



# The Village View

May 26, 2021

Kirsten Rohde, Editor

## Upcoming Events,

- Memorial Day weekend May 28 to 31, Sahale
- Men's weekend and tent up June 4-6

## Collaboration

Bees collaborate to create their hives, find nectar, pass the information on, then make honey. Ants communicate with each other about the work plan. Trees talk to each other and create vast underground connections. Nature collaborates! Humans collaborate too, mostly through talk but if we pay attention to all our senses there are many ways, obvious and subtle, that humans can be bee-like.

In recent meetings of the General Circle and the Sahale Circle\* I observe a lot of collaboration to plan the Memorial Day work/play weekend. Discussion in the General Circle was about the fact that for all of us, Sahale residents and those coming for the weekend, this will be the first time that many of us will see each other in person! We want to be sure we are conscious of what reengagement might feel like for each of us. We also wanted to be sure that the “play” part of the weekend is planned for. The Sahale Circle took on the detailed planning. Pam Jarrett - Jefferson (who has a head for these things) suggested that we each list out what projects we would like to see on the list for the weekend. After we reviewed the lists together, Pam and Elizabeth created a very clear chart of all projects, who knows about each one and can supervise, how many people needed, etc. Color coded by type of project! We reviewed and refined this at our next Sahale circle meeting, last Wednesday. At our next General Circle this Monday Elizabeth screen shared the chart, to everyone's appreciation.

(\*In the sociocratic method of governance, the General Circle is at the center, coordinating and taking in input from the daughter circles, of which the Sahale Circle is one.)

### On-Line News of the Goodenough Community System

The American Association for the Furtherance of Community  
Convocation: A Church and Ministry / Mandala Resources, Inc.  
Sahale Learning Center / The EcoVillage at Sahale

The reason I'm going into such detail is I think this is an excellent example of collaboration. The planning we have done and clarity about projects means that our weekend will go well, with time for fun too. The collaboration was inclusive, well led, with excellent results. Qualities of this experience included leading and following, listening to each person's take on projects, sharing rationale, tools and materials needed, etc. And having fun dreaming up some good things to do together in the evenings.

John Hoff often used the analogy of an orchestra. Each player has a part, the conductor unifies and conducts, each section has a "first" player – violins, violas, cellos, woodwinds, etc. Everybody practices their part and then come together to practice the whole. A certain precision is required that gets built into the practice. No one gets up and wanders off, or spontaneously decides to take the day off. The unity that comes creates satisfaction, beautiful music, and a sense that everyone is in it together.

In this issue, Norm Peck is sharing information about the upcoming Men's Weekend (June 4-6). His outline shows the collaboration of all who attend to have a good weekend as well as work together to put up the white tent. As we know, putting up the tent involves a high degree of collaboration.

## Memorial Day Weekend @ Sahale

Colette Hoff & Elizabeth Jarrett-Jefferson

**W**e are inviting you to spend time in person at Sahale over Memorial Day weekend, e.g., May 28 – 31. Sahale is inviting guests who are vaccinated; but if you are unvaccinated, we will make special accommodations for you.

Tasks for all abilities are identified. Bring your favorite work gloves and tools. *We must know in advance if you want to attend as space is limited.* If you would like to attend, please email [Colette](#) or [Elizabeth](#) as soon as you can and include the dates you are requesting to arrive and depart. *Thank you!*



## Hamlet's Soliloquy on Querulous Human Nature

*Written in collaboration with Shakespeare, Pamlet Jarrett-Jefferson*

To join, or not to join, that is the question:  
Whether 'tis nobler in the mind to suffer  
The slings and arrows of obsessive alienation,  
Or to take arms with a sea of others,  
And by embracing join them? To join: to join;  
Once more; and by joining to say we end  
The heartache and the thousand blocks  
That choice is heir to, 'tis devotion to be wished. To link, to join;  
To join: perchance to unite: ay, there's the rub;  
For in that choice of connection what unity may come  
When we have shuffled off this human foible,  
Must give us pause: here, one's reflection  
Shows the calamity of a disjointed life;  
For who would bear the whips and scorns of one's hatred,  
One's oppressive wrong and proud contempt,  
One's pangs of despised love, the inner law's delay,  
The insolence of hubris and the rejection  
The unworthy gives of valued greater good,  
When he himself might his quietness make  
With a single touch? who would bear baggage,  
To grunt and sweat under a weary life,  
But in the dread of connection after joining,  
The rediscovered country from whose destination  
A traveler returns, puzzles the will's won't  
And makes us rather bear those ills we have  
Than fly to join that we know not of?  
Thus conscience makes cowards of us all;  
Or thus the native hue of recognition  
Dawns over us with the pale cast of consciousness,  
And enterprises of notice, composure, and movement  
In this regard, their currents turn toward,  
And gain the name of action.—Softly you know!  
Divine Nature, in thy prayers  
Be all my relations remembered.

