters have created, the opportunity will be there, and the school will welcome them with open arms! However, if the student chooses otherwise and takes the opportunity to *learn* how to learn, think, how to write, how to argue, how to be an advocate, a leader, a champion of this or that cause, the time spent at university can be time used to acquire and develop the skills to do that as well. No, the latter student may not end up shopping at Brooks Brothers for their series of job interviews, but they may end up having a fulfilling and happy life nonetheless. The choice is everyone's to make, but, it is in the interests of the university for you to choose the former path: an alumnae with a full check-book is much more *profitable* than one with a full heart and soul. But, you have to decide for yourself what is in *your* best interests. Perhaps a compromise is best: so, why not, at the very least, try to at least balance the two?



UNCONVENTIONAL TEACHERS IN ACTION

The GrassRoutes Caravan that passed through on their migration to protest the Republican National Convention immediately plugged into community events happening in Winona. Their first stop upon entering the city was Sobieski Park where August's Really Really Free Market was underway. A couple of the Caravan bicyclists from the Beehive Collective — a radical art and narrative group — gave a presentation on Plan Columbia, the US policy in the Andean Region of South America. A class of forty attentive 'Free Market goers learned a lot from the hour-long discussion and were excited to stick around for a short puppet show performed by other bicyclists. With handmade puppets and an overturned table for a stage, the bicyclists shared an endearing story about alternatives to electoral politics. The Caravan helped to clean up the park from the day's festivities and set up camp in a nearby field for the night. Their veggie oil-powered food truck, Hospitality Café, met them with a vegetable stir-fry made from produce donated from friendly farmers at the Winona's Farmers' Market. A few of the bicyclists enjoyed the Sandman and Moustaches show at Ed's No Name Bar — in the morning, the Caravan was packed and ready for their ride to Minnesota City and Riverway Learning Community where

a community service project awaited them. The eager-to-be-helpful bicyclists cleared out, cleaned, and organized a school building that had been used for storage for years. With so many helping hands the group was able to take shifts and after only four hours they had completed their job assignment. In exchange for their help, the Caravan set up camp in the green space surrounding the school. They enjoyed the school's fire pit, some played sand volleyball at the L-Cove down the hill, two bicyclists shared songs with the group, another vegetable-fresh meal was prepared, and jokes were told by nearly everyone around the fire for hours. The GrassRoutes Caravan set out the next morning for Lake City.

For all those who had the pleasure of sharing in the Caravan's adventure, the entire process stood as a testament that *anyone* can be an educator — and everyone should be. They demonstrated the importance of learning together, and the power of offering helping hands collectively. They provided entertainment and education at our 'Free Market, and a concurrent 65+ hours of community service to an important local learning environment — the GrassRoutes Bicycle Caravan was Mutual-Aid in action. Can you and your friends aim to complement any of these feats? We think so!



The Beehive Collective presentation during the GrassRoutes Caravan performance at the 'Free Market. This small class of 40 studied colonialism, militarism, and resource extraction through an intricate mural which portrays some of the ways in which the so-called War on Drugs and War on Terrorism function as a smokescreen for the interests of multinational corporations. For more info visit: WWW.BEEHIVECOLLECTIVE.ORG.

FREE WINONA is an expression of the diversity of tactics; our content aims to challenge journalism to be a functional mechanism within the community. The **FREE WINONA** editorial collective is sternly non-partisan, non-religious, anti-capitalist and operates using the consensus model in the interest of active self-analysis, self-determination, and Mutual-Aid. The moments we document are moments we live — this is not a spectator sport.

Submissions:

All submissions may be sent via email or envelope (see address below). Calendar announcements should include date, time, location, admission, description, and appropriate age-range. Directory entries must include address and other contact information, details about project and open hours.

About the Articles:

All articles written anonymously by local journalists. Details and statistics are verifiably true to the best of our knowledge as of the printing date. In the event of a mistaken statement, please notify our editors for correction acknowledgments to be published in the next issue. Responses or inquiries sent to one of the available addresses will be forwarded to the journalists. Please inquire about becoming a Free Winona journalist.

From the Columnists:

"Letters to the editor" will be published as guest columns addressed to the readership, not the journalists; submissions not following this guideline including both praise and hate-mail will remain on our refrigerator until recycling day. The columnists ask that any parties interested in reprinting works appearing in Free Winona request permission beforehand.

This eighth issue of **FREE WINONA** was financed through the support of the Next Steps initiative for community resources, Riverway Learning Community, and Winona Community Gardening Plots. These monies financed the printing and distribution of 1,000 copies of this 8-page b/w tabloid. Become part of our distributary; register to receive a bundle of **FREE WINONA** every month to pass out among your social circles via our email address.

OPEN MEETINGS TAKE PLACE EVERY THURSDAY AT SIX. EMAIL FOR DIRECTIONS.

Individuals or groups wishing to make a financial contribution can do so by sending a **CASH** donation to our Post Office box.

We are currently seeking volunteers with working knowledge of PHP, XHTML, and CSS webdeveloping languages, interest in developing a MediaWiki project, and an earnest desire to save the world. Email to apply.



FREE WINONA
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SINCE PLATO'S ACADEMY, institutions of study and the places and people which surround them have held certain *incompatibilities*. In those days — more than 2,300 years ago — schools were regarded as sanctuaries from the common folk and were built outside of the city walls. Early universities didn't have campuses — administrating masters rented lecture halls and rooms to meet and study; in this sense, the universities had to maintain a cooperative relationship with the common peasants they sought refuge from. That is, they had to rent property to use, just like the *proletariat*. These early universities were close to the city in ways Plato's Academy and Aristotle's Lyceum weren't, and in the 12th Century when the first medieval universities were erected in the heart of cities, an entirely new dynamic was born. The first campuses were funded almost entirely by the Catholic Church which meant that they were, for the most part, independent of local revenues and decision-making. As a beneficiary and product of the Catholic Church, universities behaved completely independently of municipal laws and accountability to neighboring communities. In fact, the scholars themselves were often times legally exempt from the laws that governed the rest of the population, and a townspeople who entered the campus footprint left the jurisdiction of civil law and entered the realm of the University.

The relationship between the community and the campus has always been an adversarial one, no matter the nation or era — why would we expect Winona to be any different? The story needs to be modernized a bit — in *most* cases, Church interests have been replaced by Corporate ones; sanctuary from peasants has become sanctuary from parents; and instead of being unable to speak the local language or dialect, modern students are unable to speak to the local economy. Otherwise, the land disputes and footprint, the exemption from local law and favor of the police, the fear of local laypeople, have all endured through the centuries. Campuses and communities have failed so miserably at meaningful communication that there is a widely studied phenomenon which aims to diagnose and describe what we've all come to feel present. The term is *Town vs. Gown*, and its a metonym referring to the competing interests of rootless scholars and long-term community members.

Can places like Winona State University ever meet the needs of our community — or will it continue to consume neighborhoods and propel local alumni toward the big cities? More broadly: will the presence of the universities ever make Winona a place worth living, or will they continue to condemn our home into a place students consider worth leaving? Perhaps that question is one you'll have to answer yourself.

