



To: HRRC

Agenda Item #: VIII.

From: MJ Lamon Staff Liaison

Action

Date: 10/28/2014

Discussion

Subject: Correspondence and Petitions

Information

Action Requested:

None.

Information / Background:

Correspondence received since the last HRRC meeting.

Attachment:

Correspondence.

10-10-14

Edina Human Rights & Relations Commission
4801 West 50th Street
Edina, MN 55424

Dear Neighbors,

I have three requests:

1. Recommend to the City Council that future housing developments be mandated to include a minimum percentage of affordable/below-market-rate units. Without such a set-aside requirement, our community will remain an exclusive domain, not racially and economically diverse. (I understand that Richfield has an affordable mandate, and I've lately read that New York City requires at least 20% of new housing to be affordable.)
2. Recommend to the City Council that Edina no longer recognize in its official pronouncements, activities, and calendars "Columbus Day." Because this holiday presently commemorates a period of unparalleled slavery, genocide, and oppression, it should be replaced with something like "Indigenous Peoples Day" or "Native American Day." (Locally, Red Wing, Minneapolis, and possibly Brainerd have effected this change.)
3. Investigate and end the whitewashing or sanitization of Edina's Wikipedia entry. A university student under the tutelage of Dr. James W. Loewen (Sundown Towns author) has repeatedly sought to add data that would acknowledge Edina's "sundown past." However, these edits have consistently been deleted, perhaps by someone in Edina city government. I enclose a record of these edits plus a copy of the current Wikipedia article, which mentions NOTHING about the historical exclusion of Blacks and Jews, especially in the Country Club District. Yes, this is a shameful facet of municipal history, but it deserves to be candidly (and perhaps apologetically) addressed. These persistent deletions represent an assault on scholarly integrity and a deliberate falsification of the historical record. They may also be described as censorship.

Hoping for your speedy attention to these
three matters--and with warmest regards,

Sanford Berman

4400 Morningside Road
Edie, MN 55416

952 925-5738

Edina, Minnesota

From Wikipedia, the free encyclopedia

Coordinates: 44°53′44″N 93°21′17″W﻿ / ﻿44.89556°N 93.35472°W﻿ / 44.89556; -93.35472

Edina (/ɛˈdinə/ *ee-DY-nə*) is a city in Hennepin County, Minnesota, United States, and a first-ring suburb situated immediately southwest of Minneapolis. Edina began as a small farming and milling community in the 1860s. The population was 47,941 at the 2010 census.^[1]

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Geography

Many major highways run through or are close to Edina, making it readily accessible to those within the metropolitan area. Minnesota State Highways 62 and 100 divide the City into four sections. U.S. Highway 169 and Minnesota State Highway 100 extend north and south. Interstate 494 and Minnesota State Highway 62 extend east and west. Minnesota State Highway 7 is within three miles (5 km) of the city. Interstate 394 is within five miles (8 km).

According to the United States Census Bureau, the city has a total area of 15.97 square miles (41.36 km²), of which 15.45 square miles (40.02 km²) is land and 0.52 square miles (1.35 km²) is water.^[1] Residential areas comprise the largest portion of the City, which is now more than 95 percent developed. Within Edina are many different neighborhoods, including Highlands, Indian Hills, Viking Hills, Morningside, Country Club District, Cahill Village, Chapel Hill, South Harriet Park, Interlachen, Rolling Green, Sunnyslope, White Oaks, Parkwood Knolls, Braemar Hills, Birchcrest, Dewey Hill and Hilldale.

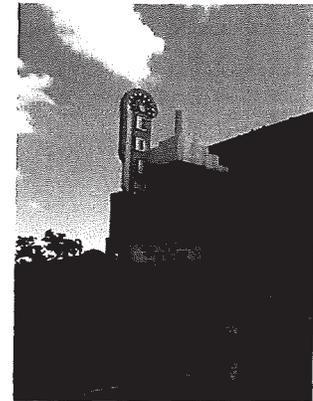
Demographics

According to a 2007 estimate, the median income for a household in the city was \$76,805, and the median income for a family was \$114,673. Males had a median income of \$67,011 versus \$41,742 for females. The per capita income for the city was \$44,195. About 2.0% of families and 3.3% of the population were below the poverty line, including 3.6% of those under age 18 and 2.8% of those age 65 or over.

2010 census

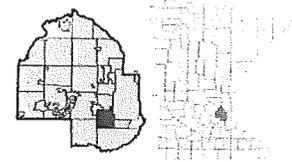
Edina, Minnesota

City



Seal

Motto: "For Living, Learning, Raising Families & Doing Business"



Location of Edina within Hennepin County, Minnesota
Coordinates: 44°53′44″N 93°21′17″W﻿ / ﻿44.89556°N 93.35472°W﻿ / 44.89556; -93.35472

Country	United States
State	Minnesota
County	Hennepin
Founded	1860s
Incorporated	1888
Government	
• Mayor	James B. Hovland
Area ^[1]	
• City	15.97 sq mi (41.36 km ²)
• Land	15.45 sq mi (40.02 km ²)
• Water	0.52 sq mi (1.35 km ²) 3.26%
Elevation	922 ft (281 m)
Population (2010) ^[2]	
• City	47,941
• Estimate (2013)	49,376
^[3]	
• Density	3,103.0/sq mi (1,198.1/km ²)
• Metro	3,459,146
Time zone	CST (UTC-6)
• Summer (DST)	CDT (UTC-5)
ZIP codes	55410, 55416, 55424, 55435, 55436, 55439, 55343
Area code(s)	952
FIPS code	27-18188
GNIS feature ID	0643177 ^[4]
Website	City of Edina (http://edinamn.gov/)

As of the census^[2] of 2010, there were 47,941 people, 20,672 households, and 12,918 families residing in the city. The population density was 3,103.0 inhabitants per square mile (1,198.1 /km²). There were 22,560 housing units at an average density of 1,460.2 per square mile (563.8 /km²). The racial makeup of the city was 88.1% White, 3.0% African American, 0.2% Native American, 6.1% Asian, 0.7% from other races, and 1.8% from two or more races. Hispanic or Latino of any race were 2.3% of the population.

There were 20,672 households of which 29.4% had children under the age of 18 living with them, 53.7% were married couples living together, 6.4% had a female householder with no husband present, 2.3% had a male householder with no wife present, and 37.5% were non-families. 33.1% of all households were made up of individuals and 18% had someone living alone who was 65 years of age or older. The average household size was 2.31 and the average family size was 2.98.

The median age in the city was 45.2 years. 24.2% of residents were under the age of 18; 4.5% were between the ages of 18 and 24; 21% were from 25 to 44; 29.6% were from 45 to 64; and 20.7% were 65 years of age or older. The gender makeup of the city was 46.6% male and 53.4% female.

2000 census

As of the census of 2000, there were 47,425 people, 20,996 households, and 12,870 families residing in the city. The population density was 3,011.4 inhabitants per square mile (1,162.6/km²). There were 21,669 housing units at an average density of 1,376.0 per square mile (531.2/km²). The racial makeup of the city was 94.28% White, 1.15% African American, 0.13% Native American, 2.99% Asian, 0.04% Pacific Islander, 0.35% from other races, and 1.07% from two or more races. Hispanic or Latino of any race were 1.14% of the population. 21.9% were of German, 14.4% Norwegian, 10.2% Irish, 9.3% Swedish and 8.4% English ancestry according to Census 2000.

There were 20,996 households, 26.5% had children under the age of 18; 34.0% of all households were individuals; 18.5% of households were adults 65 years of age or older living alone. The average household size was 2.24 and the average family size was 2.91.

Population broke down as follows: 22.9% under the age of 18, 4.4% from 18 to 24, 23.6% from 25 to 44, 26.5% from 45 to 64, and 22.7% who were 65 years of age or older. The median age was 44 years. For every 100 females there were 84.6 males. For every 100 females age 18 and over, there were 79.7 males.

Population statistics

Population history												
1940	1950	1955	1960	1970	1980	1990	1994 ^[1]	1996 ^[1]	1998 ^[1]	1999 ^[1]	2000	2002 ^[1]
5,855	9,744	17,000	30,482	44,031	46,073	46,075	46,841	47,029	47,113	47,274	47,425	47,570

1. ^ Estimate

History

Settlement

Edina began as part of Richfield Township, Minnesota. In the 1850s, 17 families, most of them immigrating as a result of the potato famine in Ireland, came to Minnesota and claimed land in the southwest section of what was then Richfield Township. They were followed by English and Scottish farmers, who claimed additional land near Minnehaha Creek. The Baird and Grimes neighborhoods (which are both listed on the National Register of Historic Places), and Country Club District are located in the northeast part of Edina and were among the first areas to be established.

In 1888, the residents of the township held a meeting to consider founding a new village, thus separating themselves from Richfield Township. The idea was favorably accepted by those within the community and a committee was established to oversee the transition.

Naming

After the decision was made to form a new village, a debate ensued regarding the naming of the new village. Several town meetings were held in the Minnehaha Grange Hall, during which the names "Hennepin Park", "Westfield" and "Edina" were suggested. Minutes taken by Henry F. Brown, a farmer and future owner (1889) of the Edina Mill, are summarized as follows:^[7]

“ A long debate ensued with regard to the name by which the corporation shall be called. A motion was made and passed to reconsider the vote taken at the previous meeting of the name of the proposed village, *Westfield*. Another motion was then made by Andrew Craik to call the proposed village Edina (upon moving to the township in 1869 from Edinburgh, he bought and renamed the mill to the Edina Mill). Before the motion could be decided, James A. Bull, a member of the five person committee, made another motion to adjourn, which was seconded by the majority. However, the chairman of the meeting called this motion out of order, at which time disorder ensued with Baird, Wilson, Ryan and Bull declaring their intent to no longer serve as members of the committee if a gag law was to prevail. During this heated moment the meeting became somewhat boisterous until, after a few minutes order was restored. Seeing that no more work could be done at this time, a final motion was made and passed to reschedule the meeting to a future date.” 99

At the next meeting, the name Edina was finally chosen with a vote of 47 for and 42 against.

