MINNESOTA WOMEN'S PRESS

"250 Years": The Feminist Version

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Minnesota Women's Press has been sharing the stories of women since 1985, as the longest continuously run feminist print publications in the country.

Our mission: Authentic community-based journalism that amplifies and inspires the stories, action steps, and leadership of powerful, everyday women (cis and trans) and nonbinary people.

Our vision: We all are parts of a greater whole. Our stronger future will be built from the collective energy of people who shift narratives to effect change.

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Fall Focus: The Eco, Women's Directory, Voting Guide

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PHOTO SARAH WHITING

LYNETTE MALLES, PAGE 10

We are transitioning to be a consumer-owned magazine co-op. This is a great time to become part of this pioneering effort. womenspress.com/membership

"The Right of the People"

by Mikki Morrissette

We nearly skipped the topic of "250 Years" this summer. Any celebration of a whitewashed United States history seems hollow. In the end, of course, that is why we created this package of stories — to offer our uniquely feminist perspective on the rights and demands of women, immigrants, workers, and voters over time.

Prior to listing grievances against a tyrannical king, the Declaration of Independence points out that government derives its powers from "the consent of the governed." If government is destructive, "it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness."

In a nutshell, that is some of what is gathered here:

- Insights from Stacey Abrams and Winona LaDuke
- Reminders of the arduous journeys of labor, voting, and women's rights over more than a century
- Contemporary perspectives on how to prevent — not simply prosecute or mourn — violence.

Our Future Forward section was partly derived from our new editorial board of people under 30 — a wonderful group of passionate content developers with a long list of story ideas about mental health, public health, ecosystems, data centers, immigrant storytelling, and books and arts. Thanks to underwriting with the Minneapolis Institute of Art, and a small grant from the Minnesota Council on Foundations, some of these stories can be told. However, many of them cannot. A grant we hoped to receive for our series on The Eco, for example, is not forthcoming. We also are still limited in budget for our "Talk & Do" series. It is frustrating to hold back content development in this time.

In Rebecca Traister's book *Good and Mad: The Revolutionary Power of Women's Anger,* she notes that the actions of suffragists in the early 1800s were followed by the labor and civil rights movements — which led in turn to high school students marching for stricter gun laws, carrying signs such as: "Your guns have more rights than my vagina."

As most of the voices in this issue point out, the way for a subjugated majority to win against an oppressive minority is through unity. To that end, please share the e-edition version of this package of stories with friends, donors, underwriters, foundations, and potential supporting members so we are able to tell the stories of solutions, solidarity, and action that we can uniquely develop: womenspress.com/PDF-edition

Thanks to 2026 underwriters who help us develop stories on certain topics:

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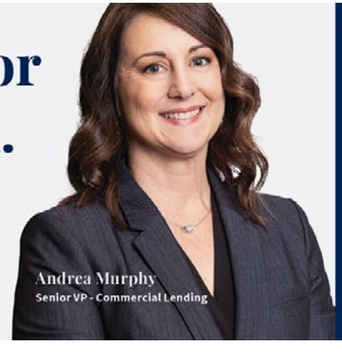

Andrea Murphy
Senior VP - Commercial Lending

NORTHEAST BANK
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PHOTO SARAH WHITING

Georgia's Stacey Abrams gave a powerful speech at the Women Winning fundraiser June 8, indicating that the faction of people who took power in January 2025 "want people to forget what democracy is supposed to do." She outlined the steps that White House loyalists have taken, as well as the steps for voters to take democracy back.

She said one of the first steps of an authoritarian government is to go after anyone who is telling the truth and scapegoat the most vulnerable, putting anyone they don't like under the DEI umbrella. "Diversity means all people. Equity means fair access to opportunity. Inclusion means respect for belonging."

Attacking DEI raises questions: "Do you not believe all people should have the opportunity to reach their fullest capacity? Are you afraid of competition? Why does inclusion frighten you? DEI is not just about Black kids going to Harvard, which is what they would have you believe."

She continued: "They go after immigrants who remind them that they didn't do this alone. They go after everyone who reminds them that we are in this together, that democracy is about shared power."

She outlined ten steps from the authoritarian playbook. Step nine "is when state violence becomes normalized," leading to "step 10, when you end democracy forever."

"But I'm here to tell you, if there are 10 steps to authoritarianism, there are 10 steps to freedom and power."

A key step is to organize. "That's a bit of a given with you guys [in Minnesota]. ... When you were assailed, you fought back with rapid response. You mobilized to serve."

Another step is her favorite one — "apparently yours as well. Disrupt. Enough said. You all have been the most disruptive community they could imagine."

It also matters "that you elect people at every level of government who refuse to let [the government] be used against you. ... You can't build a pluralistic democracy that doesn't respect your Muslim neighbors, your Jewish neighbors, your Christian neighbors, your atheist neighbors. You cannot have democracy that doesn't respect difference, and they know this. They know that DEI is how we win."

Another step is to "engage the folks who don't think they should be in this room. In 2024, 90 million Americans [skipped] the election.They're not apathetic; they're despondent, because they live in communities that never change."

Abrams said she has learned that "if you want to hold power, you share power. So we're going to commit, share, organize, mobilize, litigate, disrupt, deny, engage, elect. ... We get to be visionaries who see the future and hold people accountable. It is how we demand health care, childcare, justice." MWP

Find a longer version of this story and photos: womenspress.com/stacey-abrams-keynotes-annual-women-winning-event

The History of Voting Rights

Colonial Era

Voting was limited to white male property owners, with some colonies adding requirements like tax payments or religious affiliation, further restricting participation. Women, enslaved people, Indigenous peoples, indentured servants, and non-property-owning men were excluded. While each colony set its own rules, ultimate authority remained with the British monarchy in a system of unequal representation that became a central grievance of the colonists and a driving force behind the American Revolution.

1789

When the Constitution was adopted, it placed voting rights largely under state control. This resulted in wide variation in eligibility. The Constitution created a new federal system with national elections for Congress and the presidency. In a compromise with Southern states, the Electoral College was established, rather than a direct popular vote for president. This counted each enslaved person as three-fifths of a person for the purpose of calculating representation — while still denying enslaved people the right to vote. Although the three-fifths clause was later abolished, the Electoral College continues to give some less populated states disproportionate influence.

1820s–1850s

Fueled by rising populism and a belief in broader democratic inclusion, the Jacksonian era marked a major shift toward expanding political participation — among white men. Most remaining property and tax requirements for white male voters were eliminated. Women and people of color remained excluded from the political process.

Mid-1800s

As the United States expanded westward, newly formed territories often adopted more flexible voting rules than older states. Some western territories and states granted women voting rights decades before the 19th Amendment.

1870

The 15th Amendment prohibited denying the vote based on race, color, or previous condition of servitude. It did not address gender, continuing to leave women without the nationwide right to vote.

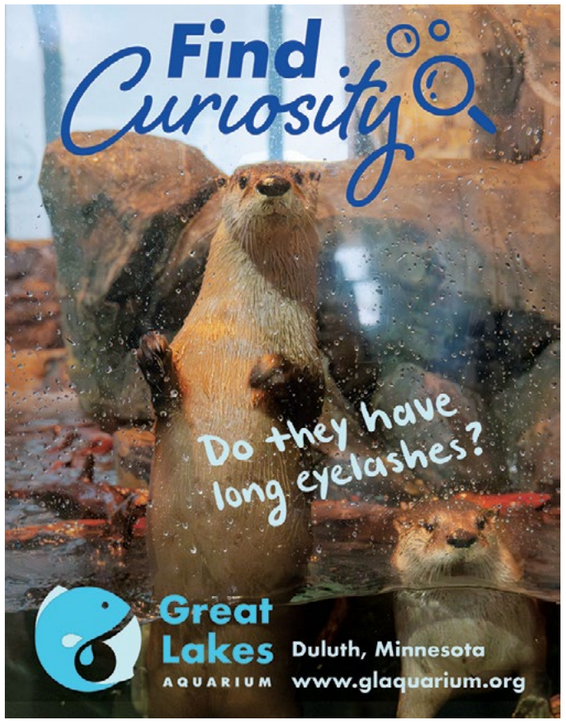
1920

The women's suffrage movement was a 60-year campaign of organizing, protesting, and advocacy, culminating in the ratification of the 19th Amendment.