If you aren't a student at any of the nearby post-secondary schools, take time this month to observe Winona's relationship to the student/faculty population. Are we being respected? Are we being used? What changes are made to the local economy? What impacts have been made to Mutual-Aid efforts? Be fair, but scrutinize thoroughly — look in the obvious places (downtown night life, cafés, department stores, etc.), and the not-so-obvious ones (at the recreation centers, Farmers' Market, residential districts). If you come to the conclusion that the universities, despite a few unfortunate interactions, benefit the average community member — you can move on from these thoughts unfazed. If not, that is, if you see our cultural spaces downtown colonized by binge-drinking, insulting, invasive cynics; if you see 4,000+ cars commuting through our neighborhoods only a few blocks a lap; if you see your lifelong neighborhoods reduced to parking lots blocks at a time — if you are surprised to see a cycle of abuse originating from the colleges and passed into our homes and friendships, then consider yourself one of a growing number of community members losing their patience with the complications of playing host to student life. What does that mean? Short of raising your expectations of the universities and their students, there is not much we can do beyond maintaining the channels and entry points which students might use to become thoughtful, engaged members of our community — *and perhaps making it unpleasant to live here without doing so...*

If you are a student, know that you can influence the thoughts of the locals for the better. Though projects like the Great River Shakespeare Festival, Earth Day, theatrical performances, radio stations, are well-received community events, it's going to take a little more work on your part than that. Firstly, nothing exciting you do on campus counts against the dismal things you've done in our community — you'll have to win us back on *our* turf. Secondly, you'll have to listen to us in order to know how to help — don't assume you have the answers to our community problems, and don't assume you know how to make things right between us; in fact, don't expect to find the answers in this newspaper either: you'll have to talk to people face to face to build helpful friendships. Lastly, never underestimate your own capacity for making great things happen — self-identifying as a student will limit your options unnecessarily, you are a mighty person with strengths, weaknesses, a history, and a future. Your ability to find the courage to step outside of the campus and bond with the rest of us lies primarily in your ability to take yourself seriously as a capable, beautiful individual.

THE 12 STEPS FROM CAMPUS TO COMMUNITY

1 **RIDE A BIKE!** Welcome to Winona — a city built on a flat sand bar at the center of the largest watershed in the continent. And though it seems that the town was made for bicycles, it's even more important to note that it was not designed with cars in mind. The residential districts are clumsy grids with uncontrolled intersections randomly scattered amongst two-way and four-way stops: in short, it's a traffic disaster waiting to happen. Those disasters have happened: every year newcomers *misnavigate* the maze of uncontrolled intersections and get in dozens of wrecks. There is a simple solution: ride your bike. One significant problem this would solve is the parking crisis in the neighborhoods around campus: every morning of the school year thousands of students commute 4-10 blocks to park their car 2-4 blocks from campus. This isn't a mere city-planning issue — we locals already have a vibrant bicycle culture: visit the **DDBC** Bike Cooperative on 3rd and Walnut to learn more about using and maintaining bicycles. The fun doesn't end there: proud cyclists in town gather at the **wsu** clocktower on the last Friday of every month to embark on a community bike ride at 5:30PM. A more bike-populous community

would mean cleaner skies and safer streets, it would mean our community would have less international implications for participating in the oil industry. It would be no exaggeration to say that *you*, Winona, the lives of millions of people suffering due to the consequences of the Oil Empire, and an ecosphere smothered in greenhouse gasses will all be healthier and stronger for your decision to ditch the car for a bike.

2 **SHARE FOOD WITH YOUR NEIGHBORS!** The popular image of the moneyless college student eating instant Ramen noodles seems a bit misleading to us — there is no greater, more habitual producer of food waste in Winona than within the ranks of the campus administrations, and at the end of the school year you'll surely see some of us rescuing cases of food from the massive dumpsters. Despite food waste on campus — and, to be fair, all of the grocery stores and restaurants who would rather throw food away than anyone eat for free are guilty too! — long-term Winona has held some common themes this decade (and beyond): that food is a human right and a community responsibility. The

actualization of this has taken the form of free food redistribution programs like Community Harvest, Food Not Bombs, and the Catholic Worker. Winona would be a better place if more people actively supported groups like Community Harvest, which intercepts food that would otherwise be thrown away and prepares free food servings in a neighborhood park (Sobieski Park, 7th & Buchanan). What does support look like? Connect these groups with food surplus items, volunteer to help prepare and cook food, or just show up to eat it! You can also lend a hand by promoting these free food servings to classmates, faculty, and neighbors. Contact COMMUNITYHARVEST@KEOXA.COM or (507) 459-8626 for more information, see Projects & Resources section for more free food contacts.

WITHDRAW FROM CONSUMERISM! You can do it! In fact, you can do it *yourself!* You're a student in a vibrant do-it-yourself community — there is plenty of precedent for creating your own materials for living out of freely-accessible recycled material. It's true — the more inventive ingenuity comes from the student body with respect to living without buying, the healthier our community will be. In stark contrast: Winona's local economy, service workers, physical environment, and collective spirit are all significantly worse off with corporate department stores including Wal-Mart, Target, ShopKo, K-Mart, etc. You can alleviate that negative influence by withdrawing your participation from consumerism — if you can't find it someplace for free (Really Really Free Markets, Community Harvest, WWW.WINONASHARES.ORG) you can probably find it for cheap at any of the local joints listed in the Projects & Resources section. The place where we live is being filled continuously with disposable junk, converting it to detritus, and burying it, hoping to never see it again. Help us break the cycle: withdraw from consumerism and live for free! For testimonials about how to do this, write to our PO Box.

PARTICIPATE! We may be a little biased, but there are plenty of things to *do* in Winona. If someone has to come out and say it, we will — when you read about or get invited to events that sound interesting, go to them. For example, Winona's local music culture is rich and vibrant: come to every punk show that is advertised, enjoy the free cover at Ed's No-Name Bar for bluegrass or indie, see the occasional superstar at the Winona Arts Center. There are also non-music related events to attend, but most of them are secrets: if you ever hear about a Secret Café or a Burnt Popcorn Theatre show, check it out.

STREET ART! If you hadn't noticed already, there are all sorts of inventive and beautiful secret messages throughout the town, especially in the downtown area, that might encourage others to create more. Check them out! Know that from the perspective of the Mutual-Aid community, you're invited to decorate and beautify the cityscape as you see fit — just remember to respect the contributions of others and that it makes sense to put art in the ugliest of places. Obviously we're not advocating anything specifically here, just encouraging the use of imagination, artistic risk, and secrecy. Without a doubt, we would have a stronger sense of community if we all had a similar vested interest in the character and aesthetic of our surroundings.

EXPLORE THE OUTDOORS! The wilderness around Winona is becoming less and less wild every day. Simply adventuring into it now — before the woods are "developed" into bare hills on which houses can be built; before Mississippi Backwaters are filled in to become strip malls; before high-tension power

lines are erected in bird migration corridors — and passing on stories of its beauty will make the wilderness a safer place. That is, those who wish to profit from the destruction of the wilderness seek to do so while no one is *paying attention*. Some good places to start: Aghaming Park, Latsch Island, Bluffs and Caves, Prairie Island, Sugar Loaf, Woodlawn Cemetery...

EXPRESS YOUR FRUSTRATION! Tired of being pushed around by social hierarchies, figures of perceived authority — are you the victim of a power trip, or bureaucratic institution? Obviously, if you're going to be an active member of the community you're entitled to express your opinions about the way things work around here. Everyone will encourage you to vote, write "letters to the editor", etc., and we won't discourage you — but we also encourage statements reciprocal to the offense. If you're being implicated in a campus economy that exploits a working class, a letter to the dean might not suffice — you might have to organize a boycott in addition to the typical efforts. If you're furious about the liberal use of hardcore herbicides on the campus green, even a leaflet campaign might not be enough — what will it take to solve your problems and raise awareness? While you're here in Winona, do the community a favor and *act* on behalf of your frustrations and inspirations. Perhaps the fact that lethargy and indifference so strongly characterize the spirit of modern life is a testament to the lack of personal determination and power-to-change that people feel (not just in Winona — all over the place!). In this sense, simply sharing your perspective and desires (and demanding attention when the powers that be would rather look away) with the larger community will help push a chain reaction of self-determination through the campus and greater community.

