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A Pathway Home

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I cannot comment as a philosopher or anthropologist or ecologist or mythologist on the work of Paul Shepard, fields in which I have little training; but as a lay reader and a devoted admirer of his writing there are several things I can offer as tributes to his remarkable body of work. I had absorbed broadly over the years from writers such as J. Ortega y Gasset, L. Mumford, Joseph Campbell, and S. Diamond, and other modern pioneers in these fields, each of them filling in for me important pieces of the "primitive" puzzle. But to behold Paul Shepard, standing upon all their shoulders, synthesizing all their works, finally telling me the whole story, all the way back to the stone age—this was for me the thought and feeling experience of a lifetime—humankind's picture puzzle deciphered and unscrambled and made clear for me to see.

The whole turned out to be not such a pretty picture. The beauty of the primordial hunter, the remarkable adaptations and ingenuity of early mankind, the perennial myths that unify all people, the enchantment and allure of the "primitive," every such ideal was reshaped in the light of Paul Shepard's uncompromising vision of today's real human person: An alienated, domesticated drudge, stuck in the "juvenile absolutes" of a tame life. Still he rose far above a cynical negation of our civilized minds by leaving us a path back, a way home to the Pleistocene for which each of our souls longs. For this I am especially grateful to him, because he showed me what I can do—not just think—to feed this ancient wild self in me.

From the many ideas and ideals which I have gleaned from Paul Shepard—and there are many—I have chosen three to comment on: natural divinity, particularly divine, conscious animals; wildness as a moral ideal, in contrast to domestication; and wild meat as sacramental gift. To these I will add a final practical paradigm for living a prehistoric or "primitive" life. When Paul Shepard was visiting Professor of Environmental Perception at Dartmouth College he wrote the Introduction to J. Ortega y Gasset's seminal work of deep ecology, *Meditations on Hunting*. In it Shepard wrote that to view the Paleolithic human nature we must "penetrate the husk of 5,000 years of civilized fear and hostility toward nature in general and hunter-gatherers in particular."[1] I believe the three particular ideas I have chosen have some of the densest and thorniest of husks, and also the most nourishing kernels within them.

Conscious, Divine Animals

Paul Shepard told us that prehistoric humans experienced a world surrounded by a multitude of "conscious, powerful beings, incarnate as natural forms . . ."[2] These were the Others, the divine animals. These animals are still found everywhere in our culture, thought and language despite the ubiquitous destruction of tribal mythologies by modern civilization. We may have all become civilized drudges, but our genome is prehistoric, and something in us remembers a wilder self. Paul Shepard wrote that "We are space-needing, wild-country Pleistocene beings, trapped in overdense numbers in devastated, simplified ecosystems,"[3] and he traced for us the transition from the time when the Others were still our fellows.

The civilized drudge is I, yours truly, scholar, sensitive, anarchic intellectual—we intellectuals are among the worst of the drudges. Our rural folk, our less than educated, are probably closer than I could hope to be to the primitive ideal of native repose and connection with natural beings. Paul Shepard, in *Coming Home to the Pleistocene*, wrote that "Modern psychology, including 'eco-psychology' and 'environmental psychology,' tends to portray the self in terms of individual choices about beliefs, possessions, and affiliations rather than defining the self in terms of harmonious relations to others—including other species . . ."[4] These "beliefs, possessions, and affiliations" are how I constitute myself, how I see myself. Yet, says Paul Shepard, this is not about me. This is about the Others.

How Joseph Campbell would love Paul Shepard's mythos! What Shepard calls in his book *The Others: How Animals Made Us Human* "evolutionary tales"—he calls them the true myths of "biological evolution"—tell stories of "kinfolk and ancestors in the larger sense"—and by this he means our *animal* ancestors. [5] These tales

> confirm difference in a way that relates us to animals but does not assume that we understand them. Our modern myths of Faustian Historical Man and monotheistic hubris are motivated by fear of death, a compelling avoidance of biological nature, and chosen exile into a fantasy world of man-the-conqueror.[6]

"Confirm difference." How Shepard a phrase! How different from the usual. Man the standard becomes man the different—not higher or wiser or better than his animal fellows in any sense at all, just different. He stated that in sacramental feasting, humans not only participated but acknowledged their place in a system in which "death is no less essential than life," a system not subject to "arbitrary human disposition or judgment." [7]

I, as most everyone else I know, saw the cave paintings of c. 30,000 BCE as the most beautiful of all art. Now beauty itself was in for a Shepard cleanup. He saw it as a mere substitute for reality. "Art can never replace or explain the adventure among the Others which remains central to our lives." [8] If art—and with art, with painting, he included writing—was to be a mere substitute, seeking to replace our ancestor-animals with an alternative reality, he said we should instead seek "an anti-writing against the seductive illusions of the 'beauty' of nature."[9] An anti-writing indeed! Is this not Paul Shepard and his work? —one great ontological anti-writing!

