

Chrysalis

Volume 4 Fall 2007

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

There is a different way of knowing. The Center for Education, Imagination and the Natural world is about this other mode of consciousness. What you are doing at the Center is fundamental and deeply important at this time in history. The children of the twenty-first century will determine the fate of this planet. The twentieth century was a century of death and destruction. The twenty-first must be a century of life. The Center is giving children integral experiences, validating experiences to give immediacy to the natural world in the course of their own human development as an emerging consciousness in our time.

~ Thomas Berry

Dear Reader,

As we enter our eighth year, we are deeply grateful for these words from Thomas Berry about our work in the world. Ours is an evolutionary work that ponders our place in the vast sweep of time. Ours is a work that remembers the deep mysteries that unite every expression of life as a communion of subjects . . . a work that notices the estrangement from the natural world that goes unacknowledged . . . a work that asks for forgiveness for the forgetting . . . a work that seeks transformation through affirmation of life . . . a work that sings the song of the universe.

This new song calls for a way of knowing different from the scientific consciousness that ushered in the twentieth century. It calls for a new relationship with existence. At the Center, we seek to nurture a new way of knowing that enables us to see through the outer world of the senses to the inwardness of all things. This way of knowing is imaginative and intuitive. It is comfortable with silence. It seeks relationship. It opens up a conversation with the world, as if speaking with the dearest friend. It is, as Thomas says, “an emerging consciousness in our time.”

We view this issue of *Chrysalis* as a call and a response. It is a call to awaken to the deepening isolation between human beings and the universe . . . to awaken to the fundamental crisis of soul and spirit that underlies and gives rise to the “death and destruction “of our time. It is a response in its imagination of the twenty-first century as a “century of life.”



The Center for Education, Imagination and the Natural World

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Sandy Bisdee, Naturalist/Educator

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Please send a check in the amount of \$36 to:

The Center for Education, Imagination
and the Natural World

1501 Rock Creek Dairy Rd.

Whitsett, NC 27377

Tel.: (336) 449-0612

Fax.: (336) 449-0612

Email: beholdnature@aol.com

www.betholdnature.org

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We begin with a reflection from educator John Shackelton, written during a visit to Ireland in the Summer of 2006 when a traveling coach of tourists suddenly became a metaphor for our times. The call to awareness is deepened with a reflection by our summer intern Sarah Evans, who decries the ways in which the interior life goes untended in our current education system.

These reflections are followed by a piece on "The Center for Education, Imagination and the Natural World" by Thomas Berry. Here, Thomas writes: "To be a sanctuary for the natural world has increasing significance in these opening years of the twenty-first century."

Next, we offer Carolyn Toben's "Opening Meditation" for our culminating two-day summer retreat for our first class of "The Inner Life of the Child in Nature: Presence and Practice." Speaking to the educators as we gathered our retreat together, Carolyn turned to the natural world for guidance.

During our first year of the program, we journeyed on a deep exploration of the inner life of the child and young adult in nature. Now, entering our second year together, each educator will bring a practice forward into the world. In the context of an "I and Thou" relationship, these practices were refined over our two days together. We publish these "dedicated intentions" here as an amazingly diverse and beautiful response to the crisis of our times.

Finally, we invite you to partake of our programs for the coming year. On November 16-17, 2007 we will welcome author and educator Kevin Dann who will offer us a glimpse of Thoreau's radical awakening to the etheric dimension of nature. And on March 15, 2008, we will bring back Tobin Hart, Founder of the Child/Spirit Institute, for an exploration of the child as a natural contemplative.

Our "Children of the Forest" program continues as usual this Autumn after a wonderful beginning last year. And our Special Design Programs with schools, churches and other groups deepen over time as they offer an opportunity for diverse groups to co-create their own "response" with Center staff. In the interest of strengthening these programs for children and young adults, we have resolved to discontinue our "Tiny Kingdoms" and "Earth Guides" one-day field trip offerings. Our Nature Camps will continue to be offered in the Summer of 2008.

As we move from the early to middle childhood phase of our own organization, we enter a new phase of leadership. We are deeply fortunate to be welcoming Wendy Burkland Lombard as our new Assistant Director. Wendy brings years of administrative experience from her work at the Fetzer Institute to her work at the Center. She is a student of Thomas Berry's work and is helping to bring to birth a forthcoming issue of *The Ecozoic Reader* devoted to Ecofeminism.

Also at this time, Don Wells, who has served as Chair of the Center Board for five years, moves to a new role as Advisor to the Center. Don's goodwill, grace, humor and extensive expertise in non-profit management have kept us afloat during these vulnerable first seven years of our existence. We are deeply grateful for his depth of commitment and devotion to the work.

Carolyn Toben, Founder of the Center, will now move from her role as Co-Director to a new role as Chair of the Board and Peggy Whalen-Levitt will assume the role of Director. Although Carolyn will continue to lead Center programs, she will now be able to devote more of her time to friendraising and cultivation of the Center's mission.

As we continue to offer a new way of knowing to the world, we are beginning to receive affirmation from near and far. We have been invited to share our work at the forthcoming ChildSpirit Institute Conference in Chattanooga, Tennessee in November and were deeply pleased to receive a Common Work Award from the Fetzer Institute this summer.

As Autumn approaches, we invite you to take time to behold the beauty that is before you.

With warm regards,

Carolyn Toben

Carolyn Toben,
Founder

Peggy Whalen-Levitt

Peggy Whalen-Levitt,
Director



Marty Goldstein, Treasurer ~ Carolyn Toben, Founder ~ Peggy Whalen-Levitt, Director ~ Don Wells, Board Chair 2002-2007

Reflections from Ireland

by
John Shackelton

July 11, 2006

My wife and I are on the west coast of Ireland, and I sit on the modest balcony of a tiny B&B just above the narrow road that follows the rocky coast of this beautiful peninsula. In the early morning, I sit in rapt wonder, absorbing the peace, the amazing tranquility of the place, thanking the gods for such a gift. Here is not data, facts, things to observe from a distance. Here is Presence. Here at the edge of the world, as though fled from human institutions, lies an outpost of sanity where humankind and Earth still embrace.

After breakfast, I return to the balcony. Before long a tourist coach passes, and I see a face or two looking out at me, at the green mountain behind me. Immediately, I see that full coach as a microcosm of our current world (or a very large part of it) wherein people en masse are conveyed inside an artificial world designed for their comfort and convenience, insulated from natural reality, from the planet that bore them, from the places that could nurture them. They look out as they pass but don't see, don't taste, don't receive, don't wonder.