STOP BULLIES! Most of us barely survive the bully-culture of high school and to be subjected to verbal abuse and insensitive rumors in the time afterward must feel torturous. Abusive language (*and actions!*), especially those characterized by homophobia, sexism, racism, xenophobia, etc., should be directly addressed: hold bullies accountable for their harassment and abuse, confront bigots and make sure you support their targets.

SEIZE ALL CAMPUS RESOURCES! While you are a student, take advantage of your school's resources to promote *off-campus* events, pass student discounts along to neighbors who might not have access to them, make things that are freely available to students available to others as well. This will accomplish two things at least: firstly, it will undermine the class dynamics and other complications of privilege that have been culturally ingrained in all of us, and secondly, it will help acquaint you with the needs of your community so you can be more aware of what people are working hard for and what they might find much more easily with a little Mutual-Aid. In this spirit, seize all of the campus resources you can and redistribute them according to your relationships: spend time on the campus radio promoting community projects; start a student club that can invest time and other resources into projects that aid other local projects; distribute posters and fliers to classmates; share cafeteria food with anyone... How can you undermine the power dynamics?

EVACUATE DRINKING CULTURE! Somehow, the character of downtown Winona is completely determined by the drinking culture of student life — if you see that too, and want to do something about it, *you can*. It will mean staying away from the bars that encourage gratuitous drinking and irresponsible

college student "bar crawls" throughout the city. If you want to drink with your friends or meet new people, there are other places and ways to do that: brew it yourself and delight your friends with your tasty homemade concoctions — now is the time for creative experimentation! You might find that any one of these 12 ways might satisfy the itch that binge drinking intends to scratch — in short, please don't trash the town haphazardly: affect our community deliberately however you see fit.

PRACTICE CONSENT! Many feel that having an adventurous sex life is an important thing — exploring your comfort zones and forming respectful, intense relationships with others can be a provocative addition to campus romance. To help improve the atmosphere of respect and adoration in Winona, practice active consent in all of your licentious romantic encounters: that means checking in with your partner and making sure the things they want to happen are happening, it also means asking them if what you would like to do is something that they would also like. It's true that if you don't have someone's consent and you touch them anyhow you are sexually assaulting them — alternatively, *having* the consent of your partner means the two of you are wanting each other in a way that best facilitates respectful communication and intimacy. In this sense, consent between partners is not only the absence of *no*, but also the presence of *yes*.

CONDUCT YOUR OWN EXPERIMENTS! Though the work of campus community liaisons is important, responsibility to make lasting bonds with the neighborhoods most effected by student life ultimately lies in the hands of the students themselves. Prefabricated trust exercises and orientation games only stand as a cheap proxy for the *real* interactions students will have with the community and each other — our suggestion is that rather than these connections (students interacting with and forming impressions of the larger community, and vice versa) happening randomly and on the terms of coincidence, they ought to be deliberate steps students make out of the campus and into the community. The National Night Out block-parties — paid for by Target Corporation and tainted by the Winona Police Department's impotent Public Relations campaign — were parodies of themselves: the idea was to hold simultaneous neighborhood get-togethers and encourage students and their neighbors to bond. In the end, all of the students went to the one closest to the dormitories and the character of the festivities there was totally dominated by the typical permitted ruckus; the other block parties, hosted by well-meaning neighbors, were all but totally bare of student attendance.

If any of these 12 bite-sized steps can bring you closer to the community, it will be this one — make an effort to connect with the rest of us. If you want to have a healthy relationship with the rest of Winona, and want the best for those of us who will be living here through the summers and on after you graduate, we'll reciprocate. You'll have to make a creative effort to meet with us; we've outlined some tactics for you here, but just as the dry icebreakers staged by on-campus committees won't connect you to meaningful friendships, our suggestions alone won't completely close the distance between *Town* and *Gown* — rather than buckling under the weight of all of this on your shoulders alone, find companions and begin the adventure together!

For concrete information about how to more effectively pursue any of these steps, please email us at PAPER@KEOXA.COM. If you've been waiting for an opportunity to get plugged in, this is one of them! Please, get in touch with us.

UNSCHOOLING WITH THE WINONA FARM

The Winona Farm is a 175-acre rural oasis at the junction of two trout streams on the edge of Winona. It is home to Dick and Sue Gallien, two unschooled teens, cows, pigs, horses, goats, sheep, chickens, ducks, dogs, cats, and tons and tons of compost. Indeed, it is where hundreds of nearby town residents and lawn and tree services deposit their organic waste to be composted. The Minnesota Land Trust now protects the Farm from city expansion, but in 1986 and 1994, a school referendum would have taken the Farm for a new middle school/athletic complex through eminent domain. Luckily, the referendums failed.

Dick Gallien bought the Farm in October of 1956 for sixteen thousand dollars. He was 24 years old, in his second year at Winona State, on the GI Bill, and married with two kids. Now, more than fifty years later, Dick stands on top of the rich soil of the Farm he's held onto for all of these years, pitchfork in hand, and tells of growing up in this society and the beliefs he has formed. Every so often he'll turn the soil over with the prongs of the pitchfork to expose dozens of earthworms, signifiers of extremely fertile soil. He uses his hands when he speaks and



every comment he makes is formulated by years of experience, self-reflection, and critical thinking.

The Winona Farm is known by the greater Winona area primarily for two reasons: one, for being the resource for yard waste drop-off, and two, for being a place open to Unschoolers. The former of the two is easier for most to grasp: there is a large compost site that is open every day from dawn until dusk for compost drop-off that operates on an honor system — in this case, there is a wooden free-will donation box staked on a post next to the site. There have been up to 200-300 composters visit in one day! Dick and his family also collect waste food from Community Memorial Hospital, Bluffview Montessori, Winona State University, Rochester Wholesale Fruit, and Bluff Country Co-op. The waste food includes some “un-sellables”: items with expired sell-by-dates. Sometimes this includes bread products that then go to help feed the Farm’s chickens, cows, pigs — even Dick and his family find sustenance in the bounty of area retailer’s written-off foods. The compost is then used to enrich the farm’s fields.