There has been a prevailing myth about the decision to name the new village Edina, which states that two opposing communities—the Irish Cahill community and the Scottish Mill community fought about whether to give the community an Irish name (Killarney Lakes) or a Scottish name (Edina). The 1860 census, however, indicates that there were no Scottish people in Edina in 1860, and only a couple were present at the time of Edina's founding (1888).

Morningside

The first suburban development in Edina occurred during the early 1900s in Morningside, a neighborhood in the northeastern part of the village. As Morningside grew, conflict arose between its residents who wanted more city services, and the residents of the rest of the village who wanted to maintain Edina's rural character. As a result of that conflict, Morningside seceded from Edina in 1920 and became a separate village. In 1966, however, the Village of Morningside once again became part of Edina.

Edina today

Historical population		
Census	Pop.	%±
1890	531	—
1900	749	41.1%
1910	1,101	47.0%
1920	1,833	66.5%
1930	3,138	71.2%
1940	5,855	86.6%
1950	9,744	66.4%
1960	30,482	212.8%
1970	44,031	44.4%
1980	46,073	4.6%
1990	46,075	0.0%
2000	47,425	2.9%
2010	47,941	1.1%
Est. 2013	49,376	3.0%

U.S. Decennial Census^[6]
2013 Estimate^[3]

Today, many of the street names in Edina are named after families whose farms once occupied that area, for example: Grimes Avenue, Code Avenue, Gleason (Gleeson) Road, Cooper Avenue, Hansen Road and Wyman Avenue.

Edina has a reputation for being one of the most affluent suburbs of Minneapolis.^[8] Edina citizens are considered wealthy (e.g. median household income for 1999 in Edina was \$66,019,^[9] compared to the averages of \$37,974 for Minneapolis and \$47,111 for the state of Minnesota),^[10] which led to the once derogatory term of "cake eaters" (a reference to the "Let them eat cake" quote misattributed to Marie Antoinette). The term is now largely used in jest in regional sports rivalries. Such usage can be seen, for example, in the Disney film, *The Mighty Ducks*, in which the term is used in reference to the Adam Banks character. Up until the 1960s, the name "cake eater" had been attributed to the Washburn (Minneapolis) Millers, a high school located in a prosperous neighborhood of nearby Minneapolis. Additionally, popular culture in Minnesota references that Edina is an acronym for the phrase "Every Day I Need Attention" once again referencing the stereotypical Edina resident as wealthy and aloof.

Edina is home to some billionaires, most notably Richard M. Schulze and the late Carl Pohlad.^{[11][12]}



Minnehaha Grange Hall

Ruins of Edina Mill next to Minnehaha Creek

Edina city hall and police department, rebuilt in 2004

Education

Public schools

Most of Edina is in Independent School District (ISD) 273, which serves children primarily from Edina. There are approximately 7500 K-12 students served by 1139 teachers and support staff in six elementary schools (Grades K-5), two middle schools (Grades 6-9), and one senior high school (Grades 10-12). The district administrative offices are located at the Edina Community Center.

Edina High School is often listed in the top 100 schools in the United States in academics and is the #1 school in Minnesota.^[13] (most recently in Newsweek, 2005).^[14] Recent studies show that 98% of EHS students graduate,^[15] that 85% of EHS grads go to college and that 85% of Edina High School graduates completed college within 5 yrs after high school graduation.^[16] A recent follow-up study showed that ten years after graduation from Edina High School 43% of EHS graduates had obtained advanced postgraduate degrees or were pursuing graduate degrees at the time of the study.

Public schools in Edina		
Elementary Schools	Middle Schools	High School
Concord	South View Middle School	Edina High School
Creek Valley	Valley View Middle School	
Cornelia		
Highlands		
Countryside Elementary School (http://www.edina.k12.mn.us/countryside/)		
Normandale French Immersion		

Private schools

There are four private schools in Edina: Our Lady of Grace (OLG), which is a Catholic school that serves students K-8, St. Peters Lutheran School, Excel High School and Calvin Christian School.

Colleges

Devry University, Minnesota State University, Mankato education site, Minnesota School of Business, Broadview Institute, Excel College and the Keller Graduate School of Management are located in Edina.

Places of worship

- Calvary Church (<http://calvaryrc.net>) (Christian Reformed)
- Calvary Lutheran Church (<http://www.calvary-edina.org/who.htm>) (ELCA)
- Chapel Hills (<http://www.chapelhillsucc.org>) United Church of Christ
- Christ Presbyterian Church (<http://www.cpconline.org/index.php?content=home>) (PCUSA)
- Colonial Church of Edina (<http://www.colonialchurch.org>) (Conservative Congregational Christian Conference);(National Association of Congregational Christian Churches);(United Church of Christ)
- Creek Valley Church (<http://www.creekvalleychurch.com>)
- Cross View Lutheran Church (<http://www.crossview.net/cvl>) (Missouri Synod)
- Edina Community Lutheran Church (<http://eclc.ctsmemberconnect.net/home-ctrl.do>) (ELCA)
- Edina Covenant Church (http://edinacov.org/Edina_Covenant_Church/HOME.html) (Evangelical Covenant Church)
- Edina Morningside Community Church (<http://emcucc.churchonline.net>) (UCC)
- Good Samaritan (<http://www.good.org>) United Methodist Church

- Grace Gospel Bible Church (<http://www.gracegospelbiblechurch.org/GraceGospelBibleChurch/Grace.aspx>)
- Jehovah's Witnesses Kingdom Hall
- Normandale Evangelical Lutheran Church (<http://normluth.org>) (ELCA)
- Our Lady of Grace Church & School (<http://olgparish.org>) (Catholic)
- St. Alban's (<http://www.stalbansedina.org>) Episcopal Church
- St. Patricks Church of Edina (<http://www.stpatrick-edina.org/index.php>) (Catholic)
- St. Peter's Lutheran Church & School (<http://stpetersedina.org>) (Missouri Synod)
- St. Stephen's (<http://ststephens.com/stst/home>) Episcopal Church
- Shepherd of the Hills Lutheran Church (<http://sothchurch.com>) (ELCA)
- Sri Venkateswara Temple (<http://svtemplemn.org>) (Hindu)
- Wooddale Church – Edina Campus (<http://www.wooddale.org>)

Economy

Edina is home to the headquarters of Jerry's Foods, Lund Food Holdings, Nash Finch Company, salon chains Regis Corporation (owner of Regis Salons, Supercuts, TGF Haircutters, and Cost Cutters),^{[17][18]} and of Dairy Queen and Orange Julius.^{[19][20]}

Shopping

Edina has numerous retail shopping centers, including Southdale Center.^{[21][22]}

Other shopping centers include Yorktown, Centennial Lakes Plaza, and the Galleria. The city shares another thriving commercial area at West 50th Street and France Avenue South with Minneapolis, known as "50th & France".

Edina has only municipal liquor stores; no other liquor stores are allowed. Edina maintains three liquor stores, which are located at 50th & France, Southdale (York Ave.), and Vernon & Interlachen Blvd.

Hotels

There are two hotels in Edina: the Residence Inn by Marriott which is adjacent to Edinborough Park, and the Westin Edina Galleria Hotel & Residences^[23] at 69th Street and York Avenue. A 7-story Aloft hotel is to be built by Starwood Hotels and Resorts, near Highway 100 and 77th Street, by the year 2018.^[24] The lack of hotels in Edina dates back to the early 1930s when Edina was still officially a "dry" city. There are several hotels in a region several blocks north of I-494; this area was once part of Edina. After successful petitioning, the area was annexed to Bloomington, which allowed alcohol sales at the time.

Largest employers

According to the city's 2011 Comprehensive Annual Financial Report,^[25] the largest employers in the city are:

#	Employer	# of Employees
1	Fairview Southdale Hospital	1,000
2	Macy's	1,000
3	BI Worldwide	1,000
4	Edina Public Schools	600
5	Promenade Salon Concepts	500
6	Regis Salons	500
7	Regis Franchise	500
8	Regis	250
9	MasterCuts	500
10	SmartStyle	500

Recreation

Parks

Edina's parkland and open space totals more than 1,550 acres (6.3 km²). The Edina Park and Recreation Department oversees 44 parks, which include amenities such as baseball, football and soccer fields; softball diamonds; basketball and tennis courts; outdoor skating rinks; playground equipment for young children; and picnic shelters. The Department also maintains eight miles (13 km) of scenic pathways for bicycling, walking, jogging, cross-country skiing and snowshoeing.



