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The shadows of the Winnemem Wintu [warriors](#) darted and danced through the trees amid the glow of a ceremonial fire as rhythmic chants echoed across the McCloud River.

It was the first day of a remarkable four-day war dance, or H'up Chonas, at the McCloud Bridge Campground in the Shasta-Trinity National Forest.

The 125 members of this once-thriving band of river-loving people organized the dance, which began Thursday, in protest of what they consider the federal government's refusal to protect their traditional coming-of-age ceremonies from the degradations of drunken louts on Lake Shasta. They had given the U.S. Forest Service until May 1 to agree to close part of the lake where a ceremony is scheduled in July.

"People get hung up on the words 'war dance,' but H'up Chonas actually means that we have no more answers and our last resort is doing this dance in spiritual defiance of whatever is threatening our livelihood," said Michael Preston, one of the dancers. "We are asking the spiritual realm for help."

River swim

The tribe wants the Forest Service to close to the public 400 yards of the McCloud River arm of Lake Shasta between June 30 and July 3. That is when 17-year-old Marisa Sisk is supposed to go through the rite, called Balas Chonas, which will require her to swim across the river to return to the celebrating tribe after three days of isolation in a traditional cedar bark hut.

"The celebrant this time is deemed to be the future chief of the tribe, so it is important that the ceremony not be disturbed," said Caleen Sisk, the tribal chief and spiritual leader who has been trying since 2005 to close the river during the ceremonies, which do not include any nudity or other immodest practices. "We've already postponed this ceremony twice because we couldn't get the river closed. Still, we're at an impasse."

Forest Service spokesman John Heil said the request is being evaluated, but no decision has been made pending completion of a special use permit application.

It is not only the busiest time of year, he said, but the government is also limited in what it can do because the Winnemem band is not federally recognized. As a result, Heil said, the tribe does not have the same rights and protections afforded listed tribes under the American Indian Religious Freedom Act or the 2008 Farm Bill.

"The forest service does understand their concerns and we are taking them seriously, but we have to follow federal law and those regulations play a role in the options that we have available to us," Heil said. "I wouldn't say that anything is off the table. We are going through all our options and looking at everything we possibly can."

Sisk said the tribe would have preferred to hold the ceremonies in the spring or early summer, but the lake is too high at that time and water often covers the sacred puberty rock, also known as Kokospom in Winnemem. It must be done during the full moon, she said, which is July 3.

"That's the busiest weekend, but that's when we have to do it," she said. "We're asking for 400 yards of a 371-mile lake in a spot where the river comes into the lake. This isn't a place where boats should be anyway. It's a sensitive area for the fish and the birds and the river."

'Middle water people'

The Winnemem Wintu, which means "middle water people," were a large, proud community of between 14,000 and 18,000 people in 1850 when trappers and other settlers first arrived. They lived by the McCloud River in a village called Kaibai, surviving mostly on the abundant salmon.

In 1851, tribal leaders signed what was called the Cottonwood Treaty, which would have set up a 35-square-mile reservation for the tribe, but the U.S. Senate refused to ratify it. That decision, and the flooding of 4,000 acres of ancestral lands when Shasta Dam began holding water in 1944, is why the Winnemem no longer have any tribal land.

Disease, massacres and forced relocations reduced the number of tribe members to 395 within 50 years of the arrival of white people. Today, there are only 125 members who still maintain the ancient traditions, pray and hold ceremonies at the few remaining sacred sites that aren't under water. The old village at Kaibai, at the McCloud Bridge campground, is one of those sacred sites. It is where the coming-of-age ceremonies are held and where, tribal leaders say, the discrimination continues.

'Drunken boaters'

Sisk said drunken recreational boaters heckled Winnemem girls during ceremonies in 2006 and in 2010. The forest service enforced voluntary river closures both times, but boats nevertheless rumbled through. One woman flashed her breasts, another group dumped cremated ashes into the river shortly before the ceremonial swim and others shouted things like "It's our river too, dude!" or "Fat Indians," Sisk said.

"Imagine if rampaging motorcyclists barged into the middle of a baptism or the reading of the Torah during a Bat Mitzvah," the tribal website said. "This is essentially what happens to us during the Balas Chonas ceremonies."

In April, Winnemem tribal leaders stormed the forest service offices in Vallejo and demanded action, which has yet to be taken.