1877–1965

The Jim Crow laws enforced racial segregation and severely restricted Black Americans' political and civil rights. These laws spread throughout the South during the late 19th and early 20th centuries, mandating segregation in schools, transportation, and public life. They systematically restricted voting through literacy tests, poll taxes, intimidation, and lynching. The Voting Rights Act of 1965 banned discriminatory practices and introduced federal oversight in areas with histories of suppression.

Source: League of Women Voters Minneapolis
find longer version at womenspress.com/elections



System Flaws Affecting Women's Safety

reported by Diane Meyer and Mikki Morrissette

PHOTO SARAH WHITING

Amirthini Keefe at the Domestic Abuse Project office

The death of 47-year-old Allison Lussier in her North Loop apartment in 2024 is an example of how the system continues to fail to protect women from abusive men, especially Indigenous women and women of color.

Lussier's community believes her death was caused by a longtime abuser. The Minneapolis Office of City Auditor review found police officers did not adequately assess her risk prior to her death, gathered inadequate scene documentation, and exhibited a chronic misunderstanding of domestic violence — which resulted in crucial delays in care and failed opportunities to charge Lussier's abuser.

Over two years, missed options for action included arresting her abuser because of felony strangulation or stalking allegations. Investigative delays hindered the chargeability of her case despite the strong risk to her life.

Improving coordination among government and community agencies as well as co-advocacy is the chief concern of Amirthini Keefe, executive director of the Domestic Abuse Project (DAP), an advocacy service for victims of domestic violence. DAP coordinates the Domestic Violence Workgroup, which is involved in "system change and accountability." They have worked with the Minneapolis Police Department (MPD), the Hennepin County Attorney's Office (HCAO), and others as part of the group since 2020.

One collaborative mission has been to build a new lethality risk assessment tool. The tool has been used in Minneapolis precincts this year. Keefe hopes to have a report ready in September about its impact and effectiveness.

The Minnesota legislative session did not pass the "Allison Bill," which sought to standardize procedure so that a history of domestic violence is appropriately factored in.

How Prevention Should Happen

Not long after Lussier's case was mishandled, 34-year-old Mariah Samuels was shot and killed by her abuser — two hours after she had talked to a police officer about her concerns. Hennepin County Attorney Mary Moriarty and her staff made recommendations about steps in the process that need reform. "One of the pivotal issues is the 'gone on arrivals' [GOAs]," she told us. "The data I saw was the MPD had about 4,000 domestic violence reports, and over 2,200 of them were GOAs [when the perpetrator has left the scene]. MPD was not investigating those."

The city team did not talk to DAP and other members of the community advocacy workgroup for its audit. Since 2023, the group has recommended prioritization of GOAs and development of a local Domestic Violence Response Team.

Says Melissa Scaia, of the workgroup: "[By law,] community-based advocates have privileged communication ... with victims that government-based advocates don't have. This is essential to building a trusting relationship with victims."

After the abrupt departure of Minneapolis police chief Brian O'Hara in May, Katie Blackwell talked to Moriarty about changes to domestic violence investigations. They talked about the fact that the MPD has not had an officer involved with the Domestic Violence Service Center (DASC) for six years, and is down from a peak of about 14 domestic violence investigators to four. They agreed on a need to more aggressively find and arrest people who were GOA.

Says Moriarty, "If you have 2,200 GOAs and nothing much is happening on those, that tells perpetrators that if they leave the scene before police arrive, nothing will happen. That can't be the message to people who are engaging in harm."

Moriarty hopes changes will be implemented by the newly installed interim police chief and an eventual permanent replacement. Having an MPD officer involved with DASC is important, she says, so they can meet with advocates and attorneys about active cases. If the risk assessment is high — "we can charge right away. We can intervene."

For Moriarty, a former public defender: "Prevention is the best public safety you could possibly have."

Find full stories with Keefe, Moriarty, and others at womenspress.com/violence-prevention-series

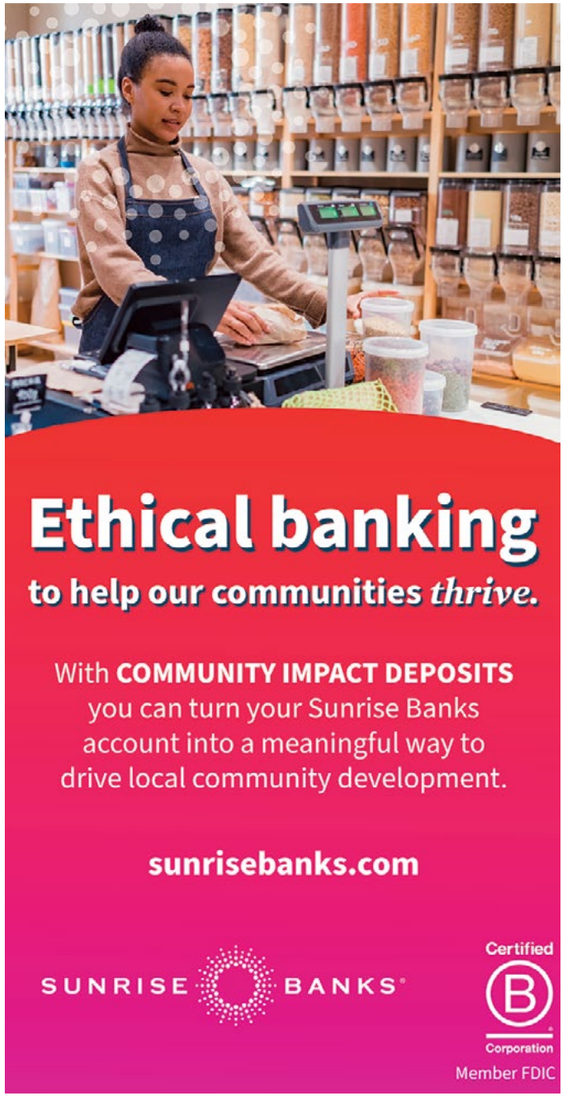
More Reading

The Creativity & Connection section of womenspress.com celebrates the messages (including fun) of books, arts, and events. It also showcases books, archival material, and other stories about serious long-standing issues.

Find excerpts from Susan Jacoby's 2018 edition of her book *The Age of American Unreason in a Culture of Lies*, Erika Lee's 2019 book *American for Americans: A History of Xenophobia in the United States*, and Rebecca Traister's 2019 book *Good and Mad: The Revolutionary Power of Women's Anger*.

We also spotlight a cover story by Helen Lewis in *The Atlantic*, "The Men Who Don't Want Women to Vote, or Work, or Have Opinions." We revisit the spring 2022 cover story of *Ms.* magazine, in which Zoe Marks and Erica Chenoweth wrote: "The connection between sexism and authoritarianism is not coincidental or a mere character flaw of individual misogynists-in-chief."

According to their story, research finds that "people power" mass movements for independence and democracy globally "were more successful at achieving their aims when women participated in larger numbers at the front lines." Investing in feminist voices and policies is "fundamental to the health and well-being of democracy." MWP



AFL-CIO Builds Power

PHOTO SARAH WHITING

Marcia Howard at the national AFL-CIO convention held in Minneapolis in June

The U.S. government is using billions in taxpayer money to round up members of the workforce and put them in detention centers. CEOs who run 100 companies with the lowest median wage are making 632 times more than their employees. It is not surprising that the recent national AFL-CIO convention held in Minneapolis focused on building solidarity at a pre-conference civil rights unity summit and global symposium.

