



Chrysalis

Volume 2 Spring 2005

*Newsletter of
The Center for Education, Imagination and the Natural World
at
Timberlake Farm*

We are called to assist the Earth to heal her wounds, and in the process heal our own, indeed to embrace the whole creation in all its diversity, beauty, and wonder. This will happen if we see the need to revive our sense of belonging to a larger family of life, with which we have shared our evolutionary process.

~ Wangari Maathai

Dear Reader,

Speaking these words at her Nobel Peace Prize Lecture in Oslo, Norway on December 10, 2004, Wangari Maathai has offered the world a radically new imagination of peace. Even in the face of critics, who wondered what the Earth has to do with peace, she has offered this imagination. And, in so doing, she has given the world two intimations about how to walk the path of peace. Two words to ponder: “embrace” and “revive.” To walk the path of peace is “to *embrace* the whole creation” and “to *revive* our sense of belonging to a larger family of life.”

In its deepest sense, the work of the Center is about both these gestures, embracing and reviving. If we linger over them for awhile, we are brought to our senses:

em·brace 1: to cherish, love 2: to encircle, enclose 3: to take up readily or gladly 4: to include

re·vive 1: to return to consciousness or life 2: to raise from languor, depression or discouragement
3: to raise from a state of neglect or disuse 4: to renew in the mind or memory 5: to restore

Maathai says we are called to cherish and love the whole creation, to encircle creation with our blessings, to readily and gladly take up the wellbeing of the whole creation, to include the whole creation in our every thought and deed.

As far as our languishing sense of belonging to a larger family of life is concerned, we are called to return it to consciousness or life, to raise our sense of belonging from depression or discouragement, to cease neglecting our sense of belonging, to renew our sense of belonging in mind or memory, to restore it.

“Embracing” and “Reviving.” These are the tasks of our time.



The Center for Education, Imagination
and the Natural World

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We begin this issue of *Chrysalis* with a remembrance by Peggy Whalen-Levitt of a "Tree Pals" project with Wangari Maathai. Following on the heels of the first UN Earth Rest Day in 1990, the project was an effort to nurture "the spiritual awareness that human beings, all species and nature are part of the wholeness of creation."

In "A First Conversation," a group of artists, educators and scientists consider Thomas Berry's concern that "our scientific inquiries into the natural world have produced a certain atrophy in our human responses." From their various vantage points in the arts and sciences, each participant offers a question for the readers of *Chrysalis* to consider.

"The Seventh Generation Teachers' Program: Frequently Asked Questions" explores the Center's approach to re-imagining a mutually enhancing relationship to the natural world with teachers. The program begins with an invitation for teachers to share their own experiences of deep, personal connection to the natural world. A selection of these memories appears in "A Circle of Ecostories."

"Walking on Woodland Trails" reveals the inner transformations of three college students who served as interns at the Center in the Fall of 2004. Eric Wellford queries "How can I show the kids about nature when I myself have lost much of my own natural wonder?" Asked to engage in a practice of walking woodland trails and journaling about their experiences each week, they document their own re-awakening to a sense of belonging to a larger whole.

In "Hérons," Anthony Weston provides an account of a "moment of grace" in which the separation of the human from the more-than-human world dissolves in "some kind of communicative flow vastly more powerful than language itself." It is a piece that quickens in the reader a desire to awaken to the stream of life.

Finally, we end this edition of the newsletter with an invitation to attend Center programs this Spring. We will be hosting a series of programs connected with bringing "The Bird of Imagining" art exhibit to Greensboro in April. Teachers and children alike will work with Richard Lewis, Founder of the Touchstone Center in New York City, to explore the ways in which our imagination is "pivotal to expressing our understanding of the natural world."

Renowned nature journalist Clare Walker Leslie will offer a workshop at the end of April. Our Next Generation Children's Programs continue as always, with a new nature camp added for 11-14 year-olds this summer.

On May 7, 2005, we will hold our second annual benefit concert featuring The Walker Family Band. On Mother's Day Eve, we invite you to join us in a celebration of the beauty and wonder of Mother Earth. All proceeds from the concert support Center programs reconnecting teachers and children to the natural world.

When asked recently about the source of inspiration for her life of devotion to the natural world, Wangari Maathai replied as follows:

The process of self-discovery should be enhanced by a new consciousness about the earth...This growing awareness that the world is interdependent, inter-linked and a common neighborhood should be a source of our inspiration. This awareness makes our man-made barriers and divisions irreverent and a hindrance towards appreciating other species in the chain of life...

Our life experiences from the primordial times to the present, both recorded and unwritten, should be a source of greater inspiration and empowerment. Ours has been a long journey along the millions of years we have been sharing life on this planet. Time has come to humble ourselves before the Source, The Great Creator, the God of many names. We must appreciate that all members of the community of living are important to the Source.¹

For a world community that takes its "man-made barriers and divisions" seriously, this is humbling advice. What capacities are needed to expand the sense of self beyond a love for humanity to include a love for all beings, or for existence itself?

At the Center for Education, Imagination, and the Natural World, we devote ourselves to an exploration of this question. We know these are primarily inner capacities. Capacities like embracing, reviving, listening, unifying, attuning, connecting, attending, beholding.


At the conclusion of the year-long "Tree Pals" project that Peggy coordinated with the help of Wangari Maathai, Peggy asked the children involved to imagine a garden that would symbolize the experience. One child drew a threefold drawing of the metamorphosis of a plant. Other children drew gardens in the shape of mandalas. One child's mandala garden revealed walkways formed in the image of a peace sign. Mandalas, as Carl Jung has shown us, are sacred circles that appear spontaneously in every culture of the world.

One wonders what the world would be like if we could find a way to recognize and nurture the natural inclinations of children to imagine a world of unfolding life, a world of sacred circles of life. This, surely, would be a more peaceful world - a world where the guiding image was one of a sacred whole, teeming with life.

When we learned that Wangari Maathai had won the Nobel Peace Prize, we called Thomas Berry and asked for his response. He told us that "There was no precedent for her work. She herself constituted the precedent. She has a sense that what she is doing is the right path and she moves forward on this path with grace and beauty. She is an amazing manifestation of what a human being can be - what a human being can do. She is shaping our way into the future."

We feel a deep sense of gratitude to Wangari Maathai for "being the precedent" and for giving the world a new imagination of peace - an imagination that re-unites the human story with the universe story within which it is embedded.

With warm regards,



Carolyn Toben



Peggy Whalen-Levitt

¹Wangari Maathai, "The Beauty and Spirit of Empowerment" in *Healing God's Creation*, ed. Jeffrey Mark Gollhofer (Harrisburg, Morehouse Publishing, 2004), p. 148.

“Tree Pals”

A Journey of the Spirit with Wangari Maathai

by
Peggy Whalen-Levitt

Beginning in 1990, the climate that surrounded human efforts to address environmental issues experienced a shift. The United Nations Environment Program (UNEP) had been formed in 1972 to respond to environmental issues that transcended national boundaries. But, in January 1990, the Secretary General of the UN called for a change in the way environmental issues were addressed, saying that “For that change, we need to draw, not only upon the intellectual but also the spiritual resources of the world community.”¹

In response, UNEP called together individuals who represented the world’s spiritual community to create the First Environmental Sabbath/Earth Rest Day to be celebrated on June 5, 1990. Among those called to create a new imagination for Earth healing were our beloved friend and mentor, Thomas Berry, and my mother-in-law, Norma Levitt, an International President of the World Conference on Religion and Peace.