The participants in the war dance will circle a fire pit wearing feathers and moccasins or go barefoot while holding bows and arrows and spears. They will dance, drum, rattle shells and sing off and on throughout the four days as more than 400 volunteers stand guard in the water and on land keeping boaters and other intruders away.

"Our traditions are what make our people who they are," Sisk said. "So much has been taken away from California tribes that the only thing many of them have left to sustain them is a casino. We're not after a casino. All we're trying to do is protect our sacred sites and use a river that was ours in the first place. We don't understand why that is such a threat."

Boaters versus Indians

The Winnemem Wintu documented motorboats speeding past the coming-of-age ceremony and flashing the participants: vimeo.com/39867112

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Twitter: [@pfimrite](https://twitter.com/pfimrite) This article appeared on page **A - 1** of the San Francisco Chronicle

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National Funding Opportunities

Support for Sustainable Development Programs [Environmental Solutions for Communities](#)
Environmental Solutions for Communities, a new grant program administered by the National Fish and Wildlife Foundation and sponsored by Wells Fargo, supports projects that link economic development and community well-being to the stewardship and health of the environment. The focus is on projects that promote a sustainable future for communities by supporting sustainable agricultural practices and private lands stewardship; conserving critical land and water resources and improving local water quality; restoring and managing natural habitat, species, and ecosystems that are important to community livelihoods; facilitating investments in green infrastructure, renewable energy, and energy efficiency; and encouraging broad-based citizen participation in project implementation. Priority is given to 27 specific geographic areas; however, strong proposals are considered from throughout the U.S. Grants generally range from \$25,000 to \$250,000. The deadline for pre-proposals is July 2, 2012; invited full proposals are due September 4, 2012. Visit the National Fish and Wildlife Foundation website to learn more about the program and submit an online pre-proposal.

Children's Health Projects Funded [American Academy of Pediatrics: Community Access to Child Health Planning Funds Program](#)

The Community Access to Child Health (CATCH) Program, a national program of the American Academy of Pediatrics, is designed to improve access to healthcare by supporting pediatricians that are involved in community-based efforts to enhance the health of children. The CATCH Planning Funds Program provides grants of \$5,000 to \$12,000 for pediatricians to develop innovative initiatives that increase children's access to medical homes or to specific health

services not otherwise available. Additional focus areas include the following: connecting uninsured/underinsured with available programs, addressing community barriers to immunizations, and Native American child health. The application deadline for the program is July 31, 2012. Visit the American Academy of Pediatrics' website to review the Call for Proposals.

Grants Promote Artistic Communities

[Surdna Foundation: Thriving Cultures](#)

The Surdna Foundation seeks to foster just and sustainable communities throughout the United States. The Foundation's Thriving Cultures program honors and celebrates the artistic impulse as part of community behavior and as a way to strengthen community identity and cohesion. Through the Thriving Cultures program, grants are provided to nonprofit organizations that address the following three lines of work: Teens Artistic Advancement, Artists Engaging in Social Change, and Community Driven Design. Online letters of inquiry that focus on these areas are accepted throughout the year. Visit the Foundation's website to review detailed program guidelines for each of the Foundation's Thriving Cultures lines of work.

Skateboard Park Construction Supported

[Tony Hawk Foundation](#)

The Tony Hawk Foundation is dedicated to funding the construction of new, quality skateboard parks located in low-income communities throughout the United States. The Foundation primarily considers projects that can demonstrate a strong grassroots commitment, particularly in the form of planning and fundraising by local skateboarders and other community groups. Priority is given to projects that are designed and built by qualified and experienced skateboard park contractors and include local skaters in the design process. Requests are reviewed two times per year; the upcoming application deadline is July 2, 2012. Visit the Foundation's website to review the grant criteria and submit an online application.

Regional Funding Opportunities

Funds for Girls Sports Programs in Pennsylvania

[Women's Sports Foundation: GoGirlGo! Pennsylvania Grants](#)

The Women's Sports Foundation's GoGirlGo! program provides girls, particularly those in underserved communities, access to physical activity and helps give them the confidence they need to become the next generation of healthy and successful leaders. GoGirlGo! Pennsylvania Grants support nonprofit organizations throughout the state that seek to enhance the lives of girls ages 5-13 through sports and physical activity. Funded organizations must deliver a minimum 12-week sports/physical activity program, with preference given to organizations working consistently with girls throughout the year. Grants of up to \$10,000 are provided. The application deadline is June 29, 2012. Visit the Women's Sports Foundation website to submit an online application.