Liz Shuler is the first woman leader of the AFL-CIO, which represents 15 million working people. She opened by saying: "What we've endured over the past 18 months is the single most egregious coordinated attack on working people and human rights that we have ever seen — purging federal workers from their jobs and attacking diversity, equity, and inclusion programs that make us stronger."

April Verrett, the first Black woman elected president of the Service Employees International Union (SEIU) — a labor union of 2 million members — moderated a panel discussion about how Minnesota was able to build a strong resistance to the ICE occupation. She said a unified front that combines working people, immigrant communities, civil rights leaders, faith leaders, health care workers, security officers, teachers, and tradespeople changes rules for an economy that wants wealth and power in the hands of the 1 percent.

After 1,200 Minnesota labor members agreed to walk off their jobs in January to protest ICE, 50,000 workers statewide agreed to do the same. Ultimately, 350,000 Minnesotans joined the strike, which led to a request by businesspeople to the White House to de-escalate.

Immigrant, labor, and women's rights are interconnected. Marcia Howard of the Minneapolis Federation of Educators said part of the narrative that must change is the faulty logic that the "only way to feel tall is if someone else is on their knees."

Another panel featured global labor leaders addressing far-right agendas of inequality, calling for international solidarity around social democratic values, tackling the climate crisis, and raising issues around artificial intelligence and technology.

Sophie Binet of France spoke passionately, as the first woman leader of the General Confederation of Labour: "We need unity now more than ever. Please recognize that we also need to count on you to get rid of Trump and the rule of law that the wealthiest make all the decisions worldwide."

As social programs are cut to pay for weapons of war, workers suffer, she said.

France is among many countries with far-right political candidates stirring up anti-immigrant sentiment. Binet indicated that saying no to the far right is not enough. "We have to offer strong alternatives to win hearts and minds, otherwise it is empty values." Her vision is to talk about local industry issues, carbon neutral business, and democratizing companies to emphasize that the "fruits belong to laborers, not shareholders."

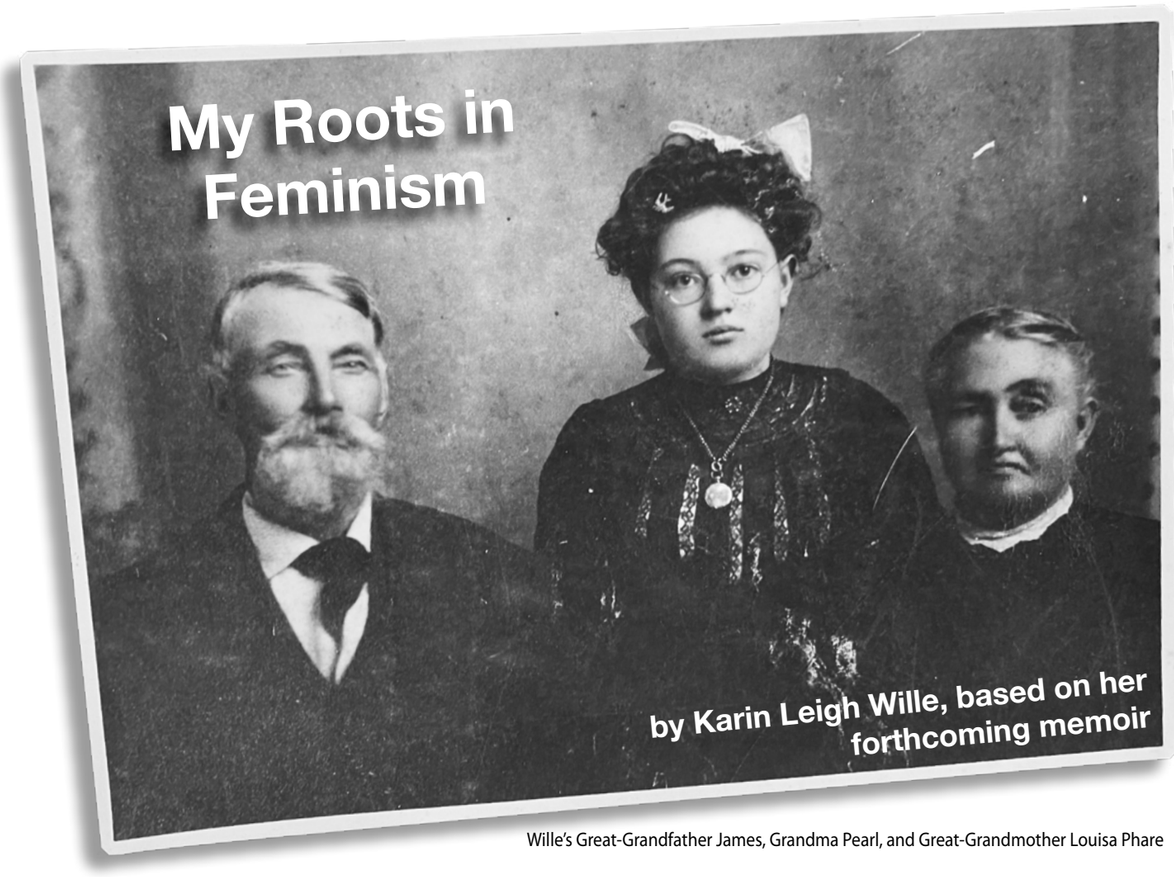
She encapsulated the sentiment of many labor organizers: "While they are trying to turn the clock back, we are moving towards solidarity." MWP

Wage Gap

There are 32 billionaires who owe their wealth to low-wage corporations, including eight from Walmart and three from DoorDash. According to an August 2025 story in *The Guardian*, Starbucks has the largest gap in pay, with a CEO compensated $95.8 million while his company's employees average $14,674.

Many Starbucks employees have organized unions at 650 stores; they are (still) waiting for the company to negotiate a contract with a $17/hour minimum wage.

Find a longer version of the AFL-CIO story at womenspress.com/tag/labor-rights



COURTESY PHOTO

Wille's Great-Grandfather James, Grandma Pearl, and Great-Grandmother Louisa Phare

I grew up on a three-generation dairy farm in southern Minnesota and graduated from law school in 1974, when very few lawyers were women or people of color. As our country approaches its 250th birthday, I find myself thinking more about the history of women's rights in this country, and its impact on my female ancestors as well as myself.

The laws in the United States were initially based on English common law. Under an English common law doctrine called coverture, a woman's separate legal identity was absorbed into her husband's upon marriage. William Blackstone described it bluntly in his *Commentaries on the Laws of England*: By marriage, husband and wife became one person in law, and that person was the husband.

That doctrine sounds archaic now, but it was not ancient history when my great-grandma Louisa married in 1868. It was the legal world she entered as a wife and mother. She bore child after child, buried several of them, and lived within a legal and cultural order that assumed a married woman's identity was subordinate to her husband's.

My grandma Pearl, born in 1890, was unable to vote in federal or state elections until she was thirty, when the 19th Amendment to the United States Constitution passed. Prior to that time, women in Minnesota could only vote on matters relating to family or education, such as school and library boards.

When my mom became pregnant in 1948, her choices were narrow. Reliable contraception was difficult to obtain, and abortion was illegal except in the most limited circumstances. The federal Comstock Act of 1873 defined anything used to prevent contraception as obscene, thereby prohibiting its mailing across state lines. State laws, including Minnesota's, restricted access as well.

After my older sister was born, Mom asked the only doctor in town, who happened to be Catholic, to fit her for a diaphragm. He refused. His religious beliefs mattered more to him than her physical or emotional welfare, her exhaustion, or her ability to decide when to have another child. Five months after giving birth, she was pregnant again — with me.

continued on next page

PHOTO SARAH WHITING

Wille (r) with mother Virginia Leigh Wille

Second-Wave Feminism

I was 13 in 1963 when the second wave of feminism began. Although I couldn't have spelled the word "feminism" in a spelling bee, I found my early feminism in the Leslie Gore song that came out the same year, "You Don't Own Me." I especially loved the lines about "just let me be myself … to say and do whatever I please."