As the pieces fall into place the picture turns uglier. Paul Shepard cited Jane Ellen Harrison of a century ago, our greatest English scholar of Greek religion and mythology, speaking of our loss of sensitivity to birds: Harrison saw the birds enshrining "a beautiful lost faith, the faith that birds and beasts had mana other and sometimes stronger than the mana of man . . . in their silent, aloof goings, in the perfection of their limited songs . . ."[10] As we distanced ourselves from these Others we replaced our prehistoric bird-fellows with swan-maidens and valkyries and Angels. Shepard wrote that these beautiful substitutes replaced the sacred cranes who "for a million years brought springtime" and "seemed to share with humans an immense confidence in the round of season and life."[11] Alas, our confidence is lost, lost with our cranes and storks and cuckoos.

Wildness as a Moral Ideal, Domestication as Immoral

Does not every modern person envy the close-knit families of our ancestors? In *Practice of the Wild* Gary Snyder wrote:

> The societies that lived by the old ways had some remarkable skills. For those who live by foraging, the original forest botanists and zoologists, the so-called primitive people, (the woods) is a rich supply of fibers, poisons, medicines, intoxicants, detoxicants, containers, waterproofing, food, dyes, glues, incense, amusement, companionship, inspiration, and also stings, blows and bites. These primary societies are like the ancient forests of our human history, with similar depths and diversities, and, simultaneously, ancient and virgin. The lore of wild nature is being lost, along with the inhabitory human cultures. Each has its own hummus of custom, myth and lore, that is now being swiftly lost, a tragedy for us all.[12]

Prehistoric people are generally perceived by ecologists as celebrating their ecosystems as poetic expressions, while domestic cultures are seen as ranking wild things very low in their scale of values. Prehistoric people are seen as worshipers of wild animals, while domestic folk are thought to see wild animals as the unruly inhabitants of an immoral wilderness. Prehistoric people are seen as working for a wild and chancy ideal, their sacral hunt or uncertain foraging; domestic folk are perceived as too clever by half, worshipping at an altar of reified products and production systems—Paul Shepard wrote,

> To extract rewards from the world through strategy is necessary, but conniving [among prehistoric people] is less important than being right with the divinities.[13]

Wild prehistoric people are seen as living in egalitarian kindreds, while domestic social structure is seen as hierarchical. Prehistoric social activity is seen as based on the realities of everyday life in nature, while domestic life is thought of as based on products or kinds of work, and is rarely related to anything in nature. These comparisons of prehistoric and domestic ideals are widely accepted, but so also is it widely believed that we can never return to a prehistoric lifestyle. Is this not simply because it is so intimidating? If I am in the least honest with myself, I find that a return to a world less domestic, a more wild and moral world, is a very sobering thought.

Perhaps I will not be so frightened as to not be able to see myself in the prehistoric paradigm. I am, after all, one of those whom Shepard called "the mass who trudge along in the ruts of the usual civilized ambitions, agog in the celebrity world and electronic entertainment." [14] The ecosystems and wild animals he speaks of connote the wildness in us which cannot be equated to our domestic affairs or reconciled with the petty tyrannies of "dwellers in houses," domesticates—a word from the same root that gives "constrain" or "subdue." In other words, he wrote, the domiciled is no longer wild. And I live in a house, I am not wild, much as I may wish I were. In *Coming Home to the Pleistocene* he wrote that ". . . escape from domestication would . . . free us from the tyranny of the created blobs and the emotional stuckness of ethical humanism and agrarian brutality."[15] And in *The Others*:

> As fauna only the wild are a mirror of the multifold strangeness of the human self. We know this. It is why we scrutinize and inspect and remark on them, make them the subject of our art and thought, and sometimes kill and eat them with mindful formality, being in place with our own otherness." [16]

In another paradigm, in *Coming Home to the Pleistocene*, Shepard outlines "A chancy way of life where conniving is less important than being right with the spirits."[17] I noted three focal ideals within his description of this worldview, three qualities of forest life, from what Shepard calls "the Paleolithic genius."