In the years that followed, there was a growing recognition that the world environmental crisis would not be resolved by the intellect alone. In the spirit of that awareness, The World Conference on Religion and Peace initiated an international tree planting project entitled Project Green, chaired by Norma Levitt. In her words, “Project Green is a model for working together in multi-religious international cooperation and understanding. Planting a tree symbolizes the connection between humanity and the earth; the spiritual awareness that human beings, all species and nature are part of the wholeness of creation.”²

Fourteen projects were spawned worldwide under “Project Green,” from Japan to Bangladesh, from South Africa to Costa Rica. When I was asked to coordinate a twinning project linking schoolchildren in America to schoolchildren in Kenya, I readily agreed. Through a WCRP contact in Kenya, I was linked with the Khalsa Primary School in Nairobi. The American school was the Greensboro Day School in Greensboro, North Carolina. The “Tree Pals” Project was born.

From the onset, the “Tree Pals” Project was intended to bring children into a personal relationship with trees and each other, both through art and tree-planting experiences. The schoolchildren from the Kenyan and American schools would work symbolically and imaginatively with their experiences of trees, preparing an exhibit of visual art that would be sent to the sister school. Also, on Earth Day 1992, the children from both schools would share in the experience of tree-planting on the same day.

As the children from the Greensboro Day School moved deeply into the creation of artwork for their peers in Nairobi, it became apparent that political events in Kenya were placing a barrier between the two schools. In the Fall of 1991, Kenyan President Moi began a harsh political crackdown on proponents of democracy and we soon lost contact with the Khalsa Primary School.

In this difficult moment, we turned for help to Wangari Maathai, Founder of the Greenbelt Movement in Kenya. My mother-in-law, Norma Levitt, had met Maathai in 1985 in Nairobi at the UN International Conference on Women. The two had stayed in close communication. Would Maathai be willing to help us find another partner school in Kenya so that the dream of “Tree Pals” could be realized?

True to her great generosity of spirit, Wangari Maathai offered to receive the children’s artwork in her Greenbelt Office in Kenya and to find a new sister school. Encouraged, the American children completed their “tree” art projects and sent them eagerly off to Kenya.

What followed was an extraordinary series of events in the history of Kenya and the personal journey of Wangari Maathai. As a leader for democracy and protector of the environment, Maathai suffered beatings and imprisonment under the government of President Daniel arap Moi in 1992, shortly after the “Tree Pals” exhibit arrived at her office.

¹*Only One Earth*, (New York: UNEP, 1990), opening letter.

²Norma Levitt, *Project Green*, (New York: WCRP, 1994), p. 3.

Concern for the safe arrival of the artwork was transformed into concern for Wangari Maathai herself on the part of the children at the Greensboro Day School. During this time, I visited every classroom several times, sharing the story of Maathai's offer to help and the story of her own courageous stance for freedom and compassion.

Upon her release from prison, Maathai departed Kenya to attend the Earth Summit in Rio de Janeiro. The children's artwork, resting safely in the Greenbelt Office, had not yet found its way to a partner school. While en route in New York City, Maathai stopped to send a taped message to the children of the Greensboro Day School:

All you teachers, parents and the wonderful children of Greensboro Day School.

I want to send you greetings and congratulate you very much for the wonderful work that you have been doing...I want to assure you that your work has finally arrived in our office; that we are going to try to reach out to other children in Kenya, particularly the children of Valley Road in Nairobi, and maybe other children in the countryside...We will certainly do our best to make sure that the children in Kenya get the feeling of what you were trying to do when you did all this work and share the love, and the devotion and the inspiration that you had when you did all this work...And I hope that the new phase will be as inspiring, will be educative and will bring to you a completely new world that you probably didn't know existed. And you'll have children in Kenya thinking about you, sharing with you and looking at your work and admiring what you have been doing...

And because this is the time that we shall be thinking about the Earth Summit...I will think about you and I will link myself up with you and I will share your feelings for this beautiful little planet that God has given us. And I hope that every child in the world will be inspired by you and will link up with you some day so that all the children of the world can work for the planet, so that we can all save this planet for you, children, and for your children and for the many generations that will follow us.



Wangari Maathai at the Valley Road School, 1992

Upon her return to Kenya, Maathai saw to it that the artwork of American schoolchildren was given to the children at the Valley Road School in Nairobi. Almost a full year later, these children sent beautiful letters and artwork to the children of the Greensboro Day School. In the Spring of 1992, as scheduled, the children of the Greensboro Day School stood in silence as a tree was planted in honor of Wangari Maathai. A decade later, that dogwood blossoms as a reminder of an amazing journey of the spirit, reconnecting children to “the spiritual awareness that human beings, all species, and nature are part of the wholeness of creation.”

A First Conversation



On a cool, crisp weekend in early November, a group of artists, educators and scientists met at the Center to ponder the following quote by Thomas Berry:

The difficulty presently is with the mechanistic fixations in the human psyche, in our emotions and sensitivities as well as in our minds. Our scientific inquiries into the natural world have produced a certain atrophy in our human responses. Even when we recognize our intimacy, our family relations with all the forms of existence about us, we cannot speak to those forms. We have forgotten the language needed for such communication. We find ourselves in an autistic situation. Emotionally, we cannot get out of our confinement, nor can we let the outer world flow into our own beings. We cannot hear the voices or speak in response.

Thomas Berry, *Dream of the Earth*

Over the course of our two days together, we brought many questions to the center of our circle. Carolyn Toben reminded us of Rilke's advice in *Letters to a Young Poet*, "to try to love the *questions themselves* like locked rooms and like books written in a very foreign tongue." In the spirit of Rilke, we asked each participant to distill one question from the weekend to share with the readers of *Chrysalis*.



Carolyn Toben:

"What are the consequences of the child's separation from the natural world - for the child and for the earth?"

Carolyn Toben serves as Co-Director of the Center for Education, Imagination and the Natural World. She is an earth sanctuarialist - a lover of forests, skies, and all creatures, great and small.



Chris Canfield:

"Everything belongs -- somehow -- and we are unlikely to move backwards (e.g., eliminating our technologies or economic systems). How can we create a culture of deep connection to the earth that brings all the pieces forward in some form?"

Chris Canfield is a conservation professional (Audubon), writer (including plays for children on the environment), husband (to a deeply connected environmental educator), fellow seeker on the journey.



Peggy Whalen-Levitt:

*“Can we create a future in which the child awakens to a universe, both in outer form and inner spirit?”**

*adapted from Thomas Berry’s poem
“It Takes A Universe”

Peggy Whalen-Levitt serves as Co-Director of the Center for Education, Imagination and the Natural World. She holds a Ph.D. in Language in Education from the University of Pennsylvania, where she co-created a Course of Study in Childhood Imagination. She has a deep interest in developing inner capacities for an attentive human presence to the natural world.