In the larger world, 1963 was christened the beginning of second-wave feminism due to the publication of Betty Friedan's *The Feminine Mystique*. Friedan drew on the ideas of French writer Simone de Beauvoir, who determined, in her book *The Second Sex*, that male-centered ideology was being accepted as the norm. Friedan's book was published the same year that President Kennedy's Presidential Commission on the Status of Women, chaired by Eleanor Roosevelt, released its report.

The 1963 report recommended addressing gender inequality by providing paid maternity leave, greater access to education, and help with childcare.

The first legal victory of second-wave feminism also occurred in 1963, when the Equal Pay Act was passed by Congress. The law required that men and women be paid the same for jobs requiring "equal skill, effort and responsibility" and performed under similar working conditions.

In 1964 Congress enacted the Civil Rights Act, which prohibited discrimination based on race, religion, or national origin in public accommodations and employment. In an effort to kill the bill, an amendment was offered adding sex to the categories of prohibited employment discrimination. Likely surprising to the bill's author, both the amendment and the bill passed.

In 1965, when I was 15, a decision of the U.S. Supreme Court finally gave married women like my mom the legal right to use contraceptives without interference by the government.

When I got married in 1972, I kept my own name. It seemed simple enough to me, but when I tried to register to vote in my first election, I was told I couldn't unless I used my husband's name.

A year later, the Supreme Court gave women the right to an abortion without significant restrictions in the first and second trimesters of pregnancy. In 1974, shortly after I graduated from law school, Congress passed the Equal Credit Act, which made discrimination in credit decisions due to sex or marital status illegal. No longer could the bank send us credit cards only in my husband's name.

Equality was far from the norm, however. Women made 59 cents for every dollar earned by men. The Equal Rights Amendment, passed by Congress nearly 50 years after it was introduced, was still unratified by the requisite number of states in 1975. There were no women in the U.S. Senate and only 19 women in the House of Representatives (17 percent), despite women being more than 50 percent of the population. There were no women on the Minnesota or the U.S. Supreme Courts.

In the 1980s, the shortcomings and tensions of second-wave feminism continued to plague its forward momentum, including the frustration of Black and Indigenous women and other women of color who felt their experiences were ignored and dismissed by the primarily white leaders of the movement. After significant legislative and court victories, the movement essentially came to a close in the mid-1980s.

Third-Wave Feminism

In 1991, Anita Hill — a Black female attorney — testified against a Black male Supreme Court nominee because of sexual harassment she experienced while working for him at the Department of Education and, of all places, the Equal Employment Opportunity Commission. Rebecca Walker, the daughter of Black second-wave feminist Alice Walker, wrote "Becoming the Third Wave" in *Ms.* magazine:

> *Let Thomas' confirmation serve to remind you, as it did me, that the fight is far from over. Let this dismissal of a woman's experience move you to anger. Turn that outrage into political power. Do not vote for them unless they work for us. Do not have sex with them, do not break bread with them, do not nurture them if they don't prioritize our freedom to control our bodies and our lives. I am not a post-feminism feminist. I am the Third Wave.*

Many women, me included, shared Ms. Walker's anger about how Hill was treated not only by Thomas — including his characterization of the proceedings as a "high-tech lynching" — but also by the 14 members of the Senate Judiciary Committee, all of whom were white males. In many parts of the country women took out their anger at the ballot box, increasing the number of female senators from two to six, including the first Black female senator. The number of female representatives increased from 30 to 47. By 2007, that number had increased to 88.

In 2016, Hillary Clinton became the first female presidential candidate of a major political party. The November election put 65,844,610 cracks in the glass ceiling, as Clinton received nearly 2.9 million more votes than Donald Trump.

However, because of the arcane and outdated electoral college method of electing presidents, Clinton lost the presidency.

When the Needle Moves Backward

In the summer of 2018, President Trump nominated a federal Court of Appeals judge, Brett Kavanaugh, to the U.S. Supreme Court. Early in the process, Dr. Christine Blasey Ford, a professor and graduate of Stanford Medical School, accused Kavanaugh of sexually assaulting her when they were high school students in 1982. Although two other women made similar allegations, the Senate Judiciary Committee forwarded Kavanaugh's nomination to the full Senate on a straight party vote of 11 Republicans to 10 Democrats.

Despite the passage of more than 30 years since Anita Hill made her accusations of sexual harassment against Clarence Thomas, despite the third wave of feminism and the "Me Too" movement, despite the presence of four Democrat women on the Senate Judiciary Committee, it felt like nothing had changed since 1991.

In 2022, the United States Supreme Court, in a six-to-three decision, overruled the nearly 50-year precedent established by the Court in 1973 that gave women the constitutional right to an abortion in the first and second trimesters of pregnancy. The three dissenting justices were all women. Justice Amy Cohen Barrett, a Trump nominee and the fourth woman on the court, voted with the majority.

My 24-year-old granddaughter Kate was furious about the

COURTESY KARIN LEIGH WILLE

(l–r) Mike Casserly (late husband), Kate Hansen (granddaughter), and Karin Leigh Wille (author)

decision. Unfortunately, I had little comfort to give. She had grown up assuming her right to an abortion would not be taken away. All I could say to her is that the fight is never over, that we would have to organize and lobby and vote again, and again, and again.

There are many, including me, who would argue that in 2026 we are in danger of losing the gains of the second wave of feminism and that, as our nation turns 250 years old, genuine equality is even farther out of our reach. We have gone from women represented in increasing numbers in politics and business to high-ranking government officials being fired because they are women or people of color. After nearly 50 years of the federally protected right to abortion, the Supreme Court took away that right, returning the issue of abortion to the untrammeled discretion of 50 states.

Those of us who helped in some small way to secure the rights of the second wave of feminism, and who benefitted by them, are old enough now that some of these changes will have a minimal impact on us personally. It is for our children and our children's children, for those times we may never see, that we need to be reminded of our history and to keep working toward full equality for all. MWP

Planting Seeds in Times of Darkness

ALL PHOTOS SARAH WHITING

written by Winona LaDuke

Winona LaDuke sorting beans and corn with farm team volunteers at the Akiing Farm

"When enough seeds are awake, freed from fear and other negative aspects of the third- and fourth-level consciousness, the fifth-level seeds will be able to sprout within humanity and form a Whole."

— Qeros Prophecies from the Andes

I was recently asked to be on a panel about "Planting Seeds in the Times of Darkness." Andrea Ixchiu, a Mayan Timekeeper, reminded us that seeds are planted in darkness into the earth. "The energy of the seed … teaches something that maybe we have forgotten — that every life starts in darkness. The seed that falls on the land doesn't see the sun immediately. She doesn't know what it's going to be. She has to trust — in the moist humidity, silence, in the long work under the soil — to what she's going to become. Before blossoming, she dies. Before feeding, she gives herself to the soil."

So, too, our wombs are dark, and from that hallowed space is where babies are born. What this teaches us: In these times of darkness, plant seeds. Seeds are life, promise, and commitment. Consider my squash seeds. One squash can have more than 800 seeds in it. That's abundance!

In these times, I think about the seeds that we plant. I go to my gardens, which will feed our family and our community. That is a hope, and an intergenerational responsibility.

In the Anishinaabe language, *Anokogijikan* — the word for great-grandparents — is the same as the word for great-grandchildren. Our language connects us to the past and the future. That's perspective. That's why a long-term perspective helps us transform.

We make something beautiful with our hands, hearts, and prayers. First we protect that which is life: water, land, and biodiversity.

Northern Minnesota is a place where the wild things are, with some of the most biodiverse areas — on the White Earth Reservation, the Smoky Hills, and the Upper Shell River Basin.

