

The Minnesota Scholar

formerly *Practical Thinking*

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Saying what needs to be said, a political art form

By Gus Fenton

By saying what he and others feel needs to be said, Donald Trump is unconventional and disruptive but he is by no means the first of his kind in the political realm nor is he likely to be the last.

Disruptive candidates

In recent U.S. political history we have had numerous third party candidates who have unconventionally disrupted and divided. H. Ross Perot did it in 1992 and 1996 and Ralph Nader in 2000, where they received significant minorities of the popular vote but no electoral votes. George Wallace was more successful when in 1968 he received not only 14% of the popular vote but 46 electoral votes.¹

As one heads further back in time more candidates outside the typical two major parties arise, including the Bull Moose Party with Teddy Roosevelt in 1912 and the Know-Nothing or American Party of the 1840s and 1850s. The latter was based mostly on an anti-immigration philosophy that is still reverberating today. While it is hard to choose a winner of the “most disruptive party or individual” of all U.S. presidential elections, one of the more interesting is William Wirt of the Antimasonic party. The story involves ancient rites, a secret society, politics, kidnapping and marketing, i.e., just another day in the republic.



William Wirt (1772-1834)

Freemasonry

The stone masons were a guild of craftsmen originating in the Middle Ages, unique because their trade caused them to travel to distant places for work unlike others who worked in the villages in which they lived. (The term freemason comes from a type of rock called freestone that was well-suited for construction purposes.) The bubonic plague of the fourteenth

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century caused a shortage of masons which bid up their wages. The English Parliament quashed that with a wage cap act. This legislation led to clandestine work agreements and secrecy within the guild. Somewhere in the 1600 to 1700s the Freemasons organization transformed itself into a fraternal group of intellectual, morally upright gentlemen that required not much more than a belief in a Supreme Being for membership. The secret words, symbols, and rituals were developed at this time. Freemasonry was popular in America as well with membership including such notables as Benjamin Franklin, John Paul Jones, George Washington, and nine of the 55 signers of the Declaration of Independence. (Thomas Jefferson, Alexander Hamilton, and Patrick Henry were not members.)

The Antimasonry movement

Antagonism toward Masons had always been present in America. Various reasons have been proposed for the antipathy toward Masons. 1) People thought, and rightly so, that Masons were over-represented amongst the wealthy and those in community leadership positions. This perception led people to believe that secret, self-benefitting deals were being made among Masons. 2) Others, from a religious standpoint, felt that Masonic societies were undermining the power of the church. 3) Because of the preponderance of professionals among Masons some people felt that technical secrets that could benefit the masses were being withheld. 4) Some speculated that Masons held wicked, drunken parties behind closed lodge doors. 5) Another factor may have been the perception that the egalitarian spirit of America clashed with the idea of members-only secret Masonic meetings. 6) The Masons were an all-male organization whose meetings kept husbands away from their families, a factor which potentially antagonized women. 7) The final straw was the highly publicized kidnapping in 1826 by Freemasons of William Morgan, a disgruntled ex-Freemason who was in the process of publishing an exposé of Freemasonry's secrets. William Morgan disappeared after his kidnapping with what seems to be half the country thinking the Masons killed him and the other half thinking he took the opportunity to skip town because of his debts. For all these reasons and more, the Antimasonic movement gained momentum, first in the religious realm, then in politics.

William Wirt, presidential candidate

In 1832, in Baltimore, the Antimasonic party held a convention where they nominated a presidential candidate. Under consideration were Senator Henry Clay of Kentucky, Vice President John Calhoun, Supreme Court Justice John Marshall, and former President John Quincy Adams. For various reasons the aforementioned candidates fell by the wayside and a local Baltimorean and former U.S. Attorney General, William Wirt, was confirmed as the presidential candidate on the sixth ballot. A somewhat reluctant candidate, William Wirt was an unusual choice. Among other things, he was a former Mason who had not yet denounced the organization and he had previously committed to being a delegate to the National Republican convention. Wirt was a well-respected attorney but relatively unknown to the public at large.

In Wirt's acceptance letter for the nomination he expressed surprise at his success and stated that he thought Masonry was quite consistent with good citizenship. He concluded his letter by saying that if the delegates wanted someone else he would, "...retire from it with far more pleasure than I should accept it."² It is likely that Wirt ran for president as a way of trying to defeat the incumbent, President Andrew Jackson, who had removed Wirt as U.S. Attorney General in 1829. Wirt wrote private campaign letters to influential individuals but did little public campaigning.