## *The Goodenough Community 2021 Spring Men's Culture Weekend*

The Goodenough Community Men's Culture Weekend for Spring 2021 is being held at the Sahale Ecovillage and Learning Center on June 4<sup>th</sup>, 5<sup>th</sup> and 6<sup>th</sup>. The official opening will be after supper on June 4<sup>th</sup>. This will be one of the first "live and in person" gatherings at Sahale after the Memorial Day weekend.

Please let me know if you plan to attend, and your COVID vaccination status. Let me know when (time and date) you intend to arrive, and whether you need sleeping arrangements or will have your own accommodations (tent, camper, vehicle, etc.) If you have any special dietary needs, please let me and Tod Ransdell ([todransdell@yahoo.com](mailto:todransdell@yahoo.com)) know what they are. You can reach me at [shkwavrydr@aol.com](mailto:shkwavrydr@aol.com) or call me at 509-933-4233 (land-line, leave a message if I'm not home).

There are some differences in eating arrangements, mask use, facilities available etc. between those who are fully vaccinated and those who have not been. Fully vaccinated means having had the single-dose Johnson and Johnson vaccine at least two weeks before the weekend, or either of the two-dose vaccines at least two weeks before the event. I will circulate full updated COVID guidance for Sahale before the weekend.

**Friday pre-event:** if you are able to arrive at Sahale Thursday evening or earlier in the day on Friday, not only will traffic likely be lighter, help in preparing for event tent erection would be greatly appreciated. Please let me know if you are available in this timeframe, and when you might be arriving.

As always before July 4, rain is a possibility, so bring raingear, as well as sturdy shoes or boots and work gloves. If you have a cordless drill/driver, bringing one with battery(s) and charger is always helpful for the dance floor. Snacks and beverages to share are always welcome, especially during Happy Hours and evening gatherings.

While we don't want expense to be a barrier to attendance, a donation to cover food expenses, lodging and general Goodenough Community/Sahale support is encouraged.

I have attached a short reading, entitled "There are Seven Types of Masculinity: Which Are You?"/ What caught me about it is that the "types" align pretty closely with the stages of human development in Ken Wilber's Integral Evolution concept, and Integral Theory and Psychology have been referred to off and on in GEC settings. I also noticed that I'm not sure I fit neatly into any one category, not a shocking discovery, since Integral development is based on the concept of "transcend and include" as personal and cultural evolution progress...thus I find the inwardness of my life includes bits and pieces of many "kinds" of boy/man. I'll be curious to see what you find.

**Tentative Schedule:** as always, this is the plan, open to change/emergent design to respond to energy that arises.

Friday:           6:30 pm Supper,

8:00 pm Men's Circle for check-in and catching up with each other. How are you doing, and how has your COVID pandemic year been? What else is going on in your life; challenges, accomplishments, changes and anything else that's on your heart and mind.

Saturday:      8:30 Breakfast  
                    10:00 Event tent erection  
                    1:00 pm Lunch  
                    2:30pm Continue tent erection  
                    5:30 pm Happy Hour  
                    7:00 pm Supper  
                    8:00 pm          Men's Circle

Sunday:        8:30 Breakfast  
                    10:00 Continue Tent erection  
                    1:00 pm Lunch  
                    2:30 pm Closing Circle  
                    3:00 pm Official End

Socializing after the official close is quite acceptable and encouraged.

While we don't want expense to be a barrier to attendance, a donation to help cover food expenses, lodging and general Goodenough Community/Sahale support is encouraged.

I have attached a short reading, entitled "There are Seven Types of Masculinity: Which Are You?"/ What caught me about it is that the "types" align pretty closely with the stages of human development in Ken Wilber's Integral Evolution concept, and Integral Theory and Psychology have been referred to off and on in GEC settings. I also noticed that I'm not sure I fit neatly into any one category, not a shocking discovery, since Integral development is based on the concept of "transcend and include" as personal and cultural evolution progress...thus I find the inwardness of my life includes bits and pieces of many "kinds" of boy/man. I'll be curious to see what you find.