This is where I live — which is why I was arrested here, protecting the Shell River from the Line 3 pipeline destruction. This is the place of mussels that clean the water. This is a place of life. Our community is the restored place of the lake sturgeon and trumpeter swans. These beings have returned, along with a buffalo herd growing on the White Earth reservation in the upper reaches of the Buffalo River. We bring back the good life of our ancestors, and we wish to keep our promise to them all, to protect them and nourish life. These are places of life.

Northern Minnesota is also home to the Boundary Waters, where you can still drink the water from a lake. In a world where water is no longer available to billions of people, let us protect the water. Let us remain Water Protectors, recalling the generations past and the generations to come. Those are Indigenous teachings of intergenerational responsibility and wealth.

On a worldwide scale, Indigenous people represent about 5 percent of the world's population but steward 75 percent of the world's biodiversity. We are successful in protecting these lands because we are committed to the land, to life, and to moderating our own behavior so that life can continue. That's how we can hang out in an ecosystem for a thousand years and it's still healthy. Indigenous knowledge and values help preserve life.

Our prophecies as Anishinaabeg speak of this time as that of the Seventh and Eighth Fire. We are told that we will have a choice between a scorched path and a green path. We must take the green path if we are to survive and to light the Eighth Fire of peace. Those teachings have implications for all of us. Here are a few of those teachings.

1) Seeds Are Life

Seeds are our future, yet, in the world of globalized agriculture, things are not looking good. One out of four farmers this year will not be buying fertilizer, and more farms will go under. That's a price of war. This will be a challenge for food that most of us will eat, and this is also a moment to grow, without the chemicals of war and conflict.

Non-GMO sign on Ponsford Prairie land leased from the White Earth tribe

This is the time to nourish and replenish soil, not scorch it with additives that end in -cide, the word of death: pesticide, fungicide, homicide, genocide. Believe in life.

Our awareness of this crisis is opportunity. It enables us to reaffirm relationship with soils through organic and local agriculture and rethink how we treat "dirt."

In our community, we are growing corn varieties that put nitrogen into the soil and adding organic fertilizer and cover crops to rebuild soils. We farm with horses and ancestral seeds. Our work is pre- and post-petroleum.

We also grow hemp because it is the answer to many of the crazy choices of fossil fuels. We call it the New Green Revolution. Hemp can sequester carbon at the highest rate of any field crop. It represents a carbohydrate economy, not a hydrocarbon economy. That is key.

Hemp can build houses. Hempcrete construction requires approximately three acres per house. That house can be grown and built in the same year. The hempcrete is fire-retardant

An underground greenhouse in process, by Anishinaabe Agriculture Institute

Waabizii One is a 500-kilowatt solar project serving Pine Point Village

and mold-resistant, as well as energy efficient.

We grow hemp because Minnesota once had 11 hemp mills. The word "canvas" comes from cannabis. Can you imagine if we replaced the plastic tarps used for boats and wrapping bales with hemp? That would be healing.

Fast fashion — petroleum-based clothing — is choking our ecosystems, and has quickly become a major environmental problem. France is banning fast fashion from their runways. Hemp and linen — two once locally grown materials — "wear in" instead of "wearing out," and provide elegant alternatives for even the most discerning clothes collector.

Consider also hemp paper, which would save our industry in Minnesota, dwindling because of lack of supply. We are shredding remaining forests for toilet paper — which is silly, since hemp is a good option. One acre of hemp produces four times as much paper as an acre of trees and can be grown in a year, not 20. It can be recycled twice as many times as paper from trees. That's a solution to many problems of our material society.

2) Local Energy Is More Efficient

Enbridge, the pipeline company, is the largest energy consumer and mover in the state of Minnesota. When its Line 6B ruptured in Michigan in 2010, more than 843,000 gallons of heavy crude oil leaked into Talmadge Creek and the Kalamazoo River. When heavy crude oil mixes with river sediment and water, it forms a heavy, toxic, tar-like sludge that sinks into riverbeds. The U.S. Environmental Protection Agency required years to clean up millions of gallons of contaminated oil-water mixture.

Newly proposed data centers will require significant amounts of energy and water. At some point, we need to think about the term "appropriate technology" — how much do we need?

Lawrence Livermore Labs' annual energy flow charts indicate that 61 percent of the energy fed to the grid is "waste heat." It is past time we build something more efficient.

There was a ribbon-cutting in May in the White Earth Nation for a 500-kilowatt solar project with 2.75 megawatts of battery storage. It powers the Pine Point Elementary School in our village, and represents the largest project on the Itasca-Mantrap Cooperative's grid. Further to the south, the Upper Sioux reservation added a megawatt of power to its grid.

The tribes are being opposed by other rural cooperatives, who have set punitive charges and threatened to shut off power for the tribal communities. However, more projects are coming — because this is the future and tribes are tired of the big bills and the high disconnect fees. Poor rural consumers deserve local power.

War makes fossil fuels increasingly expensive. The system doesn't provide security for communities. War destabilizes — it does not build.

Hours-old foal Azhigan (Socks) nuzzles up to his mother Aameshii

Local energy combined with efficiency is an answer; 8th Fire Solar builds solar thermal panels to reduce heat bills by up to 30 percent for residential and commercial customers. That's more power to the people. It's also an opportunity to not waste energy and use our friend the sun to heat our homes. Minnesota is cold but sunny most of the winter.

Another example of smarter energy available today is the electric car. Despite Trump's hopes to destroy the market, the opposite is occurring. It is getting less expensive to drive an electric vehicle. People want more and better, without mining for minerals. Alternative energy sources will continue to benefit from smarter investors and choices — like examining how we move things, where we move to, and why.

It turns out that the answer is apparent, and underused. Trains are the most energy-efficient method of moving people and freight on land. There are big corridors in Minnesota — such as to Duluth and toward Fargo — that would benefit from a real train system. It is simple physics. Metal on metal is better than rubber on the road; it is 30 percent more efficient, even more so when we move from diesel to electric trains.

Many models of electric trains convert more than 90 percent of their energy into motion; diesel trains convert only about 30 percent. A national effort called Solutionary Rail promotes an electric train system, modeled partly on what they do in Europe. The Galloping Goose train system used to be available in the north; people would take a train to their lake cabins, get picked up, and then canoe in peaceful bliss. I think that's a good plan to reconsider.

Frankly, most of the world has better trains than the U.S. The Dutch train system works almost entirely on wind energy. Trains there move 600,000 commuters; one turbine can power a train for 120 miles.

3) Reduce Garbage

We make way too much unnecessary garbage. Bayern Brewing in Missoula, Montana, has a bottle-washing station. It takes in bottles from breweries who have the sense to standardize bottle sizes. Inspired by German breweries — which reuse bottles up to 30 times — Bayern invested $250,000 in a bottle-washing machine that can clean and sterilize 8,000 bottles per hour. They reuse each bottle again and again. That's efficiency.

Thinking about how much energy we use simply crushing glass gives me a headache. We can all reduce our levels of consumption. We need to relocalize, get smarter about efficiency, to create that healthy path.

4) Mutual Aid Is the Future

This past winter in Minnesota taught us what we are made of: mutual aid. We are a place where people can solve problems as we create a better future.

We're a state with a history of social justice movements: the MacDonald Sisters, Marv Davidoff, Women against Military Madness, and the beauty of neighbors showing up for each other.

We can follow the instructions of our ancestors and guiding forces like Sitting Bull, who told us that if we put our minds together, we can make a good future for our children.

That's this time. In this darkness, it is a time of seeds to be planted for the years to come. I am often reminded of the Zapatista saying:

"They buried us. They forgot that we were seeds."

We are the seeds. Let us plant and care for them so the new world can be born. If you are quiet, you can hear her breathing. I look forward to her beauty. MWP

Native youth planting a field of fiber hemp with a team of Haflingers

PHOTO SARAH WHITING

Grief for the Country We Are — and Hope in Our Potential

written by Amie Stager

It's 2026, and it's been 250 years of this ongoing experiment of democracy that we call the United States of America. The semiquincentennial has me asking, what is freedom? And would we recognize it if we came across it?