William Wirt and the Antimasonry party won Vermont's seven electoral votes but that was the high-water mark of the party. Nationally, Wirt received somewhere between 3% and 8% of the popular vote for president, the numbers being somewhat vague because tallies were not made in an exact manner at that time. Of the 288 electoral votes cast, Andrew Jackson received 219, Henry Clay 49, William Wirt 7 and Governor John Floyd 11 (two were not cast). The Floyd votes were from South Carolina, which was taking a stand for states' rights during the Nullification Crisis.

Epilogue

Directly after the 1832 election results were announced an Antimasonic Rhode Island newspaper suggested that Wirt should run again in 1836. Wirt demurred and returned to his private law practice until his death in 1834 at age 62. Though efforts were

made to sustain the Antimasonry movement it lost steam after its 1832 apex. By 1836 it had almost dissolved, subsumed into the Whig party. The 1832 presidential election was not the first with more than two candidates but it was the first with a third political party, albeit a short-lived one. The Antimasonry party also was the first to have a nominating convention which selected both a presidential and vice-presidential candidate. It seems that in politics there is a certain perennial attractiveness about a voice that, “Says what needs to be said.”

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¶ *Gus Fenton is a semi-retired biomedical engineer whose other interests include wolves, international travel, history, playing guitar, and writing. He and his wife of 41 years were both born in Wisconsin though they're starting to think of themselves as Minnesotans after having lived here for 39 years.*

Politically Correct

by Evelyn D. Klein

When an individual of high profile, such as a celebrity, politician, college dignitary, coach, and the like, uses politically incorrect language or behavior, there is sure to be a public outcry. If in the course of a political campaign, a political candidate makes disparaging remarks relating to the sexuality of another prominent figure or refers to a specific ethnic or racial group to express disapproval, for whatever reason, such an individual is likely to offend more than the person or persons or group affected by the criticism. Thus, the individual stirs up controversy in the process, even if some people should actually agree with the statements. For the ordinary person, the consequences may not be so public but they, nevertheless, are sure to follow, whether on the job, in the community, or with friends. That is, in part, because so many of us have come to think in a politically correct fashion over the last several years, so much so that politically *incorrect* language often creates discord beyond its intended audience, affecting nearly all of us in some way or another. In today's climate, it reveals more about the speaker than it does about the one or the ones spoken of.

The term, *politically correct*, has been around since the early part of the twentieth century. But it was not until after the Civil Rights Movement of the 1960s that in the 1970s it began to take the meaning we ascribe to today. The *American Heritage Dictionary*, 5th Edition, 2011, defines politically correct as: “Conforming to a particular socio-political ideology or point of view,

especially to a liberal point of view concerned with promoting tolerance and avoiding offense in matters of race, class, gender, and sexual orientation.” Beyond that it also, of course, includes disability sensitivity.

Foundation in language

We, as a nation, began to appreciate that a lot of prejudices and discriminatory practices held and perpetuated through the ages had their foundation in language and behavior that was, to a great extent, unconscious, that is, expressed without thinking. With the fostering of the multicultural, gender-fair, disability-sensitive society and affirmative action, *politically correct* started to take center stage. It held important ramifications for educational institutions, such as universities, colleges, and the public schools. It takes conscious effort to bring about change.

As a secondary school teacher, from 1989 and on, I remember the teacher in-service meetings held to introduce the need for implementation of the new multiculturalism in the curriculum and classroom. This meant days, weeks, months of rewriting curriculum in the new politically correct and culturally inclusive language. It meant reselecting books and teaching materials that conformed to the new politically correct standards. Subsequently, literature books for the first time included not only stories about the White majority but added stories about Native-Americans and African-Americans, among others, in order to portray people of a

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variety of ethnic groups. Stereotyping of racial and ethnic groups, even of the majority culture, in communicating, writing, and literature was no longer acceptable. Further, to promote the new multiculturalism on an on-going basis, a multicultural calendar was created, something we are quite used to enjoying as a matter of course in today's world.

As many will remember, new terms came into existence to replace inaccurate or negative ones, such as "Native-American" to replace "Indian" and "African-American" to replace "Colored." In history books, the terms of exclusivity "man" and "mankind" were replaced by terms like "humanity" and "humankind," for example. The word "gay" now most immediately denoting sexual orientation, particularly to young people, in the past simply referred to being cheerful. Words like "crippled" were replaced by "disabled." Women, at last admitted to some previously all male occupations, such as the police force, became "police officers," not "policemen" in the interest of equal status. Similarly, "waiter" or "waitress" became "server." "Actress" and "poetess" became "actor" and "poet" respectively. Pronouns referring to individuals in general are now using "he or she" instead of just "he." These examples have become so commonplace for most of us that they are now part of our unconscious use of language. Thus, when someone reverts to the old terms, we feel jolted.

