

The Human Spirit with E.Q.

by Karen Jean Lowe

When I look back at life, in spite of all that I have been through and had a chance to witness, nothing has impressed me more than the human spirit. The human is more durable, resilient and tenacious than any other being on the planet. Especially if you consider all the experiences that life has thrown at us and we have survived. Just getting through childhood alone was a feat that should be commended. When I think of the constant reprimands, expectations, and monitoring we lived under as children of the fifty's, I could quietly sob to myself.

World War II ended in 1945, anyone born from 1946—1964 are baby boomers. If you were born in the 50's you were raised in the shadow fears of the time, communism, polio and the atomic bomb. We were the kids who had to crawl under our desks when that dreadful air raid alarm would sound and I can still hear it in my head. As if my school desk was going to save me from the atomic bomb.

Being slightly traumatized at school, as if underlying fears weren't enough, we then had to attend church. Being raised Christian, I had been convinced that I just didn't measure up to what was expected. I was taught there were serious consequences, not only in this life, but I couldn't even get out of them by dying. The punishments for falling short were waiting for me in the next life as well.

The next affront to my spirit was made clear on billboards and the silver screen. Beautiful women and men were the only ones shown, doing fun things in pleasurable scenes wearing fabulous clothes. To add to that, along came the perfect Barbie and Ken dolls. It was becoming painfully clear that I wasn't going to make the cut. It's hard for the human spirit to recognize its value when compared to what you aren't and can't be.

The American dream was owning a home and car. I remember Dinah Shore singing, "See the USA in your Chevrolet." My uncle was the only one who owned a car that I knew. We walked, biked or rode the bus everywhere. You could watch episodes of serene family life with perfect parents (and perfect car) if you were lucky enough to have a black and white TV.

Our family was far from what was portrayed and I always felt there had to be something really wrong with my family.

I couldn't see the manipulative emotions used to encourage the envy driven capitalism of our time. I'm not sure everyone sees it now. As I grew older, I began to realize that we are being driven by our emotions, helplessly dragged along by ignorance of self-understanding.

The conditioning we have grown up with has happened to all of us in some capacity. What I have come to admire is our ability to work through all the negative messages we have been bombarded with through the years. The good news is that the human spirit now has an ally.

With the help of Daniel Goleman's groundbreaking work on Emotional Intelligence in 1995, we have come to understand ourselves better. Through his keen insight, we now have tools to cultivate skills that will support the human spirit to adjust to the pace technology has set. We can now know when we are being emotionally manipulated by the media, government, religions and our entertainment.

Emotions are a huge part of the human spirit and yet I don't remember ever being schooled in them. In fact, the best part of this life will be found in our ability to feel and direct those feelings towards a satisfying and pro-

Karen Lowe is a familiar participant in local humanist discussions. For the past few years she has been presenting workshops that increase understanding of the importance of developing our capacity to understand our emotional selves and modify our responses and interactions with others. Emotional intelligence is not fixed and we can learn how to lead more satisfying lives.

I swear I saw this happen.

By Jon Norstog

It was a hot, muggy day. The city's air was rank with the smell of uncollected garbage rotting streetside, and of tar melting on its rooftops and streets. The whole south side was buzzing with flies. You could feel the scorching heat of the sidewalks right through your shoe leather.

I called in sick and took the 12 bus to the zoo. At least there were shade trees to filter the burning summer light, and places to sit. There was a pretty decent crowd, people who seemed to want more to just get off the street than anything else, moving slow and easy around the place.

You could tell the heat was getting to the animals, too. The tigers lay on their sides panting in the meager shade of their enclosure. Monkey Island was quiet, the monkeys too bushed to masturbate or hurl feces at the humans. The hippo was in her pool, only her ears, eyes and nostrils above water. The elephants! They were clustered around and in their pond sucking water up with their trunks, then showering themselves and each other. Big ears were waving and there was water all over the place.

I watched and watched. How could you not? I wasn't alone either; a black sailor, looking sharp as the crease in his tailor-made blues, was watching too. We nodded to each other, *yeah, dig it*, watching the elephants as the crowd passed by.

