Removing the barriers or raising the barricades?

Alan Clarke, the author of this article, will speak on the topic of “Adult Education—Globally Speaking” on Thursday, May 9, from 4-6 P.M. at the Pavilion on Como Lake in St. Paul. This forum is sponsored by MACAE (MN Association for Continuing Adult Education). The event is free and open to the public.

by Alan Clarke

Information and Communication Technology (ICT) has the potential to lessen social exclusion by assisting disadvantaged individuals to take an active part in the community. Yet it can further disadvantage and exclude people if they are not able to take advantage of technological developments. It has been shown in a range of developments that ICT can be a force for economic regeneration of communities allowing disadvantaged groups to play an active part in the information society (Shearman, 1999). Nevertheless, considerable informed and expert effort is required to bring it about.

ICT can deliver learning directly into the community or to people’s homes. People can study online with computer-based learning materials at the speed which best meets their needs; they can access support, using communication technology, when they need it. Online learning is not limited to a rigid timetable so learners can take part when it is right for them.

However, this favorable assessment assumes that:
- learners have access to the technology;
- learners are competent users of ICT;
- suitable materials and support services are available.

Many people who are socially disadvantaged do not have access to technology, are unaware of its benefits to them, and are not skilled in its use. It is therefore not a simple task to remove the barriers. In fact, the barricades are continuously being raised.

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For newcomers the pace of technical change is daunting. New products and upgrades of old ones are continuously being launched. It has been estimated that 60% of software is less than two years old and that the mean shelf life of technical skills is only two years (OECD, 1996; GHK Economics and Management, 1998; Clarke, 1998).

The potential benefits of ICT-delivered and ICT-supported learning are relatively untested but are vast. The unit costs of learning can be substantially reduced, significant barriers to learning removed, and a major step on the way to a learning society achieved. The possibility of these benefits lies behind the enormous interest in online learning in all educational sectors.

Access to Information and Communication Technology

Many images of ICT-delivered and ICT-supported learning show an individual working at home on her own computer. But, currently, only about 40% of households have access to the Internet (National Statistics, 2001). Within an individual household there is often uneven access to the equipment. Home computer ownership and use is skewed by gender, income, age, and educational attainment (National Statistics, 2001; Home Office Partnership, 1999; Clarke, 1998; Measuring Information Society, 1997). Thus the young professional man who has already achieved educational success is the

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Editorial Notes...

The fourteenth century was an unsettled time. The Inquisition, an attempt to purify the church of heresy and witchcraft by burning and hanging, was at the height of its irrational power. Between 1337 and 1453, the Hundred Years' war raged between Britain and France. The bubonic plague, aka the Black Death, killed half the population of Europe between 1347 and 1350, and made repeated appearances from then until 1383. Peasant revolts broke out all over Europe. The Catholic church—still the only Christian church in Europe—couldn't agree on leadership. There were two and sometimes three popes at the same time.

Nonetheless, this uneasy, unsettled century managed to produce some lasting contributions to world culture. John Wycliffe (d.1384) produced the first translation of the Bible into a vernacular language, setting the stage for John Hus and Martin Luther in succeeding centuries. Geoffrey Chaucer (1343-1400) wrote his Canterbury Tales in Middle English in 1390. His poem, translated into modern English for the recent Guthrie production, is acknowledged to be one of the great works of world literature. Several women, Birgitta of Sweden (1303-1373), Julian of Norwich (1343-1413), and Catherine of Siena (1347-1380) wrote classics of spirituality which are influential to the present day.

And what—you are saying by now—does the fourteenth century have to do with the MISP newsletter? Or perhaps you are asking the larger question of what the fourteenth century has to do with the twenty-first century in general?

It seems to me that we live in a comparably unsettled and brutal time. The AIDS epidemic is often likened to a plague. The terrorist attacks of September 11 have unleashed a kind of irrationality on the world, so that people no longer think it is as impor-

tant to find a peaceful solution as it is to find a way to strengthen their position, and even force others to give way. Churches, especially but not exclusively the Catholic church—once the bastion of stability and values—are under attack in ways that have the destructive force of papal rivalries.