Some time later, another coach passes, and I see two children pressing against a window. The coach is moving slowly, and the children wave at me, and I smile and wave back. If the bus would only stop and let them off, the children could run barefooted in the grass, find fairies on the emerald hillside and gods among the cliffs, delight at sheep blocking the road, wade into the sea, and know the world that mothered us, their true home. They are still able to kiss the wonder.

Instead, the bus will honk its horn at the sheep, and the children will likely continue on human conveyances, both physical and metaphorical, until they become like their elders—content to look out the window at the Earth, much like observing life at a zoo, the natural world little different from bits of information collected in a laboratory, a library, or a computer data base.



Drawing by Sarah Evans

Reflections of a Summer Intern

by
Sarah Evans

July 13, 2007

I must confess that, even though I have been coming here for five years and have interned as a children's nature guide, I feel uncomfortable thinking of myself as a "seed of the future." Where I live in suburban Southern California, being a "seed of the future" is not considered a realistic career option. There are no classes in "blooming where you're planted." It is not offered on any college campus. It is not on the list.

After years of appeasing the views forced on me by our current education system, I have had to watch my inner knowing shrink until I barely knew myself. This year, I even reached a point where my inner voice stopped speaking altogether. The silence was terrifying, but worse was the sense of rudderlessness that came with it. There were so many other voices obscuring my own that whatever I had to say, all that I knew, was no longer valid. I had been pulled up by my roots.

Of course, here at Timberlake, it's different. Here the interior life is not only acknowledged, but nourished. From the books cramming every room, to the heartfelt conversations and the pains-taking care of the land and its creatures, it would be an understatement to say that Timberlake saved my inner voice.

The problem is that elsewhere, the interior is always mistaken for the exterior. Elsewhere, if you feel depressed, it must be a physiological problem, something that happened at school, something someone said; while the soul, crying out to protest the state of the world, never gets any credit. No one ever asks "How are you feeling? What did you discover about yourself today?" They only want to know "What's new?"

And what can be new in a world where no one ever self-reflects? What can truly be new in a world that is afraid of transformation? Nothing.

I wish my path to self-recovery meant abandoning that world robbed of "seeds" and "blooms," but denying its existence won't help. Pollution and pillage still persist, even if I'm not there to witness them. The true answer is a much harder one, one that will take all my courage to hear, and a lifetime to fulfill. It is to learn how to carry my experiences here back into that fragmented world.

Personally I think it's not about trying to save our civilization by collecting all the shards and fitting them back together, considering it was ever whole in the first place. We need to let the parts that "don't work" die away, like old leaves, and bring forth that which furthers the spirit and the health of the planet. Our first concern involves closing the divide between ourselves and the natural world. But it is equally important that we work on ourselves, our interior lives, so we have the capacity to do this.

For me this means not despairing at the amount of "work" set before me and my generation. Even before that it means asserting my right to carry out this "work," even if it's not addressed anywhere in my school environment. Both within and outside myself, I need to assert my right to be who I am. And now I see that choosing this work is the only way I will ever reclaim myself, and my relationship with this beautiful earth.

The Center for Education, Imagination and the Natural World

by
Thomas Berry

The Center for Education, Imagination and the Natural World at Timberlake Farm provides a place where children experience the wonder and delight of the world around them. The Center also assists teachers in their work of introducing children to a world of immense possibilities for personal fulfillment, especially through their experience of the natural world.

To be a sanctuary for the natural world has increasing significance in these opening years of the 21st century, especially for the children whose lives will be lived in this period of time. At the Center, children learn how to integrate their own lives with the sequence of the seasons, with the flow of the creeks and the calm of the lake, and with that immense number of flowers and trees, of birds and animals that share the Earth with us.

They experience here the deep joy in living that they will need throughout their careers, in whatever profession or occupation they choose. Particularly, in this commercial-industrial period of human history, they need such personal experiences for survival with a truly human fulfillment. They will experience sufficient seriousness in their business lives and all-too-much entertainment provided by the advertising industry for their leisure moments.

But these do not nourish their inner world. They need the sight of meadows and trees, the feel of the wind, the refreshing rain, the song of the birds, the sustaining presence of the dawn and sunset. These experiences are not simply moments of romantic feeling. These communicate to the child that they exist in a meaningful world, a world that will sustain them in their difficult moments, a world that evokes such poetry and dance and play as they find here, a world that inspires them to worthwhile deeds in spite of the difficulties and disappointments that they will inevitably experience.

To witness children at Timberlake as they roam through the fields and woodlands, to hear them express their excitement in this new environment as they plant seeds and watch the plants grow and then realize where their food comes from: to witness children in such settings and hear their laughter is to wish that all children could have such experiences, for these experiences will always be remembered as some of the happiest moments throughout their lives. The personal fulfillment they experience at this time will always be a sustaining presence deep within their souls.

Of course in a place like Greensboro and Guilford County children have more opportunities than in many other places, yet even here the housing developments have cut the trees, scraped the land bare, and eliminated the natural world in its authentic presentation of itself. Parents do not have time or ability to introduce their children to such experiences. The two weeks that were once spent in boy scout or girl scout camps each summer, even these seem to be less available due to the numbers of children and the loss of available facilities.

We might also note that childhood disappointments in life require the comforting and healing presence of these other expressions of the natural world. The human world is simply not sufficient. The world of concrete and wires and wheels and mechanisms of our modern world, no matter how wonderful, cannot provide the inner support that the child needs.

The Center at Timberlake also assists teachers in acquiring the understanding of the natural world and the skills in teaching that they need. All this is a new field in the realm of pedagogy. Teachers themselves need special training, for they too, in our industrialized civilization, were deprived in their earlier years of the experiences that they must now communicate to their students.

Everyone in the community benefits from the work done here, for we will never reduce the pollution of this region, or realize the need to conserve our water resources, until we understand the natural world in which we live. This training of teachers, this education of children on how we relate to the world around us, will provide also the guidance that we will need in making the decisions that must be made in every sphere of life, in political life, in business, in medicine, at every level of education: in every aspect of our lives we need to establish a viable human presence on a viable continent. At the present time the devastation of the Earth, the loss of living species, the loss of topsoil for growing our food, all these consequences of our present life style must be changed in the coming years when our children will be in control of the destinies of this continent and of the American people who will be living here.

Inner Life of the Child in Nature Retreat

June 27-28, 2007

Opening Meditation

by
Carolyn Toben

I didn't know what to tell you at this session intended to gather our retreat year together, so I decided to walk and ask the natural world what to say.