New words in the classroom

Obviously, the new uses of words and terms were, also, incorporated into everyday language and classroom teaching. These uses affected and developed new ways of relating to students and colleagues. It became essential not to blame an entire group for the accomplishments or misdeeds of specific individuals. Sexual harassment became part of the issue. No longer were there male and female roles, only tasks to be completed and assigned. For example, in an employment situation, superiors could no longer put their arms around female employees when confronted with a work-related concern, but, rather, they needed to resolve the problem per se. And Polish jokes and the like? Well, they have pretty much left the public scene.

All of that, of course, was the easy part, a big change though it may have been for the education community

as a whole to introduce. Young people took to it with increasing acceptance, although, initially, they may have been doubtful about some of the changes, until today when they have become their standard and often even their cause.

The more challenging part of politically correct was getting out into the community at-large as front-runners and proponents of the new language and expectations. While many people in the community welcomed the changes, others often tagged them as too liberal or feminist. Probably the most difficult part was integrating the new standards into personal relationships. Because of their connection with school, children, on the one hand, more easily accepted the changes, even welcomed them. But it took more time and convincing with some adults set in their ways, regardless of the relationship, to grow into these changes. Even in the year 2015 vestiges of the old language and habits still remain among some folks and certain social groups.

What does all that mean to the average person, to writers and speakers in general and educators and scholars in particular? Today, people of all ages and in nearly all walks of life have become increasingly aware of our multiculturalism, our diversity as a nation. It is who we are and part of what makes the United States great. But since the habits of the past, with their prejudices and discriminatory practices, were deeply embedded in our unconscious mind, where language resides, there are still those who struggle, even refuse, to change the old habits. Therefore, it often takes a conscious effort, as I can testify as a writing instructor and editor. Yes, "politically correct" is part of our changing vocabulary. Without it, we date ourselves or, worse, offend and lose credibility with our audience or lose it altogether. Politically correct is the modern way of thinking, speaking, and writing. Moreover, it has become our way of life.

¶ *Evelyn Klein is an author, educator, and artist as well as an editor and writing judge. She has taught in the public schools, at Century College, and at the Loft. She has a BS in Secondary Education and an MS in the Teaching of English.*

The Book of Twos by Joe Amato

(Granite Falls: Ellis Press, 2015) 320 pages

Reviewed by Shirley Whiting

Reading *The Book of Twos*, by Joe Amato, was both a challenge and a treat. As his many books demonstrate, Amato is a lover of language and ideas; his books reflect that love. In the *Book of Twos*, Amato once again works his magic by making distinctions between and among the “twos” which are part of our experience from birth onward.

In his Introduction, “Of Twos I Sing,” Amato quotes John Dewey, “Empirically, things are poignant, tragic, beautiful, humorous, settled, disturbed, comfortable, annoying, barren, harsh, consoling, splendid, fearful; are such immediately and in their own right and behalf... These traits stand in themselves on precisely the same level as colors, sounds, and qualities of contact, taste, and smell.” *Experience and Nature* (1923)

The Book of Twos consists of ten chapters, each with a richness impossible to abridge. For example, in chapter one, “Surfaces and Depths, the Plenum and Plethora of Things,” Amato states, “We, a set of surfaces, meet the world as incalculable sum, a plenum and plethora of changing surfaces.” He goes on to quote Aristotle’s *Metaphysics* as well as the *G.K. Chesterton Calendar*.

Other chapters include: 2) Then and Then Again; 3) Ontological Divisions; 4) Language, Metaphor, and Meaning; 5) Self and Other; 6) Politics and Judging Twos; 7) Montaigne’s Contradictory Man; 8) The Selves of William James; 9) God—and One and Twos; and finally 10) The Contradicting God of History, and the Paradoxical Lord of Hope. He concludes with a section called Minding and Mending Our Twos.

As a writer, Amato shows us the array of “twoness” in our lives—from the mind-body dichotomy to the way we see in others aspects of ourselves—what Jungians call “projection.”

In the current state of the world, with wars on abstract concepts and “enemies” being created by the unconsciousness of our own actions, I found especially helpful the chapter entitled “The Selves of William James.” After taking us through the circumstances of

James’s life—his sickly childhood, his association with intellectual elites of the time (godson of Ralph Waldo Emerson, brother of Henry James)—Amato states that James “was not only an interpreter but also the embodiment of the modern individual.”