It's been 161 years since the 13th amendment was ratified, when enslaved workers walked off the plantations, many of them joining the Union army. Standing in our storied marbled state capitol in Saint Paul, one is surrounded by battle flags memorializing the war it took to end the economic and labor system of slavery — a system of mass death and violence. We're mistaken to think that the system of owning people as property was completely abolished. It wasn't.

The system of owning people hasn't ended for those incarcerated in prisons and detention centers, who labor for less than a dollar an hour. It hasn't ended for people who labor under the subminimum wage, or are victims of wage theft. It hasn't ended even for the majority of us who work, sometimes multiple jobs, to survive.

Increasingly we see evidence of the CEOs, tech lords, and billionaires who profit off the work done by people who struggle to pay for food, fuel, and a safe space for family to live — whose freedom is that? Jobs are threatened by artificial algorithms, ongoing payments for insurance deny us coverage to a dwindling access to health centers — whose freedom is that? Young adults are sinking under a mountain of debt from post-secondary training and degrees, and our air and water are filled with toxins from consolidated farms and incinerators — whose freedom is that?

Yes, this is a depressing picture of ongoing exploitation and extraction that has always shaped our country. Yet, as we know, Minnesotans also show what true freedom might actually be: life-giving connections and networks, especially visible in the grip of crisis impacting our neighbors and us. A world where we don't have to fight to live is at the tips of our fingers. We shouldn't have to fight for it, but we do, and we must.

Labor Rights in Sum

It's been 91 years since the National Labor Relations Act (NLRA) was passed, after general strikes in cities across the U.S. — including the 1934 Teamsters strike in Minneapolis — demanded and won union representation and rights. This, too, was a story of violence — of people losing their lives to end one system and create another. Excluding public, agricultural, and domestic workers, the NLRA gave employees "the right to self-organization, to form, join, or assist labor organizations, to bargain collectively through representatives of their own choosing, and to engage in other concerted activities for the purpose of collective bargaining or other mutual aid or protection," as well as the right "to refrain from any or all such activities."

Every worker covered under the NLRA in the U.S. has this right. Like many other rights, it is at risk from corporate attacks and the Trump administration. The National Labor Relations Board (NLRB), the agency tasked with enforcing labor law, has experienced a historic backlog in cases due to Trump's removal of board member Gwynne Wilcox in 2024. Lawsuits from corporations like Amazon, Tesla, Starbucks, and Trader Joe's — *whose CEOs are paid thousands of times more than any of their employees* — allege that the structure of the NLRB is unconstitutional, challenging the agency's ability to enforce the law.

The case is still moving through the court system.

If the NLRA is overturned, labor law would be up to the states. Minnesota has strong worker protections compared to surrounding states, including an entire division within the state attorney general's office devoted to wage theft, but it is not perfect. Employers still have a lot of power that they use to influence what laws are made — and to violate those laws. In April, the Minnesota Department of Labor and Industry announced the recovery of $1.2 million dollars in wages for construction workers employed in 19 projects in the state. It was the largest amount recovered by the agency.

According to the Economic Policy Institute, workers in the U.S. lose up to $50 billion in wages every year.

It's been 19 years since the paltry federal minimum wage of $7.25 was raised. In addition to wage theft, under the federal Fair Labor Standards Act, employers are allowed to pay workers with disabilities less than the state or federal minimum wage. Data from the U.S. Department of Labor shows there are 47 employers in Minnesota that paid a subminimum wage to 2,646 workers this past year.

We know that if the wealthiest 1 percent paid taxes consistently the way the rest of us do and paid workers liveable wages, we wouldn't need government safety nets or philanthropic mutual aid. We could feed and house and care for everyone who labors for those profits.

The propaganda many people seem to have bought into is that it is the lower classes — not the upper classes — who are leaving us hungry. The frenzied microscope points to misuse of tax dollars at the lowest of levels. Too many of our neighbors seem to be ignoring the fraud perpetrated at the highest levels. How did we get here?

It's been six years since I began reporting on essential workers. This intimate look at the narratives that run our economy have helped me see that the most important workers receive the least amount of protections, wages, and dignity.

It's been five years since my dad died from COVID complications, likely related to work, leaving my family in a surreal reality that befell more than 1.2 million U.S. families.

What is freedom? Maybe the question I should be asking is: "What is the opposite of ownership?"

Belonging, in a nonpossessive way, is a collective sense of ownership — in a "we are responsible for each other's general well-being" way. Our Indigenous neighbors often show us how we can start: forming better relationships with the land, our ancestors, and our descendants.

As a student of radical movement history, I am learning from many teachers that collective stewardship of our land and labor is what protects us. I'm thinking of the small, regional, interconnected operations, enterprises, and congregations that largely remain unnoticed and underground, rejecting the worship of wealth, living the truth of survival.

It's 2026, and I'm asking questions about how this country was born of collective grievance against a tyrannical empire, built with and on our sold, stolen, and surveilled labor.

It is a tradition worth remembering as we continue to work to co-create community based on love and liberation. MWP

Amie Stager (she/her) is a senior associate editor at *Workday Magazine* and works for the Labor Education Service. She studied journalism, art, and anthropology at the University of Minnesota and has a master's degree in heritage studies and public history.

PHOTO SARAH WHITING

Minnesota's Workforce Rights Over Time

This year's May 1 parade, which is part of an international workers' rights movement that sparked from a Chicago tragedy on May 1, 1886

The story of the Hormel strike of 1985 in Austin, Minnesota, encapsulates how two views of economic policy collide. Labor emphasized shared community prosperity with strong unions. Ownership prioritized market scale and profitability. The strike was not merely about wages. It was a battle over which vision would define the future.

The election of Ronald Reagan in 1980 symbolized the political triumph of "neoliberalism." Supporters of this ideology argued that economic growth would come not from government spending or strong unions but from reducing costs for businesses. Taxes would be cut, regulations weakened, and labor markets made more flexible. In practice, this often meant weakening unions and lowering wages.

This thinking was clearly illustrated in the Hormel strike of 1985–1986. Hormel was one of the most successful meatpacking companies in the United States. The company's original plant was built in the 19th century and had generated large profits over decades. By the late 1970s, however, company executives announced that the Austin facility was outdated and would need to be replaced. Hormel presented the situation as a competition. The company told local government officials, state officials, and union leaders to explain why the new facility should remain in Austin. The response revealed the emerging logic of neoliberalism.

The city offered generous tax concessions, including years without property taxes. The state pledged infrastructure improvements, rebuilding highway connections to facilitate transportation. The union agreed to a seven-year wage freeze. Together these concessions lowered Hormel's costs and persuaded the company to construct its new plant in Austin.

When the seven-year wage freeze finally expired in 1984, employees expected negotiations to focus on raises that would compensate for years of sacrifice. Instead, Hormel proposed a 23 percent wage cut.

In 1985, workers at the meatpacking plant in Austin walked off the job. Local P-9 received nationwide support, but Governor Rudy Perpich sent in the National Guard to enable scabs to enter the plant, helping to break the strike. Over time, workforce turnover increased dramatically. Many longtime employees left, and new immigrant workers eventually became the majority of the labor force.

The conflict demonstrated how corporations, governments, courts, and even segments of organized labor adapted to a new economic model centered on cost reduction, market competition, and weakened worker power.

The Face of Immigrant Labor

Especially from the 1880s to the 1940s, immigrants were changing the face of America. Drawn by economic opportunity, fleeing war, or escaping political or religious repression in their homelands, waves of people were coming to the United States. Chinese were denied citizenship through the Chinese Exclusion Act of 1882.