Southdale Center



50th & France



Jerry's Foods



Overlooking the 12th hole on Braemar Golf Course

Edina Parks		
Alden Park	Fred Richards Golf Course	Rosland Park
Arden Park	Garden Park	Sherwood Park
Arneson Acres Park	Garden Park Addition	St. John's Park
Birchcrest Park	Heights Park	Strachauer Park
Braemar Baseball Park (Courtney Fields)	Highlands Park	T. Lea Todd Park
Bredesen Park	Kojetin Park	Tingdale Park
Browndale Park	Krahl Hill	Utley Park
Centennial Lakes Park	Lake Edina Park	Van Valkenburg Park
Chowen Park	Lewis Park	Walnut Ridge Park
Cornelia School Park	Lincoln Drive Floodplain	Weber Field Park
Countryside Park	McGuire Park	Williams Park
Creek Valley School Park	Melody Lake Park	Wooddale Park
Edinborough Park	Moore Property	York Park
Fox Meadow Park	Normandale Park	Yorktown Park
Frank Tupa Park	Pamela Park	Concord School Park

Besides overseeing the parks, the Edina Park & Recreation Department is also responsible for the operation of 10 facilities within the city:

- Arneson Acres Park
- Braemar Golf Course
- Braemar Golf Dome
- Braemar Ice Rink
- Centennial Lakes Park
- Edina Aquatic Center
- Edina Art Center
- Edina Senior Center
- Edinborough Park
- Fred Richards Golf Course
(<http://www.ci.edina.mn.us/content>)
- Normandale Park

Private Country Clubs

There are two country clubs in Edina, the Edina Country Club (<http://www.edinacountryclub.org/>) located in the Country Club District, and the Interlachen Country Club.

Notable Edinans

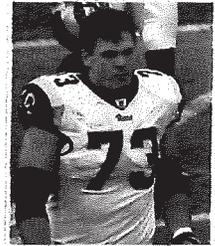
The following people were born in, or have resided in, Edina:

- Audrey Aleen Allen – American model, Playmate of the Month for Playboy
- David W. Anderson – founder of Famous Dave's restaurant chain
- Lynsey Bartilson – actress^[26]
- Dorothy Benham – Miss America, 1977^[27]
- Paris Bennett – *American Idol* contestant^[28]
- Ward Brehm – Chairman and founder, The Brehm Group, Inc.
- Bud Brisbois – professional trumpet player
- Lois McMaster Bujold – fantasy and science fiction author
- Brian Burke (ice hockey) – former hockey executive with Vancouver Canucks and Toronto Maple Leafs
- Austen S. Cargill II – member of the Cargill family
- Curt Carlson – founder of Carlson Companies
- Leeann Chin – founder of Leeann Chin Chinese Cuisine
- Kevin Cwayna – International Mister Leather 1997
- Ike Davis – baseball player for the New York Mets^[29]
- John Denver – singer/activist
- Julia Duffy – actress, famous for playing the role of Stephanie on *Newhart*^[30]
- Fredrik Eklund – real estate broker in New York City and star of Bravo's reality television series *Million Dollar Listing New York*
- Joe Finley – defense, Buffalo Sabres, professional ice hockey player
- Craig Finn – lead singer / rhythm guitarist of The Hold Steady
- Mardy Fish – professional tennis player
- Ric Flair – professional wrestler
- Vince Flynn – author
- Barbara Carlson Gage – Carlson Companies
- Adam Goldberg – NFL tackle/guard^[31]
- Judith Guest – novelist and screenwriter
- John Harris – amateur and professional golfer; won U.S. Amateur Golf Championship in 1993
- Frank Totton Heffelfinger II – former executive VP of Peavey Company
- Doron Jensen - founder of Timber Lodge Steakhouse



Ike Davis

- Richard A. Jensen - theologian and Carlson Professor of Homiletics at Lutheran School of Theology at Chicago
- Ron Johnson – former Senior Vice President of Retail Operations at Apple, Inc., current CEO of J.C. Penney
- Anders Lee – NHL center for the New York Islanders
- Bobby Lee – American actor and comedian^[32]
- Nicholas Legeros – bronze sculptor
- Hilary Lunke – professional golfer; won 2003 US Women's Open
- Jamie McBain – NHL defenseman for the Carolina Hurricanes
- Karl Mecklenburg – professional football player with the Denver Broncos
- George Mikan – professional basketball player for Lakers
- Lou Nanne – former NHL defenseman and general manager
- Marilyn Carlson Nelson – Carlson Companies
- Win Neuger – former Chief Executive Officer, Chairman, and Director at AIG Global Investment Corporation
- Bill Nyrop – former NHL icon; won three National Hockey League Stanley Cup championships with Montreal Canadiens, 1976–78
- Donald Nyrop – US Administrator of Civil Aeronautics (now the Federal Aviation Administration) and Chairman of the US Civil Aeronautics Board (now National Transportation Safety Board); President, CEO and chairman of the board of Northwest Airlines
- Clinton M. Odell – owned the Burma-Vita company and in 1925 introduced Burma-Shave along with the ground-breaking advertising concept
- Greg Olson – catcher with Minnesota Twins and Atlanta Braves.
- Mary Pawlenty – former First Lady of Minnesota, Attorney, First District Judge
- Carl Donald Peterson – Minnesota Supreme Court Justice from 1966 to 1985, served in the Minnesota House of Representatives from 1959 to 1963 and ran for Lieutenant Governor in 1962 with Gov. Elmer L. Andersen
- Barbara Peterson – Miss Minnesota USA 1976, Miss USA 1976
- Paul Peterson – member of The Family and The Time, musician and producer
- Polly Peterson – Miss Minnesota USA, 1981
- Tom Petters – of Petters Group Worldwide
- Carl Pohlad – former owner, Minnesota Twins
- Jenny Potter – ice hockey player (winner of 1998 Winter Olympics Gold Medal for Team USA).
- Kirby Puckett – center fielder for the Minnesota Twins from 1984–95; led Twins to World Series titles in 1987 and 1991
- Paul Ranheim – retired NHL forward and former Edina High School standout
- Kaylin Richardson – World Cup Alpine Skier (2006 and 2010 Olympic Team Member)
- Doug Risebrough – former General Manager of the Minnesota Wild
- Richard M. Schulze – founder and former chairman of Best Buy
- Joe Senser – former NFL player for the Minnesota Vikings
- Jennifer Steinkamp – artist
- Christopher Straub – fashion designer and former contestant on Project Runway 6
- Michele Tafoya – sportscaster^[33]
- Robert Ulrich – chairman and former C.E.O. of Target Corporation
- Paul Westerberg – leader of The Replacements and major solo artist
- Jeff Wright – safety with Minnesota Vikings
- Andrew Zimmern – professional chef and host of the Travel Channel's *Bizarre Foods* and *Bizarre World*
- Bus Mertes - professional football player and coach NFL Minnesota Vikings



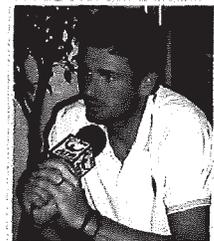
Adam Goldberg



Doron Jensen



Mary Pawlenty



Mardy Fish

Edina in popular culture

- The interior of Edina's former City Hall/Police Station building (now demolished and rebuilt) was filmed as the police station in the Coen brothers' 1996 film *Fargo*.^[34]
- One of the baseball fields at Countryside Park was used in the opening scenes of the movie *Little Big League*.^[35] The umpire can clearly be seen wearing an Edina Athletic Association shirt.
- Several scenes from *Jingle All the Way*, a Christmas movie featuring Arnold Schwarzenegger, were filmed in an Edina neighborhood, Brucewood, near Arden Park.^[36]
- In Disney's *The Mighty Ducks*, controversial star player Adam Banks hails from Edina.
- The interior of a 1950s Rambler in Edina's Highlands neighborhood was used in the Coen brothers' 2009 film *A Serious Man*.^[37]
- Edina's Southdale Center hosted the premiere of the Will Smith film, *Seven Pounds* on December 12, 2008.^[38]
- On April 26, 2004 President George W. Bush made a first-time presidential campaign visit to Edina.
- Lead singer Craig Finn from the band The Hold Steady is from Edina and has made several allusions to the town in their songs. For example, the song "Hornets! Hornets!" from the album *Separation Sunday* describes a wild night in the town, ending with the line "I drove the wrong way down 169 and almost died up by Edina High." Also, the song's title is a reference to Edina High School's mascot, the Hornet.

- Edina, Minnesota was also mentioned in an episode of CSI: Crime Scene Investigation in season 12, Episode 10 "Genetic Disorder." Character Greg Sanders' family originated from Edina, Minnesota where his bragging wealthy Grandfather Olaf helped form the cities' nickname cake-eaters, which is a common term referring to Edina when related to high school sporting events.