I first ask the mountain laurel, drooping from the drought, what shall I tell them? The mountain laurel replies: "Tell them not to let drought nor any conditions from the outside discourage them... Tell them to listen instead for the messages of all around them, that we are one in a great communion... all in one voice. Tell them to listen for that voice."

A bumblebee in front of me lights on a tiny red flower, pulling it down with its weight. I ask it: What do I tell them? It moves on to a purple flower but calls back: "Tell them to keep going."

I pass a tall cedar and ask it, what shall I tell them? It replies: "To stand tall against prevailing practices of destruction and to root themselves firmly in the soil of their own lives."

I see the grove of pecan trees on my right, planted so long ago and ask them: What shall I tell them? The pecan trees reply: "Tell them what we have been giving for decades now... shade, fruit, and constant protection."

I hear the morning dove in the far distance and I send a message to it: What shall I tell them? And the dove softly responds: "Tell them to listen to my song and come home to themselves." Other birds hidden in the woods join in as if longing to participate; a bright yellow finch dives down to the garden fence in front of me, a black crow zigzags by on his way to somewhere, and from deep in the woods comes the enchanting sound of the wood-thrush, I toss out the question to them all: What shall I tell them? The answers come quickly: "Tell them to notice us, to pay attention to us, to love us, for those who love are never lost."

I stop before a small maple tree with twisted trunk and I say: What shall I tell them? It replies: "Tell them to reach for the light, no matter how hard the struggle."

I pick up a medium-sized piece of quartz and I ask it: What shall I tell them? And the rock answers: "Stay deeply rooted in the earth, and you will find your way."

And I walk softly over the moss on the trail and ask it: What shall I tell them? And the moss replies: "What is needed now is softness and firmness and vulnerability, coupled with courage."

I see the fallen trunk of a tree lying on the ground and I ask of it: What shall I tell them? And the tree trunk answers: "Tell them that transformation is a natural process and to fear nothing."

I look up at a hazy sky with streaks of blue and ask it: What shall I tell them? And the sky replies: "Tell them to see all as I do... a communion of subjects all in unison. And also tell them that they are carriers of the spirit of that knowledge from this time forward, and they must now give form to that knowledge... to see all with a loving heart and loving eyes."

And finally, later that night, I ask the moon: What can I tell them? And the moon answers: "Tell them that they are part of the communion of subjects within a great story unfolding upon the earth at this time, and that each must realize her/his own story as an integral part of that great story and bring it into form. It is an altogether new love story in which each makes real the sacredness of the earth and of their own lives."

The Inner Life of the Child in Nature: Presence and Practice

Dedicated Intentions

June 28, 2007

During a two-day retreat of the Inner Life of the Child in Nature: Presence and Practice, twenty-four educators worked together to clarify their “dedicated intentions” for a practice that they will take through our second year together. In all their diversity and beauty, they appear below.



Boykin Bell

Assistant Director of Religious Education

Chapel of the Cross Episcopal Church, Chapel Hill, NC

I want to create a small Lenten group for children (ages 7-12, although I may limit the age range somewhat more.) In the Christian Church, Lent is a time of reflection and contemplation, and of recognizing death and rebirth. Because Lent is “early” in 2008, we will not have the dramatic change of seasons that we often have at Easter. We will still be able to observe the final days of winter however, and the beginnings of spring.

Our church is next door to the Coker Arboretum so I would like our group to spend a good deal of time in the garden, wondering and beholding God’s world. We will concentrate on the trees for these meetings.

At the beginning of the six weeks of Lent (we probably will meet once a week during that time), we will read Shel Silverstein’s *The Giving Tree* and discuss birth, growth, sacrifice and death (all Easter themes). Then the children can find a tree in the Arboretum that really speaks to their own souls. We will meet with this tree – commune as equal subjects – throughout the Lenten season. (Each child will choose his or her own special tree.)

We will use photography, poetry, scripture readings and journaling to better understand the Holy Spirit in all living things – and also the Easter lessons that help us appreciate change, death and rebirth. We will try to better understand the connection between the liturgical and earthly seasons and see the spirit of Christ in both.

Although older children might assume *The Giving Tree* is a kid’s book, I think it will powerfully remind them of a tree they loved when they were “little.” We can share stories of trees we have known, trees that have become part of our people’s history, trees that have comforted us. We can write about these trees in our journals or imagine introducing our “old” tree friends to our “new friends” in the garden.

Ultimately, I hope the children see the divine in all living things and see that our Christian stories reflect the stories of the earth.



Sandy Bisdee
Educator/Naturalist
Center for Education, Imagination and the Natural World, Whitsett, NC

Silence

I will welcome her when she arrives and be hospitable to her numinous presence as long as she is present.

In my documentation of programs, I will pay attention to the events and circumstances that led to her arrival, her stay and her departure.

Robert Sardello's *Silence* will be helpful in further developing my experience of Silence.

Sarah Borders
Counselor
Samaritan Counseling Center, Statesville, NC

My task for the year ahead is simply to practice what I preach. I know that I do this better in community than alone. This is the major work. I need to write, so perhaps some of this process can be a product for the two-year research.

As for my specific work, I have long held in my mind a notion of working with children and parents using the expressive arts with an option to an outdoor setting. In April I began a conversation with Samaritan Counseling Center in Statesville. I completed that interview process on June 15 and am now working on credentialing. I will be setting up a playroom in their building, which opens to the outdoors, and presents possibilities of making a sort of "secret garden" for child and therapist. Or, child, parent and therapist. I have never seen an area just like this, so I don't know if I've thought of something new, or if there are models available. I have spoken briefly with Sarah Gibbs, a horticulture therapist in our group, who, I hope will be a cohort for me in this endeavor. It may be necessary to acquire some funding for this project. This will involve looking for sources. Perhaps it is a two or three stage project. In any case I am excited about it. In the spring this year I had a young client to come to my home where we did sand trays on the deck and I know I like the idea.



To pull this off I am much in need of community, support and the collective brain of this group. And I am very grateful!!



Marti Canipe
Middle School Faculty
B'Nai Shalom Day School, Greensboro, NC

The guiding thought behind my practice is the question: How can I help the young adults I work with connect with the healing power of the natural world? Many of the students I work with already lead lives that are filled to overflowing with school, sports and other activities. I hope to give them a place and the ability to look at their inner lives in relation to the natural world.