A lesser-known aspect of the Winona Farm is its relationship to the Unschooling philosophy. Dick and Sue and their children identify with the philosophy in a number of ways and they have been successful in incorporating their beliefs into their lifestyle. They have also managed to make their farm a welcoming place for others interested in the philosophy — this has been of much use to those who lack the physical land to practice some of their beliefs, like: working with their hands, growing their own food, simply spending time out of the city, and letting their curiosity lead them as they interact with the living world. Dick worked for years in governmental school and educational programs and found nothing but a “killing field for the human spirit.” With the knowledge that over ninety percent of home/unschoolers return to school by the age of 18, Dick hoped to curb this extremely high *drop-in-rate* by opening the Farm up to fellow Unschoolers to visit, share ideas and actions — even live there. He occasionally has classes visit the Farm and he has students start off their visit by doing *something* with their hands — this might include unpacking dozens of loaves of bread from plastic bags and feeding them to the animals. Over the years, Dick has noticed that many people are inexperienced with using their hands, even for completing simple tasks. Another motivation for Dick to use his farm as a means to introduce people to the world was Unschooling advocate John Holt

who visited Dick and the Farm. Holt had his beginnings in school reform and came to find that the public school system couldn’t be reformed and that extreme alternatives would yield better results (see *Reading List*)

Dick’s experiences working within public educational systems that have brought him to his views include, but are not limited to: professor of outdoor education at six New Jersey state colleges where he spent Monday-Friday with 200 students in a 28,000-acre state park, high school teacher in Burlington, NJ for physically handicapped youth where he took students with crutches and wheelchairs on overnight camping trips, teacher in Plattsburgh, NY where he learned that when a student is told what to do every minute of every day for 12+ years of school, they have *no* idea what they want to do. His job was to find out what they thought they wanted to do and help them do it. When back at the Farm in Winona, Dick developed an outdoor/farm school program for area schools. He tried getting the area public schools interested, hoping for financial compensation if his programs were helpful to area students. The superintendent of schools wouldn’t look at the Farm even though over 100 classes and groups were visiting. Dick and the Farm were visited in 1986 and 1994 by the superintendent’s predecessors, but for reasons incredibly insulting to Dick’s efforts (this is a reference to the middle school and athletic complex referendums that were mentioned at the beginning of the article).

Beyond the experiences Dick had in formal educational settings, instances throughout his life have beckoned a kind of reaction from him regarding the state of the public school system: they called for intense questioning at the least and a strong rejection at the most. At an early age, Dick learned from his mother the importance of composting and living simply. He hated school and his mother would reply, “Just put up with it, you can’t change it.” Like John Holt, it took Dick years to find that she had been right. While studying biology at WSU, he couldn’t believe that they never even looked outdoors. These experiences and more have secured his belief in Unschooling.

Dick and Sue have made their personal essays on Unschooling available on their website (see end of article), but a few of their beliefs are worth mentioning here. Dick and Sue have come to share a common belief that children are naturally curious and will learn how to walk, talk, problem solve, and

CALENDAR

SATURDAY SEPTEMBER 13

NOON, LOCAL FOOD PARTY [FREE]

Come for outdoor games, good eats, and — if you’re up for the challenge — bring a homemade dish featuring 80% local foods for the cook-off to share with others, and possibly win a prize! BLUFF COUNTRY CO-OP PARKING LOT.

MONDAY SEPTEMBER 15

ARTWORK BY JEFF MORGAN [FREE]

This teacher and musician is the world’s finest craftsman of ceramic pizza, but expect “merely” paintings and photographs. Show runs through October 17. WINONA PUBLIC LIBRARY.

THURSDAY SEPTEMBER 18

8, HAIL SEIZURES, A COLLECTIVE OF DIRT, CHIN UP, MERIWETHER! [DONATION]

Come see some of the side projects of The Pasties, Honorary Winonans from Olympia WA. DDBC BIKE CO-OP.

FRIDAY SEPTEMBER 19

8, OPEN MIC [FREE]

Much of the current talent that performs at the Acoustic “auditioned” at these monthly open mics. What’ll it do for you? ACOUSTIC CAFE.

SATURDAY SEPTEMBER 20

9, CHRIS KOZA [FREE]

Another Honorary Winonan playing at the only place in town that pop music actually works. ED’S NO NAME BAR.

TUESDAY SEPTEMBER 23

ALL-DAY, EXPLORE PUBLIC LANDS ON YOUR OWN [SUPER FREE]

There was an official holiday in 1961 for the best person to ever live in Winona: John A. Latsch. Commemorate the day by canoeing/kayaking/swimming/camping on the river. ANYWHERE ALONG THE UPPER MISSISSIPPI.

TUESDAY SEPTEMBER 23

7:30, OUT OF THE BOOK: STATE BY STATE [FREE]

Hosted by The Book Shelf, you can learn more about this wonderful, beguiling collection by attending or visiting: WWW.BOOKSHELFWINONA.COM. WINONA ARTS CENTER.

WEDNESDAY SEPTEMBER 24

NOON, FOOD FOR THOUGHT CHAT: THE ORPHAN TRAIN RIDERS [FREE]

Another installment of the Food For Thought Series at the wonderful old armory museum. WINONA COUNTY HISTORICAL SOCIETY.

THURSDAY SEPTEMBER 25–28

BOATS & BLUESGRASS FESTIVAL

Winona’s Red Tail Outfitters (tickets sold here) hosts this amazing annual festival featuring trips on the Mississippi, games, camping, and music by Pert Near Sandstone, Charlie Parr, Brass Kings, Rev. Eddie Danger, Hobo Nephews, Sandman, High 48’s and many more. PRAIRIE ISLAND CAMPGROUND.

SATURDAY SEPTEMBER 27

PUNK ROCK REUNION [DONATION]

An unheard of get-together of some of our town’s “finest” punk bands, featuring the old school Lushworkers, Rock Bottom, Infidel Castro, and possibly more. Time and place TBA, look for posters or inquire at the DDBC BIKE CO-OP.

read at their own pace, but that their curiosity *cannot* be squashed or distracted. This Unschooling approach is based on a positive attitude towards humans. They would argue that one could not *stop* a kid from reading, that the child would figure out reading on their own. One of their children didn't start reading until he was ten, but by that age he had milked cows, made hay, and been in nearly every state in the US. Once children — and then into adulthood — get excited about something, they tend to hang on tightly and every interest leads to something else. And there is certainly an abundance of information. What is lacking is that kids — people at any age, actually — need something they want to find out about so they can build, create, and solve problems. One does not find this kind of exploration in the problems they will solve in workbooks, for a grade. The kind of school that decides one's interests for years is guaranteed to kill one's curiosity. While educational programs at the college level that are focused on finding out what the students want to do are helpful, Dick believes it's twenty years too late. Ideally, kids would start with that kind of encouragement from the beginning.

Another common theme Dick and Sue have come to criticize over the years is that the activities of a high school or college student are not of a lifetime nature. It has been proven that the majority of children who played band instruments never blow another note or strum another string or bang another drum after graduation. The same goes for sports — most high school football players will not be playing at 45 years old, just as a mother of five will most likely not continue to practice the hurdles. It is likely, however, that most will graduate as lifetime sports fans. Another observation that can be made from years and years of institutionalized schooling, is that, after school, weekends, and school vacations are for having fun, hanging out, or partying. And just as the worker feels deserving of a few beers and TV after a shift at a meaningless job, so many look on retirement as a well deserved "opportunity" to do nothing.

There is a 400-acre valley adjacent to the Winona Farm that now contains over 150 homes with covenants that don't even allow clotheslines. Dick never sees the kids from those homes in the hills or along the trout stream that runs along the neighborhood. Dick refers to these communities as "bedroom communities" — a fitting description of suburbs, where the only sign of daytime life is the mailman or a lost dog. Everyone else is at work or school.

Dick and Sue want to share their farm with others. They are dedicated to having their farm be an example to home/unschoolers. Schoolers are surrounded by examples of schooling from cradle to grave, to where it is almost impossible for them to think beyond departmentalized subject matter. The same schooling malaise surrounds unschoolers — where can they find an Unschooling example or an adult that supports the Unschooling philosophy? The Winona Farm is one of those places, and it welcomes you to visit, learn, and of course — to get your hands dirty.

Visit the Winona Farm website for essays written by Dick and Sue:
[HTTP://WWW.THEWINONAFARM.COM/UNSCHOOLING.HTM](http://www.thewinonafarm.com/unschooling.htm).