By the late 1800s, 40 percent of Minnesota's population was made up of immigrants — largely Germans, Norwegians, Swedes, Irish, and Chinese joining people who migrated from the east coast.

From 1900 to 1980, the Mesabi Range contributed about 60 percent of the country's total iron ore output. The northern Minnesota mines were mostly worked by immigrants from Finland, Sweden, Slovenia and Croatia.

By 1950, about 16,000 migrant workers settled in the farming communities of the Red River Valley and southern Minnesota. Sugar beet farms required about 6,000 workers.

In 1999, Holiday Inn Express in Minneapolis tried to intimidate workers trying to organize. Hotel Employees & Restaurant Employees (HERE) Local 17 successfully fought the deportation of eight undocumented workers and convinced the national AFL-CIO to champion the rights of immigrant workers.

Strikes and Legislation

Comprehensive legislation fully prohibiting child labor in Minnesota was not adopted until 1909. According to the 1890 census report, 4,460 Minnesota children between the ages of 10 and 14 were "gainfully employed."

In 1888, 300 retail clerks — half of them women — protested 16-hour days and six-day work weeks. Labor reformer Eva McDonald Valesh (aka Eva Gay) wrote about the unsafe conditions endured by female factory workers.

About 1,800 workers at the Minneapolis flour and grain mills unsuccessfully went on strike in 1903 for an eight-hour day. The Citizens Alliance, an organization of anti-union businesses, defeated the strike efforts by bringing in replacement workers, including university students.

In 1903, the Minnesota Legislature did, however, become one of the first in the country to pass a workers' compensation law.

Saint Paul teacher Florence Rood was elected president of the American Federation of Teachers in 1923. She was the first woman to head a national union of male and female members.

PHOTO STEVE SCHLUTER, COURTESY MINNESOTA HISTORICAL SOCIETY

Hormel Strike of 1985–1986

By 1924, union members and farmers joined to form the Minnesota Farmer Labor Party on a platform of fair wages for workers and fair prices for farmers.

In 1934, the Minneapolis Teamsters' Strike became the most significant single labor struggle in state history. The strikers ultimately were successful, breaking a nationwide cycle of defeats, by combining warehouse, distribution, and truck drivers in broad-based support.

In 1946, Congress passed the Taft-Hartley Act to prohibit sympathy strikes and secondary boycotts and restrict many of the most effective tactics of unions.

By 1970, Minnesota had one of the most active labor movements in the U.S., with almost 375,000 union members in the state.

The legislature passed a series of labor bills in the early 1970s, including a state minimum wage law, an occupational safety and health act, and a state prevailing wage law.

In 1981, however, the newly elected Reagan administration fired thousands of striking Professional Air Traffic Controllers Organization members, setting off a new era in which employers felt emboldened to fire striking workers.

In 2014, workers who clean Target stores — organized through Minneapolis-based CTUL — successfully pressured the retailer to adopt a code of conduct for its subcontractors, guaranteeing decent wages, working conditions, and the right to unionize. MWP

Timeline details adapted from a compilation by Barb Kucera, University of Minnesota Labor Education Service

Find a longer timeline, a Q&A with AFL-CIO's Bernie Burnham, a full story about the Hormel strike, and a story by Megan Marsnik about a brutal mining strike in 1916: womenspress.com/tag/labor-rights

PHOTO SARAH WHITING

My journey toward justice was sparked in 1960, when I was 17. I was raised in racially divided Saint Paul and attended a nearly all-white school, My dad had a brief assignment at a Black university in Nashville. There I met Black students who had participated in lunch counter sit-ins. Scars on the backs of protesters' necks shocked me deeply. Racist white boys, in addition to pouring ketchup and mustard onto the heads of sit-inners, would also hold lighted cigarettes against protester's necks. These victims told me they sat silently despite the pain.

Sit-ins sometimes continued for weeks until owners who were losing money began serving all customers. I desperately wanted to help their cause. My family urged me to continue school rather than join Civil Rights freedom riders to the south. I followed an unwavering educational path for years.

During the summer of 1966, I was leading art classes at historically Black Tougaloo College in Mississippi. Someone drove me to meet Fannnie Lou Hamer, who lived in a shack nearby. She was in ill health, at age 49, because of beatings in prison four years earlier after she tried to register to vote. In 1966, being a white person in a car with Black students was dangerous. One Saturday evening, heading to a Black bar, I was advised to lie down on the back seat floor under a blanket. If I'd been seen in mixed company by white motorists, we might have been shoved off the road, or worse. At the bar, I was included and welcomed. We danced all night. Freedom!

Civil Rights

James Meredith had desegregated the University of Mississippi, where he graduated in 1963. Three years later, it was still risky for Blacks to vote in the south, so he started a march. He wanted to encourage Black residents between Memphis, Tennessee, and Jackson, Mississippi, to register to vote. On the second day of the march, a sniper shot him. He recovered at a hospital.

Horrified by the news, Martin Luther King Jr. called for thousands to continue the 21-day march. It resulted in over 4,000 Black people registering to vote. Shortly after, I joined 15,000 people on a walk to the Mississippi state capitol. I was alongside Stokely CarmichaeI as he shared his new vision of Black Power.

Approaching the capitol singing "We Shall Overcome," we saw the building was surrounded by state troopers with rifles. The governor threatened to shoot anyone who set foot on the steps. King, the recovered Meredith, and other scheduled speakers set up a canopy nearby and spoke from there to a televised audience.

COURTESY PHOTO

While teaching in New York City in 1968, I learned about the assassination of King. I saw crowds of Black women in tears of anger walking arm in arm toward Times Square. The next day I resigned from my job to join King's Poor People's Campaign in D.C. The mission was to expose and address the country's income inequality.

The "Resurrection City" encampment was erected along the National Mall. It was its own miraculous town run by sharing, caring Civil Righters. We had a barber shop, city hall, food tent, and day care. Residents arrived from all over.

During the day, meetings were scheduled with legislators and protests were held at the capitol. On June 14, I awoke to the roar of bulldozers destroying tents. Resurrection City's permit had expired. We escaped with only our backpacks. D.C. activists put us up for several weeks while we continued protests and did door-to-door organizing. But it felt like our momentum had waned. Many were traveling to the Democratic National Convention in Chicago.

BOB FITCH PHOTOGRAPHY ARCHIVE, DEPARTMENT OF SPECIAL COLLECTIONS, STANFORD UNIVERSITY LIBRARY

(l–r) Floyd McKissick Sr., Martin Luther King Jr., and Stokely Carmichael participating in the March Against Fear, which was originally initiated by James Meredith.

My Trip to Morocco

Next, I sailed on a freighter to Tangier, Morocco. Far from the racism of the U.S., I reflected for several months on where my path toward justice might lead.

Tangier was incredibly diverse. One could hear Arabic, Spanish, Portuguese, and French. One day I was invited to join others on a trip via donkey up the Middle Atlas Mountains to a Berber village. Villagers were in the midst of a seasonal agricultural celebration. Women and children were joyously singing and dancing around a fire while men played music indoors.

Weeks later, my mood changed with the discovery that I was pregnant. My boyfriend at the time directed me to a corner in the old city where a man opened up his jalaba [cape], displaying over 20 syringes. I stepped behind a wall, where he injected me with an abortion solution. It worked.

Feminist and Socialist Organizing

By 1970, I was back in New York City. I joined a few Radical Redstockings feminist meetings. Returning to Minnesota to help my mother with my ailing father's care, I met feminists on a picket line. I joined the Twin Cities Female Liberation for Consciousness-Raising, and assisted the Women's Counseling Service in helping pregnant women get to California for legal abortions.

During consciousness-raising sessions, we learned how we had accepted feeling belittled and had experienced mild to violent abuse by males for years. Black Civil Rights veterans and other people of color shared with feminists a passion for justice and the need to restore dignity and self-worth. I appreciated the small-size meetings and actions with a flexible, informal organizational structure.