Elephants! I could watch them all day. So could the sailor, apparently. All day, just watching. What happened next kind of shook up the scene. It was a kid, a toddler, moving fast. The kid ran up to the sailor and threw her arms around his left leg. "Dada" she cried, "dada, dada... dada." The sailor looked down. His blues would need to go to the cleaners, for sure. He picked her up in his arms, her grubby little face lit up with a smile. "Hey sweetheart," he said, "what's your name?" She just looked at him. "Tell me your name, OK?"

"Oof"

"Oof, is that your name? I like that. Oof, you sure are pretty! You got a mama? Where is your mama?"

"Mama mama, mama" was all she said.

She was quiet for a while, then noticed the elephants for the first time. "Ooo-oo!" she cried out, pointing at the biggest old female in the herd. "Yeah" said the sailor holding her up so she could see "you dig them too?"

"Dada" she said again.

"Sweetheart, you sure don't look like one of mine, but tha's OK too."

"Splash!" the big elephant. "SPLASH!!!"

"Ooo-oo"

Idaho Society of Reason has now joined with Humanists of Idaho. <http://meetup.com/nontheist/events> They meet 2nd Sunday in Boise, 4th Sundays Nampa at noon. Watch for any changes.

Objectivists meet last Wed 6pm, varying restaurants. Contact is Tim Scharff, scharffdesignworks@icloud.com

There was some kind of commotion down the path, got my attention. A woman's voice: "Ruth! Ruth! Where are you, oh my god Ruth. RUU-UU-UTH!" She was coming our way. Trouble, I thought.

"Mama"

"Ruth! Oh Ruth, there you are," she cried out running at the sailor. "Mama" the kid crowed out as she was handed over to the woman. The mother hugged the girl close, running her hands over her while glaring at the sailor.

"She kinda got away from you, hey? It's OK. no harm come to your kid. She just kinda fastened onto me, I don't know why."

"Dada ... dada, dada" the kid had turned in her mother's arms and with her own arms was reaching out toward the sailor.

"It's the uniform. Her daddy is a sailor, I guess she thought you was him. She doesn't see him 'cept when his ship is in port. He's on the Chicago."

"The Chicago is in port now, they tied up down the dock from us. A week ago."

"Yeah, I know."

"ShhhhPLATTER splash!" The elephants were picking up the pace, fragments of brilliant sunlight glittering in the spray around them. We four, the sailor, the mother, "Oof" and I watched without speaking for what seemed an hour.

"Dada, Mama, Oof ... dada mama! Oof dada?"

The woman seemed more composed now. She looked straight at the sailor for the first time and brushed a straightening hand over her hair. Was that a smile?

"When do you have to be back to your ship?"

Ooof! Oooof! Dada mama ...mama dada"



Humanists of Idaho, a chapter of American Humanist Association & Council for Secular Humanism, is a nonprofit corporation promoting ethical, democratic, and naturalistic Humanism through public awareness, education and community involvement. See the meetup page for calendar of events.

First Executive Board Meeting of HOI/ISOR

We met September 18, 2017 at the kitchen table of Doug 'Van' Curen and Jan Rowe, with Andy and Pat Acks, Karen Sesek and Jeanette Ross attending. This began with an extended exchange over the relative merits of using meetup, Van's preference and current practice, over Facebook as a way to publicize our gatherings.

This matters because we have discontinued our general membership meeting in a public venue, the monthly HOI meeting at the Flicks. Our remaining two open meetings are Sages at Kopper Kitchen and the BUUF Humanists.

Karen argued for using Facebook to calendar events. Van said this is monitored by trolls and homes could be invaded by a hostile faction at any time. Karen acknowledge this but believes that Facebook is still the most effective way to get out the message. We settled this by giving Karen access to the Facebook account, so we could give this option a try.

Returning to the agenda, we reviewed possible events for us to participate in this coming year.

I mentioned, as a possible venue the UU building, at no rental cost to us, for a lecture from an academic on a scientific topic of general interest, tied to either Darwin Day or Day of Reason first week of May. Karen would rather avoid any church or 'church-lite' venues and would rather see a lecture at the university, which is our general preference but depends on having a viable Secular group to sponsor us, and the BSU secular club does not have record of meetings or officers at present. Van will check with the club sponsor to see if any interest exists.