EDUCATION IRRELEVANCY EXAM

FAILURES WILL BE DISCARDED
 DROPOUTS WILL BE HAUNTED
 ALUMNI WILL BE ASSIMILATED

This "Back-to-School" issue of Free Winona welcomed a fascinating realization — our editorial and contributing body offers a wide assortment of educational statuses. We thought it would be fun to compile the data and mix it up with the following exam.

- A HIGH SCHOOL DROPOUT
- B COLLEGE DROPOUT
- C UNSCHOOLED
- D COLLEGE DROPOUT W/ THREE DEGREES
- E COLLEGE DROPOUT
- F CURRENTLY ENROLLED IN COLLEGE
- G COLLEGE GRADUATE W/ VOLUNTEER CAREER
- H COLLEGE DROPOUT
- I Ph.D. DROPOUT
- J OTHER

ARTICLES

- UNIVERSITY, INC. (A) (B) (C) (D) (E)
- UNCONVENTIONAL TEACHERS (F) (G) (H) (I) (J)
- FROM CAMPUS TO COMMUNITY (A) (B) (C) (D) (E)
- WINONA FARM (F) (G) (H) (I) (J)

COLUMNS

- WILD NETTLE DISTRO (A) (B) (C) (D) (E)
- CATHOLIC WORKER (F) (G) (H) (I) (J)
- RUNAWAY TRAIN OF THOUGHT (A) (B) (C) (D) (E)
- BRIAN PATRICK SANDERS JR. (F) (G) (H) (I) (J)
- DANDELION COLLECTIVE (A) (B) (C) (D) (E)
- PARTLY CLOUDY (F) (G) (H) (I) (J)

USE NO. 2 PENCIL ONLY
 » MAKE DARK MARKS
 » ERASE COMPLETELY TO CHANGE
 » EXAMPLE: (A) (B) (C) (D) (E)
 (F) (G) (H) (I) (J)

name _____
 class _____
 date _____

SATURDAY SEPTEMBER 27

9, HELTER SKELETOR [FREE]

The perfect wrap-up party for the aforementioned reunion show, the Helter Skeletor family will keep the tradition alive, loud, and funny. DRAUGHT HAUS.

SUNDAY SEPTEMBER 28

9, CHARLIE PARR [FREE]

Yes, Charlie is back... and you will be too if you came to the show at the beginning of the calendar. A perfect encore for the B&B festival and an energetic end to a beautiful month. Get someone to fill your shift or take notes for you right now, because you don't need work or school obligations looming over you this night. ED'S NO NAME BAR.

REOCCURRING MONTHLY EVENTS

MONDAYS, 1, 8, 15, 22, 29

8, SOCRATES CAFÉ [FREE]

Open philosophical discussion concerning important modern topics and life's eternal questions. ACOUSTIC CAFÉ.

WEDNESDAYS & SATURDAYS

WED 2, SAT 7:30AM, WINONA FARMERS' MARKET

An outdoor food and garden market. Always a festive, self-organized event, the Winona Farmers' Market offers local family and organic farms an opportunity to deal with residents directly. For more information: WWW.FARMWINONA.ORG. SECOND & MAIN STREETS.

THURSDAYS, 4, 11, 18, 25

4:30, WINONA AREA PEACEMAKERS VIGIL [FREE]

Stand up for free speech, stand against the war, stand with a community that shares your concern. Signs provided or bring your own. CENTRAL PARK, BEHIND POST OFFICE.

FRIDAYS, 5, 12, 19, 26

5, INFORMAL ARTS [FREE]

Bring an open mind, a topic for discussion, and if you're so inclined, a snack for the light potluck. ED'S NO NAME BAR.

SUNDAYS 7, 14, 21, 28

2, COMMUNITY HARVEST [FREE]

Come enjoy a serving of free food in the park. Community Harvest prepares reclaimed gourmet cuisine and distributes it to address food waste in our community. GABRYCK/SOBIESKI PARK.

LAST FRIDAYS, 26

5, CRITICAL MASS COMMUNITY BIKE RIDE [FREE]

To promote community and bike riding, signs, costumes, instruments, and other loud, bright things welcomed and encouraged. Movie screening afterward at DDBC Bike Co-op. WSU CLOCK TOWER.

SUNDAY, 21

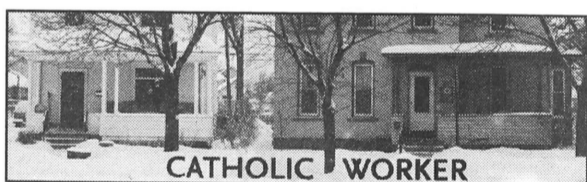
11, REALLY REALLY FREE MARKET [FREE]

Get what you need, give what you don't. A big free flea market: an active alternative to the exchange economy. All things welcome — clothes, food, haircuts, work-shops, bike repair — it is up to you to make this event as spectacular as you know it can be. With special out-of-town guests (see GrassRoutes Caravan calendar entry). GABRYCK/SOBIESKI PARK.



Many years ago in Winona, future Wild Nettle Distro Agents took advantage of the tedium and predictability that came with high school. They were tired of adults paving paths for them that they didn't want to take. They were tired of not being taken seriously. Their good grades didn't mean they enjoyed school. They didn't want to go to college. They didn't want to work a 9 to 5 job. They didn't want to be apathetic and bored. They were trying to figure out how to escape the default traps of school, work, and consumption. They were tired of not really knowing what exactly a viable alternative would even look like, and tired of having to explain that to their supposed superiors. They were tired. So they took naps. It was a way to settle down and rejuvenate; a way to daydream. With their crisp new energy, they encouraged others to join in. They photocopied thousands of tiny handbills and slipped them secretly to all their fellow students. In big, bold letters the handbills simply said "TAKE NAPS." After school they continued their campaign, visiting the front doors of a nearby grocery store. They dumpster-dove some bulky pieces of cardboard to lay on and made a big sign that read TAKE NAPS. Confused at the site of some young, aspiring dropouts sleeping in front of the grocery store, demanding passersby asked them what they were doing, what their message was. The students told them frankly "We're trying to take a nap. We're tired." Nobody really understood the Take Naps Campaign, but it made some potentially boring days a little more interesting. Years later, these Winona students learned about a few students in Strasbourg, France who, in November of 1966, took advantage of the general apathy on their campus and got themselves elected to the Student Council. Their new positions enabled them to unleash their secret agenda. At the expense of the Strasbourg Student Union, the renegade students published an incendiary tract entitled *On the Poverty of Student Life*, which criticized the miserable role of the student in capitalist society, and distributed 10,000 of them on the first day of classes! The scandal stopped classes, started riots, and when the State repression kicked in, the popular response was almost enough to topple the government! If you're swift and smart, schools are very fertile places to plant seeds of subversion. The Take Naps Campaign needs to be taken up a couple notches. The napping students would always eventually get kicked out of the grocery store. What would've happened if they had refused to leave? Students, this is a challenge to up the ante. Do something outside of your comfort zone. Experiment and fail if you need to. Let's see what you've got.

You can find the zine *On the Poverty of Student Life in the Winona Zine Library* located at the DDBC Bicycle Co-op. For your very own copy, email us at WILDNETTLEDISTRO@KEOXA.COM — just remember that our communication is being monitored by our enemies.



One of the founding members of the Catholic Worker Movement believed strongly in the importance of the scholar learning from the farmer and the farmer learning from the scholar. There is plenty of knowledge to be had within the educational system, and it turns out that there is equally as much to be found elsewhere. For eight months a year, our houses are one of the many local places for scholars to learn from workers.