And yet we have in our midst people who are quietly looking for ways to make things better, to rectify wrongs and inequities in the world. Some of them have written for this newsletter. Alan Clarke has been kind enough to submit an article detailing some of his findings in the important area of bringing computers to the economically disadvantaged—the new havens in our technological world. He sees clearly that the gap between the rich and the poor just keeps getting wider and that technology makes it more rather than less so. Tom Abeles is addressing the problem of philosophy for the common man and how to get lots of people talking about philosophical issues by announcing a new set of forum discussions for the fall. Shirley Whiting addresses directly the question of the gap between science and religion and tries to make a bridge. And even our book reviewer is suggesting that we need to reopen our discussion of the Kensington Runestone and consider whether the Black Death, rather than an Indian attack, was the cause of the writing of the stone. Which in turn could lead to a radical reassessment of medieval history and exploration.

This business of quietly moving forward is sometimes the only available action in a world that seems to have lost its bearings. Writing down our resolve is a good way to actualize it. In some ways, even the carver of the Runestone, if Thomas Reiersgord is right, did exactly that—leaving a record of where he had been and why.

Lucy Brusic
lucybrusic@aol.com
Everyone’s a Philosopher

Tom Abeles

I have a coffee mug with, of course, a cat and a saying, “Don’t take life so seriously; it’s not permanent”. But we humans do take life seriously and many of us are very sure that we have the answers, like Keillor’s Guy Noir, to life’s persistent problems from global warming and the nature of the universe to the best burgers in town and how to balance the State’s budget.

At the same time we have a schizophrenic relationship with those “experts” whose voices grace the academic podiums, the shelves of the local bookstore, or any number of other “bully pulpits”. We stand them up in order to shred their arguments over a beer between half time at the local sports bar. We raise them on pedestals when they can be cited to validate our critical and insightful analysis of US foreign policy or the nature of the universe.

Such exchanges have taken place for centuries, from the “Socratic” dialogues that ended with a cup of hemlock, to exclusive “salons” and all night sessions in the college dorms. More formal discussions have also provided venues, from itinerant lecturers bringing enlightenment to the frontier to major seminars and symposia presenting world-class thinkers and those who move nations.

Of course these exchanges have never been universal platforms for the “voix populi”. Greek “democracy” was not inclusive. Discussions and lectures tend to segregate by a variety of standards and criteria, often self-imposed, implicit rather than explicit, and ranging from religion and politics to economics and social class. Christopher Philips, in his wandering through the United States, attempted to show that Socratic exchanges could be held with groups ranging from grade school children to those who were incarcerated. Earl Shorris, in his work with the fiscally disenfranchised, showed that there were no barriers to prevent even high school dropouts from engaging with world-class philosophical ideas at a scholarly level. In fact, Shorris’ conclusion was that such skills were more important to assure the disenfranchised a “seat at the table” than the traditional job training route which emphasized practical skill sets.

“Voices of Concern” is the theme adopted by the Minnesota Independent Scholars’ Forum (MISF) for its 2002-03 season of philosophical discussion designed to meet a growing interest in the Twin Cities area in holding hosted exchanges between community members on issues of substance. These moderated discussions blend the formal lecture/presentation with a Socratic exchange. Hosted by the First Unitarian Society in Minneapolis, these once-a-month meetings feature a guest expert in a moderated discussion. The fall program will cover issues ranging from business ethics to technology and society. These public forums have attracted a broad spectrum of individuals from university students and faculty to independent scholars and members of the lay public.

MISF hopes that these short engagements will result in an extension to a more permanent group interested in carrying out discussions on a topic over an extended period. MISF has supported similar discussions, many of which have had a life extending over several years on such topics as diverse as “philosophy and religion” and “technology and human values”. Many of these have used works of the members while others have drawn from internationally recognized works in their respective arenas.

MISF is one of a number of organizations across North America, from Vancouver to New York City, that are sponsoring such exchanges. The formats and venues vary from public after dinner meetings in restaurants to small, invitation only, meetings in more intimate settings. What is interesting is not only the growth of these venues but their persistence over several years with a consistent core membership. Vancouver’s forums will be a feature during the meeting of the national society of independent scholars to be held in that city in the late summer of 2002.

As independent scholars, it might be interesting to speculate as to why these venues arrive at this moment in history. While these engagements have a bearded history and the arrival of the Internet has created similar exchanges on a global basis, it is interesting that these semi-formal venues are persistent and insistant in their very presence. And many of the more active forums, for example Vancouver, Minneapolis/St. Paul and New York exist in spite of or in addition to similar opportunities on the many university campuses present in these communities. Some have speculated that The Academy has lost its hegemony or intellectual luster. Others suggest that there exists a need to engage with issues of significance with others at a more local level.