Neetu Singh:

“Nature exists independent of thought. Thought did not create the trees, mountains, and rivers. Imagination is the creative ability of the human brain to create an image and transform the reality. Thought also is the faculty of the brain that can create images and accumulate knowledge. Thought has enabled human beings to make technological progress and organize socially. Thought is responsible for conflict in human relationships. What is the relationship of thought and imagination? Is there an imagination that is independent of thought?”

Neetu Singh loves to be in nature and backpacking in the mountains. He is an educator at The Valley School in Bangalore, India, where he facilitates inquiry into right education with children and adults. He is concerned with education to bring a new culture of awakening intelligence and flowering in goodness.

Richard Lewis:

“What, in the end, do we mean by the relationship of our imagination to the natural world - and in what ways might such a relationship be strengthened and made more accessible to ourselves and others?”

Richard Lewis is a teacher and author as well as the founder and director of The Touchstone Center for Children in New York City. His recent books include *Living By Wonder*, *The Bird of Imagining*, *In the Space of the Sky* and *Cave: An Evocation of the Beginnings of Art*.





Annie Dwyer:

“How do we encourage three dimensional thinking and feeling so children can create, see and feel a heart relationship to the natural world from multiple perspectives?”

Annie Dwyer is a dance specialist at Carolina Friends School in Durham. She has been shaping experiences with students of all ages for twenty-five years with a heartfelt desire to see them express their inner world in movement.



Valerie Vickers:

“How might obstacles become pathways for love to heal human/earth relationships?”

Valerie Vickers is a Quaker earthcare witness, nature lover, and seeker. She is also an ecological identity philosopher, life science/earth educator, gardener, friend, mother and wife.

Andrew Levitt:

“How can the imagination of love be as real as knowledge?”

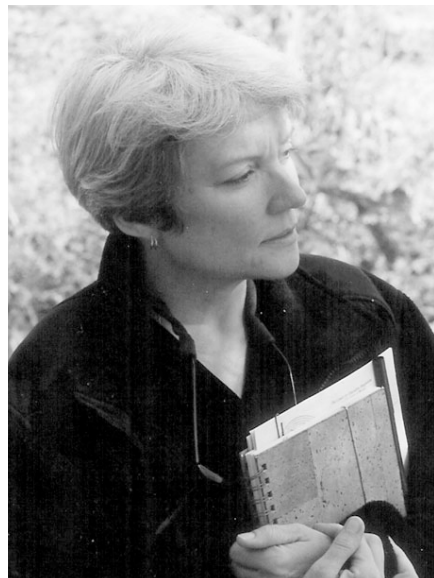
Andrew Levitt is a poet, mime and maskmaker who teaches Humanities at the Emerson Waldorf High School in Chapel Hill, NC.

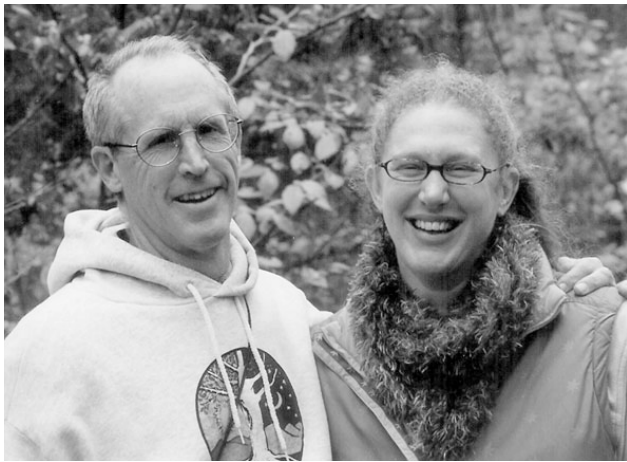


Emily Chamberlain:

“How can you extend yourself in love to something outside yourself so that it becomes part of you and you become part of it?”

Emily Chamberlain taught writing and personal growth classes with early adolescents at the Carolina Friends School for 16 years. She brings to her work a deep and abiding interest in the inner lives of children and a profound respect for their own unique ways of seeing and knowing. She currently lives on Bainbridge Island, Washington.

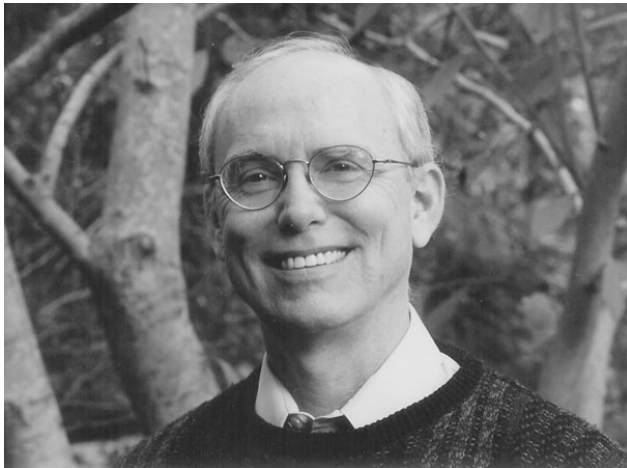




Dave Cook:

Eckhart Tolle has said that “Nothing has inflicted humanity more than its dogmas. It is true that every dogma crumbles sooner or later, because reality will eventually disclose its falseness; however, unless the basic delusion of it is seen for what it is, it will be replaced by others.” My question is, “What part can right education play in the world crisis?”

Dave Cook is an educator with the A.I.G. program at Forest View School in Durham. He writes, plays music and is the author of *The Piedmont Almanac*.



Bruce Kirchoff:

*“Two wolves fight in me
Fear and love they claw for food;
Which one will I feed?”**

**adapted from the Sioux Indian story
“Grandfather and the Wolves Within”*

Bruce Kirchoff is an Associate Professor of Biology at UNCG where he teaches courses in plant diversity, flowering plant identification, and evolution. His research combines insights from Biology and Cognitive Psychology to improve the reliability of plant classifications. In addition to his university teaching, he has taught courses in meditation, and group communication.

Susannah Lach:

“How do we cultivate the process of learning through the sensibilities of our imagination?”

Susannah Lach serves as a Sustainability Researcher for the University of North Carolina at Chapel Hill. She comes to this work as an Earth Minister, having attended seminary at the Graduate Theological Union in Berkeley, CA. She also continues to help guide the work of the Center for Ecozoic Studies. And she dances through life as much as she can.



Randy Senzig:

“How does the wind speak to the pines and the rocks to the stream or the sun to the marsh grass and the whale to its calf? How do we learn the language to speak the truth of our earth relationship to others who don’t understand? How can the Center for Education, Imagination and the Natural World speak to public education?”

Randy Senzig is an Environmental Science teacher at Fuquay-Varina High School in Wake County, where he is Department Chair, NCSTA district 3 Outstanding Science Teacher, Teacher of the Year and a NCSU Kenan Fellow. He is a seeker of truth, student of the Earth, teacher of children, and devoted to his family.

Photographs courtesy of Andrew Levitt

The Seventh Generation Teachers' Program: Frequently Asked Questions



Photograph by Jessica Towle

What is the core issue that the Seventh Generation Teachers' Program addresses?