Grants Enhance Company Communities in the U.S. and Canada

[Weyerhaeuser Giving Fund](#)

The Weyerhaeuser Giving Fund's mission is to nourish the quality of life in company communities, and foster the understanding that sustainable working forests meet important human needs. Grants are provided to nonprofit organizations that serve a community within a 50-mile radius of a [major Weyerhaeuser facility](#) in the U.S. and Canada. Grants are also provided to organizations that support a statewide issue of interest to Weyerhaeuser in the key states of Alabama, Arkansas, Louisiana, Mississippi, North Carolina, Oklahoma, Oregon, or Washington.

The Fund's interest areas include Affordable Housing and Shelter; Education and Youth Development; Environmental Stewardship; and Human Services, Civic, and Cultural Growth. Applications must be submitted by August 1, 2012. (Early applications are encouraged.) Visit the Weyerhaeuser website to review the funding guidelines and submit an online application.

Support for Alaska Native Initiatives [Alaska Conservation Foundation: Alaska Native Fund](#)

The purpose of the Alaska Native Fund, an initiative of the Alaska Conservation Foundation (ACF), is to advance Alaska Native priorities for protecting their land and sustaining their ways of life. The Fund's 2012 grantmaking priorities include the following: Climate Change, Food Security, Sustainable Economies, Energy, and Holistic Wellness. Alaska Native organizations and individuals that address one of these issues are eligible to apply. Grants range up to \$20,000 for organizations and up to \$10,000 for individuals. (The Fund will also provide three grants of up to \$5,000 for applicants implementing Youth Organizing strategies on the priority issues.) Letters of inquiry are due July 15, 2012; full proposals must be submitted by October 15, 2012. Visit ACF's website to learn more about the Fund's application guidelines.

Bank Communities in Connecticut Funded

[NewAlliance Foundation](#)

The NewAlliance Foundation supports nonprofit organizations that enhance economic vitality and improve the quality of life in the communities historically served by NewAlliance Bank in Connecticut. The Foundation's funding priorities include the arts, community development, health and human services, and youth and education. Priority is given to programs that empower people through the development of literacy skills. The application deadline is July 2, 2012. Visit the Foundation's website to review the application guidelines and download the required forms.

Federal Grant and Loan Programs

Efforts to Assist Adoption/Foster Care Agencies Supported

[Department of Health and Human Services](#)

The AdoptUSKids Program provides support to a multi-faceted national [Adopt US Kids](#) project designed to assist states and tribes in the recruitment and retention of foster and adoptive parents for children in public foster care. Proposed activities should facilitate healing and recovery and promote the social and emotional well-being of children who have experienced maltreatment, exposure to violence, and/or trauma. The objective of support is to promote strengthening of the family unit in order to help prevent the unnecessary separation of children from their families and encourage reunifying families, when possible, if separation has occurred. The application deadline is June 25, 2012.

Grants Support Refinement of Replicable Youth Violence Prevention Plans

[Department of Justice](#)

The National Forum on Youth Violence Prevention Training and Technical Assistance Project provides support for the provision of training and technical assistance to those cities participating in the [National Forum on Youth Violence Prevention](#) in the implementation and updating of their comprehensive youth violence prevention plans and in achieving the following goals: elevate youth and gang violence as an issue of national significance; enhance the capacity of participating localities to more effectively prevent youth and gang violence; and expand engagement, collaboration, and coordination to promote systems and policy change in addressing youth violence at the national, state, and local levels. The application deadline is June 25, 2012.

Technical Support for Air Quality Programs in Tribal Communities Funded
[Environmental Protection Agency](#)

The Tribal Training Support for the Community and Tribal Air Quality Programs supports training and technical assistance efforts for target audiences consisting primarily of tribal air program representatives, as well as other tribal professionals involved in air quality abatement, such as public health professionals. Proposed training and support should be designed to develop and/or enhance the capacity of tribes to successfully implement efficient and effective air quality management programs. Training curriculum including the following air quality programs is encouraged: ambient air modeling and monitoring; air toxics; emission inventory development; regulation development; and program development including climate change. The application deadline is July 2, 2012.