Is it possible for scholars to thrive outside of The Academy? Is, as Orwell suggests, everyone equal or are some more equal than others? Is—or can—everyone be a “philosopher”?

Tom Abeles is a member of MISF and the organizer of the Philocafes and of Voices of Concern. (See over.)
MISF will co-sponsor a fall series of Scholars' Forums "Voices of Concern.
Watch for this poster!

Technology and Human Values:
A Scholars' Forum

Dr. Kenneth Keller, resource
Happy Tree Institute, University of Minnesota
Professor Harvey Sarles, moderator
C.S.Ed., University of Minnesota
2-4 P.M. 15 September 2002
First Unitarian Society, Mt. Curve
100 Mt. Curve Ave., Minneapolis, MN

Poster is cordially invited

Sponsored by: Minnesota Independent Scholars' Forum.
First, St. John's University, and the University of Minnesota.
Contact: Glenn Anderson, Forum Coordinator; 612-823-3150.
The Kensington Runestone: Its Place in History by Thomas Reiersgord

In 1898 a Swedish immigrant farmer near Kensington in central Minnesota unearthed a stone when grubbing a tree from his field. The stone contained strange markings, which were later determined to be runes, a type of written language in use in the Scandinavian countries and England in medieval times, most often as memorials on stones. The message described a journey of exploration by Norse explorers in the year 1362, in which ten members suddenly died in a bloody manner, and included a prayer for divine protection.

The discovery was soon criticized by scholars of runes, who believed the runes did not conform to runic language known at the time of discovery. Its discovery on the farm of a Swedish immigrant who could have been familiar with runes in his native land seemed particularly suspicious. Some of those who knew Olof Ohman believed he could have created a hoax; and others who knew him well believed he was not involved in a hoax.

As time has passed enthusiasts have continued to search for proof that the stone and its inscription are authentic; and scholars have continued to deride it. The attitude of linguistics scholars—particularly—appears deep-seated, and has been passed down from generation to generation of academic scholars. Scientific research has continued, however, outside of academic institutions; and information is now available which was unknown when the stone was uncovered. Modern research in original documents from the medieval period appears to indicate that the inscription is consistent with usage in the mid-fourteenth century. Geologic analysis of the stone indicates the inscription was carved long before its discovery.

Reiersgord adds a new dimension, reanalyzing the message in the inscription, and studying oral history reports of apparent pre-Columbian contacts between native Americans and people from other lands. His interest started with his realization that original interpretations of the inscription were incorrect. The reference to the bloody death of ten members of the expedition was originally interpreted as an Indian attack. Reiersgord noticed that there was no such indication in the inscription; and the interpretation might be due to the relatively recent Indian conflicts with the new settlers. He came to believe that the death was from bubonic plague, the “Black Death” which was ravaging Europe in the mid-fourteenth century, and could have been carried by the expedition itself. This is correlated with severe drops in native population from disease in the later fourteenth century; the native population had not recovered at the time of post-Columbian settlement.

Reiersgord establishes plausible connections between the discovery of the Kensington Runestone (KRS) in nineteenth century Minnesota and possible origins in the medieval culture of Scandinavia. He postulates a plausible source for the inscription based on what is known about Norse civilization in medieval times. He identifies who might have had the ability to create the message and to carve it in stone (an uncommon skill then and now.) He establishes a plausible connection between Scandinavia, Greenland, and the North American continents; and a plausible route from Vinland, a Norse settlement in the Gulf of St. Lawrence, following the same routes as the fur traders several hundred years later.

Some of the most interesting material in Reiersgord’s book relates to Native American history and oral history. One such reference is an interview unconnected with the KRS conducted in the 1930s by anthropologist Ruth Landes, who interviewed a ninety-five-year-old Dakota woman. The Dakota woman related oral history passed down over many generations by the elders, describing an extended encounter with apparent Norse travelers. The description appears to place the encounter in pre-Columbian times, and matches details in the runestone inscription.