I have seen the capacity of my students to make deep connections to

the natural world during their days spent here at Timberlake Farm. I want to help them bring this into their “regular” lives. The hope I have is that they will develop this inner awareness of the need to take this time for themselves and of the importance of slowing down in their lives and reflecting on themselves and their place in the “communion of subjects.”

This practice will take the form of the “morning meeting” in their day. I hope to reframe this time into time spent reflectively in our outdoor chapel. I envision utilizing some of the same practices from the Earth walks. The things I see myself using are the practice of beholding and of spending solo time listening to what the world has to say.

My hope is that they will connect these small practices of reflection to the days that we spend here at Timberlake. I wish for them that they will discover the power of the natural world to bring balance and wellness and that they will seek these experiences independently of time with me or at Timberlake.



Anne-Barton Carter

Director of Children's Ministries

Holy Trinity Episcopal Church, Greensboro, NC

My intent is to offer a biblically based vacation experience July 23-27, 2007 for rising fourth, fifth and sixth graders that will take the place of traditional vacation Bible School. I have lifted the phrase “Detective of Divinity: Seeking Evidence of God’s Presence and Genius in the Natural World,” from a chapter in Barbara Brown Taylor’s *The Preaching Life* to serve as the theme for this week-long camp.

We will begin with the Creation Story as told in Genesis and presented through the Godly Play Curricula. My intent is to move from this basic telling to explore the meaning of each day through a Celtic-Christian lens as presented in Philip Newell’s *The Book of Creation*.

Each day’s exercises and experiences will be opportunities to enter into the story. I intend to bring creation inside by establishing a spirituality room and by moving the entire group outside for three of our five days together.

Our week will begin with an exploration of days one and two at the church on Monday. We will set some norms for the group and do some group-building exercises on this day as well. Our time will be inside, including the spirituality room, and outside on the church property and/or in Fisher Park. Tuesday, Wednesday and Thursday will be at Timberlake Farm for days three, four and five respectively to employ the resources of the earth sanctuary including the woods, garden and creek and utilizing the vision and gifts of the Center’s staff. Friday will be our concluding day with a look at days six and seven and will again be on the church property using the spirituality room and ending in the labyrinth and meditation garden. The program hours are 9:00 am – 3:00 pm (9:30-2:30 pm at the Center due to transportation times.) Each child will bring a “trashless” lunch and come prepared to be in close contact with the earth. Each child is being given a canvas backpack with colored pencils, a glue stick, a journal, a pen, magnifying glass, and a pencil sharpener. We will also make use of some Psalms and some guided meditations as well as some music chosen to support them.



Dave Cook

Naturalist

School House of Wonder, Durham, NC

I, for some time, have intended to keep a Nature Journal structured by themes, universal themes such that they might be vehicles for transformation (re-inventing myself at the species level) through the process of looking at my self. I have been generating chapter headings which could inspire some writing, a means toward an unforeseen end: The Child as a Man, The Rammed Earth House, Wildness, Talking, Community, Time, Crows, the Laws of Nature, Excursions, Pilgrimage, Right Occupation, Home, Solitude. In the interest of keeping this “doable” for this year’s practice, I thought I might devote myself to the guidance, the concepts, of two chapters: “Sitting” and “No House.” “Sitting” is akin to being; “No House” is akin to asking the question,

“What isn’t borrowed?” My intention is to explore these two journal concepts. My intention is that I allow Nature to be the “Thou” to me, that I open the window, so to speak, and perhaps the wind will come in. So as to keep myself from being a Puritan I won’t set myself to a predetermined number of pages, words, or with the predetermination to do this daily, rain or shine or cold (or mosquitoes.) I plan to do this only on exquisite days when the demands of the working world are not a bother. I will begin with “Sitting,” as it seems my predecessor to “No House.”

Lisa Damian

Faculty

Emerson Waldorf High School, Chapel Hill, NC

My practice for this year will be to bring more attention and intention to an intuitive sensing and perception of movement that I’ve been exploring over the past ten years. The movement that I perceive happens both in and around the body of people, animals, plants and landscapes and I have come to trust my experiences and the ways of knowing they have afforded me, while at the same time struggling to share, articulate or communicate my experiences objectively.

In the most elementary sense, it feels to me that the space around the body can be an organ of perception for a non-material aspect of another sentient being, and that this is a reciprocal process.

To explore this more fully with more self-discipline, I intend to take 10-15 minutes each day to perceive in the natural world. Once a week I will make time for a one-hour solo and three times over the year I will make time for an extended stay in the natural world, sleeping overnight or over several nights.

In that time, I will focus my attention on enlivening the space around my body through Spatial Dynamic exercises and then allow myself to experience the natural world with, or perhaps through, that enlivened space. I will keep a journal of my daily experiences, perceptions and imaginations to see if I can begin to sense what might be active in the formation of form, color and activity. I will allow new insights or perception to inform my practice and make adjustments to my practice as needed.



**Jo Deck**

*Early Childhood Consultant
Haywood and Western Counties, NC*

The seed of my practice will be to deepen my own psychic-spiritual relationship and understanding of the natural world and to allow this centering work to inform the next steps of the journey.

Building on the above, a fundamental activity will be to co-create and facilitate experiences for teachers - primarily of young children – that introduce them to the “communion of subjects” image and reality and support their own re-discovery of the powerful connections to the natural world.

A parallel thread (in this weaving) will be to support teachers' reflections of their own inner life discoveries as they apply to their personal teaching styles and strategies.

I intend to record my personal journey and reflections. I expect that these will open the way to the understanding and knowledge of the real outdoor/natural world “transformational training” experiences that will support presence into practice.

Annamarie Edwards
*Director of Education
Montessori School, Clemmons, NC*

Seeds of a practice:

- ~ In the role of Director of Education at the Montessori School in Clemmons, NC, it is my intention to provide renewing retreat format opportunities for our teachers (staff development).
- ~ In the role of teacher and parent coach, it is my intention to allow for the noticing of the rich, poetic inner life of the child that is so often connected to the natural world. This may take the form of a book.
- ~ The Montessori School in Clemmons, NC is home to 8 acres. It is my dedicated intention to steward the land with the community formed around it. The vision is that the learning environment (school building) has a transparency so that the children have an indoor/outdoor learning habitat.



**Sarah Gibbs**

*Teacher, Horticultural Therapist, Gardener
Blacksburg, VA*

My dedicated practice, which will begin June 29, 2007, will be to meditate five minutes each day and to create a website and brochure which clearly express my offerings as a designer and co-creator of ecological, spiritual and therapeutic garden spaces. I will bring into alignment self, spirit, earth and work to be part of healing and joyously celebrating our universe.