Funds to Integrate Assistive Technology into K-12 Instruction [Department of Education](#)

The Technology and Media Services for Individuals With Disabilities Program provides Stepping-Up Technology Implementation Grants for the development of innovative technology tools including web-based learning and assessment materials, instructional software, assistive technology devices, methods for using off-the-shelf hardware and software to improve learning, and methods for integrating technology into instruction. Specifically support is provided to identify, develop, and disseminate products and resources that promote the effective implementation of evidence-based instructional and assistive technology tools (e.g., instruction manuals, lesson plans, demonstration videos, ancillary instructional materials) in K-12 settings. The application deadline is July 5, 2012.

Anheuser-Busch, Drunk on Greed

Jim Hightower [NationofChange](#) / Op-Ed Published: Wednesday 16 May 2012

“Whiteclay exists solely so booze peddlers can profit from the Oglala tribe’s addiction miseries.”

Big brewers like Anheuser-Busch frequently admonish us imbibers of their grain products to "drink responsibly." Well, I say back to them: Lobby responsibly.

In particular, I point to a disgusting binge of besotted lobbying by Anheuser-Busch (now owned by the Belgian beer conglomerate InBev) and other beer barons this year in the Nebraska legislature.

At issue was the "town" of Whiteclay, smack dab on the Nebraska-South Dakota border. I put "town" in quotes because only 10 people live there — but it is home to four beer stores. Why? Because right across the state line is the Pine Ridge Indian Reservation of the Oglala Sioux tribe, which has a devastating problem of alcohol addiction among its 20,000 members, combined with intractable and dispiriting poverty.

Whiteclay exists solely so booze peddlers can profit from the Oglala tribe's addiction miseries. They sell more than 4 million cans of beer a year to Pine Ridge residents! This includes literally making a killing by peddling high-alcohol malt liquors, such as Busch's aptly named "Hurricane High." So much for "Drink responsibly."

A fourth of the children on the reservation are born with fetal alcohol birth defects. Life expectancy of tribal members is less than 50 years. And more than 90 percent of the violent crime on the reservation is attributed to drunkenness. On Pine Ridge itself, the tribe bans the sale and consumption of alcohol — the Whiteclay stores, positioned only a short walk away, are the source of the addictive drug and its consequences.

Responding to this grotesque exploitation of an epidemic illness, Republican state Sen. LeRoy Loudon introduced LB 829 this year, a modest bill to designate Whiteclay as an "alcohol impact zone." Used successfully in Tennessee, Washington state and elsewhere, these zones allow authorities to take such steps as limiting store hours and high-alcohol beers.

Of course, Busch and its other beer buddies lobbied responsibly by backing the bill, right?

Ha! Like gators on a poodle, their lobbyists leapt on the legislature, calling in chits from key lawmakers (who'd taken thousands of dollars in campaign cash from the industry) to kill the bill.

Tyson Larson, one of the senators inebriated with beer money, sputtered his opposition to LB 829 with this stunningly obtuse declaration: "We're not here to protect people from themselves." Surely that was beer talking.

Then there's Russ Karpisek, chair of the Senate committee handling the bill. He tried to rationalize his opposition by pitting Pine Ridge citizens against Nebraskans whom he said were worried that if Whiteclay were restricted, the beer mongers might simply move the problem 40 miles or so down the road.

Even he had to admit that this was, at best, a flimsy excuse for doing nothing. When some asked Karpisek, "Well, if you had a crack house across the street, wouldn't you want to do something about it, even if it might pop up somewhere else the next day?" The chairman frankly conceded, "I didn't have a good answer for that."

But who needs logical answers when Anheuser-Busch alone has put \$4,000 in your political pocket? Karpisek dutifully refused even to let the bill out of his committee for a vote.

Nebraska legislators did, however, approve one piece of liquor reform legislation before adjourning on April 18. They voted to lift the statewide prohibition against Sunday morning alcohol sales. Just what the Oglala tribe needs — a few more hours of wide-open beer sales in Whiteclay.

The tribal council, fed up with the disrespect and lack of action from legislators, despite years of appeals and protests, has filed a landmark \$500 million federal lawsuit against Anheuser-Busch, three other big brewers and Whiteclay's four beer stores.