There may be no final proof that the KRS either is or is not authentic. There are, however, several lines of inquiry, which suggest its authenticity is plausible, and deserves further discussion and debate. It appears that new information in several areas is coming together, and reassessment is being undertaken in several prominent institutions. The inscription itself is the most important piece of the puzzle, and University scholars are now evaluating the recent linguistics research by Dr. Richard Nielsen in Scandinavia.

If the linguistics studies validate the inscription, and the geologic studies confirm the age of the inscription, then Reiersgord’s interpretations should be the next area of serious study. If the results validate the authenticity of the KRS it could lead to reassessments in the history of pre-Columbian North America. And if the results don’t support authenticity we will have been working on a terrific puzzle.

William Jacobson

William Jacobson has recently joined MISF. He is hoping to gather a forum of scholars to discuss issues raised in Reiersgord’s book in conjunction with the Smithsonian Viking exhibit, scheduled to open in St. Paul later this year.
stereotypical home computer user. So even if a national service providing online education were universally available, it would do little to remove the barriers which many socially disadvantaged groups face if it relied on home computers.

This picture is not static and there are positive trends towards more equal access and use. The population's awareness of new technologies is rising, and a growing proportion of people perceive ICT as useful. Home ownership of personal computers in the UK is amongst the highest in Europe. Nevertheless, the cost of buying a computer and paying for the telephone charges, even if access to the Internet is free, are an effective barrier to many households. A computer in a kiosk in a busy shopping center is not ideal for learning.

The other potential source of computer and Internet access is the workplace. However, the freedom to use work equipment for learning is frequently regulated. Informal learning through interacting with information available on websites is often discouraged and it may be a disciplinary offense in some organizations. The availability of computers for learning is likely to reflect the use of open learning in general in companies. The majority of large companies will offer access through a learning center or the individual's own desk while small organizations will tend not to offer the service (Clarke, 1999).

Achieving Competent Users of ICT

In terms of using ICT there are clearly two steps involved — initially making people aware of the importance of ICT in order to motivate them to learn, and secondly providing them with suitable learning opportunities to develop their skills and understanding. In addition, if they intend to use computers for learning they require appropriate online learning skills. It is not enough that they have basic ICT skills such as word-processing. They also need search skills to locate information on the Internet, communication skills to take part in online conference discussions, planning and organizing skills, and the ability to make the most of distant support.

Several very successful awareness-raising campaigns have demonstrated that a short session can provide the necessary confidence and motivation to take the next step of learning to use ICT. It is likely, however, that those taking part are people who are close to deciding that ICT has a place in their lives. Those adults who have significant reservations and doubts about ICT are unlikely to take part in these sessions.

The demand for basic ICT courses is substantial (Sargent 1997; Tuckett and Sargent 1999) with courses being provided by COMMUNITY Colleges, some universities, private training providers, as well as voluntary and community organizations. Currently, approximately a million people take a basic ICT course each year.

The emphasis in current introductory ICT courses is on learning to use a range of applications such as Microsoft Works and developing the learners’ confidence. Employers often advertise for specific experience with particular computer applications so that training courses concentrating on these skills is logical. However, these courses often do not provide a foundation on which the learners can develop their wider knowledge or ICT skills, transfer them to new applications, or cope easily with change in the existing applications.

Yet change in ICT is certain. New products are entering the market everyday. Existing applications are regularly enhanced. If we are to develop independent learners who can cope with the fast changing world of ICT we need to change the nature of ICT courses to emphasize transferability and independent learning as well as the ability to use the current generation of applications.

Practice is a key factor in the successful development of ICT skills and knowledge and requires access to computers. Disadvantaged adults are not likely to own a computer and are therefore more reliant on public access.

For adults returning to learning after a significant interval there is often a need to develop learning skills such as note taking, time management and using reference material as well as online learning skills. However, the nature of distance support, the changing nature of the medium and the lack of previous experience probably makes developing these skills more challenging.

Availability of Materials and Support Services

The terms online and computer-based learning cover a wide range of approaches and involve a combination of interactive learning materials and support which can range from links to a tutor by e-mail, post, and telephone to student-to-student communication in a computer conference, mailgroup, or chat room. These are fairly formal approaches; we should not forget informal learning using the library of information provided by the Internet, though it requires considerable confidence and search skills.