Pat Greene

*Educator/Evaluator
Reach for the Stars, Greensboro, NC*

The circle of intention starts with myself. I intend to be healed through communion with spirit (nature). I intend to practice silence daily. With guidance, I intend to be of service to others.

**Katrina Holley**

*Educator
Hillsborough, NC*

The “Communion of Subjects” is the core of farming. One aspect of the farm supports the other and so on. Reflecting on my students’ experiences of this communion will be my practice. My heart fully engaged in this project over the last year and now I would appreciate being able to reflect on the experience.



The circle of my attention is to look closely at my experiences of the students’ experiences on the farm.

From September to April I will be reflecting on my lesson plans, notes I took, photos and memories I hold. I will be organizing these reflections into a document and hope to use Earth, Air, Fire and Water as my form.

The fundamental activities of my practice were observation, documentation and will. Now I will be involved in reflection activity and the documentation of my observations.

Pioneering is an ancient quality as are work and sustaining. As we nurture the inner life of children in nature, it is natural/organic that we become part of the communion. I see this chapter as being an important part of a larger body of work that speaks to our human capacities to be part of the communion of subjects.



C.C. King
*Educator/Naturalist
Farm School, Chapel Hill, NC*

“Appreciation”

I am a divine being and expression. I am one of the multitude. I pray with gratitude each day at meal times for the gift of restoration and as I swallow the gifts of the earth, I simultaneously appreciate myself. I reflect on one aspect of my life and appreciate it – I appreciate that I live in a construction zone –I appreciate that I am tired today – I appreciate the patience I just displayed – I appreciate the dedication I showed this morning. These are recorded later in quiet moments when all have gone to bed, and shared over e-mail with my partner in this work, Sarah Gibbs. I will also return regularly to the Center as a part of this restorative practice of being present to self as a unique expression of a Loving God.

Jo Anne Kraus
*Garden/Nature Specialist
Cathedral of St. John the Divine, New York City, NC*

In a real sense, though it is new vocabulary for me, pursuing a deeper understanding of all life as interconnected – “a communion of subjects” – is what I want to make my practice and somehow share with children in New York City.

At present, the context for this is a summer day camp in the city where I am “Garden/Nature Specialist.” I will continue working with Pre-school – 3rd grade children (and some later elementary ages on occasion) in the children’s garden and on the grounds of the Cathedral of St. John the Divine and record what happens.



But a new seed was really planted during this retreat. The term “Earth Guide” was introduced and it both defines in a new way and fits my purest intention. I don’t want to “teach;” I want to live with children in connection with the natural world. I want to learn how to guide and follow them – to share with and nurture young people.

My practice then will include opening to experiences with the natural world myself; getting more comfortable, more conversant, more conscious so that I can BE a guide – holding a vision while I keep attention focused on what children want, how they respond – watching for the deep connections; what makes this possible.

At some level this is terrifying, but if I could actually do this, it would be worth everything. So I’ll set out and see where the path leads.

**Syndee Kraus***Mentor**Blue Ribbon Mentor Program, Chapel Hill, NC*

Following the dyad, it became clear to me that I needed to do two things with my seed practice: make it smaller and make it more personal for me.

Going deep into my own connection with nature and writing out of that connection seems to be a first step. This will take the form of my setting up opportunities for me to more deeply reflect on my time of being in the natural world and writing in my journal.

Then, as a second step, I would like to share this model of connecting with nature and writing with my mentee/friend Anneca. Recognizing that sometimes some of us need more structure to begin and continue this process, I

foresee myself working with the Center here at Timberlake to schedule a time for some middle and high school students to come out for an Earth Walk at least once. It seems that the quality of the opportunity is most important – not just the quantity opportunities.

The third step in this project is touching base with my passion in this realm of the universe – asking questions about my own passion until I am clearer about it. Learning more about myself through the natural world and through writing affords me the opportunity to share my experience with others with whom I relate.

Andrew Levitt*Faculty**Emerson Waldorf High School, Chapel Hill, NC*

Whenever I pull off Rock Creek Dairy Road onto the gravel drive and slow down under the wood sign that reads, Timberlake Farm, I am aware that I am entering upon Holy Ground. The enveloping woods receive me as a part of the universe and I move in the landscape as a being among many other beings, who know themselves in the reflections they offer each other. I listen more deeply; I see connections; I follow any trail or thought knowing that any trail can lead me to my “destination and my destiny.” As Robert Frost’s poem, “Directive,” instructs, I drink to “be whole again beyond confusion.”



So for me the greatest gift of these sessions was the solo time in which I could know myself within the family of all things. As I look back in my journal, I see that each day is recorded in a poem. The sequence of the poems is a record of my faith and trust that as the song says, “the Holy Ground takes care of everything.” When I listened for the voice of Nature in the landscape, I heard her “not in the breathy whisper heard in church/ but in the rasping tones of nature’s raw vitality.” When I sought solace in a frightening time, I heard “(a message only I was meant to hear)/ ‘The harshness of the message is an aspect of the Holy.’” I felt “The wildness makes provision for/ these dark transitions/ Light passes into dark/ darkness dies in light.” And as I followed the deer runs through the spring foliage, I accepted that “any trail one follows leads to a determined end.” Had I not looked back through my journal, I would not have been able to acknowledge in this time such an abiding faith in the rightness of things, for beyond the Holy Ground in other landscapes, this has been a hard year for me.

I had thought that the project I would dedicate myself to in the next year would be to develop an understanding of the integral relation of the inner life in nature and the Waldorf high school humanities curriculum. Because this was a year in which I suffered from disrelation with myself and the natural world, however, I feel a greater imperative to realign myself. As I looked back to my experience at the Farm, I realized that I need to take the time to shore up the faith that has borne me through this and other times. So I am proposing to dig my collection of poems out of my journals and compile them in a book. By so doing I hope to deepen my own personal practice of being present to nature and listening for the rasping inspiration of the heron’s song. And I hope also to write about my experience on Holy Ground at Timberlake Farm and at other places where I have felt taken care of by the land.

**Wendy Lombard***Assistant Director**Center for Education, Imagination and the Natural World, Whitsett, NC*

With Wisdom I have rightly put the universe in order. I, the fiery life of divine essence, am aflame beyond the beauty of the meadows. I gleam in the waters, and I burn in the sun, moon, and stars. With every breeze, as with the invisible life that contains everything, I awaken everything to life. The air lives by turning green and being in blood. The waters flow as if they were alive...And thus I remain hidden in every kind of reality as a fiery power...I breathe life into everything so that nothing is mortal in respect to its species. For I am life.