Reflections on William James

Amato goes on to say, “James made a lifetime target of all systems based on simplifying abstractions and falsifying either/or reductionism.” He quotes James’s concept of “the manyness of the mind” and states that James “toggled back and forth between physiological, psychological, and transcendental concerns. He took up the matters of perception, impulse, and need; emotional, habitual, and attitudinal states; beliefs, religion, and therapies.” From this rich section on James, one gains new respect for James’s classic work, *The Varieties of Religious Experience*.

In his concluding section, called “Minding and Mending our Twos,” Amato recapitulates the focus of previous chapters. Thus, he reminds us that our bodies consist of surfaces and that we are bilateral beings, with a mammalian history a million years long which has evolved a sensitive interiority, a mind, that is constantly aware of the many aspects of its surroundings.

Amato speaks of language, and especially the importance of metaphor, in expanding and exploring our sense of interiority, whether it is called mind or spirit. He says of metaphor: “With metaphor, to which I attribute the greatest significance, humans reach beyond the first arc of like and unlike to the greater arc of joining with and separating themselves in various ways from all they perceive and conceive themselves, the world, and existence to be.”

When addressing current situations in the world, he has this to say, “in reference to politics, judgment, and diplomacy in our times, historians and thinkers, especially those of modern and contemporary times, must utilize whole bands of contrasting and opposing twos to narrate a singular and irreversible story of happenings, accomplishments, events, and catastrophes.”

He refers again to William James who believed that we live “by and for the conscious mind and what lurks within it.” What James found lurking within the mind was a bifurcated self. There was one self that was formed by long established habits and another self that could

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change instantly by sudden conversion and newly recognized insights. For James, the Self was at one end of the pole of human thought and God was at the other. Amato goes on to explain that “Self, for James, is the platform of being. With it we encounter and examine the body, the other, the world.”

When speaking of God, we are outside the language of twos and metaphors. God is mystically understood as a unity of opposites. In this last section, Amato goes on remind us to mind and mend our twos by citing the historical side of God, the God of Judaism and of Christianity. And, our current politics requires us to add, of Islam. Amato states, “Faith in such a God raises the paradoxes and contradictions that come with postulating a God that reacts and cares for human beings ...”

In our current political climate, it is ever more important to listen to Amato’s advice as he says: “I affirm that if we do not distinguish, we do not think. We navigate the sea of knowing and being by discriminating. We dialogue, if we join Plato, in distinguishing the equal and unequal, proportional and disproportional, first and last, the highest and most formed from the least clear and certain.”

This is a richly rewarding book—one that provides depth and background, as well as poetic insights, to the many concerns we hear and read about daily. It is a book that encourages and gives hope that if we follow such rich guidance we may yet learn how to fulfill our human potential, live in harmony with those different from ourselves, and avoid repeating the many mistakes of the past.

¶ *Shirley Whiting, long time MISF member, is interested in education at all levels. An elementary school librarian for ten years, her interest in early childhood education led to the field of psychology, and, through the Myers-Briggs Type Indicator, to the study of Jungian psychology, on which the MBTI is based. Upon completion of a Master's Degree in Adult Education, she is now working on a curriculum for the disadvantaged—one that addresses social problems created by outdated structures and attitudes in our political system.*

Book Review

The Landscape of History: How Historians Map the Past by John Lewis Gaddis

Oxford University Press, 2002. 151 pages

reviewed by Mike Woolsey

What and how do we learn from history? Histories are narratives of past events, and even if the historian-narrator lived through those events himself, his perspective is but one of many, his and his contemporaries’. What is more, how does a historian select, from the virtually infinite number of historical facts, those which may be reliable predictors of future events? In the words of the author, a distinguished Cold-War historian, the effort to predict the future from knowledge of the past is like searching for the “independent variables” of natural science, those that reliably determine cause-and-effect relationships.

But history is not like that, argues John Lewis Gaddis, and not even much of modern natural science is like that anymore. For the paradigm of natural science has shifted from the determinate nature of 18th-century Newtonian physics to the more indeterminate character of relativity theory, quantum theory, Heisenberg’s uncertainty principle, and Darwinian evolutionary theory.

Take the case of evolutionary theory, for example. It attempts to construct a history of the past, over millions of years, from remaining remnants of it: bones, shells, rocks, etc. No one knows for certain the cause of any species appearing on the scene. There are just too many interdependent variables for it to be possible to isolate one as the effective cause, and hence for it to provide a rule for the future evolution of new species. Gaddis quotes paleontologist Steven Jay Gould to this effect: “Alter any early event, ever so slightly, and the evolution cascades into a radically different channel.” In this respect, history is a “complex system,” to use the language of the new theory of Chaos and Complexity. In such a system, a seemingly trivial condition may be the trigger that produces a monumental event, such as the flapping of a butterfly’s wings in Asia initiating a string of events that ultimately cause a hurricane in Florida, or the alluring shape of Cleopatra’s nose initiating a similar cascade that caused the fall of Egypt or Rome.