Even a big monetary award, however, can't scrub the shame off the corporations and pusillanimous legislators who have created and maintained this outrageous affront to human decency. There must certainly be an especially hot barstool in hell reserved for them.

Audio presentation: <http://www.nationofchange.org/anheuser-busch-drunk-greed-1337177212>

What's an American Indian? Warren case stirs query

Native Americans have a high rate of intermarriage with other groups. Many are not identifiable by appearance, which has made it possible for almost anyone to assume a Native persona. That seems to have been the case with US Senate candidate Elizabeth Warren.

There are 566 federally recognized Native American tribes, each with its own rules for membership, according to the federal [Bureau of Indian Affairs](#), or BIA. Some tribes require a "blood quantum" measurement of as much as one-half or one-quarter Indian ancestry; others require a certain place of birth or residence.

Wilkins, the professor, is married to a Navajo with many siblings. "I've asked them what defines a Navajo," he said. "One said you have to speak the language. Another said you have to live within our sacred mountains. Another said no, you have to take part in ceremonial life. All this in one family!"

According to census figures provided by the BIA, an estimated 4.5 million people identify themselves as American Indians or Alaska Natives, including those who say they are more than one race. But in a 2005 report, the most recent available, the BIA counted just 2 million enrolled tribal members – which means that fewer than half of all people claiming Indian heritage are recognized by a tribe.

"There's an old joke in this corner of [Indian Country](#) that if you meet someone who doesn't know anything about tribal affairs but claims they're Indian, they'll say they're Cherokee," Lenzy Krehbiel-Burton, a spokesperson for the [Cherokee Nation](#), said by e-mail.

Warren grew up in [Oklahoma](#), home of the 310,000-member Cherokee Nation, the largest Indian tribe. Warren does not claim official Cherokee membership, which is based on the "Dawes Rolls," a federal list of Cherokees in Oklahoma from the late 1800s and early 1900s. Many people have legitimate Cherokee ancestry but are not eligible for membership because their ancestors were not among those counted, Krehbiel-Burton said.

But "some people falsely claim Native heritage simply out of ignorance," Krehbiel-Burton said. "They've been told for years that they had a great-grandmother (or something similar) who was a Cherokee princess and assume that it's true."

Warren spoke of a similar oral tradition when she mentioned an heirloom photo of her grandfather: "My Aunt Bea has walked by that picture at least a thousand times (and) remarked that he – her father, my papaw – had high cheekbones like all of the Indians do."

Even [President Barack Obama](#) has an Indian story, about his maternal grandmother, who was nicknamed "Toot."

"If asked, Toot would turn her head in profile to show off her beaked nose, which, along with a pair of jet-black eyes, was offered as proof of Cherokee blood," Obama wrote in his memoir, "Dreams from My Father."

But eyes, noses and cheekbones are not the issue for Rhonda LeValdo, president of the [Native American Journalists Association](#) and an enrolled member of the [Acoma Pueblo](#) tribe.

"If you're going to claim it, you have to help your people out," says LeValdo. She had seen no evidence of such involvement by Warren, but said she didn't know enough details to judge Warren's claim.

LeValdo said there are many fakers: "A lot of people find some sort of romanticism in being Native American. They think of the warrior type, or the Pocahontas stereotype. They're just taken with the idea of it."

"But to a lot of our people who live this life, it's tough," she continued. "We deal with a lot of things. A lot of us feel like if you're going to claim it, you have to do something. Don't just use it when you want to use it."

Warren has been adamant that she did not seek any advantage from Native American heritage. Records show that she declined to apply for admission to [Rutgers Law School](#) under a minority student program and identified her race as "white" on an employment record at the [University of Texas](#), where she worked from 1983 to 1987.

She left [Texas](#) for the [University of Pennsylvania Law School](#), where a report on minority faculty listed Warren's name. Her ethnicity became a campaign issue when the [Boston Herald](#) reported that Harvard Law, which hired Warren in 1995, listed her as a minority when the school was under pressure to diversify the faculty.

Besides potentially influencing hiring or promotion, Indian identity can have other economic advantages. Some tribes share millions in casino earnings; health care, scholarships and housing are available to some tribal members.

Native Americans have a high rate of intermarriage with other groups. Many are not identifiable by appearance, which has made it possible for almost anyone to assume a Native persona – for various purposes.