Increasingly, the natural world is viewed as a backdrop for the human enterprise - a resource to be used to advance the development of human civilization. With this distancing comes a certain estrangement from the natural world that has led to environmental degradation worldwide. The Seventh Generation Teachers' Program seeks to nurture a sense of belonging not just to the human community, but also to the more-than-human world that sustains all life. It is a first step in re-imagining a shift from a human relationship to the natural world based on use to one based on a sense of belonging to and love for the extraordinary phenomena that make up our living universe.

Where does this re-imagination begin?

We have found in our work with teachers that every teacher has a childhood experience of deep personal connection to the natural world. So, the re-imagination begins with the sharing of personal "ecostories." Sitting in a circle, the teachers speak their ecostories into the center as their fellow teachers listen with respect. As we come full circle, we have started the process of re-membering our connections to the natural world.

It sounds like the process is an important aspect of this work of re-imagining a mutually enhancing relationship to the natural world. How would you describe your way of working with teachers?

Ultimately, the work is about creating an expanding circle of relationships. We begin each teacher retreat with a period of silence and settling in. By quieting the mind, we deepen the capacity to hear our deepest selves, to listen to others and to experience the sights, sounds, smells and movements of the natural world. Central to each retreat is the practice of "speaking into the circle" where each teacher responds to an exercise from personal experience while fellow teachers engage in attentive listening. During the practice of "speaking into the circle," we allow no judgement, interpretation, debate or cross-talk. It is a practice of mindful speaking and respectful listening that cultivates an attentive presence to "the other." Then, we expand "the other" from the human to the more-than-human world. Through guided exercises, teachers spend solo time in the natural world and translate their experiences into images and words. These solo experiences are then "spoken into the circle." At the midpoint of each retreat, an organic lunch is served by Center staff. In that moment when teachers gather to share a meal, the activities of gardening, cooking and eating come together in a relationship of inner and outer worlds.

What is the impact of this way of working with teachers?

Teachers appreciate being treated with respect and reconnecting to the sources of inspiration in their own lives. They feel enlivened by the experience and are reminded that the original meaning of “to know” is “to unite with.” This relational way of knowing each other and the natural world seems to open up new possibilities in their teaching that honor the fullness of experience.

How are teachers encouraged to make lasting changes in their personal relationship to the natural world?

During our first retreat together, the teachers are given a copy of Joseph Cornell’s book *Listening to Nature*, a daily diary of quotes and activities that helps bring teachers into a direct experience with the natural world. For the next three months teachers are asked to engage in a practice of noticing and keeping a journal of their experiences with the more-than-human world. Most teachers find it difficult at first to dedicate time in this way. When we meet again three months later and they speak their experiences into the circle, however, there is a real shift. Generally, there is acknowledgement that our fast-paced lives leave little room for connection and a corresponding acknowledgement that moments of connection bring with them a sense of belonging to the larger world - an expanded sense of self.

How does this work with teachers translate to the classroom?

Teachers in the Seventh Generation Teachers’ Program readily transfer new ways of listening and responding to the natural world to their practice as teachers. Each teacher is asked to weave a practice of nature awareness into his or her particular teaching situation. From the creation of a market garden in the alley behind an inner city school to a unit on “the poetry of nature” in the woods behind a high school in a rural setting, the teachers re-imagine ways to bring the natural world into their practice of teaching. The creative flowing forth of so many diverse ways to integrate nature awareness into equally diverse educational settings has been very encouraging.

Is this a new approach to knowledge?

Thomas Berry, cultural historian and advisor to the Center, has suggested that “our children need to learn not only how to read books composed by human genius but also how to read the Great Book of the World.” We have gotten very adept at gathering information and knowing about all manner of things, but there is a difference between cataloguing the characteristics of a phenomenon and having a relationship with it. At the Center, knowledge is born of relationship. You could say it is the difference between “knowing” (in the original sense of uniting with) and “knowing about.” It is a relational way of knowing.

Who attends the Seventh Generation Teachers’ Program?

The program is open to all teachers, pre-school through college, from both public and private schools. It is a self-selected group in that the initiative to participate comes from the individual teacher.

What happens after the program ends? Are there opportunities to continue an involvement with the Center?

Several teachers have actually participated in the program for a second year. We are now encouraging teachers who have experienced the program to consider creating an ongoing partnership between their school and the Center. Partnerships are tailored to the particular school and are designed to create ongoing support for the reintegration of the natural world into the rhythms of the school year.

Does the Center offer publications for teachers to support this work?

The Center publishes our biannual newsletter, *Chrysalis*, that brings teachers in touch with a relational approach to knowing the natural world, as well as with the practices of other teachers.

What do you hope to accomplish with the program?

On the deepest level, we hope to provide a context within which teachers can re-imagine a view of educational practice in which both the child and the earth find fulfillment - the child through discovering the wonder, beauty and intimacy of the earth; the earth through experiencing the love and care of the growing child.

A Circle of Ecostories

The Seventh Generation Teachers' Program began this year, as it always begins, with an invitation to remember moments of deep personal connection to the natural world. We asked several of the educators to share their ecostories here with the readers of Chrysalis:

Kumiko Sakai

Greensboro Montessori School

My first connection with nature was the rice field in Japan. When I was a little girl, my house was surrounded by rice fields. Rice fields are everywhere in Japan. In the spring, tiny seedlings of rice rustled in the wind. In the summer, the seedlings grew taller and taller and turned a beautiful dark green. The rice field was my playground where I played hide and seek on hot sunny afternoons. We would go home covered in mud. In the fall, golden ears of rice hung down toward the land. In Japan, we eat rice at every meal. One fall day I was walking along the small path between the rice fields with my mother. I told her, "This is not the rice which we eat. Our rice is very white, soft, and delicious. This rice is hard and has no taste." My mother picked one kernel of rice and just told me to eat. I still remember its texture, which was hard and rough like eating sand rock. She didn't let me spit it out, but told me to keep chewing it. After a while, I discovered a very sweet taste that was the same as the rice I usually ate. A wonderful feeling came over me. It was the first time that I really felt the connection my life has with nature. My mother always let me have sensorial experiences to learn about nature and taught me to respect it. Because of her, I have always felt that nature is close to me. Now my mother has Alzheimer's and dementia. She is losing all her memories. Each day she becomes more like the little girl she took for a walk in the rice field. One day she will forget who I am, but I will keep her words in my mind for the rest of my life.

Terry Beasley

Reading First Program

As a young child my sister and I used to spend long hours wading in the creeks that ran through the woods near our house. We were searching for jewels. The treasure to be found in these cold, briskly running streams were tiny, small garnets. Standing side by side, we would wade into the rippling water, turning over rocks and pebbles until we unearthed these small, ruby colored stones. Some of the garnets sparkled in the sunlight and others still embedded in dirt and debris needed careful washing in the cascading water. It was only upon sharing this story of connection to the natural world at the Seventh Generation Teachers Retreat that I realized that the true treasure was that of two sisters playing in harmony, discovering the wonder of nature and healing our differences through the rhythms of the earth.