As another illustration, Gaddis uses the history of the Japanese attack on Pearl Harbor. What caused it? The US oil embargo against Japan? The invasion of south-east Asia by the Japanese, for which the embargo was retaliation? Or was it the rise of authoritarianism and militarism in pre-war Japan? Or maybe it was the effect of the Great Depression, which perhaps caused that authoritarianism? Again, there are too many interdependent variables for it to be possible to devise a reliable rule for avoiding future Pearl Harbors.

From this perspective, history cannot be “reduced” to a reliable predictor of the future, certainly not any one particular history (“...historical thought is a river into which none can step twice”). This is why history must constantly be researched and rewritten, that out of a multitude of different perspectives a consensus may form among historians. It’s like mapping a landscape, using the technique of cartographic triangulation (i.e. mapping each point in the landscape with reference to at least two others). The constant “remapping” of history “allows us to approximate consensus, rather in the way that, in the [mathematical] calculus, we approach but never quite attain the curve.”

Thus, it’s by experiencing multiple narratives of the same historical periods that we may attain some sense of “patterns” of historical reality, both individual and collective. But it would be folly to depend on the predictive quality of those narratives, because how could you ever expect that the exact combination of interdependent causes that occurred at some point in the past would ever occur again in the future? And without being able to isolate independent variables, all you have is a complex system of interdependent causation.

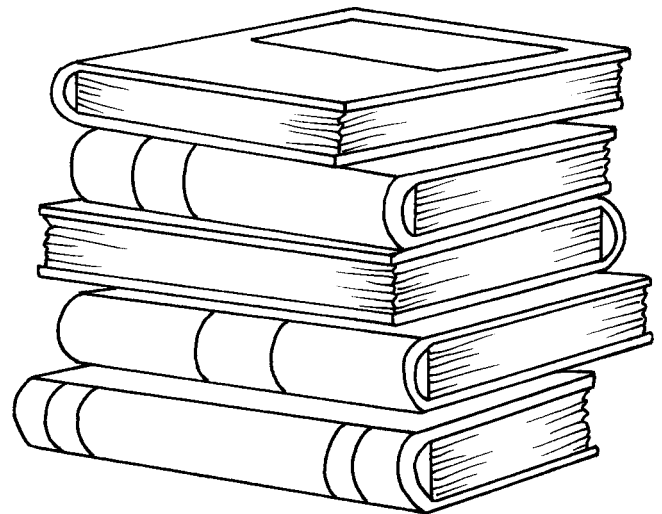
For this reason, Gaddis decries the tendency of the social sciences (e.g. sociology, economics, international relations theory, etc.) to attempt to achieve the predictive quality of Newtonian physics. Their subject matter is too complex to yield “universally applicable generalizations,” and “...when social scientists are right, they too often confirm the obvious. When they don’t confirm the obvious, they’re too often wrong.”

None of this is to be taken as a devaluation of history proper. Despite all the qualifications, the author’s passion for the subject shines through. It’s rather a sober

assessment of historical methodology, one that only reinforces History’s place in the pantheon of the Liberal Arts. It raises itself above the social sciences when it limits itself to narrative and resists prediction, and, in light of the 20th-century paradigm shift in the natural sciences, from reduction to simplicity, on the one hand, to appreciation of complexity on the other, it appears that historians “metaphorically at least...have been doing a kind of physics all along.”

In sum, we can, of course, learn from history, but not in the sense that we can confidently calculate the occurrence of future events. Rather, it’s more in the sense that we may be able to recognize patterns as new sets of circumstances arise.

¶ *Mike Woolsey has been a member and board member of MISF for five years. He retired in 2004 from a 37-year career in computer software design and programming, the last 15 years at the 3M Company. In 2009, he received an MA degree in Liberal Studies from the University of Minnesota, and remains an advocate of life-long education. His Liberal Studies master's thesis is entitled: “The Limits of Liberalism: A Study of Liberal Disillusionment in Twentieth-Century America.”*



Indians in Public Art: Myths and Misrepresentation

a talk by Jim Bear Jacobs

Art has many purposes and usages. A work of art can amuse or infuriate. It can be an aid for devotion or it can be a prod for social protest. Art can inform or misinform, depending on its cultural context or historic period. During his talk at the Independent Scholars Forum September 26, Jim Bear Jacobs took the group on a pictorial tour of the art at the Minnesota State Capitol. His purpose was to demonstrate how the art in the Capitol tells stories about Native Americans, most of which reflect the time when the building was completed in 1905; but they also misinform and misrepresent Indian culture in our own time, over a century later.