> 1. A diffused sacredness, not concentrated in an altar or skygod, but in all the forest's parts.
>
> 2. A strong sense of transformation, "becoming" the forest, shape-shifting with its citizens.
>
> 3. Unhistorical time, "being" in the forest, "spontaneous" flowing with luck's tides.[18]

Not one of these three things is a regression. All "represent a forward step into modern philosophical thinking."[19] Here springs the hope I mentioned which Paul Shepard has given me, a path back, a way home to the Pleistocene. Hunters, he wrote, "engaged in a game of chance . . . rather than collective strategies of accumulation and control. They never play it as 'maximizing your take'."[20]

In the neolithic epochs the wild animals were "infantilized," to use Paul Shepard's term. They were made weaker than their wild counterparts,

their nutritional needs were simplified. They were made more plump, more sedentary and submissive. Their courtship behaviour was simplified. They were taught social responses like following.

The message the animal sent to his human fellow was altered by this process. After observing animals for millions of years, as our most important intellectual activity, we deformed the messenger itself. We made our animal fellow something to be possessed rather than someone to be encountered as a spiritual being. Our prehistoric "agreements" with the animal nations, our "negotiations" with wild animals, were once the biggest part of human culture. This was not a simple "identification with nature," as the conservationists phrase it today. It was a lifetime work, to build covenants, or treaties of affiliation, with the nations of the Others.

With domestication wild things became the enemies of tame things, materially and psychologically. The wild unconscious of mankind, its fears and dreams and subconscious impulses, lost their affiliation or representation by wild things, and those were the very things by which, for a million years, we had worked out a meaningful relationship with the sentient universe. The wild unconscious was driven away into the wilderness. We began to view the planet as a thing, rather than a "thou." We began to see our world as an organism to be possessed, rather than a spiritual moment to be encountered.

Early civilized people had such fat hulks of animals, tame drudges, barnyard beasts. Village life in neolithic times approached consciousness not as a wild encounter, but as a self-imposed inter-relationship with dull domesticated animals. Lost forever were the wild animals which had facilitated the seeing and discovery of self through Other eyes. Lost was the encountering of the Otherness of the universe. In the villages of domesticity, animals became merely possessions. They were no longer the bearers of messages. They were no longer "gifts" of wildly encountered meat. They no longer belonged to their own nation, and neither did we. As the poet and ecologist Gary Snyder made clear in the year of Sputnik, 1957,

> Our distance from the source of our food enables us to be superficially more comfortable and distinctly more ignorant. Eating is a sacrament. The grace we say clears our hearts, and guides the children, and welcomes the guest, all at the same time.[21]

Wild Meat as a Sacramental Gift

Paul Shepard wrote that ". . . meat is the relish that makes the meal worthwhile," and "the prestige of meat is because animals are believed to be sentient and spiritual beings like ourselves."[22] He cited the anthropologist Weston LeBarre: "The first religion is to kill God and eat him." This was also said so clearly by Gary Snyder in *Practice of the Wild*.

> . . . the first and last practice of the wild—grace. Everyone who ever lived took the lives of other animals, pulled plants, plucked fruit and ate. Primary people have their own way of trying to understand the precept of non-harming. They knew that taking life required gratitude and prayer.
>
> There is no death that is not somebody's food. No life that is not somebody's death. Some would take this as a sign that the universe is fundamentally flawed. This leads to a disgust with self, with humanity and with nature.
>
> Otherworldly philosophies end up doing more damage to the planet and human psyches than the pain and suffering that is in the existential conditions they seek to transcend. The archaic religion is to kill God and eat Him, or Her.
>
> The shimmering food chain, the food web, is the scary beautiful condition of the biosphere. Subsistence people live without excuses. The blood is on your own hands as you divide the liver from the gall bladder --- you have watched the color fade on the glimmer of the trout.
>
> A subsistence economy is a sacramental economy because it has faced up to one of the critical problems of life and death: the taking of life for food. Contemporary people do not need to hunt, many cannot even afford meat. And in the developed world the varieties of foods available to us makes the avoidance of meat an easy choice. Forests in the tropics are cut to make pasture to raise beef for the American market.[23]

In *The Others* Paul Shepard expands on this, explains its mechanics:

> Among primal peoples the wild prey is said to offer itself, divinity embodied, a self-willed gift which will return, perennially renewed, so long as gratitude is formally expressed by the recipients. People