Next on the agenda: what's our wish regarding our yearly donation to a worthy nonprofit, most recently the WCA? Karen said she'd rather give to something local (the Women and Children's Alliance is now local, having given up its affiliation with the larger Christian organization many years ago). Karen expressed disinterest in helping people who should be helping themselves (that is, survivors of domestic abuse) and furthermore objects to a donation that helps one person and does not advance our organization's name recognition. Her preference is to encourage individuals to give to the group or cause of their own preference while we apply our group's accumulated moneys to the building fund.

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Some history: Humanists of Idaho started a fund specifically for purchase of our own building. This fund has grown modestly, to just over \$4000, well short of what is needed for a down payment, taxes, upkeep or ongoing mortgage payments. Ongoing income is essential. Karen is one of several area humanists who made first attempts to organize Sunday Assembly meetings. She received their training work and would like to have funding for space dedicated to secular social gatherings. She would like to see a variety of programs from the purely social to outreach and social benefit, all under the humanist brand.

One instance: someone Karen knows is looking for donations of books toward a self-help library at a local hospital. And looking into meeting space for Sunday Assembly, Karen found a store-front that could be rented for \$200 a month, including use of an additional larger room on weekends. It's possible that this inexpensive opportunity is a byproduct of excess commercial space from the 2008 recession, and subject to change. Still needed: a source of monthly income.

Looking over other event opportunities, we agreed Gay Pridefest was a good fit for us; our booth was well received, even appreciated. We will also keep Goddess Fest on our schedule for next year. Other options like community progressive and 4th of July parade depend upon volunteer interest. In the meantime, Karen has offered to host our December 3 social gathering. This may include a book donation drive. *Jeanette Ross*

Beyond Self-Help *Jeanette Ross*

The many ways of knowing and healing: pieces of the human puzzle: Watch a documentary on the role of the United States in southeast Asia to see how the citizens of a powerful, historically young and diverse nation can participate in, and approve of, aggression over much smaller and weaker members of an ancient, unfamiliar culture. And not be able to explain, reasons for the invasion or strategies for healing the invaders or invades. Subsequent experience shows that this impetuous, aggressive and adolescent nation of ours repeats its boorish, violent aggressions, most recently in Afghanistan and Iraq.

At the same time, disenfranchised and minority groups inside this same country of ours (I'm talking about us) have recognized that there is a pattern of systematic control which limits access to the ideals expressed in our founding documents. The truisms of liberty and equal opportunity to achieve success have been tested against lived experience and found to be bankrupt. We are familiar, now, with changes to laws that extend what we call civil rights, but that is not enough. A large body of research, supported by sharing of stories has increased our awareness of how the suppression of rights and the unequal execution of existing laws have allowed grievous injustices to continue.

Thoughtful spokespersons from within such groups have increased mainstream awareness and have been the engine for further study. Very different voices and experiences have added to our understanding. Second and third generations of immigrants have given us insight into cultural differences and the effect of meeting of cultures. In this issue I will provide some examples, with a little attached history.

I will also consider the damage, potential or evident, when a majority or at least a large fraction of a population accepts actions that damage others. The level of information-gathering and analysis in this country now allows us to understand the prevalence and the cost of excluding significant numbers of a population from access to opportunity. The more restrictions that exist the fewer talented, ambitious persons are able to contribute to the country's benefit.

In the past few decades, our Native Americans have described a history of attempted extermination, suppression and control that were (and continue to be) part of their experience. They refer to this pattern as genocide, and the consequences, for their tribes and nations, as historically-based and ongoing trauma.

Our indigenous are not the only part of our culture to reach far-reaching conclusions about their position in our society. Only recently have statistics been combined with personal and community narratives to coalesce under the slogan, "Black Lives Matter." The barrage of hostility and condemnation this movement has provoked suggests that nerves have been struck. Why does an athlete, kneeling in an attitude of profound prayer and supplication not receive praise for his concern for a more fair and just nation?