Back in Minnesota by 1971, I came out as a lesbian and started taking karate for safety. One dark evening, a man rushed toward me. Readying my kick, I yelled out a martial arts "kiai." Startled, he rushed away.

By 1972, I missed not being around women of color. Female liberation groups were almost exclusively white in the Twin Cities. I started socializing with Native and African American women. Chicana feminists held a conference in Houston attended by 600 people. They addressed sexual discrimination, childcare needs, abortion access, and forced sterilization.

In 1973, I learned about the Rising Moon lesbian commune and headed into the countryside of Aitkin County. There I found a delightfully self-sufficient farm without running water or electricity — part of a 160-acre land trust. The "Back to the Land" movement for straight hippies, religious sects, and other groups were thriving elsewhere as well.

By 1975, socialist organizations in the Twin Cities had begun to attract my attention. I had started to lose hope that lesbian and radical feminist groups could end war, change unjust laws, or precipitate political and economic change through protests, bookstores, and living in isolated communities. I yearned to belong to a serious, nonviolent, radically structured group that could lead us toward a long-lasting, equitable society.

I joined a labor union after getting a working-class job, and found my people in the later stages of life. I married, raised a family, and have lived as a Marxist for 17 years. MWP

Lynette Malles (she/her) has come full circle, now living in her childhood home in Saint Paul. She works as a reserve teacher.

The Change We Seek

excerpts from stories largely reported by the Minnesota Women's Press "Future Forward" editorial board

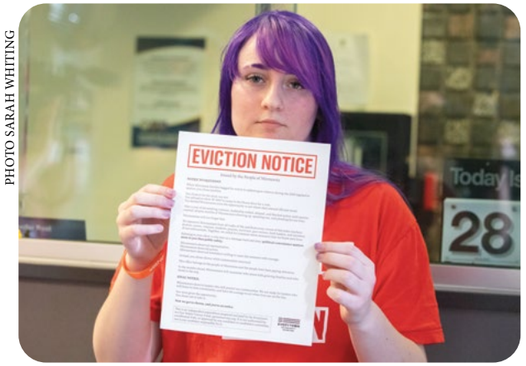


PHOTO SARAH WHITING

Lexi Anderson delivered eviction notes for inaction on guns.

PHOTO SARAH WHITING

Liam Conejo Ramos and his father Adrian Alexander Conejo Arias have received overwhelming support after arbitrary deportation efforts.

Who Doesn't Want to Ban Semi-Automatic Weapons Used in Many Mass Shootings?

with reporting by Maisie Wright

In rejecting gun violence prevention measures at the legislature in the 2026 session, Rep. Bidal Duran (R-Bemidji) asked for evidence that an assault weapons ban has lowered gun violence in other states. [It has.] Rep Ben Davis (R-Merrifield) said: "Big government, again, will decide for you what you can have and what you can't." Rep. Mike Wiener (R-Long Prairie): Many people in other countries have been "slaughtered after the government took away their guns."

Albertville's GOP state representative Walter Hudson gave a fiery speech, claiming that "virtually every mass shooter in recent years has been motivated by leftist ideology." [The National Institute of Justice indicates mass shooters tend to have histories of childhood trauma, identifiable crises, and a fixation on violence rather than partisan affiliation.]

Lexi Anderson got involved with Students Demand Action after the Annunciation school shooting in Minneapolis. She symbolically delivered eviction notices to certain legislators for inaction. "We are going to make sure Minnesota moves forward with the urgency that this crisis demands."

Values Voiced in Response to ICE Accountability

by Amanda Week

During the 2026 legislative session, proposed bills would have limited ICE's access to schools and childcare centers. Here is what some Republicans said as they essentially killed the bills:

- Said Rep. Peggy Bennett (R–Albert Lea): "What will solve the problem is if our state and local governments will cooperate so that we can get ICE … away from across the street from our schools and picking up these criminal illegal immigrants at the jails."
- Sen. Steve Drazkowski (R–Mazeppa) accused DFL colleagues of being part of a "paramilitary organization" and said they were ultimately responsible for the aggressiveness of Operation Metro Surge.
- Others contended that Minnesotans who stayed home from work out of fear of deportation were not owed emergency financial aid because they had opted to stay home.

My Childhood Tantrum About the Electoral College

by Joan Redwing

When the 200-year U.S. bicentennial rolled around, I was an elementary school student. My teacher explained the electoral college. Within minutes, I was arguing with him. Then I was arguing with anyone who would listen. At the time, my objections seemed like theoretical concerns. Since then, the electoral college has produced presidents who did not win the national popular vote. Entire campaign strategies have revolved around a small number of states. Questions about legitimacy and representation have become recurring features of our political discourse.

The remarkable thing about the United States is not that our institutions are perfect. It is that generation after generation we continue debating how to make them better. Democracy has always been an unfinished project. MWP

Other stories at womenspress.com

- "League of Women Voters Host Discussion About BWCA," by Maggie Costello
- "The Values of Anger and Unity in the Face of Misogyny and Inequity," with reporting by Siena Iwasaki Milbauer
- "75 Miles of Empowerment on the Namib Desert," by Sonja Piontek
- "On Amazon Women and Sinister Wisdom," by Ella Stern
- "Artist Powered by the Act of Observing That Was Limited as a Child," by Chloe Galasi
- "50 Years of Successful Senior Housing," by Amy Gage

Tuesdays

Roseville	2131 Fairview Ave N	8 AM – 12 PM	May 5 – Oct 27 (No Market Sept. 1)
Rosemount	13885 S Robert Trail	1 PM – 5 PM	Jun 9 - Sep 29
Andover	3210 Bunker Lake Blvd NW	2 PM – 6 PM	May 5 – Oct 27

Wednesdays

Maplewood	1850 White Bear Ave	8 AM – 12 PM	May 13 – Oct 28
Lakeville	20965 Holyoke Ave	12 PM – 5 PM	Jun 3 – Oct 28 (No Market July 8)
7th Place	17 W 7th Place, St. Paul	10 AM – 1:30 PM	Jun 24 – Jul 29
Securian	400 Robert St N, St. Paul	10 AM – 1:30 PM	Aug 5, 12, 19, 26

Thursdays

Burnsville	3333 Cliff Rd East	11:30 AM – 3:30 PM	May 7 – Oct 29
Como Park	1545 Hamline Ave	2 PM - 6 PM	May 14 - Oct 29 (No Market Aug 27, Sep 3)

Fridays

West St. Paul	1225 S Robert St	8 AM – 12 PM	Jun 5 – Oct 30
House of Hope	760 Summit Ave	1:15 PM – 5 PM	May 8 – Oct 30

Saturdays

St. Paul	290 5th St E	7 AM – 1 PM	Apr 25 – Nov 21
St. Paul Indoor	308 Prince St. E	7 AM – 1 PM	Apr 25 – Nov 21
Apple Valley	7100 W 147th St	8 AM – 1 PM	Jun 6 – Oct 31
Lakeville	20965 Holyoke Ave	9 AM – 1 PM	Jun 13 – Oct 31 (No Market Jul 11, Sep 19)
Burnsville	200 Burnsville Pkwy	8 AM - 1 PM	Jul 11 - Oct 31

Sundays

St. Paul	290 5th St E	8 AM – 1 PM	Apr 26 – Nov 22
St. Paul Indoor	308 Prince St. E	8 AM – 1 PM	Apr 26 – Nov 22
Inver Grove Hts	8055 Barbara Ave	8 AM – 1 PM	Jun 14 – Oct 25
Savage	4800 W 123rd St	8 AM – 1 PM	Jun 7 – Oct 25
Woodbury	3311 Commonwealth Ave	8 AM – 1 PM	Jun 7 – Oct 25 (No Market Aug 30)

2026 FARMERS' MARKETS
ST. PAUL GROWERS' ASSOCIATION

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Female provider, part of the LGBTQ2S+ community.

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Shokuzen

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