> “swallow the god” as a vital principle in the round of life, the eater and eaten echoing ecological reality in spiritual reciprocity.
>
> Animals dying in the name of a deity represent an incisive affirmation of nature, a theophagy of sacred energy flow, the primal religious act. In sacramental feasting, humans not only participate but acknowledge their place in a system in which death is no less essential than life, a system not subject to arbitrary human disposition or judgment.
>
> When in historical times, humanized gods subdued the pantheon of earth, plant and animal spirits, sacrifice replaced thanksgiving with a tender of negotiation. Such an offering, usually associated with agricultural and military fortunes, was intended to deflect evil and sacred wrath as a gift to greedy god . . . Animal figures on the oldest coins suggest a commerce in which their bodies became part of an exchange rather than sacramental participants.[24]

Here my picture-puzzle turned plain ugly. But also it filled itself out, and the real vision of what actually happened in prehistoric times came jumping out at me. I had read quite a bit regarding primitive sacrifice, but never had I perceived such sacrifice as reversing the gatherer/hunter idea of gifting. In the original stone age society humans were guests in life who received according to their due. Later, sacrifice became a rite based on offerings as a kind of thinly-disguised bribe—a barter with blood or grain as the currency. Sacrifice became dualistic, aimed at sickness threatened, in contrast to healing, which was aimed at sickness already broken out. *Tender* negotiations! Aha!

Shepard’s hunter-gatherer metaphysics, as expressed in *Coming Home to the Pleistocene*,

> conceives a living, sentient, and diverse comity whose main features are given in narrations that are outside History. Their mood is assent and affirmation of the circumstances. Their lives are committed to the understanding of a vast semiosis, presented to them on every side, in which they are not only readers, but members. The hunt becomes a kind of search gestalt. The lifelong test and them is “learning to give away” what was a gift received in the first place—life itself—a theme demonstrated daily in the sharing of meat.[25]

Paul Shepard also wrote in *The Others* that we must learn to “cherish the world of life on its own terms . . . the theme of life and death, the possibility that killing and eating could be the ultimate act of respect.”[26] This life-and-death, life-in-death act, this killing and eating like a stone-

age savage, is my saving grace. In this wild primordial hunt I find myself, my humanity, my repose, my Otherness.

I learned from Paul Shepard that people who lived in primal societies, as they grew up, matured into an ever-richer wild world of metaphoric signs, seeming “to become more confident rather than less.”[27] This special repose, found only among the world’s most primitive peoples, he said, reflects the “sensibility of the fully individuated person.”[28] Their wisdom is comprised of a lifelong expansion in the perception of natural signs, while for us drudges it is only an “abstract extension of a limited number of signs into an alphabet.” “Primal thought,” he wrote, “opens out into a frontier of new experience in the exploration of the natural world, as opposed to the *mirrored hall of urban cognition*.”[29] This loss, he said, this terrible loss of our wild fellows in our wild landscape, has haunted civilized humankind “since the first cities replaced the natural plentitude of the ancient river valleys of the Euphrates, Indus and Nile.”[30]

Shepard wondered at modern man desperately seeking such examples of “repose and resolution” in an “otherwise baffling universe”—frenetically scrambling “for certainty.” He wrote that to be urban and to live in a mass society at a distance from wild diversity was “to share a heightened angst about the identity of I, we, you, it and they. As if to deny our poverty of wild things, we declare a cultural superiority over such ‘primitive’ reference.”[31] Until very recently, he wrote, “civilized” people believed that “savages” suffered from a group “unself-consciousness,” a kind of communal daze. Paul Shepard wrote that it is this very disconnectedness, this schizoid alienation from our dear animals, that has led us to project a “frightening confusion of our urban grayness upon them.”[32]

Primordial people were humans like us—volatile and relentlessly scrutinizing everything around them—but, wrote Shepard, “with less inverted Christian and Jewish anxiety.”[33] This very anxiety was what intensified tribal initiation practices, and gave rise eventually to a more aggressive tribal ideology, converting clan members into warriors, and, as Shepard wrote in *Thinking Animals*, gave rise to “the domestic world’s model of exclusiveness, competition and isolation.”[34] This anxiety arose from the earliest epochs of hoarding roots and seeds, arose from the secret, competitive nature of such seed- and root-keeping, creating the Neolithic High Culture that preceded civilization. Again, and at last, Aha!