# There are Seven Types of Masculinity, Which One are You?

JULY 3, 2014 BY INSIDE MAN



How well do you understand your masculinity asks **Glen Poole**?

What does masculinity mean to you? Are you proud of your masculinity? Does being masculine come naturally to you or do feel that your masculinity is something you constantly have to prove?

Do you think that masculinity is all about manning up, growing a pair and being a real man or is your version of masculinity all about getting in touch with your feminine side?

Last month I had the privilege of speaking at the UK's first [Male Psychology Conference](#) where I presented my thinking on the seven different stages of masculinity. These ideas are based on the work of the psychologist Clare W. Graves who created a "bio-psycho-social model of human development".

To help make this model of masculinity accessible to those of us who aren't psychologists, I've give each stage of masculinity an easy-to-remember name that reflects its key characteristics as follows:

- Caveman Masculinity
- Tribal Masculinity
- Warrior Masculinity
- Ruler Masculinity
- Explorer Masculinity
- Peacemaker Masculinity

- Integral Masculinity

The theory is that all men experience some or all of these stages of masculinity at various times in their life, but will generally be most comfortable with one particular stage. By reading the descriptions below, you can get a sense of which stage of masculinity you associate with and begin to get a better of understanding of what makes different men tick.

**Caveman Masculinity** is mostly found at a collective level in pre-historic communities. If you can picture a human with the conscious awareness of a baby, living in a man's body and driven only by his biological need to survive then you may imagine a sulky male teenager. **Caveman Masculinity** is far more basic, fundamental and instinctual than a modern teenager and you are unlikely to ever encounter it at a collective level in the 21<sup>st</sup> Century. At an personal level you experienced **Caveman Masculinity** as a baby when you drew upon your natural, unconscious instincts to try and get your needs met.

**Tribal Masculinity** is more sophisticated than the **Caveman Masculinity**. It can be seen in the development of shared rituals, traditions and superstitions and is found today in tribal cultures around the globe. You can also find tribal masculinity closer to home, in the collective worship of local and national sports teams, in modern mating rituals like stag nights and in the tribal culture of street gangs.

**Warrior Masculinity** with its drive for power and dominance can be seen at play in rogue states where political movements like the Taliban and Isis take control. Historically, the feudal system found across medieval Europe with its rigid hierarchy from Kings to Nobles to Knights to Peasants, is a clear example of **Warrior Masculinity** being played out a collective level. In modern democracies. **Warrior Masculinity** can sometimes be found in the grey economy of contraband, stolen goods, loan sharks, protection rackets and organized crime. **Warrior Masculinity** is also present in white collar boxing, cage fighting, hedonistic celebrities from the world of music and show business, rebellious teenagers and tantrum-prone toddlers. While many of the examples are negative, **Warrior Masculinity** can be heroic, protective, and a powerful force for self-preservation and personal advancement.

**Ruler Masculinity** can be clearly seen in the world of team sports where each player has a role and everyone is bound by a single set of rules. It is no coincidence that football's first regulatory body (The Football

Association) was founded in Victorian England, a society where rules and roles were paramount. **Ruler Masculinity** is usually socially conservative and is most comfortable in settings where men's and women's roles are clearly defined and distinguished. This stage of masculinity is fundamental to traditional religions with their adherence to agreed rules and absolute truths.

**Explorer Masculinity** has its roots in the Age of Enlightenment (or Age of Reason) when logic and individualism become more important than collective traditions. It is seen in the fight for the individual rights of man (and woman) as symbolized by both the French revolution and the unbridled individualism of modern capitalism. If **Ruler Masculinity** shapes the game of sport, then it is **Explorer Masculinity** that is running the business of sport. **Explorer Masculinity** is practical, rational and meritocratic and believes that the pursuit of individual success should be encouraged, acknowledged and rewarded.

**Peacemaker Masculinity** came to prominence in the swinging sixties with the rejection of both traditional and commercial values. **Peacemaker Masculinity** is strongly associated with feminism, gay marriage, animal rights, vegetarianism, environmentalism, anti-capitalism and human rights campaigning. Men who associate with **Peacemaker Masculinity** are often considered to be more sensitive and empathic than "typical men" and tend to believe that we should work collectively to improve the lives of the "have nots".