Barbara Leland

Guilford Northwest Middle School

Dad and Mom's love, faith, and teamwork progressed them from no car, pulling their children in a wagon, to Dad being promoted to near the top of his profession. With this latest promotion, our family of eight moved from Indiana to Vermont. One winter morning, the media asked people to please remain inside their homes until further notice. Though snowplows run 24 hours 'round the clock, the beautiful, large flakes of powder snow were falling so rapidly that the roads were covered as soon as they had been plowed. Later, we would learn that this was the heaviest snowfall Vermont had seen in 32 years! About 10 am, our eight-year-old brother disappeared. I remember Dad and Mom calling for David as they ran up and down the stairs. Our parents sent us siblings searching throughout our home. We often hid from each other under beds and in our numerous storage areas. We five siblings spread out searching our known hideouts. There was a frantic feeling, as we had been warned how easily and quickly individuals could be frozen or lost in the quick blizzards. During our frantic search, we kept looking out the windows and calling out the doors. Finally, and with deep gratitude, Dad and Mom's vision included their son, our brother. David had created a child's version of a harness for our German Shepherd. David was lying in a prone position as Champ leaped across the powder snow, giving David a body surf ride across the snowdrifts. David exhilarated joy in his imaginative creation for this ride, this new adventure, in the beauty of nature's snowy wonderland. He appeared completely innocent to the possible danger and to his family's worry... An adult's knowledge and experience of nature's danger often contrast with a child's innocence and joyfulness of nature's beauty and wonder.

Kate Finlayson

North Carolina Museum of Natural Sciences

About two months after my husband Chris and I moved to North Carolina from Los Angeles, we both awoke on a Sunday morning around 6 am. I was not aware he was awake or what had caused us to be driven from our sleep. I don't remember hearing anything, but right outside our window was a beautiful owl perched on a tree branch with a rabbit in its talons. All I could think was, "this is real!, this is not a movie!" It was huge. I saw its yellow eyes staring at me. I saw the limp rabbit and blood dripping. I felt a sadness for the rabbit, but then I got it. My whole body opened up. It was as if finally this crazy world made sense. The owl needed to eat. The rabbit gives life to the owl. All of a sudden I felt this jolt of life inside me - this connection to the natural world that I had never known before. I wanted to know more about this owl. I wanted to understand the "other" world out there. The mysterious one that is all around us, and yet most of us are never aware of the magic happening right there, all the time. I went to Nice Price Books and bought my first field guide. I found that it was a Great Horned Owl. A magnificent Great Horned Owl. I saw that owl one more time, a few weeks later, flying with her huge wing span through the trees in our back yard. I have been a birder now for 13 years. I have never seen one that closely since. But I will never forget looking into those eyes on that February morning. It woke me up in more than one way, and I am forever thankful.

Jesse Young

North Carolina Zoo

The sent of the damp earth brought back to me a smell from my childhood. The odor of dew on a cold, iron tractor seat I used to sit on in the early mornings, watching the fog burn off as the sun rose. The tractor was one of my father's projects. Another piece of broken-down machinery that he had brought home and repaired, intending to use it for plowing a garden. Most of the time though, it sat in the field, with weeds overtaking it. Every time I sat there I would notice how much higher the briars and cow vetch had grown, climbing around the tires as the tractor rusted. On one such occasion it suddenly struck me how alien the tractor seemed, with its flaking yellow paint and rusty iron springs being devoured by the weeds of the field. In that moment, I felt that the machine was not part of my world. I realized that I was more a part of the green sea that was drowning the tractor. That even though the tractor would still be rusting away long after I was gone, I would still outlive it because the plants growing over it would be there long after the machine turned to dust.



If you are interested in participating in the Seventh Generation Teachers' Program 2005-2006, please contact the center at (336) 449-0612.

Walking on Woodland Trails: The College Intern Program

In the Autumn of 2004, the Center inaugurated a College Intern Program designed to deepen the nature awareness of three college students who would serve as Earth Guides for our Next Generation Children's Programs. In addition to experiencing the usual Earth Guide training, interns were asked to engage in weekly solo time and journaling on earth sanctuary trails. We imagined that these solo experiences would be a way to provide interns with a sense of connection to this particular place - a sense of connection they would share, in turn, with the children.

The Earth Guide Training, led by Carolyn Toben and Megan Olivia Lane, began with a consideration of the separation of today's children from the natural world. Participants were then asked to select something from a nature table and to relate their choice to something in their own lives.

Drawing upon the insights of Thomas Berry, Carolyn and Megan introduced the Earth Guides to three fundamental dimensions of life: Differentiation, Subjectivity, and Communion. Through a series of exercises, the Earth Guides were able to experience that we live in a natural world where no two things are alike, where everything has an interior reality, and where everything is related to everything else.

The training concluded with an introduction to exercises we use with children in our Next Generation Children's Programs. During the ten weeks following the training, interns engaged in a practice of walking woodland trails, journaling about their experience, and familiarizing themselves with Joseph's Cornell's book *Sharing Nature With Children*.

At the conclusion of the semester, Carolyn and Megan met with our three interns, Kat Bodrie and Loretta Lucas from UNCG and Eric Wellford from Elon University, to ask them to reflect on the experience. What emerged from this meeting was the revelation that the solo time was deeply transformative on a personal level for each of these interns. So much so that they suggested that the Center begin to offer weekend retreats for college students for the sole purpose of restoring a connection to the natural world.

As is so often the case, the means to the end was the heart of the journey. The art of walking on woodland trails was the message itself. Excerpts from their journal entries provide a glimpse of the richness.

Eric Wellford

~ There is a calmness to this place, yet I feel rather uncomfortable outside of what I know, back into nature. Before, when I was a scout, I would spend weeks in the woods each month and never get enough. Now, it's only been a few hours and I already want to leave. How can I show the kids about nature when I myself have lost much of my own natural wonder? It's only been a couple of hours and I'm already back at my car, safe inside the confines of steel and leather.

~ The more time I spend here, the more I will know and understand about the woods again. Every time I'm outside in this place, I find that a little more of me is able to reconnect to that which was lost. My hypothesis is that the more time I spend outside, the less time I will spend inside and the more comfortable I will become outside.

~ There is a stillness here that speaks to me. It is strange how all of this nature can give me what many possessions cannot. I long to understand this, but I fall back into old patterns of behavior and comfort. The wind plays a symphony of sounds as it blows through the woods. The leaves vibrate and tremble as if they know it's their time to fall.

~ Today, as I was walking, I came to a bridge and decided to sit for awhile. It was fall, and the leaves were slowly falling around the woods. It was so peaceful, I decided to listen. Twenty minutes later I heard something coming my way. A few seconds later a deer appeared and dashed off. I believe he came within 20 feet of me before he realized I was there. Had I been walking loudly through the woods I might have missed his presence. Just listening to the woods fills me with a sense of completeness. Another mile into the woods and I have found a bench where I am sitting for the next hour or so.

~ As I watch the sun rays stream through the tall trees, the spider webs dance on the breeze.

~ I could say I'm alone, but I'm not. The wind whispers through the trees, echoing times of old. Modern man sees only profit! But the trees see all. They have been listening, watching. They were here before us, and hopefully they will still stand after us.

Kat Bodrie

'Life is an unfolding.'