Consider the reach of widespread trauma. The Vietnam War documentary by Ken Burns and Lynn Novick cannot be simply summarized even as it sets out several approaches that relate to the subject of the ways that our emotional responses override reason and evidence. Leaders in a position to either increase or end our invasion of Viet Nam and neighboring states of Laos and Cambodia suspected that the war could not be won. They misled the public with a fear play, by casting communist systems as aggressive and cancerous threats to our own national safety and sovereignty.

History shows this fear of the unknown Other to miss the point that trade has economic benefits for everyone while hostilities do the opposite. Fifty years later our nations are intertwined, with Asian manufacturing part of the technological changes we take for granted. How many of the clothes in our closets were manufactured in China or Vietnam? Free travel between the US and Asia has brought us scholars, researchers, medical doctors and innovators in countless industries. Peace has been good for us. And despite the crisis in Syria, Europe has benefitted from the end of hostilities with former Soviet satellites. They may not be democracies to our liking, but they have committed to reforms, without violent outcomes. Leaders in our country have watched with little or no concern as former Soviet states join NATO and the European Union. The current president of the US praises the proudly anti-democratic leader of Russia.

Irrational emotion almost certainly has a part in public support of hostile, destructive actions. Whether or not we acknowledge our vulnerability to manipulation through our emotions, the evidence is unavoidable. The many ways we squirm out of recognizing this, by blaming, attacking, deflecting or justifying our notions, our convictions, those who study us, historians, political analysts and marketing specialists, know what easy marks we are.

Many journalists and others with international experience can help us recognize our motives enough to help us direct them toward our best interests. I will consider how our indigenous people are fearlessly discussing this and coming up with their own solutions.

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How Heal our Communities?

Jeanette Ross

In her new book, Survivor Café, Elizabeth Rosner begins with research in the relatively new field of study, historical trauma. As an academic field in public institutions this is still in the early stages. I will give examples from the University of Idaho and Lewis and Clark graduate programs in Portland. They integrate historical records into contemporary studies and personal stories, then integrate this into traditional culture.

Compelling enough to engage further serious study, and build widespread interest, are personal stories that explore the ways that historical events have had consequences from the first European invasions to the present. Considering all this, Rosner argues that we need “public and private efforts that go beyond individual healing: we need to save and share these memories for lessons learned, dangers to be averted.

Given the role of the US cabinet department of the Interior, which since its establishment has held a paternalistic control over the lives of native peoples, some changes will require Congressional action as well as Presidential leadership. Although Natives now have citizenship, the land that they consider their homeland, was reserved for them as glorified corrals in the least used and usable places to be found. Infrastructure, services, even the number of polling places continue to limit opportunities, available work.

Reservations, where generations pass with the highest unemployment rates in the nation, have allowed the wounds from a traumatic history to remain untreated while low education and high levels of dysfunctional behaviors have sapped the energy as well as choices of young and old.

Changing this: emphasis on skills such as resilience for individuals and families gained in a traditional way. “We need to respect shared effort, reparative programs” in community ways. They need to remember past exemplars, celebrate those showing promise. She includes “rituals and communal celebration of individual and community strengths, shared stories of how tragedies have been overcome. We can witness the past, engage in and celebrate the best of our common heritage, welcome and integrate outliers into common society.” The “café” metaphor suggests regular gatherings, informal and formal, “to recognize cycles, extract meaning from experiences, identify places where resolution is difficult and that which is hoped for has not yet been reached.”

Native People Heal Each Other

Jeanette Ross

First, the limits of my expertise on this subject. I am a cis-gender female, raised in the Dakotas and Montana, long an Idaho resident, nearly 78 years of age, and pass as white, despite decidedly mixed genetic inputs.

My sources for this particular report include teaching for a TRIO program with forty or so Native students brought in from around western states, selected by school authorities for their academic promise. I was also a member of the board for Kessler Keener foundation, dedicated to providing programs that supported Idaho’s Native people, especially but not exclusively the young. One of the most ambitious and effective of these was sponsoring Thomas Kellogg’s theater workshops and performances, where area youths from minority cultures created short theater pieces which were presented to the general public. These teens, afterwards, often describe themselves as ‘writers.’