**Integral Masculinity** is difficult to find at a collective level. It was certainly at play within Nelson Mandela when he united many different stages of masculinity in the creation of post-apartheid South Africa. This is a typical quality of **Integral Masculinity** which can provide you with the ability to remain true to your own values, while still appreciating and understanding the value of others, no matter which stage of masculinity they represent. If **Ruler Masculinity** is strong and protective; **Explorer Masculinity** is assertive, independent and competitive; and **Peacemaker Masculinity** is more vulnerable, yielding, intimate, collaborative, nurturing; then **Integral Masculinity** at its best is strong and vulnerable, assertive and yielding, independent and intimate, competitive and collaborative and protective and nurturing.

Which stage of masculinity do you most associate with? Do you aspire to developing the qualities expressed in a different stage or are you happy with your experience of being a man at your favoured stage of masculinity? Do



you remember passing through different stages of masculinity at various times in your life? Can you identify the different stages of masculinity at play in some of the men you encounter?

Every stage of masculinity listed above is valid and valuable and is a response to the constantly evolving and changing life conditions that we face as men. Each stage has its own potential strengths and weaknesses. Now you've heard about the different stages of masculinity, you may start to notice that you have a different way of understanding men. If you have any comments or questions about the seven stages of masculinity please post them in the comments below, I'd love to hear your thoughts.

---Photo Credit: [flickr/dullhunk](https://www.flickr.com/photos/dullhunk/)

Written by Glen Poole author of the book [Equality For Men](#).

### Save the date!

This summer's Human Relations Laboratory will be held at  
Sahale

August 8 to 14, 2021.

We are now planning for an **in-person** Lab.

*Let Elizabeth know of your interest.*





## **Mindful Mike's Blog: Collaboration**

*Mike deAnguera*

Before coming to the Goodenough Community did I really understand collaboration? Probably not. I never thought much about it. A job never gave me the perspective of working towards a common goal. The main incentive was monetary. I wanted to do what would get me a better position.

The one time I really felt the power of collaboration was in Boeing's Business Programmer Training Program. I loved working together with the guys in my class. It gave me the energy needed to realize my place as a Boeing Programmer. I especially liked doing presentations in front of the class.

The Human Relations Lab was in a different class by itself. We were actually creating a life together for a week. It felt so good I wanted to live at Lab.

Now I live at Lab collaborating with others almost every day. Sahale is a huge collaborative effort on the part of all of us. As a result I have good friends right across the street. Collaboration produces friendship! Wow! Now life can be a lot nicer.

Why didn't I make community the goal in my life when I was young? Guess I had competition drilled into me by parents and educators. Politicians emphasize the importance of competition over and over again. Not a good way to even think of collaborating with others. Competition and collaboration seem to work against each other. In extreme cases one person can actively sabotage the work of another.

I can be made to collaborate with others out of fear of losing my job but that is not true collaboration. True collaboration can happen only among friends.



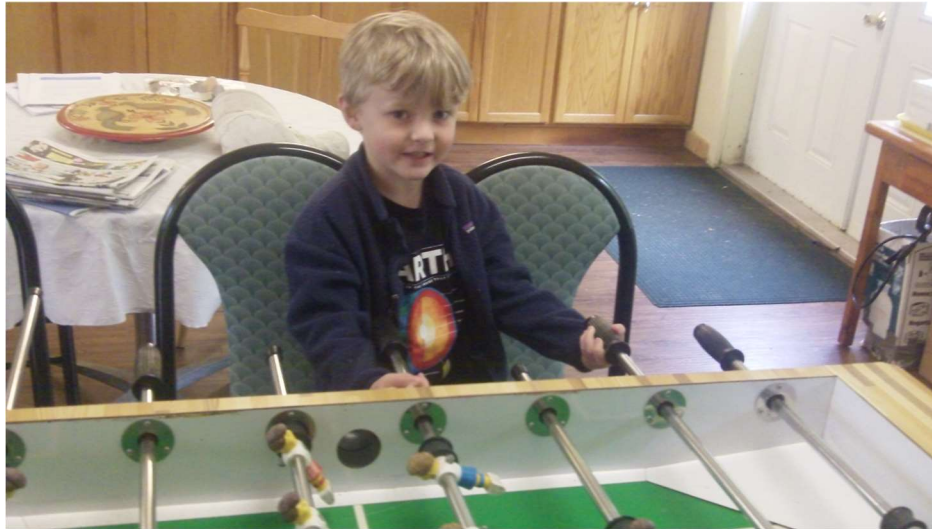
Marley Long looks like she is having fun chopping wood. Marley goes at tough tasks with gusto. I collaborated with her to get wood stacked for the boiler.