A Final Paradigm: A Pathway Home

At the end of *Coming Home to the Pleistocene,* published posthumously in 1998 with the help of his family, Paul Shepard leaves us a guideline of the prehistoric for practical application, a vision for restoring our sanity and repose. The following is an excerpt of some of the ideas from the original total of seventy-one—a twenty-one point synopsis of what I find the simplest and most accessible concepts. And each is, I believe, inherently accessible and useful, however unconventional and uncivilized.

I suspect these objectives will not be recognized in Paul Shepard's generation for what they are. Whole books, whole colleges of thought, may be constructed around them in the coming years and decades. May I, in my lifetime, live to see just parts of their promise come to fruition around me. These are my puzzle finally perceived, my picture looked at squarely and honestly, usefully and wholesomely absorbed into daily life. How relieved I am to see in these promises, smiling behind ten millennia of civilized detritus, the person I was always meant to be.

From Paul Shepard's suggestions for reclaiming a prehistoric life:

1. We can keep our children from reading until the "symbolic age" of about 12 years old.
2. We can allow all-age access to butchering, birth, copulation, and death scenes.
3. We can provide non-peer-group play.
4. Our lives and their mythos can claim and embrace its local landscape, and provide access to "named places" in connection to our mythology.
5. We can accept an economy which has little storage, accumulation or provision, and which allows a wide diversity of "work," which nurtures independent family subsistence with customary sharing.
6. Our economies can be "ecotypic"—that is, economies "keyed to place"—and yet provide periodic mobility, little sedentism, and minimal housekeeping.
7. We can return to extensive foot travel, with running as well as walking.

8. We can limit ourselves to handmade tools and other objects, and to fuels which are not mass-produced from fossil sources.
9. The size of our genetic/marriage/linguistic groups can be limited to 500 to 3000 people.
10. We can afford our young with a kindred, with membership giving progressive identity with age.
11. In our young we can assure formal celebration of life-stage passages.
12. We can congregate in small kindreds, with the size of our fire-circle groups being around ten adults. We can nurture a return to a centrality of narrative, routine recall and story.
13. We can afford our individual kindred members “participant politics”—never representational or authoritarian politics—based on decentralized power.
14. Internally our sacred can be diffuse, lives can be imbued with “numinous otherness.”
15. Externally our sacred can be diffuse, lives which can support a notion of “spirit in all life.”
16. We can allow our community “participatory music” rather than audience-focused music.
17. We can allow our community the religious regulation of the special effects of plant substances rather than their illegalization.
18. We can nurture sensual science (“science of the concrete”) instead of intangible science.
19. We can use the “game” approach in life, to love, not a “hate the opponent” approach.
20. We can nurture an attention to listening, to the sound environment as voice; we can live with immediate access to the wild, wilderness, solitude.
21. We can keep attention to kinship and the “presence” of ancestors.[35]

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Notes

[1] Shepard 1972, 15.

[2] Shepard 1998, 169.

[3] Shepard 1996, 317.

[4] Shepard 1998, 27.

[5] Shepard 1996.

[6] Ibid., 7.

[7] Ibid., 35.

[8] Ibid., 7.

[9] Ibid., 11.

[10] Ibid., 198.

[11] Ibid., 146.

[12] Snyder 1991, 4 "On the Path, Off the Trail," and "Survival and Sacrament."

[13] Shepard 1998, 166.

[14] Shepard 1996, 353n.

[15] Shepard 1998, 167.

[16] Shepard 1996, 152.

[17] Shepard 1998, 166.

[18] Ibid., 166.

[19] Shepard 1996, 166.

[20] Shepard 1998, 65.

[21] Snyder 1969, 110.

[22] Shepard 1998, 102.

[23] Snyder 1991, 3 “Ancient Forests of the West.”

[24] Shepard 1996, p. 35.

[25] Shepard 1998, p. 65.

[26] Shepard 1996, p. 12.

[27] Ibid., 103.

[28] Ibid.

[29] Ibid. (emphasis added).

[30] Ibid.

[31] Ibid..

[32] Ibid.

[33] Ibid.

[34] Shepard 1976, 146.

[35] Shepard 1998, 171–72.

NORTHLAND COLLEGE
Tenure-track Position in Psychology (Clinical Psychology/Ecopsychology)

Northland College seeks an outstanding educator to advance the College's pursuit of its strategic goal, which is to become the nation's leading environmental liberal arts college. The College invites applications from candidates who are exceptional teachers, dedicated to service to the College and community, and committed to the College's environmental and liberal arts mission and values. The tenure track, full-time position carries the rank of Assistant Professor or above, and begins in the 2008-2009 academic year.