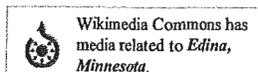
See also

References

- ¹ [^] [^] [^] "US Gazetteer files 2010" (http://www.census.gov/geo/www/gazetteer/files/Gaz_places_national.txt). United States Census Bureau. Retrieved 2012-11-13.
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External links

- City Webpage (<http://edinamn.gov/>)
- Edina Public Schools (<http://www.edinaschools.org/>)
- Edina Chamber of Commerce (<http://www.edinachamber.com/>)



- Braemar Golf Course (<http://www.braemargolf.com/>)

Retrieved from "http://en.wikipedia.org/w/index.php?title=Edina,_Minnesota&oldid=627889365"

Categories: [Edina, Minnesota](#) | [Populated places established in 1888](#) | [Cities in Hennepin County, Minnesota](#) | [Cities in Minnesota](#)

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Edina, Minnesota: Revision history

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(http://wikipedia.ramselehof.de/wikiblame.php?lang=en&article=Edina,_Minnesota) · Edits by user

(https://tools.wmflabs.org/usersearch/index.html?page=Edina,_Minnesota) · Number of watchers

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view statistics (http://stats.grok.se/en/latest/Edina,_Minnesota)

(cur) = difference from current version, (prev) = difference from preceding version,

m = minor edit, → = section edit, ← = automatic edit summary

(newest | oldest) View (newer 50 | older 50) (20 | 50 | 100 | 250 | 500)

- (cur | prev) ⦿ 21:15, 18 September 2014 76.191.26.60 (talk) . . (41,656 bytes) **(+2,605)** . . (I added my paragraphs reflecting Edina's sundown past for the eighth time. My sources are credible and this part of history is important, if unpleasant for some to accept.) (undo)
- (cur | prev) ⦿ 17:34, 15 September 2014 ClueBot NG (talk | contribs) m . . (39,051 bytes) (-11) . . (Reverting possible vandalism by 204.169.28.106 to version by Juno. False positive? Report it. Thanks, ClueBot NG. (1953571) (Bot)) (undo)
- (cur | prev) ⦿ 17:34, 15 September 2014 204.169.28.106 (talk) . . (39,062 bytes) (+11) . . (→Places of worship) (undo)
- (cur | prev) ⦿ 03:37, 15 September 2014 Juno (talk | contribs) . . (39,051 bytes) **(-2,610)** . . (Both the sourcing, and conclusions drawn from them remain exceedingly suspect.) (undo)
- (cur | prev) ⦿ 02:00, 14 September 2014 76.191.26.60 (talk) . . (41,661 bytes) (-28) . . (I was given permission to use the name of the man I interviewed and made appropriate edits here.) (undo)
- (cur | prev) ⦿ 19:58, 13 September 2014 76.191.26.60 (talk) . . (41,689 bytes) (+162) . . (I added a sentence about a longtime Jewish resident who had no adverse experiences and cited an interview.) (undo)
- (cur | prev) ⦿ 22:58, 11 September 2014 76.191.26.60 (talk) . . (41,527 bytes) **(+2,476)** . . (I added four paragraphs recording Edina's sundown past. My edit was removed several times despite its credibility;I cite residents--including one of the first Jewish residents--and Dr. James Loewen, visiting professor at several universities.) (undo)

- (cur | prev) ⌚ 16:05, 11 September 2014 Juno (talk | contribs) . . (39,051 bytes) **(-2,474)** . . (This is highly suspect and based and a very questionable source.) (undo)
- (cur | prev) ⌚ 17:00, 9 September 2014 Mogism (talk | contribs) m . . (41,525 bytes) (-1) . . (→Exclusion of African Americans and Jews: Cleanup/Typo fixing, typo(s) fixed: 1960's → 1960s using AWB) (undo)
- (cur | prev) ⌚ 01:52, 8 September 2014 76.191.26.60 (talk) . . (41,526 bytes) **(+2,475)** . . (I added four paragraphs recording Edina's sundown past.) (undo)
- (cur | prev) ⌚ 20:00, 7 September 2014 140.209.14.37 (talk) . . (39,051 bytes) (+83) . . (undo)
- (cur | prev) ⌚ 19:56, 7 September 2014 140.209.14.37 (talk) . . (38,968 bytes) (+34) . . (undo)
- (cur | prev) ⌚ 06:51, 1 September 2014 Juno (talk | contribs) . . (38,934 bytes) **(-2,292)** . . (This is the same source and even that source concedes that is hearsay.) (undo)
- (cur | prev) ⌚ 04:09, 1 September 2014 2602:306:8316:8150:6425:bff:a9ac:bd2a (talk) . . (41,226 bytes) **(+2,292)** . . (I returned my edit recording Edina's sundown past and added two more paragraphs reflecting this.) (undo)
- (cur | prev) ⌚ 06:47, 28 August 2014 Juno (talk | contribs) . . (38,934 bytes) **(-874)** . . (This is speculation, and poor speculation at that.) (undo)
- (cur | prev) ⌚ 06:28, 28 August 2014 76.191.26.60 (talk) . . (39,808 bytes) (+137) . . (I added a sentence about Edina's African American population in 2000.) (undo)
- (cur | prev) ⌚ 22:02, 27 August 2014 192.17.192.22 (talk) . . (39,671 bytes) **(+737)** . . (I returned a sentence recording Edina's sundown past to the page and added another sentence providing more evidence of its sundown past.) (undo)
- (cur | prev) ⌚ 15:02, 22 August 2014 Juno (talk | contribs) . . (38,934 bytes) (-410) . . (Undid revision 622276779 by 2602:306:8316:8150:90B0:24B6:4F81:3A6 (talk) This seems promotional, at best.) (undo)
- (cur | prev) ⌚ 01:28, 22 August 2014 2602:306:8316:8150:90b0:24b6:4f81:3a6 (talk) . . (39,344 bytes) (+410) . . (I added a sentence recording Edina's sundown past.) (undo)
- (cur | prev) ⌚ 05:08, 2 August 2014 Konkurrentkat (talk | contribs) m . . (38,934 bytes) (+181) . . (→Notable Edinans) (undo)
- (cur | prev) ⌚ 03:55, 29 July 2014 SporkBot (talk | contribs) m . . (38,753 bytes) (+174) . . (Substitute template per TfD outcome) (undo)
- (cur | prev) ⌚ 06:12, 28 July 2014 Konkurrentkat (talk | contribs) m . . (38,579 bytes) (+77) . . (→Notable Edinans) (undo)
- (cur | prev) ⌚ 06:02, 23 July 2014 Rossdegenstein (talk | contribs) . . (38,502 bytes) (+222) . . (Updated population 2013 estimate) (undo)
- (cur | prev) ⌚ 22:01, 4 July 2014 98.240.132.26 (talk) . . (38,280 bytes) (-5) . . (→Public schools: The schools are middle schools, not junior high schools) (undo)

As of the census^[2] of 2010, there were 47,941 people, 20,672 households, and 12,918 families residing in the city. The population density was 3,103.0 inhabitants per square mile (1,198.1 /km²). There were 22,560 housing units at an average density of 1,460.2 per square mile (563.8 /km²). The racial makeup of the city was 88.1% White, 3.0% African American, 0.2% Native American, 6.1% Asian, 0.7% from other races, and 1.8% from two or more races. Hispanic or Latino of any race were 2.3% of the population.

1970	44,031	44.4%
1980	46,073	4.6%
1990	46,075	0.0%
2000	47,425	2.9%
2010	47,941	1.1%
Est. 2013	49,376	3.0%

U.S. Decennial Census^[6]
2013 Estimate^[3]

There were 20,672 households of which 29.4% had children under the age of 18 living with them, 53.7% were married couples living together, 6.4% had a female householder with no husband present, 2.3% had a male householder with no wife present, and 37.5% were non-families. 33.1% of all households were made up of individuals and 18% had someone living alone who was 65 years of age or older. The average household size was 2.31 and the average family size was 2.98.

The median age in the city was 45.2 years. 24.2% of residents were under the age of 18; 4.5% were between the ages of 18 and 24; 21% were from 25 to 44; 29.6% were from 45 to 64; and 20.7% were 65 years of age or older. The gender makeup of the city was 46.6% male and 53.4% female.

2000 census

As of the census of 2000, there were 47,425 people, 20,996 households, and 12,870 families residing in the city. The population density was 3,011.4 inhabitants per square mile (1,162.6/km²). There were 21,669 housing units at an average density of 1,376.0 per square mile (531.2/km²). The racial makeup of the city was 94.28% White, 1.15% African American, 0.13% Native American, 2.99% Asian, 0.04% Pacific Islander, 0.35% from other races, and 1.07% from two or more races. Hispanic or Latino of any race were 1.14% of the population. 21.9% were of German, 14.4% Norwegian, 10.2% Irish, 9.3% Swedish and 8.4% English ancestry according to Census 2000.

There were 20,996 households, 26.5% had children under the age of 18; 34.0% of all households were individuals; 18.5% of households were adults 65 years of age or older living alone. The average household size was 2.24 and the average family size was 2.91.

Population broke down as follows: 22.9% under the age of 18, 4.4% from 18 to 24, 23.6% from 25 to 44, 26.5% from 45 to 64, and 22.7% who were 65 years of age or older. The median age was 44 years. For every 100 females there were 84.6 males. For every 100 females age 18 and over, there were 79.7 males.

Population statistics

Population history												
1940	1950	1955	1960	1970	1980	1990	1994 ^[1]	1996 ^[1]	1998 ^[1]	1999 ^[1]	2000	2002 ^[1]
5,855	9,744	17,000	30,482	44,031	46,073	46,075	46,841	47,029	47,113	47,274	47,425	47,570

1. ^ Estimate

History

Settlement

Edina began as part of Richfield Township, Minnesota. In the 1850s, 17 families, most of them immigrating as a result of the potato famine in Ireland, came to Minnesota and claimed land in the southwest section of what was then Richfield Township. They were followed by English and Scottish farmers, who claimed additional land near Minnehaha Creek. The Baird and Grimes neighborhoods (which are both listed on the National Register of Historic Places), and Country Club District are located in the northeast part of Edina and were among the first areas to be established.

In 1888, the residents of the township held a meeting to consider founding a new village, thus separating themselves from Richfield Township. The idea was favorably accepted by those within the community and a committee was established to oversee the transition.