Formal online learning is often based on interactive learning materials and is limited by the availability of packages. The current national resource is approximately 5,000-15,000, within which the focus of the material is heavily skewed towards certain topics. ICT and management development have many packages available.
The use of distance learning raises other questions. The success of distance learning methods tends to reflect directly the quality and quantity of support. Does a chat room or computer conference replace the face-to-face conversation and do lists of frequently asked questions replace hearing the question and answer in a classroom? The evidence for online learning is often based on higher education experiences with learners who have a history of educational success. But does this evidence transfer to disadvantaged adults who are returning to learning and who are learning in their own homes or in a public learning center. The success of computer-based learning is largely based on its use in a training environment, which begs the question of whether it is transferable to a community setting. Some evidence from pilot programs such as Open Learning Credits (Crowley-Bainton 1995) shows how open learning can provide an approach to learning for long-term unemployed adults.

In all parts of education and training, interest in the use of ICT to deliver and support learning is growing dramatically. Yet, expertise is not widely available and few opportunities exist for tutors and trainers to develop skills such as supporting learners through the use of e-mail. People are "learning by doing" so there is a major need for effective ways to pass along what they’ve learned. But then different sectors read different journals and attend different conferences. It seems ironic that ICT methods which can remove many of the barriers to communication are discussed on such a limited scale.

Conclusion

ICT APPROACHES ARE among the most useful devices to aid learning and to remove the barriers to learning which many socially and economically disadvantaged people face. However, they can only achieve this potential and keep the barriers out of the way if we proceed with concerted action. People must have the freedom to use computers; they must have the opportunities to become competent independent users and there must be suitable learning materials and services available. This advance will not happen by accident. Although there are many powerful forces at work to bring these aims about, still more needs to be done since there are many opposing forces and trends.

References

Clarke, A. 1998, ‘IT Awareness Project’, Department of Education and Employment
Clarke, A. 1999, Open Learning Materials and Learning Center, NIACE

Alan Clarke is the president of the National Institute of Adult Education in Great Britain. His article has been edited for this journal.
President's Column

"The Pen is mightier than the Sword, and considerably easier to write with." - Marty Feldman

At a time when so many swords are drawn in so many places, I feel compelled to use my pen, named Mac, to offer a perspective on the current political climate and how it relates to adult education and the pursuit of independent scholarship. Underlying my thoughts, like a low hum, is the essay by C. P. Snow, "Two Cultures: A Second Look," which the Philosophy Study Group has been discussing of late. (See MISF web site for posting.)

Basically, Snow is addressing the perceived division between science and the humanities. He states "...I felt I was moving among two groups—comparable in intelligence, identical in race, not grossly different in social origin, earning about the same incomes, who had almost ceased to communicate at all." Snow worked in both areas: as a physicist who relied on intellect and meticulous scholarship and as a novelist who used the form of the novel to frame his philosophical arguments.

What Snow was experiencing as he alternated between his scientific and his artistic pursuits, is the visceral stimulation of his brain as it activated and suppressed systems pertinent to each activity. That he was willing to endure this perturbation, thrive on it, and recognize it as the stimulus of creativity, is tribute to him as a humanist of the first order.

Most people find it more comfortable to choose either science or the arts, or not to choose at all and occupy the great muddle in the middle. We see them everywhere expounding egocentric beliefs as if mere energy constituted proof. Among the joys of reading Snow is the accuracy, clarity, and strength of his argument.

So we're back to our basic question: how much of the division between science and the humanities is a misperception of the purposes and functions of each, and how much is produced by that very brain we use for both? Corollary questions are: how do we align our educational system, our political processes, and our democratic world leadership to utilize what we know about the brain and human nature? And how do we reconcile religious beliefs and their cultural manifestations across widely differing ethnic boundaries?

In a new book, *Why God Won't Go Away. Brain Science & the Biology of Belief*, (Ballantine, 2001), the authors, Andrew Newberg, M.D. and Eugene D'Aquill, M.D., Ph.D., provide a readable roadmap through the thickets of this thorny landscape as they describe the architecture of the brain, including an explanation of "how the brain makes the mind." Newberg and D'Aquill explore the way "the structures of the brain operate harmoniously to turn raw sensory data into an integrated perception of the world outside the skull: the brain is a collection of physical structures that gather and process sensory, cognitive, and emotional data; the mind is the phenomenon of thoughts, memories, and emotions that arise from the perceptual processes of the brain."