Minimum Professional Qualifications

PhD (or ABD) in Psychology: Preferred areas of specialization are in clinical/counseling areas with an emphasis in Ecopsychology, with the ability to teach (co-teach) courses in Counseling, Ecopsychology, Cross-cultural Psychology, Psychology of Gender, Eastern Psychology, History of Psychology, Abnormal, Personality, and Testing. Preference given to applicants with teaching and/or research experience in the above areas of specialization and who also (equally) has a strong background in the application of ecopsychology to therapy, counseling, human growth, Adventure Therapy/Education, and/or Outdoor Education. Ecopsychology at Northland is part of a newly created ***Nature and Culture*** program that includes Native American Studies, Psychology, Outdoor Education and Adventure Therapy. The applicant is also expected to teach

Expectations

The position involves teaching seven courses during a nine-month academic year. Northland College is on a 3-3-1 calendar system – two 14-week terms teaching three courses each term, followed by a 4-week Spring session teaching a single course (meeting daily).

Preferred Professional Qualifications

- Engages students in intellectually challenging activities to enhance critical thinking skills
- Enthusiastic about teaching and learning, and conveys that enthusiasm to students
- Respects students and is interested in their growth and development
- Employs effective strategies for active, experiential teaching and student motivation
- Understands and can teach to students with diverse learning styles

- Advocates service learning and educational outreach
- Familiar with technologies and multimedia that enhance learning
- Attentive to learner outcomes and multiple measures of learning assessment
- Engages students in research activities that lead to publications and/or presentations at conferences
- Aware of current environmental issues
- Works well with a diversity of students, colleagues, staff, and community members
- Works well with colleagues, staff, and community members in expanding/creating new curricula

Northland College

Northland College integrates liberal arts studies with an environmental emphasis to enable those it serves to address the challenges of the future. To meet this mission and accomplish the College's strategic goal to be the nation's leading environmental liberal arts college, the academic program is committed to demonstrating connections between ecological systems and human processes, using outstanding teaching and learning, faculty and student research, student leadership, civic responsibility, workplace sustainability, environmental problem-solving, and outreach.

Building on a century-old history of education and service to the Lake Superior region, Northland College initiated its environmental studies dimension in 1971. In 1972, Northland added the Sigurd Olson Environmental Institute, an outreach link to the Lake Superior region. The environment has been a focus of study, skills development, challenge, and opportunity in nearly every academic discipline at Northland for more than 25 years.

772 students from 47 states and 10 other countries come to Northland to study in 38 different academic programs, including traditional majors, pre-professional fields, interdisciplinary programs, Native American Studies, and flexible concentrations within programs such as Outdoor Education, Environmental Studies, Natural Resources, and Conflict and Peacemaking.

Northland College has been honored for outstanding liberal arts environmental education and outreach by Renew America, a consortium of more than two dozen national environmental

organizations. Northland College is also recognized as a model environmental campus.

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Northland College is located in beautiful northwestern Wisconsin on the south shore of Lake Superior near the Apostle Islands National Lakeshore and the Chequamegon National Forest. Founded as North Wisconsin Academy in 1892, the College is affiliated with the United Church of Christ. Northland is located in the city of Ashland, population approximately 9,000, which has an excellent public school system, a full-service medical facility, and a wide range of retail services, recreational opportunities, and restaurants.

Applications

Completed applications should include:

- A letter of interest addressing the extent to which the candidate's experiences and qualifications match the College's qualifications and priorities
- A current curriculum vitae
- Summaries of student evaluations of at least two (2) courses
- Copies of undergraduate and graduate transcripts (official copies will be required of finalists)
- Names, addresses, and telephone numbers of at least four (4) professional references, with an indication of their professional relationship.

References should include at least one faculty colleague, one student, and one supervisor or graduate faculty mentor, all of whom can speak to the candidate's teaching abilities, professional promise, scholarly abilities, and relevant personal attributes.

Applications should include an email address and be submitted to: Director of Human Resources, Northland College, 1411 Ellis Avenue, Ashland, WI 54806. E-mail: humanresources@northland.edu. Application reviews begin immediately and continue until the position is filled. The College anticipates an appointment by the end of May, with the starting date set for August 29, 2008. AA/EOE.