Naming

After the decision was made to form a new village, a debate ensued regarding the naming of the new village. Several town meetings were held in the Minnehaha Grange Hall, during which the names "Hennepin Park", "Westfield" and "Edina" were suggested. Minutes taken by Henry F. Brown, a farmer and future owner (1889) of the Edina Mill, are summarized as follows:^[7]

“ "A long debate ensued with regard to the name by which the corporation shall be called. A motion was made and passed to reconsider the vote taken at the previous meeting of the name of the proposed village, *Westfield*. Another motion was then made by Andrew Craik to call the proposed village Edina (upon moving to the township in 1869 from Edinburgh, he bought and renamed the mill to the Edina Mill). Before the motion could be decided, James A. Bull, a member of the five person committee, made another motion to adjourn, which was seconded by the majority. However, the chairman of the meeting called this motion out of order, at which time disorder ensued with Baird, Wilson, Ryan and Bull declaring their intent to no longer serve as members of the committee if a gag law was to prevail. During this heated moment the meeting became somewhat boisterous until, after a few minutes order was restored. Seeing that no more work could be done at this time, a final ” ” motion was made and passed to reschedule the meeting to a future date."

At the next meeting, the name Edina was finally chosen with a vote of 47 for and 42 against.

There has been a prevailing myth about the decision to name the new village Edina, which states that two opposing communities—the Irish Cahill community and the Scottish Mill community fought about whether to give the community an Irish name (Killarney Lakes) or a Scottish name (Edina). The 1860 census, however, indicates that there were no Scottish people in Edina in 1860, and only a couple were present at the time of Edina's founding (1888).

Morningside

The first suburban development in Edina occurred during the early 1900s in Morningside, a neighborhood in the northeastern part of the village. As Morningside grew, conflict arose between its residents who wanted more city services, and the residents of the rest of the village who wanted to maintain Edina's rural character. As a result of that conflict, Morningside seceded from Edina in 1920 and became a separate village. In 1966, however, the Village of Morningside once again became part of Edina.

Exclusion of African Americans and Jews

Edina, like many prestigious suburbs, pushed out its African American population in the early 20th century. By the 1950s, Edina had a well-established reputation as a sundown town, having effectively kept out African Americans and Jews through the use of exclusive zoning laws and individual hostile behavior towards African Americans and Jews.^{[8][9]}

A former resident wrote, "I once saw the ordinance while doing research for a civics class. The ordinance went something like this: 'No colored person shall be on the streets of Edina from after sundown until dawn unless going straight to or coming straight home from servant's quarters.' At the time (early 1970's), it was still on the books. Once, in the late 1960's, there was a neighborhood meeting held at our house. The subject was the African American doctor and his family who wanted to purchase a home in the neighborhood. The comments from my neighbors were appalling. They of course mentioned that property values would go down if this was allowed, never mind that the guy was a physician. Many of the neighbors mentioned that they moved to Edina specifically to avoid the 'coloreds' and to avoid having mixed race grandkids."^[10]

According to Joyce Repya, associate city planner for Edina, restrictive deed covenants preventing African Americans from moving in held several restrictions, including a racial exclusion clause reading, "No lot shall ever be sold, conveyed, leased, or rented to any person other than one of the white or Caucasian race, nor shall any lot ever be used or occupied by any person other than one of the white or Caucasian race, except such as may be serving as domestics for the owner or tenant of said lot, while said owner or tenant is residing thereon."^[11] One of Edina's first Jewish residents recalls being told by a friend whose parents bought a house in Morningside that her parents read documents stating the house could not be resold to Jews.^[12]

By 2000, Edina had 546 African American residents, so it is definitely no longer sundown.^[13] A longtime Jewish resident who moved there in the late 1970s reports no adverse experiences.^[14]

Edina today

Today, many of the street names in Edina are named after families whose farms once occupied that area, for example: Grimes Avenue, Code Avenue, Gleason (Gleeson) Road, Cooper Avenue, Hansen Road and Wyman Avenue.

Edina has a reputation for being one of the most affluent suburbs of Minneapolis.^[15] Edina citizens are considered wealthy (e.g. median household income for 1999 in Edina was \$66,019,^[16] compared to the averages of \$37,974 for Minneapolis and \$47,111 for the state of Minnesota),^[17] which led to the once derogatory term of "cake eaters" (a reference to the "Let them eat cake" quote misattributed to Marie Antoinette). The term is now largely used in jest in regional sports rivalries. Such usage can be seen, for example, in the Disney film, *The Mighty Ducks*, in which the term is used in reference to the Adam Banks character. Up until the 1960s, the name "cake eater" had been attributed to the Washburn (Minneapolis) Millers, a high school located in a prosperous neighborhood of nearby Minneapolis. Additionally, popular culture in Minnesota references that Edina is an acronym for the phrase "Every Day I Need Attention" once again referencing the stereotypical Edina resident as wealthy and aloof.

Edina is home to some billionaires, most notably Richard M. Schulze and the late Carl Pohlad.^{[18][19]}

Alternative Library Literature, 1990/1991 *A Biennial Anthology*

Edited by
Sanford Berman
and
James P. Danky



McFarland & Company, Inc., Publishers
Jefferson, North Carolina, and London

MLA Columbus Quincentennial Resolution

WHEREAS: A Presidential Commission is planning a massive celebration to take place in 1992 on the 500th anniversary of Columbus's voyage, with festivities including a trip to Mars by three solar-powered "space caravels," the sale of commemorative coins, and a scholarship program designed to "both honor the achievements of Columbus and encourage young people who embody his spirit and accomplishments to carry forward his legacy into the next century,"

AND WHEREAS: Columbus's voyage to America began a legacy of European piracy, brutality, slave trading, murder, disease, conquest, and ethnocide, and, further, engendered the Native American Holocaust which saw a population of over 5,000,000 American Indians in the land area of the United States decline to about 250,000 by the last decade of the 19th century.

THEREFORE, BE IT RESOLVED THAT: The Minnesota Library Association urges libraries to provide Columbus Quincentennial programs and materials which examine the event from an authentic Native American and non-European perspective, dealing directly with topics like cultural imperialism, colonialism, and the Native American Holocaust.

Columbus Quincentennial Resolution Documentation

The standard Columbus Day image of Columbus is false.

[Koning, Hans. *Columbus: his enterprise*. Monthly Review Press, copyright 1976. p. 10.]

When [Columbus] discussed his Westward voyage, he always dwelt on its religious aspects: to convert the Asian "heathens" to Catholicism, and/or to use their gold for the reconquest of the Holy Land from the Moslems.

[Ibid. p. 34.]

Columbus' own words about his impressions of the Indians . . . "Here was a people to be converted to our Holy Faith by love and friendship and not by force. . . . They would make fine servants . . . these people are totally unskilled in arms, as your Majesties will learn from seven whom I had captured . . . should your Majesties command it, all the inhabitants could be taken away . . . or made slaves on the island. With fifty men we could subjugate them and make them do whatever we want."

[Ibid. pp. 52-53.]

These Indians were destined not even to live as slaves; they were to die. . . . And no . . . man in that Church . . . which Columbus invoked so frequently, spoke of the sanctity of life and tried to save them. In fact, Friar Buil, head of the contingent of priests to come out later, equaled the soldiers in bloodthirstiness.

[Ibid. p. 55.]

Every visitor, in the first days, describes with astonishment [the Arawaks'] friendliness, innocence, and high spirits, they clearly did live at peace with themselves and their environment.

[Ibid. p. 56.]

Seven Spaniards . . . came ashore, and on Columbus' instructions tried to buy the bows and arrows with their hawks' bells and beads. The Indians traded them two bows but refused to sell more. After some shouting, the Spaniards set on them with their swords . . . two Indians were quickly cut down, and the others fled. . . .

[Ibid. p. 60.]

For the native population of America, the second Columbus voyage was perhaps the crucial one: On that occasion, the pattern was set for centuries to come. The pretense was ended, the idyll over. . . . Soon [the Spaniards] would be

Approved at the Minnesota Library Association Annual Conference, St. Cloud, November 7, 1990. Similar resolution passed at the 1990 American Library Association Annual Conference in Chicago.

treating the Indians, in the words of Bishop De las Casas, "not as beasts . . . but like excrement in a public square."

[Ibid. pp. 70-71.]

A canoe appeared around the point of land with four men, two women, a child. When they saw the Spanish fleet, they were so astounded that, in the words of Chanca, "they remained without a motion, a whole hour. . . ." To the Spaniards these people were game rather than fellow beings. Several boats set out to get them. . . . They were overpowered and brought to the Santa Maria. One, whose stomach had been split open by a Spaniard, was tossed overboard, but he swam to shore, holding his guts in his hand. The gallant Spaniards went after him, captured him anew, and this time threw him overboard after binding his hands and feet. The Indian managed to free himself, and swam off once more. Then he was "shot through and through" from the deck of the ship and sank in the clear water.

[Ibid. pp. 74-75.]

Ten women, whom Columbus had captured earlier, jumped overboard and tried to escape. Four were caught. . . . They were to be used as sex slaves for the crew.

[Ibid. p. 77.]

Columbus' brother Diego had been in charge. . . . The gold collecting had been entrusted by him to two men, conquistadores, captains, robber barons, bandits: the proper name depends on your point of view.

[Ibid. p. 82.]

Columbus . . . turned to a massive slave raid. . . . The brothers rounded up . . . Arawaks—men, women, and children—and imprisoned them in pens . . . guarded by men and dogs. . . . Of the five hundred slaves, three hundred arrived alive in Spain. . . . The slave trade turned out to be "unprofitable, for the slaves mostly died."

[Ibid. pp. 84-85.]