As a student, I remember longing for the next field trip, recess, volunteer opportunity, etc. Any chance to get out of the confines of the classroom and into a new space was a welcomed one. I see a similar hunger in the eyes of many of the students who come to our houses — some as school assignments, punishment, interest, or deep desire. In hosting students as young as sixth grade and as old as middle-aged graduate students, we do our best to cut down on the book speak. In these early fall months we will often ask a group to harvest fresh vegetables from the garden and create dinner with them. In the process they have the chance to interact with real people (both their peers and our guests) on a level that academia's hierarchical struggle does not always allow. One of the most insightful experiences I remember with volunteers occurred between two young business students who were required to come to the house for one of their classes. They were less than interested from the very beginning, but when our patience gave out and we turned them loose in the living room, they suddenly fell into deep conversations with guests that the live-in community had been struggling to connect with. The young students had knowledge of and experience with construction, as did a few of the guests. Many well-intentioned volunteers have voiced their frustration in having little in common with the guests that we ask them to learn from. For these two men, there was no problem connecting, thus their experience of the house was real and raw: having truly met people like themselves who were fighting for survival.

— diane leutgeb munson

RUNAWAY TRAIN OF THOUGHT

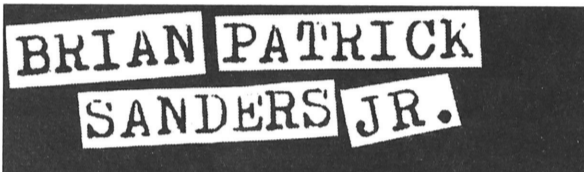
POSTER ETIQUETTE 101

Class, today's lecture might seem boring and inconsequential, but it will be quick and *you will be tested on it!* Certainly you've been seeing all sorts of fliers and posters up around campus and town. Perhaps you've even stuck some of them up, and I commend you for it if so. But before you start hitting the bulletin boards again, I want to review Poster Etiquette 101 with you.

First, never cover other posters up... they beat you there fair and square. And don't take any down, even if they aren't worthy in your opinion. You can, however, take down old posters (especially your own) and ones with discriminatory or hate-filled language. Recycle them, or in the latter case, report them. Do take the time to rearrange the board if you can, use the outer margins so posters hang over and there's more room for others. For instance, aligning large posters (11x17, etc.) at the very bottom so they hang off is a good practice. Also, don't monopolize the board. One poster per event. And do try to keep it to events — advertising an item for sale, a business, or a candidate really works best in the classifieds, the yellow pages, or a yard sign. Telephone poles. Anything goes. Finally, if you need to post on a wall or a window, use scotch tape only — it doesn't bake in the sun or rip off paint. Don't roll the scotch tape, but apply it diagonally on the four corners. It'll stay up better and come down cleaner.

This will be a take-home open-book group exam and you will be tested periodically throughout the year. I grade on a sharp curve — if one student fails, you all do. Study through constant practice.

— Professor Poster Child



Currently, I'm studying to become a social studies teacher and am sometimes met with disappointment. I hear, "That won't make you money" or "You're so smart, you should be a lawyer!" While I was talking with a European friend majoring in International Law at Prague University, she said she doesn't understand why "smart" friends she met in the US are just majoring in things like Education. She wants a career that will accomplish something, and doesn't feel that education is a way to do that. Obviously, I disagree.

Everyone loves education and seems to see it as a solution to our problems. Politicians say we need to invest more money, hire more math and science teachers, or create programs to fix education. Their motivation for promoting education is usually completely different than mine; they want to see a prosperous American economy stay on top of the world, and graduating hard-working students into high-paying jobs is the way to do that. If I claim that education is important, everyone agrees — they want to continue to grow the economy and keep America "competitive".

Therefore, even though I have different goals, I'm accepted when I discuss the importance of education. And education is key for anyone interested in a stable, just society. We won't build good societies if we have students who don't even understand what capitalism means. We're not going to reach sustainability if the average student knows nothing about environmentalism beyond recycling and Al Gore. And we surely won't solve any human rights problems when students aren't motivated beyond passing the next test and cashing their paychecks.

Regardless of career choices, we need to recognize education as a necessary, advantageous tool and work to inform and discuss with others the real issues we care about. Hopefully, I will motivate a few young people to view the world in a manner besides as a means to wealth.

— Brian Patrick Sanders Jr.



When I first heard about the concept of Mutual-Aid it felt right: no victim, no rescuer. Dignity and respect for all. Throughout the summer I have realized that something feels even better: friendship.

Perhaps love needs two hands: one for friendship and one for Mutual-Aid.

I have seen these two arms while participating in the miracle of international adoption. On the friendship hand, orphans need unconditionally loving homes. On the Mutual-Aid hand, hospitals must be built, water cleansed, and schools erected so that no other child is ever orphaned again (and it must be done with love and respect because each person is valuable).

Two hands at work. As an example, adoption is not charity.

I did not adopt to help. I wanted to love a specific unique child more than any other child. I wanted to be a parent.

The friendship arm is the arm of true affection. Unconditional love. It's the obligation that goes along with knowing that someone calls you a friend. It is what keeps you connected to family. The second arm, the Mutual-Aid arm, is arguably many things: an ideology, an economic system, just a bunch of people helping each other out on their own volition, awkward, noble, time consuming, fulfilling (but perhaps not as fulfilling as friendship and family).

As new students circle the lakes this fall, I guarantee that the one thing that they are looking for is not a bike, not food, not shelter, not knowledge, but friendship. A soul is never as tormented as it is when it is lonely. A child is never as forgotten as when he has no parents.

Mutual-Aid is a good start, but it doesn't get in your face, pull you out the door, shove you into a park, and wing a Frisbee at your head. It does not encourage you and push you when you do not feel participatory.

Friendship says, "You are going to eat this sandwich that I took out of a dumpster because I know you, and I know you are being a big baby about germs. I want you to get past this because I'm your friend. You are not going to get sick, and if you do, I'll take the shirt off my back to wipe up your vomit."

Mutual-Aid sits and waits and is sad when no one shows up.

So, in September let's not forget to minister to the friendless, the personality-challenged, the awkward, the insecure, the annoying, the elderly, and the estranged family. Because ya know what, you are kind of awkward, insecure, annoying, and personality-challenged yourself. You could really use another friend.

— K.E.



We want a healthy, productive pro-active, *provocative*, do-it-yourself community for Winona. The ingredients have been ripe for too long — each of us want a hand on the ladle that stirs the cauldron!

We are punk rockers, anarchists, artists, philosophers, activists, and dropouts ready to throw down for the community we want for each other. Winona is a special place to us. If we have our way, we'll have a stake big enough to support all our exciting projects — a slice of the pie large enough to sate our wild fantasies.

We all see great things on the horizon — we want to be able to teach each other how to host traveling bands and book their concerts, we want to be able to assist benefit funds when we're needed most, we want to be able to help others share skills and talents with the rest of the DIY community! We want so many things, and we'll get them eventually — we'll get the equipment we need to provide for musicians and maintain it so that everyone might have access to it; we'll cultivate a wide promotional network with which we can call on a large community of supporters and participants; we'll offer enthusiastic encouragement to local youth looking for magic (and mayhem); we hope to participate in something greater that celebrates our community, no matter the state it is in now, so that those of us who have been around for years can spend time with each other and that all of us might work towards a world in which we have control of our own wonderful, bodacious, *dangerous* lives.

WHO IS WITH US?

Get in on the fun: DANDELIONCOLLECTIVE@HOTMAIL.COM

SEPTEMBER'S HONORARY WINONANS ARE:

Chris Koza: indie-popster from Minneapolis first came as an unknown to the Green Lantern and now draws overflow crowds to Ed's No Name, playing a style of music not often heard in these parts (see calendar).