So I wrote in an old journal entry, so it is today. Spending a semester at Timberlake doing an internship was an unfolding. It came to me effortlessly, calling out to me, and once it began, the journey that unfolded seemed beyond my control...

When I was talking to Megan and Carolyn about the past semester, I became aware that my eyes kept drifting back to one statue, in the corner: an Asiatic woman kneeling, hands in front of her, palms facing upward, half-smiling. It is as if she is joyfully awaiting something...

loss of ego, relinquishing control - patience, patiently awaiting - suspending expectations - going beyond the self, having faith that there is something else out there on which you will land - leap of faith - when you reach out, something else reaches in - already having the answers, just letting them come to you - suspending your thoughts

Listening.

I realized that day that I am the Hindu woman - kneeling, palms upward, trusting the universe and awaiting the next step.

opening up - becoming open to the situation - reflecting, not rushing by - stopping and letting things come to me

Listening.

I find that now, small encounters with nature affect me. I find solace in the small leaves I find as I walk, the trees by parking lots, rocks in gravel.

letting it flow through me - relinquishing control

I find I am the Asian woman - letting things flow through me, being open to situations, being open and compassionate with people, letting something else speak through me, relinquishing control, having faith that something else is there.

In reaching out beyond myself, something else reached in, and when I am in nature and suspend myself, look past myself, I can find it, know it once again. It is a tangible thing.

another way of knowing - an ancient way, a lost way - a regained way

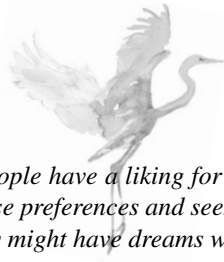
Listening - slowing down, subduing the self, relinquishing control - is all it takes.



Loretta Lucas

One bright November Day I was hiking alone along the Timberlake and Peninsula trails of Timberlake Farm, or at least I thought I was alone. As I reached the top of the hill just prior to the prayer bench, I stopped short. There were two baby foxes playing on the trail in front of me. They had grey fur tinged with red. I could tell that they were too busy playing to spot me, so I stood still near a small tree to watch them play. As I watched the two small foxes, they started to run circles around me and the two trees I stood near like we were all one big tree. Then a larger fox appeared. At first, I was afraid that this was a mother fox who would attack me for being so close to her cubs. However, the larger grey and red fox just looked at me. Then both of us turned to see why the little foxes were squeaking. They had fallen into Lake Mackintosh after rolling down the hill. The larger fox then ran down the hill towards the lake to pull the cubs out. I'm not sure what she did to get them out, because all of the land near the water was steep rock, but she pulled both of the fox cubs out of the water. Then the three foxes came back up the hill and looked at me again. After they had studied me for a few minutes, the two little foxes ran up the hill and out of sight with the larger fox in tow. I stood in place for a few more minutes before I continued hiking to see if the foxes would return, but they did not. I hiked the rest of Peninsula trail, and returned to the farmhouse, without seeing any more foxes.

The Center will host a day-long retreat for College Students on Saturday, October 1, 2005. If you are interested in attending, please contact the Center at beholdnature@aol.com or (336) 449-0612.



Herons

by
Anthony Weston

I have noticed that all people have a liking for some special animal, tree, plant, or spot of earth. If people would pay more attention to these preferences and seek what is best to do to make themselves worthy of that toward which they are so attracted, they might have dreams which would purify their lives.

~ Freeman House
Totem Salmon: Life Lessons from Another Species

I teach a variety of courses at Elon University, but in almost every class I find a way to ask my students to choose totems: animals, or places, or forces of nature, with which they identify and whose power and magic in some way they feel they share. Many pick specific animals. Runners pick cheetahs, others cats or dogs, chickadees, walrus, deer. Some pick favorite places, places that speak to them, like the beach. Some are waves, there is the occasional tree, sometimes wind or rain or lightning. Some choices are poignant. An African-American student at heavily white Elon declared herself (I am still not sure how self-consciously) a chameleon. A partly Native American student told us he is a Buffalo: in his dreams he becomes a buffalo, runs with his fellows, and asks them to take him other places in turn. And unlike most students, he did not choose this totem: it was his from birth, his clan animal.

Actually, I tell the students, none of you should really think that you are doing all the choosing. To some degree our totems choose us. Are there animals that regularly come to you, in dreams or awake? What animals? Are there days when all the world seems alive to you and you are “in your element”? What is that element? Borrowing from the Council of All Beings design, at the last session we return as our totems, all together one last time, and deliver both warnings and gifts to the humans (a few participants or students are assigned, usually unwillingly, to stay in their human skins). A turtle offers us his deliberateness. A tern her agility.

This year I am piloting a new course called “Environmental Visions” – an attempt to look beyond the immediate dimensions of the current crisis to longer-term, more systematic, and also more inspiring visions of “green futures”. Of which there are (many) more than one, a fact that already surprises a few people. We aim to get past the sense of threat and imminent disaster that hangs like a pall over any “environmental” news or thinking these days – for ultimately what we will defend “environmentally” are the alternative worlds we are inspired to create. For Environmental Visions too the students pick totems, in this case when we come to the part of the course that highlights “Connection,” a vision of humans once again co-constituting a celebratory and communicative world with other creatures of all sorts – the perfect setting in which to explore and declare one’s own more-than-human identifications and possibilities. The Visions course meets at The Lodge, a former church-camp about a mile from campus (we bike or carpool) with a lake, a few shelters, a fire circle, large grassy areas where we meet and sit on blankets in a circle. Most of all it offers us relative quiet, the chance to be outside all the time without distraction, with alert senses for once, in good company: with the winds that are always active; the turkey vultures wafting about and checking us out, along with the occasional hawk and chittery kingfisher; sun and the falling leaves; and, at the start of this Fall’s term, lots of rain and thunderstorms as a succession of hurricanes brushed by. We spent a lot of our first few weeks meeting in the shelters.

We always take some time in special sessions to declare ourselves and then to speak from the totem’s place, to really inhabit that animal being or the natural place or force. For the Visions course it was around a smoky fire on a cool afternoon at the fire circle. Windy, too, with low clouds scudding by: the smoke blew everywhere, and there was a lot of it, so we all went to our next classes smelling like we’d been camping all week. This year it turns out I have Rain; a Dolphin; a Jaguar (a Mexican woman with Huichol roots, whose distant shamanic ancestors might well have been jaguars too); a Salmon (we read Tom Jay’s lyrical essay “The Salmon of the Heart” to introduce the project, a lovely exploration of the whole interplay of science and myth in the formation of a totem); a Bear; and many others. Each declared themselves and was ritually welcomed into the circle.

I also have a Great Blue Heron. As it happened, we had seen a Great Blue here at the lake below the Lodge, once, early in the term. Never since, though one end of the lake is good heron feeding-ground: anyway I’d frequent it if I were a heron. The heron’s appearance was one reason D. chose it for her totem, I think. The other reason was some kind of quiet grace, a body that, I suppose, could be ungainly but in fact has an unmatched elegance; and a quickness too. Long periods of utter stillness punctuated by the lighting strike of the beak. Imagine the inner life.