Some of the American colonists who boarded British ships during the Boston Tea Party wore Mohawk costumes. During [New York](#) anti-rent conflicts of the 1840s, white people assumed Indian garb and pidgin "Injinspeak" as they harassed patrician estates, according to the book "Playing Indian," by Philip J. Deloria.

The actor Iron Eyes Cody starred as an Indian in films from the 1930s to the '70s, and championed many Native causes. He claimed to be Cherokee, but near the end of his life was revealed to be the son of Italian immigrants. In 1976, former [Ku Klux Klansman](#) Asa Earl Carter published a fabricated and best-selling memoir, "The Education of Little Tree," under the name Forrest Carter.

"When that kind of fraud takes place it damages our people," said Wilkins, the professor.

"You have people on the outside claiming this and that to draw attention to themselves," he said, "and then people on the outside may wonder, do Native people really know who they are?"

Associated Press Writer Steve LeBlanc in *Boston* contributed to this report.

Related stories

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2012 Red Nation Drum Symphony produced by Sgwe Productions :) Native Networks
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The Environment Is Dead: Long Live Mother Nature

Raffi Cavoukian, Rabble: "If decades of environmental campaigns produced significant gains but have lost the overall struggle to protect planetary life, that raises key questions: What caused the failure? What is to be learned? What do environmental organizations, supporters and concerned citizens do now? What do we say to children, and to young advocates? Where's the new strategic road ahead?"

[Read the Article](#)

The Soul of a Teacher

By CYNTHIA HUGHES

Cynthia is a veteran educator with more than thirty years in the field. Her work with students has always had at its heart a hands-on approach to fostering a sense of place and connection to the natural world. She has designed both classroom and library curricula that integrates service-learning and nature studies with literacy standards. Cynthia is a faculty member with Community Works Institute (CWI), and will be co-facilitating CWI's 2012 Summer WEST [Institute on Service-Learning](#), in Los Angeles this coming July.

In a recent chat, a teacher told me he was concerned that the soul of teaching was

disappearing. He felt it sinking under the weight of standards, testing, standardized curriculum, and what he called the McDonald[A]s phenomenon that is sweeping the country unifying and smoothing out regional differences and making sure we[A]re all on the same page (literally).

Well, souls have always interested me. I don[A]t mean this in a Bible-thumping redemptive sort of hallelujah kind of way. What I am talking about is the elusive, amorphous, ever-changing part

of our shared existence. I think of it as the core, the feelings, the intelligence of a person, group, place, or situation. It can be revealed in one simple moment if we are paying attention.

Sometimes I think that I am a teacher because I am interested in souls. This interest appeared at an early age. I may have discovered my own "soul" one day, as I sat in the large dusty entranceway of our old house. We often played there as kids, and it was there one sunny morning that I saw millions of specks bouncing around in a shaft of light that was coming in through the window. I didn't know what this was. My sister told me it was dust particles, you know pieces of dust, dirt. I was in awe of their number, their movement, and I waved my hand through them, stirring them up. I sat watching for a long time. I then began noticing them everywhere I went. Sometimes their numbers were few, like upstairs in Mrs. Blood's clean apartment. Sometimes their numbers seemed downright dangerous, like in the cellar coal bin. But it was in that quiet moment in the hallway and later, during quiet moments under the lilacs or watching rain run down the window panes, that I came to know a little bit of what was inside of me by connecting to what was outside of me. This got me wondering all kinds of things. What was the air made of? Did I breathe in all that dust and where did it go? What was the wind? And who was I, anyway? People had told me I was made of dust, too. I had discovered my own curiosity for learning, my own personal reality.

It's our job to help kids learn to read and to write, to learn math and spelling conventions, to give them ways to discover their thinking and to find the best home for their unique talents and abilities. Somewhere in all of that lies the soul the part of each of us that can't be measured with a rubric, scale or test score. The unique experience of each person's interactions with each other, each learning opportunity, each conversation, each perception. We simply cannot know that by testing it. We need to take the time to listen for it, and to allow and encourage it to be expressed. I'm not just talking about the kids. When we as a staff of educators gather each Wednesday, there are times when a bit of soul gets revealed, when someone dares to speak what she or he really feels. Or, when in exhaustion as the latest person tells us of the latest curriculum program we ought to try we can all sense the hard work we are sharing. And we certainly feel it when someone feels safe enough to express his or her passion or enthusiasm for something.

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