KKF board commitment involved volunteering at area functions, from picnics to tribal gatherings. We held annual cross-cultural retreats. At a conference for Idaho Tribes I heard our keynoter, Angelique Townsend Eagle Woman, describe the legal foundations of United States’ relationship to its indigenous people. Angelique is a professor of law and director of the Native American Law programs at the University of Idaho. In conversation with her some time later we were amazed to learn that my summers, as a child, were spent at two cabins built on land leased from her tribe. Leases for shoreline property began at \$24 a year, the rate my family paid for our cabin’s land.

Aside from friendships and other personal contacts, I have gathered books by and about the Native American experience. These were purchased either directly from the author or at reservation museums and book stores. Two excellent ones: History and Culture of the Boise Shoshone and Bannock Indians by William Edmo and The Weiser Indians by Hank Corliss. Angelique’s book is Mastering American Indian Law. Her textbook incorporates a complete listing of relevant federal laws, making it a useful reference on a complex subject.

I will share course descriptions for a class now offered by the U of I, “The American Indian Holocaust: Healing Historical Unresolved Grief: Dr. Maria Yellow Horse Brave Heart and Dr. Lemyra M. DeBruyn. I liked a website for Wisdom of the Elders, a non-profit in Portland, associated with a graduate program “committed to Native American cultural preservation, education, and race reconciliation.”

Add to this several books by Sherman Alexie, member of the Spokane people, whose fiction is based on his own experience. I’ll move back and forth between these sources as *I continue on page 7.*

Sage Burning**Tom von Alten**

Steve Scanlin's been a bit of a regular at Burning Man, enough that he was on staff this year. He'll bring sights, sounds and stories from this year's artful gathering on the playa to the next meeting of the BUUF Sages. New-comers are always welcome to join us for friendly conversation and a no-host breakfast at the Kopper Kitchen (2661 Airport Way), Thursday, October 12, at 9:30 am. Contact Tom von Alten, 208 378-1217, or tva@fortboise.org for more information.

BUUF Humanists meet for conversation 3rd Sundays, in the Boise Unitarian Universalist Fellowship library, next on October 15. Sages meet 9:30am, October 12 and 26 at Kopper Kitchen, near the Boise airport..

Is there a god with a plan? Jeanette Ross

One of our body, Diane, suggested a Statesman opinion piece, "Are natural disasters part of God's retribution?" by professor of religion, Matthew Schmalz, as a subject for discussion.

We had a full table, with Aria and Dan Ferrini, Paul Taylor, Dan Kerr, Ben Taylor, Woody Weyerman, Rick Groff, Karen Lowe, Jean Gonzalez, Mary and John Munson, JR. First, confusion. Jean wanted to begin with a contrast between two fictional futures for us, utopia vs dystopia. With two books by Aldous Huxley, The Island, an ideal place where solutions to problems were resolved by reason and evidence, and the dystopic Brave New World. Jean preferred the vision in which reality checks acted as a way to re-form society. How get to this in a real world where a man of privilege had no one who could introduce, much less insist upon reality inputs? We left utopia behind and brought out today's responses to natural disasters.

The author, Schmalz, is a professor of Religion at a Catholic college. He recalled historic records of explanation of disasters as divine punishment, beginning with a flood that was survived by the grandfather of a Sumerian ruler, Gilgamesh. This is now presumed to be basis for the story of Noah, which ends with god promising not to destroy all humanity again.

Schmalz notes that humans can only describe their deity and his motives by their own behaviors, thus natural calamities are explained in human terms. He said that he did not believe that a loving god of mercy would do such a thing, but rather would pity the poor victims. He cites Biblical evidence (attributed to James, brother of Jesus) that faithfulness to god will be ultimately rewarded. Other passages, as in the Psalms, remind us that ultimate doings of the Divine are beyond our understanding.

Karen found Schmalz' condescending—if Jehovah felt that bad, why allow a flood in the first place? Jean saw a parallel in the book of Job, who suffers despite being blameless, his losses the result of a wager between Satan and Jehovah. When Job objects, his god says no explanation or excuses will be forthcoming, so shut up and sit down.. [With, according to the good book, the reward of a new and younger wife plus replacement children. Bad cess for old wife and children.]