Tom Robinson: tough call here as an original Winonan who's been gone for 38 years. Another Lantern, Ed's, and Arts Center veteran (whose mother is a huge WAC benefactor), we're including him this time in tribute to the defunct Heritage Fair, which he's played like all the above — for free.

Reverend Eddie Danger: even when solo, Ed is a band, and has played more Winona venues than the above. He also throws some of the Midwest's Premiere Festivals (the Feelgood and the Renewable Energy and Sustainable Living Fair). See Boats & Bluegrass Festival in calendar to see him again.

Fat Maw Rooney: gotta give props to one of the big names on the jamband scene. Rascals veterans and fest favorites, have also implemented the just-past FatFest, a wonderful local music festival held just up the road for the third straight year.

Straight to Your Brain: with all the punk reunion shows taking place this month, we thought we'd tip our hats to the New Orleans/Minneapolis/Madison/Winona legends. Former wsu student and founder of Big Action Records, STYB's Matt Semke still puts up amazing art shows in Winona (currently there's one at Ed's). Hopefully they'll take a hint and reunite too.

And we're even going to add the first Unofficial Honorary Sister City award to...

OLYMPIA, WASHINGTON. What? Oh yeah, we're going to try building these bridges to places as well as people.

READING LIST

REQUIRED READING

- CrimethInc. Workers' Collective. *Days of War, Nights of Love*. CrimethInc. Free Press, 2001 (see also *Dropping Out*).
- Coase, R.H. *The Firm, The Market, and the Law*. University of Chicago Press, 1988.
- Easterbrook, F.H. and Fischel, D.R. *The Economic Structure of Corporate Law*. Harvard University Press, 1991.
- Fisk, R. *The Great War for Civilization: The Conquest of the Middle East*. Knopf, 2006.
- Holt, John. *Instead of Education: Ways to Help People Do Things Better*. E.P. Dutton & Co, 1976.
- Illich, Ivan. *Deschooling Society*. Harper & Row, 1971.
- Jensen, Derrick. *Walking on Water: Reading, Writing, and Revolution*. Chelsea Green Publishing, 2003.
- Makdisi, J. *An Introduction to the Study of Law: Cases and Materials*. Anderson Publishing, 1990.
- Nilles, Myron A. *A History of Wapasha's Prairie*. Winona County Historical Society published in cooperation with Big River Magazine, 2005.
- Power, S. "A Problem from Hell": *America and the Age of Genocide*. Harpers Perennial, 2002.
- Quinn, Daniel. *Ishmael*. New York: Bantam Books, 1992.
- . *If They Give You Lined Paper, Write Sideways*. Steerforth, 2007.
- Taylor, John. *Dumbing Us Down: The Hidden Curriculum of Compulsory Schooling*. New Society Publishers, 2002.
- Zinn, Howard. *People's History of the United States of America*. Harper & Row, 1980.

RECOMMENDED

- Brown, Bill. *Dream Whip No. 14*. Microcosm Publishing, 2006.

- . *Saugus to the Sea*. Smart Cookie Publishing, 2001.
- Carnegie, Dale. *How to Stop Worrying and Start Living*. Simon and Schuster, Inc, 1944.
- Littlejohn, Duffy. *Hopping Freight Trains in America*. Zephyr Rhoades Press, 2001.
- Love, Edmund G. *Subways Are For Sleeping*. New American Library/Signet Books, 1956.
- Voltaire. *Candide*. Bantam Books, 1959 (orig. 1759).

EXTRA CREDIT

- Griffin, Susan. *Woman and Nature*. Harper & Row, 1978.
- Anything by Mark Twain, Kurt Vonnegut Jr., Tom Robbins, Richard Brautigan, David Sedaris, or Jon Agee.

EXTRA EXTRA CREDIT

- Read the following before November 4, 2008, Election Day:
- Johnson, C. *Blowback: The Costs and Consequences of American Empire*. Holt, 2004.
- . *Nemesis: The Last Days of The American Republic*. Holt, 2006.
- . *The Sorrows of Empire: Militarism, Secrecy, and the End of the Republic*. Holt, 2004

PROJECTS & RESOURCES

This directory represents a wide variety of local projects and spaces. Organizations on this list have not won a popularity contest — though we do love them so! — rather, the editors of this publication have determined that all such places provide important points-of-departure for interested persons to begin Mutual-Aid investigations of their own. Our directory is limited mostly by available space; however, if something crucial is missing, please notify us through our published addresses.

BLUE HERON GALLERY & STUDIO

168 E 3rd ST | (507) 474-6879 | THU-SAT 10-5
An exquisite and colorful gallery of local artists' work.

BLUE HERON COFFEEHOUSE & THE BOOK SHELF ☺

162 W 2nd ST. | BH (507) 452-7020 | BS (507) 474-1880
MON-SAT 7-6, SUN 9-4
Two locally-owned and operated businesses have opened under one roof in the hopes of providing the community with their favorite books, coffee, treats, and events. Stop in and check out the new accommodations. Note: The Book Shelf opens 8AM Mon-Sat.

BLUFF COUNTRY CO-OP ☺

121 W 2nd ST. | (507) 452-1815
WWW.BLUFF.COOP | BCCOOP@BLUFF.COOP
MON-SAT 8-8, SUN 9-5
Organic and local grocery cooperative.

CATHOLIC WORKER

WINONACATHOLICWORKER@GMAIL.COM

» BETHANY HOUSE

832 W BROADWAY | (507) 454-8094
Serves single men. The Bethany house is a safe space for homeless single men to sleep, wash, do laundry, eat and pick up food. Its overnight guest capacity: 3-4. All are welcome for dinner 6PM Monday-Friday.

» DAN CORCORAN HOUSE

802 W BROADWAY | (507) 457-3451
The Dan Corcoran house provides shelter, food, and amenities to single women, couples, and their children. Because children share a room with their parent(s), it can accommodate as many as 13 guests at a time; three to six guests, however, is more typical. The house should be considered and treated as a safe space, although those fleeing violent abuse will be referred to local safe houses.

DDBC BICYCLE CO-OP

129 E 3rd ST. | (507) 474-0653 | MON, WED, FRI 9-5
DDBCWINONA@HOTMAIL.COM
The DDBC is a wily bunch of mad mechanics who work to provide free bicycles and bike maintenance to the Winona community. The DDBC has a storefront in downtown Winona and offers a bicycle

thrift shop, community bike program, co-op memberships (which includes access to all tools, discounts on merchandise, and discounts on workshop events), and much more.

ED'S (NO NAME) BAR ☺

252 E 3rd | (507) 450-1788 | EVERYNIGHT 4-11
Downtown bar, music venue, and art gallery.

HABITAT RESTORE, THE

77 LAIRD ST. | WWW.RESTOREWINONA.ORG
(507) 474-6075 | TUE-SAT 9-5, THU 9-7
Recycled and secondhand construction and remodeling materials. Also accepts tax-deductible donations of said materials.

HISTORICAL SOCIETY, WINONA COUNTY

160 JOHNSON ST. | (507) 454-2723
MON-FRI 9-5 | WWW.WINONAHISTORY.ORG
This museum is open to the public for a small admission fee (\$4 at its most-expensive) and exhibits items and descriptions from Winona's historical life.

HOUSEHOLD HAZARDOUS WASTE

225 W 2nd ST. | (507) 457-6405
MON-FRI 8-4:30, SAT 8-12
A place to take hazardous products for decent disposal. Free paint, primer, and finishes are also distributed here.