~ Hildegard de Bingen, *Book of Divine Works*, edited by Matthew Fox
(Sante Fe: Bear & Co., 1987, 9-10)

My personal path has been the journey of Sophia, an awakening to the natural Wisdom of the cosmos. From my time as a child spending hours in nature exploring my creative imagination, to my life as a professional in the mind-body-spirit field, to my experience of conceiving and birthing two sons into the world, to becoming a single mother, I have continued to work with the presence of this divine Wisdom, ever opening to her and letting her guide me through many challenges.

My intention is to write a reflective memoir in which I will explore the manifestation of Sophia, divine Wisdom, in each of the significant parts of my life.

Ellyn Mullis*Pediatrician and Parent
Statesville, NC*

I plan to create an outdoor nature playspace for my children, probably using a store-bought teepee for its focal point. Sally and Charlie, now 8 and 6, are on the verge of losing their fairy world connection to the outdoors, and I want to lay the groundwork for the next stage of childhood outdoor play . . . that is, the Native American/pioneer/explorer play that I so cherished in my own childhood. We live in a typical suburban development with no easily accessed woods or creeks and with most of the children engaged after school in computer games or organized sports. Until now our children have been delightfully free of technologically-derived play . . . but they are coming home from school and friends' houses these days with wide eyes about Virtual Pets and Playstations. I want to create a space that will lure them (and their friends) away from such confining/ soul-killing play . . . don't want to play Indians with them by any means!! . . . just lay the foundation and stand back to watch what happens. In addition to watching the impact of a teepee on their play, I want to watch its impact on my inner life. I hope to visit or intentionally watch the teepee each day, using it as the focal point for nature beholding . . . that I have thus far been unable to establish! I am a person blessed to have my fingers in many pies, and it will be interesting to me to see what kind of life actions flow out of a daily attempt to ground myself in Mother Earth. I anticipate a series of short meditations or essays as the written product from this practice.





Marie Nordgren
*Waldorf Home Pre-school Teacher
Durham, NC*

My intention is to deepen my own relationship with the natural world and form communion with the larger universe.

My practice will include developing a daily opportunity for communion with the natural world and journaling about the relationship that develops and possibly how that relationship radiates into my work with young children, my family life and my own sense of being.

I intend to use the practices of beholding, solo walks, questioning, etc. to begin the deepening of this relationship. I am looking forward to being led in relationship rather than directing the process.

Journaling daily in some form is also my intention.

Lisa Marie Peloquin
*Professor of Sociology
Elon University, Elon, NC*

Dear Lisa Marie,

You have a wonderful opportunity – a graceful constellation of entities catalyzing your awareness and transformation. During the two-day retreat, you became aware of the reality that the process of your writing is vital to your soul and your service to this world. The first phase of your life demanded/allowed you to develop certain survival skills – sensitivity to your environment (social and physical), communication, observation and self-discipline. Your love of ritual and regime has enabled you to realize goals and affect change. However, the next phase of your lifework asks you to re-visit and soften your methods

– to listen with open heart to your body/spirit's needs – to nurture your creativity through solitude and trust that the pace of the natural world is your pace as well – with cycles of creation and destruction, activity and stillness. While you are familiar with mapping out the “battle plan” of critical analysis and scholarly discourse/research – adept at accomplishing the steps en route to those points – your practice this year rests in a concentrated effort to extend the patience and understanding that you extend to the children to your self. As you write, remember that mindful presence/communion-with-nature supports the creativity and expression and health of your body as well as the Earth's. Allow yourself to experience the understanding and support that your students experience with you. Explore and contemplate their voices, journal writings, as powerful reflections of our interconnectedness – let those reflections not just stimulate your mind but also enliven your heart – feed your spirit – temper your urgency with compassion, calm your despair with faith. Welcome your allies within the natural world and remember HER.





Kumiko Sakai
Toddler Teacher
Greensboro Montessori School

The seed of my practice next year is to explore how the natural environment helps younger children's inner-life. I will focus on the child's imagination in nature. To observe their imagination means to discover their inner-life.

Richard Lewis said about the child's imagination:

It is a poetic image that has everything to do with how a young child animates the world, and sees life in everything that exists outside of herself. It is a perception of the living dynamic qualities in the universe . . .

Since I have read *Living by Wonder* by Richard Lewis, I have recorded my student's conversations to get their imagination in the natural environment. My students exactly prove his philosophy. The child of toddler age animates the world without any consciousness of natural phenomena.

Next year, I will have one child who has Down syndrome and one who has sensorial impairment. I will focus on observing them in nature and see how the natural environment helps them emotionally and spiritually.



Colette Segalla
Educator, Graduate Student at Pacifica
Raleigh, NC

During the next year, my intention is to serve as a bridge between the work of CEINW and my church, the Unity Church of the Triangle. The idea is to bring the seeds of the consciousness emanating from the Center to the congregation and to sow them in the fertile soil that is the consciousness of Unity. My writing will entail a statement of my dedicated intention, documentation and reflection on any experiences involved in the pursuit, and journaling in order to be receptive to the constant guidance offered for this practice from within.

I see the practice as involving two main, overlapping, circles of subjects. The first includes the minister and possibly board members in addition to any adults interested in or involved with the children's programs. The second involves the director of the children's programs and the parent volunteers. Ideally, I will find a way to bring both ideas and experiences to these circles so that the consciousness takes a living form within the church. Wouldn't it be wonderful to have a Unity retreat at Timberlake! Ultimately, my intention is to help create space within the children's programs at Unity for the children to experience and appreciate an intimate connection to the natural world. Also, my intention is to facilitate the integration of the consciousness of Sacred Earth into Unity teachings.

**Randy Senzig***High School Science Teacher**Fuquay-Varina High School, Fuquay-Varina, NC*

As I have said before, “There will be no change in the human or Earth condition until we change the human heart.” Therefore, I intend to further develop the concept of Environmental Ethics. I think that young people should be given opportunities through their actions and through the ideas of important individuals.

It is important that students develop their own environmental ethic to live by because it will help them develop an appreciation for and understanding of the interconnectedness of the living and non-living on Earth.