NEWBERG AND D'AQUILL describe the sympathetic and parasympathetic nervous systems, which operate in antagonistic fashion: when one increases the other decreases. The body can be brought to a state where both the sympathetic and parasympathetic systems are competing at the same time and "this resultant neurological 'spillover' can lead to intensely altered states of consciousness."

This neurological activity can be tracked by imaging and the site in the brain where it registers can be observed. Newberg and D'Aquill believe that it is in this state of immersion that people experience the cosmic, oceanic feeling described by mystics, meditators, and artists throughout history as being "one with God."

Some scientists, overwhelmed with awe at their discoveries, are groping for the language of poets to describe their feelings; witness Carl Sagan. Scientists such as Robert Oppenheimer, Neils Bohr, Albert Einstein, Wolfgang Pauli and Carl Jung have worked to discover unity and purpose in the way the universe works. Each worked from observable facts, not philosophical speculations. Each has left a record of his reactions to the wonder he felt at some discovery. We know, for example, that Robert Oppenheimer was stricken by what the scientists had wrought at Los Alamos. Carl Jung purposely pushed a process of meditation and active imagination to reach the recesses of the brain where primordial images reside. He documented his experiments, as a true scientist would, and left us more than twenty volumes of his findings.

With increased knowledge of brain psychology, western science can join with eastern yogic and tantric traditions to provide the unified theory that has long been sought. Brain knowledge may allow us to bridge the gap between peoples, nations, and cultures. We must remember that the planet we save may be our own.

World events are forcing us to consider how we educate ourselves and our children for species survival. Our science and our humanities must heal this artificial schism. Neither science nor the humanities is separate; though what each chooses to focus on may differ, each shares a large part of the other. Where they come together in each of us we can have our own experience of God.

As the Talmud says, "We do not see things as they are. We see things as we are." - Shirley Whiting

Shirley Whiting can be reached at shirleyg@mn.uswest.net or 952-938-7446.
MISF News

Update from the Webmaster

In the past several months, the MISF website (at http://ww.misf.net) has undergone significant changes! Some of those changes are very evident (for example, the general "look and feel") and other changes have happened "behind-the-scenes." This update will outline some of the more significant changes and will prepare you for upcoming changes as well. First of all, MISF has a new webmaster. Rich Anderson, President of Manley Group, Inc., and MISF member for over two years, is our new webmaster. Rich is working diligently with MISF committees to maximize our internet presence and leverage the use of technology while adding value for our members. The most evident change to the MISF website is a redesigned "look and feel." While creating a more modern look, the redesigned architecture is also more dynamic and easily maintained/updated—which will allow for more frequent updates and revisions as our use of technology expands. Another change is a streamlined menu structure whereby "programs" and "events" were combined into a single menu option and "members" was renamed to "member bios." Several portions of the website were also updated to remove outdated content and to add new event/member information. Behind-the-scenes, we also changed hosting providers from our previous, and now defunct, provider, tcfreenet, to our new provider, Manley Group—and we created a new spin-off website at http://scholarsforum.misf.net/ for future development. Upcoming changes/additions include the creation of a moderated discussion forum, improved and secured "members only" areas (for accessing membership data, updating member profiles, etc.) and more updated content from all areas of MISF! The website is for you, our members—so please feel free to provide suggestions/feedback to our webmaster (follow the appropriate link/instructions on our website) or to any of the MISF board members.

Rich Anderson

Member News and Notes

William Millikan was nominated for a Minnesota Book Award in the History and Biography section for his book A Union against Unions (Minnesota Historical Society, 2001).?

Claudia Crawford recently spent six weeks on an ashram in India. Part of her project there was assisting in an "integrated village development model" in the Gahrwal region of the Himalayan foothills. The development project focuses on creating a computer center, a sewing center, and a library. Eventually herbal farming using watershed management and solar energy is envisioned. Ultimately the village will have a Polytechnic School and a primary health clinic. Crawford, who wrote the review of Harvey Sarles book on Nietzsche in our last issue, is a Professor of Eastern Religions and Environmental Ethics. It is anticipated that this model of village development can be transferred to other mountain villages.

Joseph Amato has recently published a book Rethinking Home: A Case for Writing Local History (University of California: Berkeley, 2002). Amato teaches Rural and Regional Studies at Southwest State. The book will be reviewed in a forthcoming issue of the Forum.

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Minnesota Independent Scholars' Forum

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