There now began a reign of terror on Hispaniola for which I can find no proper historical parallel. . . . The unique horror of Columbus' new state was that even the blindest obedience could not save the people. . . . Every man and woman, every boy or girl of fourteen or older in the province of Cibao (of the imaginary gold fields) had to collect gold for the Spaniards. . . . Every three months, every Indian had to bring to one of the forts a hawk's bell filled with gold dust. . . . Copper tokens were manufactured, and when an Indian had brought his or her tribute . . . he or she received such a token, stamped with the month, to

be hung around the neck. With that they were safe for another three months. . . . Whoever was caught without a token was killed by having his or her hands cut off. There are old Spanish prints . . . that show this being done: the Indians stumble away, staring with surprise at their arm stumps pulsing out blood. There were no gold fields. . . . It was an impossible task, but those Indians who tried to flee into the mountains were systematically hunted down with dogs and killed. . . . Armor, muskets, swords, horses, and dogs had made the Spaniards invincible. All prisoners had been hanged or burned to death. . . . Thus it was at this time that the mass suicides began: the Arawaks killed themselves with cassava poison.

[Ibid. pp. 85-86.]

During those two years of the administration of the brothers Columbus, an estimated one half of the entire population of Hispaniola was killed or killed themselves. The estimates run from one hundred and twenty-five thousand to one-half million. . . . In 1515 there were not more than ten thousand Indians left alive; twenty-five years later, the entire nation had vanished from the earth.

[Ibid. pp. 88-89.]

From the very first, the Spaniards did not come to the Indies . . . to settle. They came to trade, or to put it less hypocritically, to plunder, and then to return home to Castile with the loot.

[Ibid. p. 90.]

The Spaniards were Christians. But that manifested itself in surprising ways. De las Casas reports how they made low, wide gallows on which they strung up the Arawaks, their feet almost touching the ground. Then they put burning green wood at their feet. . . . Chiefs and nobles were . . . burned to death on grids of rods. Once, he writes, a captain complained that he couldn't sleep because of the cries and he ordered the victims strangled. But the constable . . . instead put sticks over their tongues so they could not make a sound, and "roasted them slowly, as he liked." Men, women, and children on Columbus' Hispaniola were hacked to pieces, and those pieces were sold from stalls to the Spaniards for feeding their dogs.

[Ibid. pp. 122-123.]

The docile Arawaks . . . died like flies. The fiercer Caribs of Cuba were . . . brought in long chained files to the mines and the fields and exterminated. . . . When they revolted or tried to escape or seemed lazy they were burned to death . . . beaten to death or torn to pieces by dogs. . . . Never before in history was a whole people so destroyed, and by so few.

[Douglas, Marjory Stoneman. *The Everglades: river of grass*. Mockingbird Books, 1974, copyright 1947. pp. 69–70.]

Columbus observed of the Arawak . . . “How easy it would be to convert these people . . .” The Island Arawak Indians were destroyed within 100 years . . . a result of subjugation by the Spaniards, diseases introduced from the Eastern Hemisphere, and conflicts with . . . the Carib Indians.

[Thornton, Russell. *American Indian holocaust and survival: a population history since 1492*. University of Oklahoma Press, 1987. pp. 12–13.]

The 5+ million American Indians in the conterminous United States area . . . had declined to but 600,000 by 1800 . . . they had declined to about 250,000 by the last decade of the nineteenth century. This was a population some 4 to 5 percent of its previous size, representing a population decline of approximately 1.25 million per century.

[*Ibid.* p. 43.]

The arrival of Columbus in the western hemisphere initiated a campaign of terror and genocide. It took away the economic, political and cultural identity of the native people and imposed upon them a system of subjugation and dominion that has continued to this day.

[Searcy, Emory R. “From the Executive Director.” CALC Report, Mar. 1990, p. 3.]

After failing to find contacts to the emperor of China or the traders of India, Columbus decided to pay for his voyage in the only commodity he found—human lives. He seized 1200 . . . Indians, crammed as many of them onto his ships as would fit and took them to Spain where they were paraded naked through the streets and sold as slaves in 1495.

[Mollenhoff, Lori. “Challenging the lies.” CALC Report, Mar. 1990, p. 5.]

The official version of the Columbus story does more than

whitewash . . . it also justifies. The outright murder, piracy, and slave trading practiced by the conquistadores, if mentioned at all, is said to be the fault of the inevitable “march of progress,” unavoidable consequences of spreading our enduring values. . . . For many Native Americans, the legacy of Columbus is not just cultural—they continue to face the same old-fashioned, violent, land-grabbing brand of imperialism Columbus practiced many years ago.

[Nicolai, Dan. “Contesting the Columbus Day Quincentennial.” *Artpaper*, Nov. 1989, pp. 12–13.]

History is too complex to blame Columbus for the fate of Native Americans. However, he carried the seeds of native enslavement and destruction with him to this part of the world; he engaged in the killing, maiming and demoralizing of native people. He set the tone and paved the way for succeeding generations of Europeans to amass a record of racial and cultural encounters that staggers the imagination in terms of loss of life and disregard for the property, cultural, religious and human rights of Native Americans.

[Buffalohead, Roger. “Celebrating Columbus” voyage: a case of historical amnesia.” *Star Tribune*, Mar. 24, 1990, p. 15A.]

The fugitives in the mountains [of Hispaniola] were hunted down with hounds; if they escaped capture, they often died of disease or starvation. Thousands killed themselves by taking a poison made from cassava. Many parents killed their infants to spare them a living death under Spanish rule. In only two years, half the 250,000 Indians on the island were dead. Dead by murder, dead by mutilation, dead by overwork, dead by suicide. It was the beginning of genocide for the native population. By 1548 . . . not 500 Indians remained in Hispaniola. It was the first page in the history of the European settlement of the Americas. A beginning marked by conquest, slavery, death, a page written in blood. It makes one wonder whether Columbus Day should not be mourned, rather than celebrated.

[Meltzer, Milton. *Columbus and the world around him*. F. Watts, 1990, p. 144.]

"A Teachable Moment" Say MSRRT Quincentennial Panelists

Sanford Berman

"In Fourteen Hundred and Ninety-Two Columbus sailed the ocean blue." So begins the traditional chant. And that's why the Minnesota Library Association Social Responsibilities Round Table conducted a panel discussion, "The Columbus Quincentennial: Is There Anything to Celebrate?," during MLA's Annual Conference in St. Cloud.

Nineteen ninety-two, only one year away, will mark the 500th anniversary of that truly epochal event. Like it or not, the anniversary *will* happen. But exactly *what* takes place, and what direction or tone it assumes is partly up to all of us, including librarians, teachers, writers, artists, and activists.

The action has already begun. There's a federally funded Christopher Columbus Quincentenary Jubilee Commission, founded in 1984 to oversee the national celebrations and to sanction events. It claims 39 states and 100 cities have set up their own Quincentennial units. The New York and Massachusetts groups will host stops of the Grand Regatta Columbus 92 Quincentenary, a tall ship parade starting in Spain, then traveling to the Caribbean, up the East Coast, and on to Britain. The federal agency is looking for big-spending sponsors, especially corporations willing to lay out up to a million bucks each for use of the body's logo. *Ad Week* magazine describes the Quincentenary as an "Olympic-sized marketing opportunity for corporate America."

Several private booster-groups have emerged, including Joe Laufer's International Columbian Quincentenary Alliance, which has already published v. 5, no. 4 of its *Discovery 500* newsletter, and Anne Paolucci's Columbus Countdown 1992.

The Latin American Institute of the University of New Mexico and the Spain '92 Foundation in Washington, D.C. jointly publish the slick quarterly, *Encounters*. The Children's Book Council is marketing a Discovery Display Kit, Columbus mobile, and New World book-mark set. This "Great Discovery Combo" retails for a mere \$70. Omnigraphics, located in Detroit, has been aggressively advertising its Quincentennial wares in the library press. The Library of Congress this year announced an ambitious calendar of both events and publications. And the American Library Association lately received a

National Endowment for the Humanities grant for \$275,000 to develop reading and discussion programs.

"That's only a partial overview of what's either planned or happening right now," said panel moderator Sandy Berman, who added: "I haven't even mentioned the three solar-powered space caravels to be shot toward Mars or the replicas of the Nina, Pinta, and Santa Maria that Spain intends to send across the Atlantic again." He concluded: "Not everyone is happy with the way this commemoration is shaping up. And that's the focus of this program: to examine what the 'celebration' is really all about, what the Columbus legacy has meant to all of us, but especially Native Americans and Afro-Americans, and how we ought to respond or participate in the Quincentennial itself."

Opening up the November 7 program, Lori Mollenhoff, Racial Justice Coordinator for Minnesota Clergy and Laity Concerned and herself a Native American, sounded a theme that would reverberate through the whole discussion: that the Quincentennial represents "a teachable moment," an opportunity for information-gatekeepers to finally let history be told from the viewpoint of "those at the bottom." Immediately echoing that idea, Ricardo Levins Morales, Coordinator of the Alliance for Cultural Democracy and well-known Twin Cities' T-shirt and poster designer, noted that his homeland, Puerto Rico, has been occupied for 500 years and thus the coming "celebration" actually marks five centuries of colonialism. Quoting a Quincentenary official's remark that the '92 commemoration will prove "a lasting memorial to that first great entrepreneur, Christopher Columbus," Levins Morales contended that the 40-year period following Columbus' arrival in the Western Hemisphere produced one of the greatest losses of human life in history. Further, he claimed, it inaugurated the "Columbus Administration," which still remains in power. To this Administration gold and wealth are far more valuable than people, an attitude that frankly bewildered the first Native Americans exposed to it. But, insisted Levins Morales, that attitude persists, reflected in public policies that either ignore or minimize the importance and needs of children, older people, and others who are deemed not "productive." That earlier Columbus Administration, he

emphasized, by valuing greed over people also sparked the Trans-Atlantic African slave trade, with devastating consequences to Africa. And later, that same dynamic—the Europeans' unending desire for cheap, malleable labor—siphoned off Asians and Arabs to mine and build the "New World." Observing that Columbus' employers, Ferdinand and Isabella, also severely persecuted Jews, Muslims, gays, and lesbians in the motherland, Levins Morales agreed that now is a good chance to "heal" the wounds of colonialism and oppression. However, he cautioned, the wounding must first stop before the body can heal. He called upon everyone to affirm and acknowledge the right of every people to "their own voice."