Is the larger question here how and why we cling to illogical and conflicting ideas without reality testing? Woody said he thought the problem began with Manifest Destiny and this set me off on an explication going back to the sense of destiny of the Hebrew people. Karen relayed an illustration from a Mormon wedding she just attended, up in the hills, some really beautiful homes and so many babies crawling around that she was nervous about stepping on one—and smoke from a nearby forest fire making the moon come up a surly red. Someone remarked that they were safe because 'the Lord will protect us, he wouldn't dare punish us!' Karen could not suppress herself, said, just think, in earlier times we would have believed that we had to sacrifice a few babies to get favor again.

Diane, raised Catholic: "We were told that every time we wanted something we should pray for it. I prayed one year for cowboy boots but didn't get them; my aunt said, don't give up, keep praying. I never did get the boots but I didn't blame god. I was learning to accept this. We prayed for weather, for everything we wanted.' Her older brother listened as she shared her doubts about such a god.

Jean said her father was a nonbelieving farmer, spoke of mother nature rather than a god determining the weather. Dan: our problem is twofold, increase in population and ignorance of science. We fill swamps and build on flood plains, that flood. Humans don't leave, they re-build and in North Carolina it's against the law to write about climate change.

Karen passed around an article describing how Tony Perkins, head of family research council, blamed gays for god's displeasure until his own house was taken (this written about on Patheos website). She expressed malicious satisfaction at this. John expressed his dislike of a president surrounded by cockroaches, but at least we now know about those cockroaches previously lurking unseen. I mentioned the NYT magazine lead feature on the Russian disinformation successful in creating confusion. Robert hopes we can take time to question, be skeptical, and his concern for the damage following false evidence that vaccinations cause autism.

Diane: Trump supporters are protected by their self-enclosures, protecting and comforting them with others sharing their beliefs. Robert: there is a dumbing down of media—and not instruction in critical thinking.

I mentioned the two high school students I met at the JFK dinner, both intelligent and one looking forward to working in government, maybe running for office some day. There is a light somewhere.

Designing Model Programs Jeanette Ross

“David Valenzuela is a first-generation college graduate who recalls bewilderment in high school when faced with the prospect of applying to schools. A chemistry teacher, Mr. Hughes, mentored him and outlined the college application process.”

Before completing his graduating from Brown he became an Americorps instructor and curriculum-writer for fourth graders who needed help with reading and writing. After this he taught at Bronx Park Middle School, “transformative because I saw in front of me what the achievement gap looks like,” he said. “But I also saw that it’s a solvable problem.” For this he commuted from New Jersey to the Bronx, posting each day’s learning goals, then “teaching until 3:30 p.m., coaching the school’s first soccer club, tutoring students in time management, hopping the subway to school for graduate classes from 6:30 p.m. to 8:30 pm, drafting a lesson plan and grading. Eat, sleep, and repeat.”

He enrolled at Lewis & Clark in a one year program that included an internship with a teacher mentor. He drafted a curriculum about pollen morphology and evolution for his juniors and seniors. “Students use pollen to infer evolutionary relationships between different species of plants. They pick three species of pollen in various plants and look at how the structure differs.”

As well, he wants students “to explore their own learning, and to investigate what factors might hinder it.” This includes understanding research on the effects of stereotyping. As research shows, negative stereotypes interfere with the learning performance of those who are part of a larger society that denigrates members of their culture. “Numerous studies show that, for example, when Black students are reminded of their race before an exam, they perform worse than if they are not reminded.

A study in [Psychological Science](#) suggests that students can overcome stereotype threat by writing about their values, and investigating how they change over time. At the beginning and end of the year, Valenzuela instructed students to write on a positive value, like bravery or curiosity, with which they most identified. At first students questioned why Mr. V was introducing creative writing in science class, but when he showed them the research behind the assignment, they took to the task.

“I got to see aspects of them right at the beginning of the year,” he said. “Those letters gave me a heads up on what they value about themselves.” Reading the letters has helped Valenzuela build relationships with his students, which in turn has helped strengthen the curriculum by incorporating a focus on honesty, empathy, commitment, and grit. He will distribute the letters again at the end of the year, reflecting with his students on shifts in their attitudes and emotions.