Jacobs, himself a member of the Turtle Clan in central Wisconsin, began his reflection by telling how young people, when they tour the Capitol, are exposed to works of art that do not tell a credible story of the Native American experience in the upper Midwest. In fact, he observed, nothing in the building properly tells the narrative of the broad range of people of color. Rather than telling the truth, art was (and is) misrepresenting Indian history, something Jacobs proceeded to illustrate in his pictorial tour.

Jacobs began the tour by noting that the heroic 1936 statue of Columbus on the lawn in front of the capitol had little to do with Minnesota history beyond giving the Italian population a visible hero and establishing a visual affirmation of manifest destiny, the divine mission to civilize the west.

Once inside the building itself, Jacobs pointed to a series of lunettes which depict gods and goddesses scourging the land of malign figures. The malign figures include savagery, sin, stupidity, and cowardice; in the eye of the beholder these mythical references are associated with the native population. Moreover, the appropriation of the land by the march of civilization interprets the land as a resource to be conquered and utilized, a mind set different from that of the native population. Originally intended, perhaps, as an artistic symbol of pride, these works can now be seen as invasive arrogance.

Similar observations can be made about the art in the Senate chamber, where there is a scene in which a Native American woman is depicted inappropriately bare-breasted. Such a characterization, according to Jacobs, goes against the Native code of morality which includes female modesty. In the House chamber such a picture implies Native people were more savage than they actually were.

The most nettlesome picture, however, is in the Governor's Reception Room. It is a large painting of the Treaty of 1851, "the glorious moment, leading to Minnesota statehood." In this scene Indians are depicted signing away twenty-four million acres of land. Also seen, but not immediately apparent, is Indians signing a second document signing in which they were tricked into giving back much of the money they were reputedly promised in the treaty. While the painting is heroic and noble in its style, it is crafty and corrupt in its subject.

By seeing this interpretation, some well-known historic characters of the statehood narrative, Henry Sibley and Governor Alexander Ramsey are seen as less than heroic.

In his assessment of the art in the capitol Jacobs did not wish to see any of it destroyed. Rather, Jacobs opted for discreet removal and relocation of some of the pieces. In particular he felt that the treaty painting communicates to visitors an offensive view of Minnesota history. Why, he asked, would we want to greet visitors from around the world with such an affronting scene? It is time to rethink our history and the depiction thereof.

A work of art has power to inform and illustrate. If a picture is worth a thousand words, visitors to the State Capitol are getting an eyeful of Minnesota history, true and/or false.



Minnesota State Capitol

Bob Brusick

Regrowing Democracy: What educators can do

Harry Boyte, Senior Fellow at the Humphrey School of Public Affairs, addressed the Scholars October 24. His topic was “Regrowing Democracy.” It is Boyte’s belief that we are neglecting to teach how democracy works in our public school curriculum. To put it bluntly, most people believe that democracy only means getting out to vote. Boyte would like to see greater citizen participation in all forms of self-government, such as getting roads built, organizing schools, and supervision of civic projects.

Boyte believes that the reasons that democracy is contracting can be laid at the door of the educational system, specifically higher education. He hoped in this talk to be able to inspire the Scholars to be more civic-minded in their endeavors.

Boyte’s criticism of the educational system was wide-ranging: He feels that we have moved into an informational culture, in which knowledge becomes self-referential rather than being pursued for the good of society. An intense careerist bent takes us away from pursuing knowledge for the sake of the community. In a research project during the 1990s he found that the professors he interviewed were detaching from the system because the culture of research and peer reviews pointed them away from community-based topics. Furthermore, the meritocracy that results from extensive testing tends to raise up people who are not necessary cooperative, but rather focussed on testing well.

In Boyte’s ideal world, people would be rewarded for being cooperative and for combining conflicting points of view. We would understand the purpose of education as a way of teaching participation in democracy. We would understand education as a community-based project, but we would also understand that the community has its own knowledge and that any “expert” should listen to that knowledge before setting up “solutions.” (Obviously, Boyte is strongly opposed to technocratic solutions.) “Education should be tailored to the man, not the man to education.”