In an eloquent oral memoir, Ruth Denny, a Native American who edits *The Circle* for the Minneapolis American Indian Center, related that as a child she wished to return to "a time before Columbus." For the first time in her life she felt deeply afraid of being killed or beaten while covering anti-spearfishing and treaty rights protests in Wisconsin during the past two years. Pre-Columbian Indians, she noted, had no words for "racism," "sexism," "alcohol," "oppression," or "genocide" in their vocabulary. Fourteen ninety-two and its aftermath "didn't have to be a tragedy," she maintained. Native Americans initially welcomed the newcomers. Now is an opportunity for the newcomers' descendants to reciprocate that welcome.

Wryly declaring that "history is written by winners," Joanna O'Connell—Assistant Professor in the University of Minnesota's Dept. of Spanish and Portuguese—thinks the Quincentennial should challenge us to transform our

own values and could be an occasion for re-education. She discovered, from teaching a "Latin American Culture and Civilization" course, that while students at the outset didn't know much, they *did* know two things: that Columbus "discovered" America and that the Aztecs believed the Spaniards to be "gods." Both "facts" are untrue.

In effect reinforcing Levins Morales' concept of a "Columbus Administration," O'Connell recalled that Castile and Aragon in 1492 mercilessly consolidated political and ideological power, forcibly unifying Iberia's diverse polities and expelling Jewish and Muslim "heretics." Coincidentally, a Castillian grammar appeared, a harbinger of linguistic imperialism. Indeed, the Conquistadors and their ecclesiastical companions succeeded in almost totally destroying Mayan and other Indian literatures. But oral tradition survived and so—miraculously—did the Aztec version of the conquest, *Broken Spear*. O'Connell believes that the Quincentennial should be grasped as a chance to not only overturn long-standing myths and prejudices, but also to make connections between what happened "then" and what's going on now: for instance, viewing the invasions of Grenada and Panama as continuations of the original Conquest, and the highly-touted "war on drugs" as another manifestation of the 500-year-long war on indigenous peoples.

For resource lists and data on counter-Quincentennial activities, contact MSRRRT, c/o Sandy Berman, 4400 Morningside Road, Edina, MN 55416.

Should We Celebrate Columbus Day?

Hans Koning

It lies within our comfortable liberal tradition that we don't like events to be depicted in stark colours. We like shadings. We particularly don't like things or people to be written up as all bad.

Everything has its nuances, we claim. Only fanatics and extremists fail to see that. Mankind and womankind, sitting (still rather well-fed) in their (still rather well-heated) rooms, feel a considerable tenderness towards themselves.

Upperdog, mostly white, mankind, that is. And throughout its bloody history, mankind has labelled as fanatics, agitators, and troublemakers all those who have felt less tender and rosy about the world.

Well, fanatical and extreme as it may be, I find it very hard to think of any shadings or nuances in a character portrait of Christopher Columbus.

Grant him the originality and fierce ambition needed to set that western course. But what else is there to say? Here was a man greedy in large ways, and in small ways — to the point where he took for himself the reward for first sighting land from the Pinta lookout. Cruel in petty things, as when he set a dying monkey with two paws cut off to fight a wild pig; cruel on a continental scale, as when he set in motion what de las Casas called "the beginning of the bloody trail of conquest across the Americas."

We may try to redeem him by stating that he was a man of his time. That is certainly true. And it is to the greater glory of those men who were not "of their time": de las Casas, who fought in vain for half a century to save the Indians; Antonio de Montesinos, a Dominican friar who preached in Santo Domingo in 1511, "I am a voice crying in the wilderness." (He was recalled shortly thereafter.) It would be the lives of those very few men who would, if such were possible, save the honour of that Holy Faith in whose name a continental massacre was committed.

There were a few worldly men around, too, who were not "of their time." Pedro Margarit, who sickened at the treatment of the Arawaks, who left Hispaniola and spoke against Columbus at Court. In another theatre, a man such as the Portuguese Alfonso de Albuquerque, who treated his subjects in Portuguese India as if they were people.

But men like these were pathetically few in number, and still are. The Spaniards cut off the hands of the

Arawaks who didn't come through with enough gold. More than four hundred years later, Brazilian entrepreneurs cut off the ears of Indians who didn't come in with enough wild rubber. The Spaniards threw the Indian children in the sea, shouting, "Boil in hell, children of the devil." The United States General Westmoreland announced, "An Oriental does not prize his life like we do." He used new and improved napalm, while the Spaniards in Hispaniola used green wood for burning the Indian caciques in order to make them suffer and scream longer — as an example for the others, of course.

In what is now the United States, the Indians were destroyed no less effectively than in Hispaniola. In Brazil, it is going on even now.

Perhaps we will come to say that Columbus was not only a man of his time, but that he was a man of his race.

The word "race" may no longer be accepted in science because it cannot properly be defined. That does not prevent us all from knowing quite well what is meant by "the white race"; but let us say then that Columbus was a typical man of the (white) West. And the West has ravaged the world for five hundred years, under the flag of a master-slave theory which in our finest hour of hypocrisy was called "the white man's burden." Perhaps the Master-Race Nazis were different from the rest of us, mostly in the sense that they extended that theory to their fellow whites. (In doing so, they did the subject races of this world a favour. The great white-race civil war which we call World War II weakened Europe and broke its grip on Asia and Africa.) I am not ignoring the cruelties of other races. They were usually less hypocritical, though; they were not, in Marx's phrase, "civilization mongers" as they laid waste to other lands. But they too fill the pages of history with man's inhumanity to man.

What sets the West apart is its persistence, its capacity to stop at nothing. No other race or religion or nonreligion ever quite matched the Christian West in that respect. Of course those others did not as a rule have the technology and the means to go on. The West did, and does — that same persistence has given it its power for good and for bad. We may end then by saying that Columbus was but one frightening example of the corruption of unchecked power, such as precisely the West used to wield.

And there was nothing to check the Spaniards, whose steel, horses, and gunpowder made them invulnerable. Any check on their power would have had to come from inside themselves. Inside themselves was lust for gain and the Christian faith. The two did not appear to be in conflict.

Undoubtedly, the Spaniards were Christians. But that manifested itself in surprising ways. De las Casas reports how they made low, wide gallows on which they strung up the Arawaks, their feet almost touching the ground. Then they put burning green wood at their feet. These executions took place in lots of thirteen. Thirteen Arawaks were hanged each time. Why? This was "in memory of Our Redeemer and His Twelve Apostles."

De las Casas continues to say that chiefs and nobles were usually not hanged like that, but burned to death on grids of rods. Once, he writes, a captain complained that he couldn't sleep because of the cries and he ordered the victims strangled. But the constable ("and I know his name and the names of his family in Seville") instead put sticks over their tongues so that they could not make a sound, and "roasted them slowly, as he liked." Men, women, and children on Columbus' Hispaniola were hacked to pieces, and those pieces were sold from stalls to the Spaniards for feeding their dogs. It was considered good military policy to give these dogs a taste for Indians.

De Bry, an etcher from the Dutch Lowlands, has illustrated the conquest. Those faces, under the pointed helmets, with the little triangular beards, looked on coldly

as the Indians are strangled, burned, and cut down. They are the stuff of nightmares.

The curse of the conquest still lies over most of Latin America. Here the *encomiendas* continue in a more subtle form, and the very few still own the very many.

South of the United States border, October 12 is now commemorated as "the day of the race." The race, that is, as it now exists, of mixed Spanish and Indian and African stock.

You cannot find fault with that. That race, *la raza*, is a reality. These children of conquerors and slaves are the only achievement of the conquest, the only wealth it produced. For all the gold and silver stolen and shipped to Spain did not make the Spanish people richer. It gave their kings an edge in the balance of power for a time, a chance to hire more mercenary soldiers for their wars. They ended up losing those wars, anyway, and all that was left was a deadly inflation, a starving population, the rich richer, the poor poorer, and a ruined peasant class.

Perhaps in the children of *la raza* lies the hope for a final reconciliation of this war that Europe and its white outposts have waged on America and Africa.

But we up north, we call October 12 "Columbus Day." Are we committed then to continue in that bloody track? Shouldn't we try to have our thoughts, on the anniversary of the day it all began, run in a new direction? Shouldn't we change that name?

Our false heroes have long burdened our history and our character.

Shouldn't we wind up that Enterprise of Columbus and start thinking of a truly New World?

Honoring Columbus Honors Legacy of Slave-trading, Genocide

Jack Weatherford

Christopher Columbus' reputation has not survived the scrutiny of history, and today we know that he was no more the discoverer of America than Pocahontas was the discoverer of Great Britain. Native Americans had built great civilizations with many millions of people long before Columbus wandered lost into the Caribbean.

Columbus' voyage has even less meaning for North Americans than for South Americans, because Columbus never set foot on our continent, nor did he open it to European trade. Scandinavian Vikings already had settlements here in the 11th century, and British fishermen probably fished the shores of Canada for decades before Columbus.