I plan to write a curriculum supplement to be used when teaching about Human Impact on the Earth (9th grade Earth Science, 10th grade Biology, 11th grade Chemistry, electives in Environmental Science, Marine Ecology, A.P. Environmental Science and Future Scientific Decisions). I will use Thomas Berry’s four wisdoms as the basis to build one’s own environmental ethic. I will give the student information about each of the wisdoms, a project for the group and questions relating to ethics. So the student will learn about the four wisdoms. Then the student will take the understandings and design his/her environmental ethic based on a set of criteria that I put together.

I will ask the student on the first day to write down his/her environmental ethic. Next, I will assist the student in an understanding of the four wisdoms. Finally, the student will write his/her environmental ethic. The student will apply the environmental ethic to real life situations such as global warming, etc.

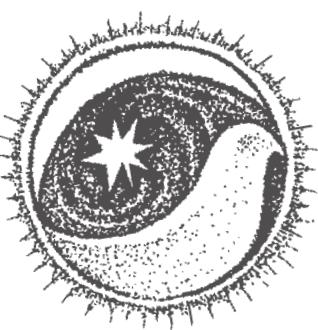
I will prepare a unit lesson with supporting links and literature.

John Shackelton*Educator and Writer**Asheville, NC*

My life is shifting, and not just a little. I move away from work affecting children directly in schools to new work centered on writing. I want to nurture the inner life of children by calling other educators (and parents) to throw off the dominant culture’s emphasis in our schools on competition and self-service and replace it with a spiritually-active pedagogy of collaboration, connection to the natural world, and the self-satisfaction of authentic service. This direction has risen from the tapestry of my journey, has settled at the hearth of my soul, and it feels like my connection with the Center has been an integral part of my passage from the earlier phase of my journey to the new one.



My practice for the upcoming year will be to share with my fellow Inner-Life-of-the-Child journeymen some of the more salient passages I am enabled to write, perhaps accompanied by personal reflections on their origins in my life as an educator.



Center Programs

2007-2008

Programs for Children

Children of the Forest

An Afternoon Program in the Natural World for 6-10 year olds

3:45 – 5:30 pm, Thursdays, September 20 – November 8, 2007

\$160

Once a week, rain or shine, a group of 10 children will explore the Autumn forests, fields, creeks and organic garden of Timberlake Farm Earth Sanctuary. Unhurried by the pressures of time, they will be guided in natural play and exploration by Sandy Bisdee, staff Naturalist/Educator, who brings over twenty years' experience with children and the earth to her work at the Center. The program will be entirely outside in the fresh air, sunshine, wind, rain, fog and all kinds of weather!

Parents may drop off their children or stay for solo time on woodland trails.

To reserve a place in "Children of the Forest," please download an application form at our website, www.beholdnature.org, and send a check for \$160 (payable to CEINW) to the Center by September 7, 2007. Spring dates for "Children of the Forest" will be announced in early 2008.

Programs for College Students

Garden Apprenticeship Program

The Center seeks college students who are interested in working in our organic garden under the direction of our garden volunteer coordinator, Sandy Bisdee. If you are interested in making a commitment to a weekly schedule of service during the Fall, Spring or Summer semester, please contact Sandy at sandybisdee@hotmail.com or e-mail the Center at beholdnature@aol.com.

Special Design Programs

The Center for Education, Imagination and the Natural World is located at Timberlake Farm, a 165-acre earth sanctuary in Whitsett, NC. The earth sanctuary is a unique place of beauty with wildflower meadows, an organic garden, and five miles of gentle woodland trails, small streams and twin lakes. It is a setting where the pace of life slows down and the presence of the natural world can be fully experienced.

Since 2004, the Center has created a wide range of Special Design Programs for schools, churches, and universities that bring children, young adults and educators into a deep personal connection to the natural world. The Center welcomes inquiries from teachers and schools, pre-school through college. We offer many possibilities for educators to partner with the Center in creating a compassionate human presence to the Earth.

Our Special Design Programs begin with an exploratory meeting between Center staff and a teacher or school. If you are interested in exploring a Special Design Program with the Center, please contact Center Director Peggy Whalen-Levitt at (336) 449-0612 or e-mail her at beholdnature@aol.com.

Programs for Adults

“A Record of My Love:” Henry Thoreau’s Language of Gesture

A Retreat with Kevin Dann

Friday evening, November 16, 2007 from 7:30 – 9:00 pm

Saturday, November 17, 2007 from 9:30 am – 4:00 pm

\$85 (lunch included)

On November 16, 1850, Thoreau began his daily journaling: “My Journal should be a record of my love. I would write in it only the things I love, my affection for any aspect of the world, what I love to think of. I have no more distinctness or pointedness in my yearnings than an expanding bud, which does indeed point to flower and fruit, to summer and autumn, but is aware of the warm sun and spring influences only. I feel ripe for something, yet do nothing, can’t discover what that thing is. I feel fertile merely. It is seedtime with me. I have lain fallow long enough.” Join us on the 157th anniversary of Thoreau’s radical awakening to the etheric dimension of nature. On Friday evening, Kevin Dann will introduce us to the “Cosmic Thoreau,” including a bit of stargazing and questions to take into the night. On Saturday morning we’ll explore our inner relationships to Thoreau through visualization and sharing. In the late morning, we’ll seek a particular spot at the earth sanctuary for a meditative engagement with the natural world during which we’ll explore a particular gesture in relationship to that place. Following lunch at the Treehouse, we’ll explore Thoreau’s (and our own) encounters with the four elements: Earth, Air, Fire and Water.

Kevin Dann is an historian of consciousness, natural history and Western esotericism who has recently completed a biography of Thoreau. His books include *Lewis Creek Lost and Found*, *Across the Great Border Fault: The Naturalist Myth in America*, *Bright Colors Falsely Seen: Synesthesia and the Search for Transcendental Knowledge*, and *Traces on the Appalachians: A Natural History of Serpentine in Eastern North America*.

Natural Contemplatives

A Retreat with Tobin Hart

Saturday, March 15, 2008

9:30 am – 4:00 pm

\$75 (lunch included)

“In the West . . . the dominance of a largely Aristotelian emphasis in logic, the natural sciences, and theology beginning at least by the twelfth and thirteenth centuries pushed the contemplative out of favor. Today we often discount the direct knowing that emerges as an inner sense or voice in favor of measurable observation or logical deduction that science and reason value. Essentially, adult society has grown a cataract on the eye of contemplation – we have made it cloudy with mistrust. But the direct sight of contemplation is alive and well in most children; they are natural contemplatives.”