Boyte had requested responses from the audience and Evelyn Klein and John Schwarz obliged. Klein, speaking

as an educator, addressed the problem that teachers face in dealing with an enormous diversity of backgrounds in the classroom and said that sometimes experts are needed to solve the resulting problems. Schwarz underlined the careerist emphasis that is present on most campuses saying that civics classes are not teaching civics but rather focussing on career issues. He said that a persistent dilemma in university settings is whether one should teach (a sort of elitist activity) or work to democratize the university.

Boyte responded to these observations by reminding people that we cannot escape culture and history. American society, says Boyte, has always struggled between exclusion and inclusion. In a period of democratic change such as where we are now, this dichotomy comes to the fore. It is very important that democracy be reclaimed from the “elites” who are currently limiting the definition of democracy to the right to vote. In order for democracy to survive we have to explode and expand the definition of the word. Boyte hopes that members of MISF will be instrumental in this process.

An expanded text of Harry Boyte’s speech can be found at [http://www.academia.edu/17262938/Regrowing democracy_-_Educators_for_a_democratic_society](http://www.academia.edu/17262938/Regrowing_democracy_-_Educators_for_a_democratic_society).

Correction

The following corrections to the July 2015 issue of this journal have been called to the editor’s attention. In the article on the Booth Home:

The Salvation Army archives are in Alexandria Virginia (not Arlington).

The two brothers who funded the construction of the rescue home on Como were William and Joseph Elsinger (not Arlington).

Arts and Parks: Culture and Beauty on the Prairie

David Smith, independent scholar and author of *City of Parks: The Story of Minneapolis Parks*, spoke to the Scholars, November 21, on the subject of “Arts and Parks: Culture and Beauty on the Prairie.” In about an hour, he covered the origins of the public park land in the city of Minneapolis.

“Almost all the waterfront in Minneapolis is public property, which is sheer genius, but probably happened by chance,” said Smith. Though the Park Board was created in 1883, most of its acquisitions were more or less fortuitous. “They were opportunists who took what they could get cheap.”

In spite of this characterization, the members of the Park Board had some definite objectives in mind as they acquired land for parks.

Their vision for land acquisition was inspired by speeches in 1872 by Horace W. S. Cleveland, a landscape architect who was then living in Chicago. Cleveland spoke in both Minneapolis and in Saint Paul. “No city was ever better adapted by nature to be made a gem of beauty,” than Minneapolis, said Cleveland. He was particularly concerned about river edges and advised that the “river was the jewel of the city.” Cleveland’s speech was the catalyst that led to the purchase of park land.

Many of the people who purchased the park land were New Englanders motivated by a desire to create a New England picture in a prairie frame. Charles Loring (born Portland, Maine) felt that the parks would be his most valuable heritage. His close friend and ally, William Watts Folwell (from upstate New York), as first president of the University of MN asked Frederick Law Olmsted for advice in laying out the university campus and first proposed the route that has become known as the Grand Round. George Brackett, (from Maine) also a friend of Loring’s and a man of many civic interests, said that he did not want people to think of his city as the wild and woolly west. William King (also from upstate New York), founder of several newspapers, was a vocal leader in park efforts and eventually donated most of the shore of Lake Harriet to the city.

Horace Cleveland spoke again for the Minneapolis Society of Fine Arts in 1884. His talk inspired these men, and several others, to purchase more waterfront land throughout Minneapolis. They bought the Lake Calhoun Shore Drive in 1885 and in the same year, when the city limits expanded south, were able to acquire Minnehaha Falls and the surrounding area. Although there was no money in the coffers for the Minnehaha purchase, George Brackett wrote a \$100,000 promissory note for the park and subsequently turned the deed over to the state. The note was guaranteed by Henry Brown, Thomas Lowry, and other business associates of Charles Loring.

Another outcome of Cleveland’s 1884 talk was the movement to found an art museum. This movement gained momentum throughout the end of the nineteenth century, partly as the result of encouragement from William M. R. French (partner of Horace Cleveland and brother of the sculptor Daniel Chester French), William Folwell, and Dorilus Morrison, a lumber baron (from Maine) whose house, called Villa Rosa, stood where the art museum stands today.

In 1910, with the donation of Villa Rosa already in hand, the Park Board raised \$300,000 in one night for the building of an art museum. The Institute of Arts building opened in 1915. The park land across the street, probably landscaped by Horace Cleveland, belonged to William Washburn (also from Maine); it contained a mansion called Fair Oaks. The land was purchased with the understanding that the Washburns could live in the house for the rest of their lives. The mansion was torn down in 1924.

Smith had many illustrations for his lecture. More information can be obtained from his blog <Minneapolisparkhistory.com>. His illustrated history *City of Parks: The Story of Minneapolis Parks* (2008) is available from <www.foundationforminneapolisparcs.org>.