The first European explorer to thoroughly document his visit to North America was the Italian explorer Giovanni Caboto, who sailed for England's King Henry VII and became known to us by his anglicized name, John Cabot. Cabot arrived in 1497 and claimed North America for the English sovereign while Columbus was still searching for India in the Caribbean. After three voyages to America and more than a decade of study, Columbus still believed that Cuba was a part of the continent of Asia, South America was only an island and the coast of Central America was close to the Ganges River.

Unable to celebrate Columbus' exploration as a great discovery, some apologists now want to commemorate it as the great "cultural encounter." Under this interpretation, Columbus becomes a sensitive genius thinking beyond his time in the passionate pursuit of knowledge and understanding. The historical record refutes this, too.

Contrary to popular legend, Columbus did not prove that the world was round; educated people had known that for centuries. The Egyptian-Greek scientist, Eratosthenes, working for Alexandria and Aswan, already had measured the circumference and diameter of the world in the 3rd century B.C. Arab scientists had developed a whole discipline of geography and measurement, and in the 10th century A.D., Al Maqdisi had calculated that the Earth had 360 degrees of longitude and 180 degrees of

latitude. The Monastery of St. Catherine in the Sinai still has an icon—painted 500 years before Columbus—that shows Jesus ruling over a spherical earth.

Nevertheless, Americans have embroidered many such legends around Columbus, and he has become part of a secular mythology for schoolchildren. Autumn would hardly be complete in any elementary school without construction paper replicas of the three cute ships that Columbus sailed to America, or without drawings of Queen Isabella pawning her jewels to finance Columbus' trip.

This myth of the pawned jewels obscures the true and more sinister story of how Columbus financed his trip. The Spanish monarchy invested in his excursion, but only on the condition that Columbus would repay this investment with profit by bringing back gold, spices and other tribute from Asia. This pressing need to repay his debt underlies the frantic tone of Columbus' diaries as he raced from one Caribbean island to the next, stealing anything of value.

After he failed to contact the emperor of China, the traders of India or the merchants of Japan, Columbus decided to pay for his voyage in the one important commodity he had found in ample supply—human lives. He seized 1,200 Taino Indians from the island of Hispaniola, crammed as many onto his ships as would fit and sent them to Spain, where they were paraded naked through the streets of Seville and sold as slaves in 1495. Columbus tore children from their parents, husbands from wives. On board Columbus' slave ships, hundreds died; the sailors tossed the Indian bodies into the Atlantic.

Because Columbus captured more Indian slaves than he could transport to Spain in his small ships, he put them to work in mines and plantations which he, his family and followers created throughout the Caribbean. His marauding band hunted Indians for sport and profit—beating, raping, torturing, killing and then using the Indian bodies as food for their hunting dogs. Within four years of Columbus' arrival on Hispaniola, his men had killed or exported

Reprinted with permission from *Four Directions: Newsletter of the St. Paul American Indian Center* 1, 11 (Sept./Oct. 1989), pp. 5-6. Weatherford, an anthropologist at Macalester College, St. Paul, MN, has written *Indian Givers* and *Native Roots*.

one-third of the original Indian population of 300,000. Within another 50 years, the Taino people had been made extinct—the first casualties of the holocaust of American Indians. The plantation owners then turned to the American mainland and to Africa for new slaves to follow the tragic path of the Taino.

This was the great cultural encounter initiated by Christopher Columbus. This is the event we celebrate each year on Columbus Day.

The United States honors only two men with federal holidays bearing their names. In January we commemorate the birth of Martin Luther King, Jr., who struggled to lift the blinders of racial prejudice and to cut the remaining bonds of slavery in America. Monday we honored Christopher Columbus, who opened the Atlantic slave trade and launched one of the greatest waves of genocide known in history.



Recognizing the Second Monday of October as Indigenous Peoples Day

By: Alondra Cano, Lisa Bender, Elizabeth Glidden, Cam Gordon, Andrew Johnson,
John Quincy, Abdi Warsame, Blong Yang

Whereas, the City of Minneapolis recognizes the annexation of Dakota homelands for the building of our city, and knows Indigenous nations have lived upon this land since time immemorial and values the progress our society has accomplished through American Indian technology, thought, and culture, and;

Whereas, the City of Minneapolis understands that in order to help close the equity gap, government entities, organizations and other public institutions should change their policies and practices to better reflect the experiences of American Indian people and uplift our country's Indigenous roots, history, and contributions; and

Whereas, the idea of Indigenous Peoples Day was first proposed in 1977 by a delegation of Native nations to the United Nations-sponsored International Conference on Discrimination Against Indigenous Populations in the Americas; and

Whereas, in 1990 representatives from 120 Indigenous nations at the First Continental Conference on 500 Years of Indian Resistance unanimously passed a resolution to transform Columbus Day into an occasion to strengthen the process of continental unity and struggle towards liberation, and thereby use the occasion to reveal a more accurate historical record; and

Whereas, the City Council proclaimed 2013 "The Year of the Dakota: Remembering, Honoring and Truth Telling" and the City understands the need for continued work in the spirit of Truth Telling; and

Whereas, the City of Minneapolis has a strong history of over four decades of American Indian activism, which the City celebrates and honors; and

Whereas, the United States federal government, the State of Minnesota, and the City of Minneapolis recognize Columbus Day on the second Monday of October, in accordance with the federal holiday established in 1937.

Now, Therefore, Be It Resolved by the City Council that the City of Minneapolis shall recognize Indigenous Peoples Day on the second Monday in October.

Be It Further Resolved that the City of Minneapolis shall continue its efforts to promote the well-being and growth of the Minneapolis American Indian and Indigenous community.

Be It Further Resolved that Indigenous Peoples Day shall be used to reflect upon the ongoing struggles of Indigenous people on this land, and to celebrate the thriving culture and value that Dakota, Ojibwe, and other Indigenous nations add to our city.

Be It Further Resolved, the City of Minneapolis encourages other businesses, organizations and public entities to recognize Indigenous Peoples Day.

Passed, April 25, 2014

Barbara Johnson, President of the Council

Approved:

Betsy Hodges, Mayor

Attest:

Casey Carl, City Clerk

StarTribune

Indigenous People's Day added to Mpls. calendar

◀ **HOLIDAY** from Al Bellecourt, a civil rights organizer. "For me, it's been almost 50 years that we've been talking about this pirate."

The action may have sparked a statewide and national movement. And similar action is happening elsewhere. The Red Wing City Council is slated to vote next week on a resolution to redesignate the holiday as First Peoples Day.

State Rep. Susan Allen, the first Native American woman elected to the Legislature, and U.S. Rep. Keith Ellison expressed interest Friday in recognizing another holiday on Columbus Day at the state and federal level.

The celebration of Columbus Day has long been a raw issue for Native Americans, who point to the explorer's violence toward indigenous people upon arrival in the New World. Plus, some note, Columbus never reached the mainland of North America. It has been a federal holiday since 1934.

"It's difficult to imagine, if you are from a mainstream experience, how to it feels to sit in a classroom and be told, 'Oh yeah, well there was this darkness. Then Columbus came. Then there was light,'" Ellison said. "How dehumanizing it is to feel that way."

Ellison said his interest in changing the federal holiday was piqued by someone who

asked him about it at the City Hall gathering. "I said, 'That's an idea,'" Ellison said in an interview. "So we're going to be thinking about it now."

'Setting the record straight'
Bellecourt recalled Friday that his brother, Vernon Bellecourt, threw a pint of his own blood on a replica of Columbus' ship Niña at the St. Paul science museum in 1992. "He did that for all the blood that was drained from our community and our nation across the western hemisphere," Clyde Bellecourt said.

Allen, speaking to the gathering of activists, thanked everyone "who year after year have protested the celebration of Columbus' legacy of enslavement and massacre."

New council member Alondra Cano introduced the change, with support from the Native American Community Development Institute. "This is not necessarily about Columbus. He is not the center of our existence," she told a gathering before the vote. "This is about the power of the American Indian people and Indigenous communities all over the world. We are setting the record straight."

Cano added that the initiative was merely a first step toward ensuring more Native Americans own homes, practice urban agriculture and suc-

ceed in academics. "There is so much work to do," she said. The final resolution was scaled back from another version earlier in the week, which stated that the city should rename Columbus Day itself. The final resolution does not rather recognizes Indigenous People's Day on the same date. Several city ordinances and collective bargaining agreements still reference Columbus Day, said city attorney Susan Segal.

The council vote, which fell one day after Mayor Betsy Hodges held her first state of the city address at the Minneapolis American Indian Center, was unanimous.

"I represent people that have Italian history. They're somewhat offended by this change, this recognition," said Council President Barbara Johnson. "But I think it's about all of us moving forward, understanding the strength that we have because of all the different groups that have impacted this community, both long ago and today — ongoing."

Minneapolis isn't the first city to recognize Indigenous People's Day. The city of Berkeley, Calif., has celebrated Indigenous People's Day since 1992. Several states also do not recognize Columbus Day.



PRAYER, SONG, VOTE: Clyde Bellecourt held up a condor feather, above, after leading a prayer and the Ringing Shield Drum circle sang before the Minneapolis City Council unanimously voted to recognize Indigenous People's Day.

At left, Mary Delonte and others wiped away tears during the prayer. The final resolution does not rename Columbus Day, but rather recognizes Indigenous People's Day on the same date.

COURTNEY PERRY
Special to the Star Tribune

COURTNEY PERRY • Special to the Star Tribune
Clyde Bellecourt held a condor feather while praying before the Mpls. City Council voted.

WHAT THE CHANGE MEANS: The city will still recognize Columbus Day for legal purposes. The new holiday will be reflected on all official city communications, calendar, website. recognize Indigenous People's Day on what

See HOLIDAY on A12 ▶