Today D. who is also the Great Blue Heron is presenting her term project on animal - animal communication. Normally, she has been very quiet and has not said much, though she is a lovely and animated person when she gets going. Now she has just begun to speak, already with that same animation and self-possession, the first time for a while we have heard her speak like this. Everyone is a bit electrified. We sit up straighter, smile. But now just as quickly our eyes are drawn up and behind her – D. is sitting with her back to the lake – as a shadow floats by to her right and spirals down toward the water. Great Blue is back. She flies down to the brilliantly sunlit end of the lake, the deeper part where feeding is (I'd think) not so good, lands in the most graceful way right in the brightest sun. She stands there for maybe half a minute, looking us over and showing herself just long enough, and then just as elegantly takes back off, skims the water down to the other end of the lake, lands, and proceeds to hunt slowly up the stream and out of sight.



We are stunned into silence. I seriously wanted to end class right there – what could you do after that? It was D.'s day, though, and she had a lot to say. So after a time we collected ourselves and began to speak again. Still, in a certain way, everything had already been said. We have come back to that Visit repeatedly in every reflection on the class since then. No one who experienced that moment could have any doubts that animals “communicate,” indeed in a far deeper way than any one of us, even D. herself, had yet named. What emerged here was something primal, some kind of communicative flow vastly more powerful than language itself, something for which our only available word may be “magic” but which hints at far deeper receptivities and harmonies possible in the larger world. Some say that magic only happens to those who are prepared to receive it. Maybe so, in some ways. But the truth must also be more than this: for this way of putting it probably still gives ourselves too much credit. Here, anyway, it feels more as though we were given the merest hint of a pervasive unseen flow, a gift out of pure generosity, and still almost too much to assimilate. The world was just too full; it overflowed at that moment, and there we were.

I would only add: what if the world *always* is overflowing like this, only D. isn't always there, so to speak, or hasn't declared herself, or maybe it was a bit nippy and we just decided to stay inside? There's a “vision” for you, eh? And a question: how do we find the key again; how do we awaken again, and this time stay awake, to a world so eloquent it hurts?

Anthony Weston teaches Philosophy at Elon University and is the author of *Back to Earth* and a number of other books and articles in environmental philosophy, imagination, and education.

The heron paintings by Rod MacIver are reproduced here with the kind permission of Heron Dance, www.herondance.org.

The Bird of Imagining



Since its founding in 1969, the Touchstone Center for Children in New York City has asked the question, “How might our imagination be pivotal to experiencing and expressing our understanding of the natural world?” During the 1990s, through a program entitled *The Flight of the Imagination*, the Center offered schoolchildren in New York City public schools an opportunity to use their imaginations to explore the world of birds. Richard Lewis, Founder and Director of the Touchstone Center, describes the intentions of the program as follows:

Not long ago in a classroom in East Harlem, a group of seven- and eight-year-olds were struggling to put on brightly colored bird masks. With the help of their teachers, the students tied their masks around their heads. Beaks securely in place, they spontaneously began to flutter and dive, chatter and warble, like a flock of newly uncaged birds. In a moment the usual order of the classroom was transformed by swirling arms and cries.

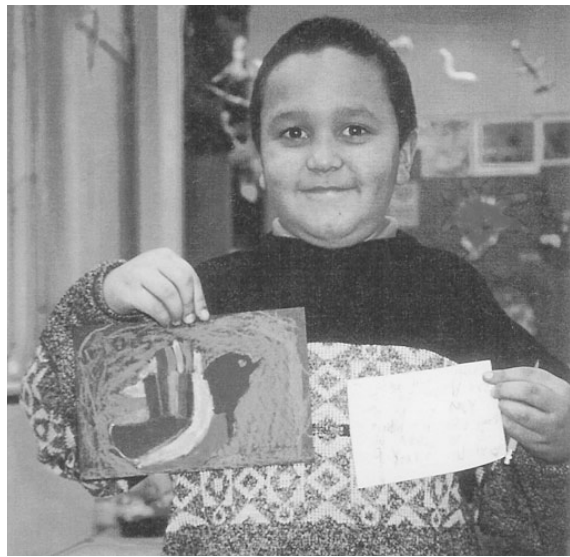
How could these children capture with such dexterity and inventiveness so many different qualities of birds?

The hope for this project was to engage the imaginations of children by letting them become something other than themselves. If they could imagine themselves as birds, they could do what birds do - fly, but in this case, fly imaginatively. We would help create a flock of personal birds as a metaphor for their own imaginations. The birds would bring them a deeper awareness of the phenomena of all birds - what they are, what they do, and what they mean to us.¹

Thanks to two generous grants from The United Arts Council and The Community Foundation of Greater Greensboro, the Center is bringing an exhibit of the children’s artwork, “The Bird of Imagining,” to Greensboro in April 2005. We invite you to join us for a series of events sure to bring you into relationship with your own “Bird of Imagining.”



¹Richard Lewis, *Living By Wonder* (New York: Parabola, 1998), 113.

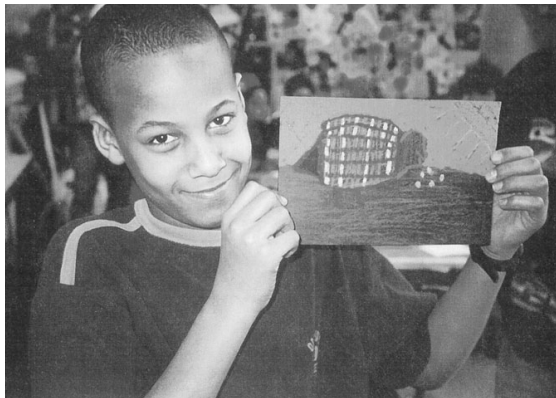


April 8 **Opening of “Bird of Imagining” Exhibit**
Poetry Reading by Richard Lewis, Mime by Andrew Levitt
exhibit runs April 8 - May 7, 2005
7:30 pm - 9:00 pm, Free
Kathleen Clay Edwards Family Branch Library
1420 Price Park Rd.
Greensboro, NC 27410

April 9 **“Bird of Imagining” Teachers Workshop with Richard Lewis**
Part Three of the Seventh Generation Teachers’ Program
9:00 am - 4:00 pm
The Center for Education, Imagination, and the Natural World

April 10 **“Bird of Imagining” Parent/Child Workshop with Richard Lewis**
3:00 pm - 4:30 pm
Free (please call the library at (336) 373-2474 to reserve a place)
Parents and 5-11 year-old children welcome
Kathleen Clay Edwards Family Branch Library
1420 Price Park Rd.
Greensboro, NC 27410

April 11-12 **“Bird of Imagining” Arts Educators 2-Day Workshop with Richard Lewis**
9:30 am - 3:30 pm
Free (Please call the Center at 449-0612 to request an application)
The Center for Education, Imagination, and the Natural World



Next Generation Children's Program



Earth Guides Programs for Schoolchildren

9:30 am - 1:30 pm - \$10 per child

The Earth Guides program is an all-day program for schoolchildren focusing on nature awareness through sensory experiences, art, story, and a visit to our magical organic garden.