Trump, Globalization, and Change

When the editorial board began to plan this issue of *TMS*, the candidacy of Donald Trump seemed like another amusing but far-fetched episode (among many) in American electoral history; the editorial board decided to comment on it because it was a lively topic. (We joked that commenting on Trump might cause him to mention us and thereby put the Scholars on the map. Not likely, but fun to think about!) Thus, Gus Fenton has compared Trump's electioneering to the equally odd candidacy of William Wirt on the Antimasonic ticket of 1832. Evelyn Klein, inspired by Trump's penchant for reflex rather than reason in speaking, has reflected on the growth, significance, and underlying importance of politically correct language in our modern and diverse society.

In the meantime, a Russian plane was blown from the sky in Egypt; several deadly attacks have taken place in this country and abroad; numerous confrontations between police and BLM marches have discomfited our cities; and many of our elected representatives are threatening to vote down any accord that might mitigate climate change. One could say that the world is changing, even teetering, every day. It is my opinion that we need steady, thoughtful leadership to keep ourselves and those around us in balance.

Some of what has brought us to this point is technological connectedness. We know about every ripple in the Chinese stock market, every scandal in the Italian government, every weather event on the other side of the world almost as soon as it happens. We have been globalized far beyond our dreams, as we described them in 2007 when globalization was as hot a topic as Donald Trump is today. I do not have an antidote for the anxiety this globalism engenders, but the rest of the articles in this journal have a peculiar if inverse relevance. Shirley Whiting's review of Joe Amato's new book sets conflicts and accords into a larger context. Mike Woolsey's summary of John Gaddis's book reminds us that the understanding of history is constantly changing. Jim Bear Jacobs's talk, reported by Bob Brusnic, advocates dialogue and discussion rather than confrontation. Harry Boyte has made excellent suggestions for civic action, especially in the field of education, by the Scholars. And David Smith showed beautifully how the civic actions of the founders of Minneapolis have benefited many subsequent generations. We hope the balance in this issue will give some balance in your thinking.

J

Change is coming to *The Minnesota Scholar*. After more than ten years editing the MISF journal, I am handing the editorship over to Evelyn Klein. We have been fortunate to have several pieces by Klein in the past two issues; her experience as a writer and editor will be a contribution to the Scholars. I have enjoyed working on this journal and will continue to write for it, but I look forward to a new vision and a new voice in the mix.

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The Minnesota Scholar welcomes submissions from members and non-members. We are especially interested in topical issues, but will also welcome essays, reviews, and memoirs. Generally articles should not be longer than 1800 words. Please submit articles electronically, as Word or RTF files. Use as little formatting as possible. All submissions will be acknowledged, although the editor reserves the right to decline to publish an article.

The editor has the right to make minor adjustments in the manuscript. *TMS* assumes no responsibility for contributors' errors. Opinions expressed by contributors may or may not reflect the opinions of the editor.

Deadline for the next issue is May 15, 2016. The material in this journal is copyrighted to the authors. It may not be duplicated in any form without permission.

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Save the Dates for these Upcoming Programs

January 23, 2016: War and Art: Russian Artistic Expression during World War I. Speaker: Carol Veldman Rudie

In conjunction with the current exhibit at The Museum of Russian Art, Carol Veldman Rudie will discuss the experience of Russian artists during World War I and the revolution that ended Russian participation in that war. These artists both described the Eastern Front from the Russian perspective and participated in visualizing the “why” of Russian involvement and eventual withdrawal.

Carol Veldman Rudie is the lead docent and the coordinator of outreach education at The Museum of Russian Art in Minneapolis.

February 27, 2016: Travel in Cuba—How we did it and what we learned. Speaker: Gus Fenton

Cuba has always been on our geographical doorstep but its million-miles-away political distance is now being systematically diminished. Gus Fenton and his wife recently spent eight days in Cuba with ten other people

under the visa-restriction of being on a U.S. Treasury Department authorized People-to-People tour.

Fenton is a mostly retired engineer who has authored two genealogy books and another on his great-great-grandfather's journal of the 1800s.

March 26, 1916: English Kings. Speaker: Jim Hart.

April 23: Never Again—Genocide Prevention in the 21st Century. Speaker: Ellen Kennedy, executive director of World Without Genocide.

May 28: Annual poetry program.

June 25: G. K Chesterton. Speaker: Dale Ahlquist, president of the American Chesterton Society.

All meetings take place at Washburn Library, 54th and Lyndale in Minneapolis. The meetings begin at 9:30 A.M. with the speaker, at 10 A.M. All meetings are free and open to the public. Guests are always welcome.

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