Tobin Hart, *The Secret Spiritual World of Children*, p. 39

You are invited to join us for a day with Tobin Hart dedicated to unveiling the eye of contemplation in contemporary culture, especially in the lives of children and young adults. Tobin Hart is an associate professor of psychology at the State University of West Georgia. Founder of the ChildSpirit Instute and author of *From Information to Transformation: Education for the Evolution of Consciousness* and *The Secret Spiritual World of Children*, Tobin is a leading spokesperson for the inner lives of children and young adults. Our day together includes silent solos on earth sanctuary trails and lunch at the Treehouse.

Applications can be downloaded at www.beholdnature.org or requested by contacting the Center at beholdnature@aol.com or (336) 449-0612

The Inner Life of the Child in Nature: Presence and Practice

Since its beginnings in 2000, The Center for Education, Imagination and the Natural World has worked closely with ecotheologian Thomas Berry to re-imagine the child's relationship with the natural world. Seminal to these conversations is the following quote from Thomas Berry:

There is a certain futility in the efforts being made – truly sincere, dedicated, and intelligent efforts – to remedy our environmental devastation simply by activating renewable sources of energy and by reducing the deleterious impact of the industrial world. The difficulty is that the natural world is seen primarily for human use, not as a mode of sacred presence primarily to be communed with in wonder, beauty and intimacy. In our present attitude the natural world remains a commodity to be bought and sold, not a sacred reality to be venerated. The deep psychic shift needed to withdraw us from the fascination of the industrial world and the deceptive gifts that it gives us is too difficult for simply the avoidance of its difficulties or the attractions of its benefits. Eventually, only our sense of the sacred will save us.¹

In considering the education of children and young adults in our culture, we have come to believe that this “deep psychic shift” that Thomas Berry refers to is the central task of our time. To what extent does the schooling of children contribute to their view of the natural world as a commodity? How might we create a context within which children awaken to the wonder, beauty and intimacy of the natural world? What might be done to restore a sense of the natural world as a sacred presence in the lives of children? These are the questions that have concerned us.

In response to these questions, the Center initiated a two-year program in the Autumn of 2006 entitled “The Inner Life of the Child in Nature: Presence and Practice,” designed to prepare educators to develop capacities to nurture the deep inner faculties of imagination and intuition in children and young adults, and to create contexts within which children and young adults are given the opportunity to develop a bond of intimacy with the natural world.

Each year, the Center accepts a new class of twenty educators into “The Inner Life of the Child in Nature: Presence and Practice” program. The group is comprised of teachers, parents, child psychologists, guidance counselors, religious educators, child care providers, naturalists, college professors, and others who are entrusted with the care of children or young adults and who indicate a deep interest in developing capacities for nurturing a relationship between the inner life of the child/young adult and the natural world.

Designed as a co-research among participants, the program unfolds over the course of two years. During the first year, participants come together for Saturday retreats in the Fall, Winter and Spring, as well as a two-day retreat in the summer. In the second year, participants develop a practice in consultation with Center staff and reunite for a retreat in the Summer during which practices are shared. The program is intended to be a meaningful sequence of experiences that build one upon the other. Therefore, we request that participants make a commitment to attend every session and complete readings and assignments prior to each retreat.

In the first year, we focus on “Presence” - the development of inner capacities, both in ourselves and in children and young adults, that enable us to form a bond of intimacy with the natural world. In the second year, we focus on “Practice” – the development of new ways of working in the world.

At the Center, we try to create a meaningful context for our programs by paying close attention to the rhythm of the day. Retreats begin with a moment of silence intended to quiet the mind and create a field of receptivity for the group. Every retreat includes solo time in the natural world, time for reflection and sharing, the fellowship of shared meals at lunch, and presentations related to the theme at hand.

Applications can be downloaded at www.beholdnature.org or requested by contacting the Center at beholdnature@aol.com or (336) 449-0612. The class of 2007-2009 is now full.

¹ Thomas Berry, Foreword, *When Trees Say Nothing* by Thomas Merton, edited by Kathleen Diegnan, Notre Dame, IN: Sorin Books, 2003, pp. 18-19

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

1501 Rock Creek Dairy Road, Whitsett, NC 27377

(336) 449-0612 (phone & fax)

E-mail: beholdnature@aol.com

www.beholdnature.org



Mission Statement

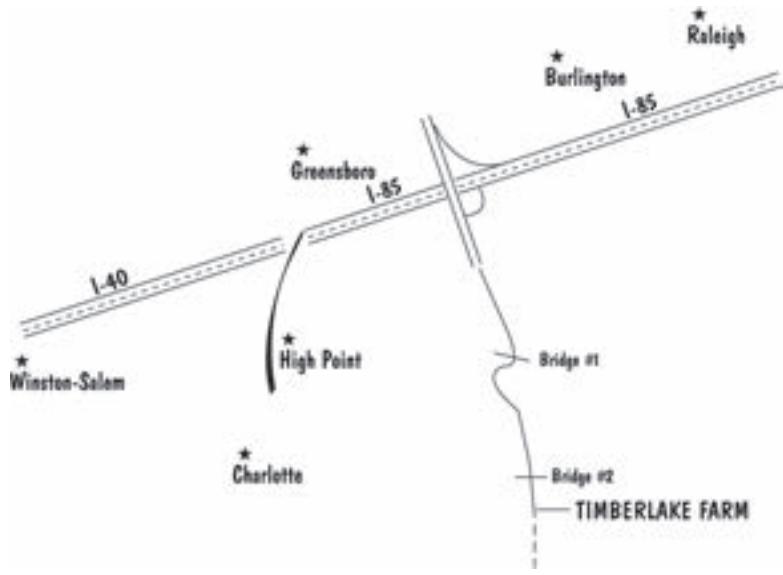
The mission of the Center for Education, Imagination and the Natural World is to bring to life a new vision of the relationship between the inner life of the child and the beauty, wonder and intimacy of the universe.

Presently, the natural world is viewed as a commodity to be used rather than as a sacred reality to be venerated. A shift in our way of relating to the natural world is essential if we hope to participate in nature's unfolding rather than in its demise. This shift is nowhere more crucial than within the field of education where the child's way of relating to the natural world is formed.

Located within the beauty of a 165 acre earth sanctuary, the Center's way of working is threefold: First, the Center offers a setting within which national presenters explore the relationship between the inner life of the child and nature from diverse perspectives. Second, the Center provides a context for teachers to deepen their own personal connection to the natural world and to be co-creators of ways to bring nature awareness to all paths of teaching. Third, the Center designs programs for children, young adults and college students which call upon their inner faculties of imagination and intuition and enable them to form a bond of intimacy with the natural world.

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.

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

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