The opportunity to mold those relationships is why Valenzuela prefers standing at the front of the classroom to academic research. “With teaching you have a significant effect on students lives and how they feel,” he said. “You can accomplish so much by having a strong learning community.”

causes and consequences of Historical Trauma

from the U of I course description summary by Jeanette Ross

From our beginnings as a nation, Congress required our military to force indigenous people to leave their traditional sites and cease their traditional seasonal patterns for hunting, fishing and trading, to crowd into small encampments, or reservations. To compensate for loss of opportunity to follow traditional food gathering, unfamiliar foodstuffs were allocated and occasionally were delivered. Indians caught off reservation were summarily shot. Records show a 90% reduction of Native American population accompanying European dominance.

Many religious congregations then sent missionaries to Christianize native people by removing children to boarding schools and punish them for using native languages. The loss of community and breakup of families was justified as ‘civilizing’ and ‘saving’ people by “Shifting and forcing the thinking from inclusive and connected (circle) to linear and disconnected (square).”

Reservations were designed to put together former enemy tribes. Despite these pressures, natives attempted to continue observance of ceremonies, healing practices and continuance of spiritual teachings. A strong tradition of nurturing the young allowed populations to slowly grow. Tribes declared themselves to be separate nations (they were not given US citizenship) and formed their own councils of elders. By educating themselves in US and international law, sending delegates to the United Nations (Jon Norstog was part of a Navajo delegation) the various tribes were able to gain some reforms in the Interior Department that had been given governance over reservations and legally recognized tribes and nations.

The US government continued to suppress emerging young leadership as well as traditional ceremonies like the Sun Dance. Laws criminalized traditional healing and healers. In the 1950’s new laws were designed to rid the US of the cost of subsidizing services to reservations— and some of the Indian land was attracting the interest of non-native landowners. When this was enacted, many reservations were reduced to the most isolated, least productive land in the US. A drive to Idaho’s Duck Valley (or perusal of documentary photographs in Edward Dorn and Leroy Lucas’ book [The Shoshoneans](#)) demonstrates the effect of generations of isolation and neglect. Add in “forced sterilization of women in many tribes, racism and stereotyping.” The consequences: “encouragement of individuality focus. lack of trust in others – non native peoples, native peoples in tribal governments, lack of confidentiality in (any) system.

On causes of historical trauma: “**Assimilation** is a tactic used to change the identity of a person by integrating the values and cultures of a dominant society, enforced by the government . Native children were sent to boarding schools, separated from families by hundreds of miles. They were forced to engage in foreign religious practices, speak foreign languages, taught a foreign education that had no place in their traditional worlds. The clothes they wore in an honorable manner were removed and burned and their long beautiful hair was cut to the image of non-Indian society. They were forced to use a foreign name. If they did not conform to this change they were beaten and often times killed. Families were left wondering where their children were, left with an emptiness and loss. “

HOI no longer has a combined business, social and program meeting at the Flicks in downtown Boise. Socializing with special programs follows the schedule of Idaho Society of Reason. For that calendar see <https://www.meetup.com/Humanists-of-Idaho/>

The editor of this newsletter would like to hear your story. Poetry, fiction, life adventures? This month features an incident from the life of freethinker Jon Norstog.

Please contact jross@fortboise.org if you have something to contribute.

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Aria Avalon is organizing a book drive. She is looking for

...any self-help/psychology/recovery books to donate to the women's jail. Also, check your book shelves for "good reads" to be divided between the Good Samaritan SNF (Skilled Nursing Facility). Pat Acks will take these for us, and also to St. Lukes, which Karen Seseck will donate for us.

We discussed these 3 organizations a few months ago which are asking for books. Good Samaritan patients want to enlarge and modernize their library with newer books (anything later than the 1970's, and especially recent), and St. Lukes is apparently sponsoring reading nooks throughout the hospital for patients and visitors to promote reading and pleasure.

I suppose politics and religious books are probably not wanted but I'm not completely sure. I think they probably want fiction, novels, non-fiction, biographies, military, history, mysteries, romance, etc.

Thanks so much!

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