INTERNATIONAL FOOD MARKET

& CHONG'S NOODLE HOUSE
578 E 4th ST. | (507) 454-4518
MARKET: MON-SAT 8-9, SUN 8-12, 4-8
CHONG'S: MON-SAT 11-8:30
The best place to find international ingredients and general store-like goods. Recently remodeled to accommodate for Winona's newest locally-owned restaurant, Chong's Noodle House. Offers authentic Hmong dishes at a reasonable price, made from ingredients right off the shelves of the Market!

PUBLIC LIBRARY ☺

151 W 5th ST. | (507) 452-4582
MON, WED & FRI 11-6, TUE & THU 11-8, SAT 11-5
Without a doubt, the most directly-democratic institution in Winona. Shared books, magazines, newspapers, films, and free internet access.

INTERNET & RADIO

BLEW-WINONA.ORG

Weekly updates and calendar for area's environmental activists.

CLEANRIVER.ORG

Information and events for Mississippi River Revival.

GREASYMOTORS.COM

Learn about converting diesel engines for use with waste vegetable oil. Local mechanic offers modified vehicles and an affordable price.

KEOXA.COM/DISCUSSION

Carry on discussion online with simple, easy-to-use internet forum.

PARTY LINE

KG 1380AM | (507) 452-2867 | WEEKDAYS 11:30
Free classified listings read over the radio.

SUSTAINWINONA.ORG

A resource for those interested in topics related to climate change.

WINONASHARES.ORG

Give and receive household items with neighbors online — no charge, no red tape.

SEMCAC FAMILY PLANNING

76 W 3rd ST. | (507) 452-4307
A confidential resource for birth control/contraceptives, STD testing, and other such clinical needs and questions.

VOLUNTEER SERVICES

416 E 2nd ST. | (507) 452-5591
Food bank and secondhand clothes.

WILD NETTLE DISTRO

WILDNETTLEDISTRO@KEOXA.COM
Winona's anarchist literature and arts & crafts distribution collective. This tiny terrorist offers brightly colored: cuddly zines, shirts, patches, crafts, music, and free literature.

WINONA ARTS CENTER

228 E 5th ST. | NORBERT@HBCI.COM
Local art gallery with classes, workshops, music, and films.

STOP THE PRESSES!

SOME SAY: IF YOU AREN'T OUTRAGED YOU AREN'T PAYING ATTENTION!

WE SAY: GIVING THE MAINSTREAM MEDIA YOUR UNDIVIDED ATTENTION IS OUTRAGEOUS!

RNC 2008 *MYTHS DISPELLED*

WHOSE STREETS ARE THESE?

The story we're told by the media is that a few bad apples came to the Twin Cities to spoil free speech for the many by attacking traffic, but they omitted the preface, the plot, and the epilogue, and inverted all of the essential details. The plan was to blockade key intersections around the Xcel Energy Center, to confront delegates who they felt imposed a way of life that destroyed the spirit (and lives) of so many people. When police attacked these blockades with tear gas and tasers, the protestors dissolved their barriers and the police erected barriers of their own. Some protestors chose to block intersections by dancing and others with road-closed signs — the police blocked the roads and bridges with militarized checkpoints, armed national guardsmen, gasmasks, and concussion grenades: which of these is brutal? Which of these is indiscriminate?

BEFORE ANY PRIVATE PROPERTY WAS DAMAGED, PERSONAL PROPERTY WAS STOLEN AND HOMES WERE INVADED.

The Ramsey County Sheriff's Department, the St. Paul City Inspector's office, and FOX News all danced in concert in order to carry out a very complex mission: the Sheriffs kicked in the doors of the homes of local activists with live guns drawn and presented a warrant (a single warrant was used for at least three homes, an office, and a massive community center) which allowed them to search and seize items from the premises. These items included MP3 players, Cardboard, Paint, Glass Jars, Gaming Consoles like an Xbox, Twine, Matches, Software Manuals, Internet Bills, Puppets, and *Bombs*. Obviously the latter was their fear ingredient, but the inclusion of common household items guaranteed a "guilty by association" sentiment. The victims of these raids lost truckloads of personal property (and no bombs), property that anyone might have in their garage or basement. FOX News and the city inspector followed closely behind the sheriffs — the former to illustrate how bicycle inner tubes *could* potentially be used as slingshots, empty bottles *could* be made into vessels for explosives, screws *could* be spread onto a road to wreak havoc, and otherwise making evidence out of common household items; the latter issued a "random" condemned residence notice for failure to repair the broken front door, which the police had completely destroyed in the process of their search only minutes earlier. The occupants of the houses unfortunately could not fix the broken doors because they were being taken to jail. Luckily, a wide support network was able to prevent the activists' homes from being condemned

by volunteering to repair the damage done by the Sheriff's Department. These raids were carried out in St. Paul, MN by SWAT teams exactly as they are carried out in Kirkuk, Iraq (and elsewhere) by the US Army. The city hoped to foil the plans of the protesters by creating an atmosphere of fear and instability — ironically, they called the activists who might speak out (or act out) against injustice and domination (and this intense police repression) *terrorists*.

WHO ARE RESPONSIBLE FOR MASS ARRESTS?

The press insinuates that anarchists ruined peaceful events for the other protesters, but the folks who were on the ground saw it differently: that the police weren't arresting a few here and there, they were arresting everyone. They surrounded dozens (sometimes hundreds) of people at a time and arrested indiscriminately: the media, non-protesting concert-goers, medics. Try as they might, the media will never offer a logical explanation for how anarchists could possibly force police to arrest what currently stands as 876 people for protesting in under a week, with hundreds treated by medics because they were trampled by mounted police, blasted by concussion grenades, and burned by pepper spray and nerve gas. The police weren't trying to protect the many from the few — on the streets of St. Paul, the police were struggling to maintain their dignity.

ARE INFILTRATORS AND AGENTS PROVOCATEURS REALLY KEEPING THE PEACE?

At least 3 people (if you can call them that) were paid to infiltrate the organizing body and befriend outspoken activists. Using microphones to record conversations, the federal and state agents were able to take almost two years worth of conversations and extract a handful of out-of-context statements in order to populate the case they

might make against the inhabitants of the raided homes. These infiltrators sipped home-brewed beer then went on to suggest their bottling effort might be used as projectiles; they observed (and benefitted from) a respectful horizontal organizing structure intentionally preventing any individual from accumulating too much power or influence and then pointed out leaders amongst the group — these infiltrators were welcomed by a tolerant community of consensus-driven activists and in turn paid them the ultimate betrayal, who is provoking the destruction of social order? Who seeks to build a respectful one anew?

THE ANARCHISTS

No matter how many times the press get the opportunity, it seems like they will always refer to the trouble-makers as: "*so-called*" *anarchists* and "*self-described*" *anarchists*. They say that anarchists are responsible for a criminal conspiracy to crash the convention: when the news coverage claimed to have captured the anarchist black bloc on film, they cut to people wearing all sorts of colors dancing in intersections, fleeing tear gas, pulling their friends from aggressive police machismo — according to the press, the anarchists weren't characterized by any understanding of *anarchism*, they were merely whoever the police were discharging pepper spray toward: and not all of them were dressed in black, not all of them broke windows, not all of them intended on being present for the protests. If the anarchists feel so strongly about the world they want to create that they would run amongst the National Guard and 3,000 riot police to defend it, isn't the world they want an important subject to explore? Mainstream media will likely never venture deeper than the all black attire or the "self-proclaimed" prefix — will you?