Spring Dates: April - May 2005

Fall Dates: October - November 2005

Tiny Kingdoms for Tiny Folks

9:30 am - 12:00 noon - \$10 per child

Ages 3-5

A magical morning at Timberlake will begin at the Treehouse and then await the children on the trails and footbridges where they will observe the enchantment of forest and stream. A hayride and stop at the organic garden are part of the morning's pleasures. Preschools and Play-groups welcome!

Spring Dates: April - May 2005

Fall Dates: October - November 2005



Summer Nature Camps

9:30 am - 3:00 pm

\$150 per child, organic lunch included

Session I: June 6 - 10, 2005 (8-10 year olds)

A week-long program for twelve children that explores the human relationship to the more-than-human world through a Council of All Beings. Children make masks representing animals who have chosen them to speak on their behalf. Learning how to move, speak and think like their animal prepares them for the Council of All Beings, a ceremony in which the animals are invited to speak to the human world. The week includes meeting the land, making medicine bags and a medicine wheel, tracking, and shelter building.

Led by Liz Levitt and Jessica Towle.



Session II: June 13 - 17, 2005 (ages 11-14)

A week-long program for twelve 11-14 year olds that nurtures a deeper way of listening to nature through journaling, writing poetry, creating outdoor sculpture, and cooking from the organic garden. Taking inspiration from outdoor sculptor Andy Goldsworthy and poet Mary Oliver, the children will explore new ways to collaborate with the natural world.

Led by Liz Levitt and Jessica Towle.

Session III: June 20 - 24, 2005 (ages 5-7)

A week-long nature awareness program for twelve children that encourages a mutually enhancing relationship between the children and the Earth. Children will directly experience lush forest, lake, creek, and meadow ecosystems and explore their own sense of belonging to these places. The week includes Native American perspectives and creative expression through the arts. The "Magical" organic garden will provide fresh vegetables for lunches.

Led by Megan Olivia Lane and Carolyn Toben.

“Keeping a Nature Journal” with Clare Walker Leslie

April 30, 2005

The Center for Education, Imagination and the Natural World

at

Timberlake Farm

9:30 am - 3:30 pm

fee: \$55 (organic lunch included)

At the heart of our work at the Center for Education, Imagination and the Natural World is the practice of keeping a nature journal. Whether working with teachers or children, we introduce the art of nature journaling as an essential way of making a personal connection to the natural world. We are particularly pleased, therefore, to have received a grant from the Jelly Foundation to bring renowned New England artist, naturalist, educator and author Clare Walker Leslie to the Center for a day long workshop in “Keeping a Nature Journal.”

Join Clare for a wonderful block of time to be outdoors setting up a Nature Journal - as a means for exploring and recording the land here. We will be using the methods of seeing/drawing/ writing/meditation that Clare teaches around the country. The focus of the workshop will be for each participant to find their own means for recording season and place. There will be plenty of individual time with Clare, for technique as well as for group discussion, on uses of Nature Journals for connecting us better with the processes and daily flows around us, especially when working with students (of all ages) in schools.

Participants 10 years and up are welcome, as well as self-learners, families, artists, writers, and exploring naturalists. With the words of Thomas Berry in our minds and May Day around us, we will pay attention to this land and give it a full day of honoring- with our hearts, our eyes, our curiosities, our journals.

Please bring: smooth white drawing paper, any pencils, pens, color tools you have already. Also useful could be a folding stool, field guides to the area, binoculars, magnifying glasses, water bottle, clothing suitable for the weather.



If you are interested in attending this workshop, please call the Center for an application at (336) 449-0612 or download an application at our website at www.beholdnature.org

Annual Benefit Concert

*On the Eve of Mother's Day, join us for an afternoon of Irish Music
celebrating the beauty and wonder of Mother Nature*



Artwork by Liz Levitt

featuring

The Walker Family Band

Scott Walker, Fiddle, Cello, and Guitar

Landon Walker, Whistle, Flute and Bass

Linda Minke, Cello and Fiddle

Scott Manring, Mandocello

&

The Walker Street Fiddlers

4:00 pm - 6:00 pm

Saturday, May 7, 2005

Adults \$25 • Children free

at

The Center for Education, Imagination and the Natural World

Timberlake Farm Earth Sanctuary

1501 Rock Creek Dairy Road

Whitsett, NC 27377

*Rain Location: Bethany United Church of Christ, 6122 Burlington Rd., Sedalia
(across the street from Sedalia Elementary School).*

*Tickets may be purchased in advance by contacting the Center at (336) 449-0612 or beholdnature@aol.com
All proceeds support Center programs reconnecting teachers and children to the natural world.*

Donors 2004

*We wish to express a heartfelt **thank you** to the following individuals, foundations and organizations for their generous support of our work in 2004.*

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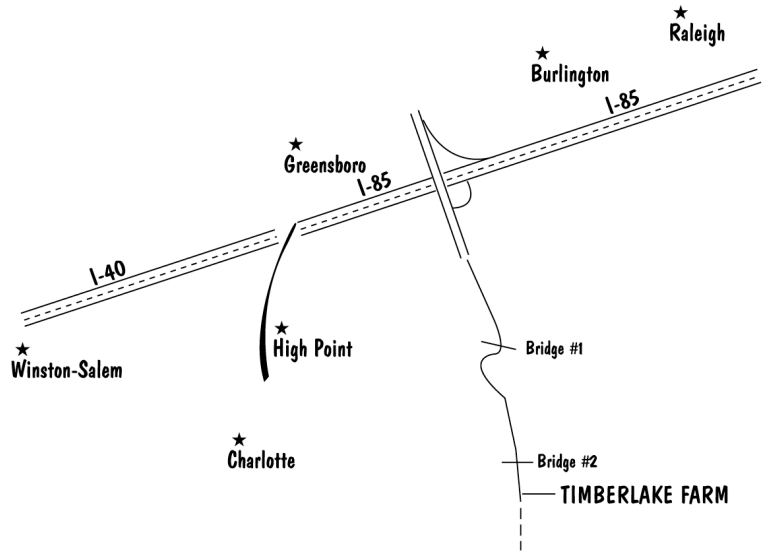
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FROM WINSTON-SALEM/
GREENSBORO

Take I-40 East to I-85; continue about 13 miles beyond Greensboro towards Burlington. Exit at Rock Creek Dairy Road (Exit #135). You will go under the overpass and loop around. Turn left at the top of the exit and go just over two miles. The Timberlake Farm entrance is on the left at the top of the hill.

FROM RALEIGH/DURHAM/
CHAPEL HILL

Take I-85 South towards Greensboro. Continue on I-85 about 10 miles past Burlington. Exit on Rock Creek Dairy Road (Exit #135). Turn left at the top of the exit and go just over two miles. The Timberlake Farm entrance is on the left at the top of the hill.



The Center for Education, Imagination and the Natural World is a non-profit organization that champions inclusiveness and actively discourages discrimination based on race, religion, ethnicity, gender, age, sexual orientation, socio-economic status or any other factors that deny the essential humanity of all people. Furthermore, the Center encourages a love and respect for the diversity of the natural world.

Timberlake Farm

Center for Education, Imagination and The Natural World
1501 Rock Creek Dairy Road
Whitsett, North Carolina 27377

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