I had fun collaborating with Elizabeth Jarret-Jefferson and Wiley Aylward building space toys with Lego bricks. I wonder if astronauts can have as much fun in real life. Wiley is certainly growing fast. I remember when he was just a little tyke. It is good he is learning collaborative behaviors at his Waldorf school. He should have some good friends there as a result.

To collaborate with others in the heart requires self awareness. If I am operating printers self awareness is not likely to be present. It is mindless work which now has almost entirely disappeared.

Now I collaborate with others to produce the Eview. I certainly love the result when it comes out the next day. We all read it at the big dining table in Potlatch. In the many years I have spent writing articles for the Eview I have learned to appreciate the efforts going into writing articles for the major newspapers.

Wiley and I are playing foosball. A fun game. I could even say we were collaborating in creating fun. We certainly were not competing with each other. In fact he was scoring points for me!



**STAND UP**  
**SPEAK UP**

*Now we (members and friends of the Goodenough Community) are taking a stand for love and equality over all the expressions of racism and injustice and inequality against People of Color. We, as mostly white, will educate ourselves and learn to make a difference. We will continue to speak out about the racial injustice in our country.*

I became aware of this aspect of the criminal “justice” system in our country a while ago. Essentially, through a system of fines, fees, court costs, interest and surcharges, many people caught in the criminal justice system can never escape from the financial debt that results. As with the criminal system in general, people of color and less privilege are more likely to get permanently caught in the system with accumulating debt that they can never pay off. Privileged people, with monetary means and more often white, can afford better lawyers and essentially pay their way out of jail and penalties. Remember when Florida passed legislation that felons could

vote? Great, except added in was the caveat that they had to pay off all fees first. Who are the people most likely to not be able to vote because they cannot pay off the fees? *Kirsten*

“In *A Pound of Flesh*, sociologist Alexes Harris analyzes the rise of monetary sanctions in the criminal justice system and shows how they permanently penalize and marginalize the poor. She exposes the damaging effects of a little-understood component of criminal sentencing and shows how it further perpetuates racial and economic inequality.”

Alexes Harris is an author, professor at the University of Washington, and researcher. Below is her summary of her findings from her website: <https://alexes-harris.com/a-pound-of-flesh/>

### Alexes Harris

Professor of Sociology, University of Washington

#### **I        A Pound of Flesh**

Harris, Alexes. (2016). *A Pound of Flesh: Monetary Sanctions as a Permanent Punishment for the Poor*. New York: Russell Sage. (American Sociological Association’s Rose Monograph Series)

*A Pound of Flesh* documents the contemporary relationship between the United States’ systems of social control and inequality. Specifically, the book examines the expansion of and use of monetary sanctions as a criminal sentencing tool. Monetary sanctions are a type of criminal sentence imposed by state superior courts nationally, and include fines, fees, costs, interest, surcharges, and restitution. Until these debts are paid in full individuals remain under judicial supervision, subject to court summons, warrants, and jail stays. As a result of interest and surcharges that accumulate on unpaid financial penalties, for many offenders, this portion of their sentences become permanent legal debt (punishment) that they carry for the remainder of their lives. Given that the vast majority of people who receive felony convictions in the U.S. are disproportionately of color and poor, with minimal employment and income prospects post-conviction, the practice of imposing financial penalties cements people to lives of poverty and reinforces existing inequalities. Legal debt matters because of the large number of people it affects, and for the pernicious impacts it has on their lives. This book interrogates the relationship between the U.S. criminal justice system and inequality by answering the following questions: *What are monetary sanctions and how do they vary nationally? Why are they implemented, what is the legal intent? How might this sentencing practice vary by jurisdiction and why? What are the consequences of monetary sanctions to individuals convicted of crimes?* To address these questions, I rely on observational data of criminal sentencing and violation hearings, interviews with judges, prosecutors, defense attorneys, clerks, state legislators and defendants across five counties within Washington State, state-level legal statute and legislative documents, and automated court data.

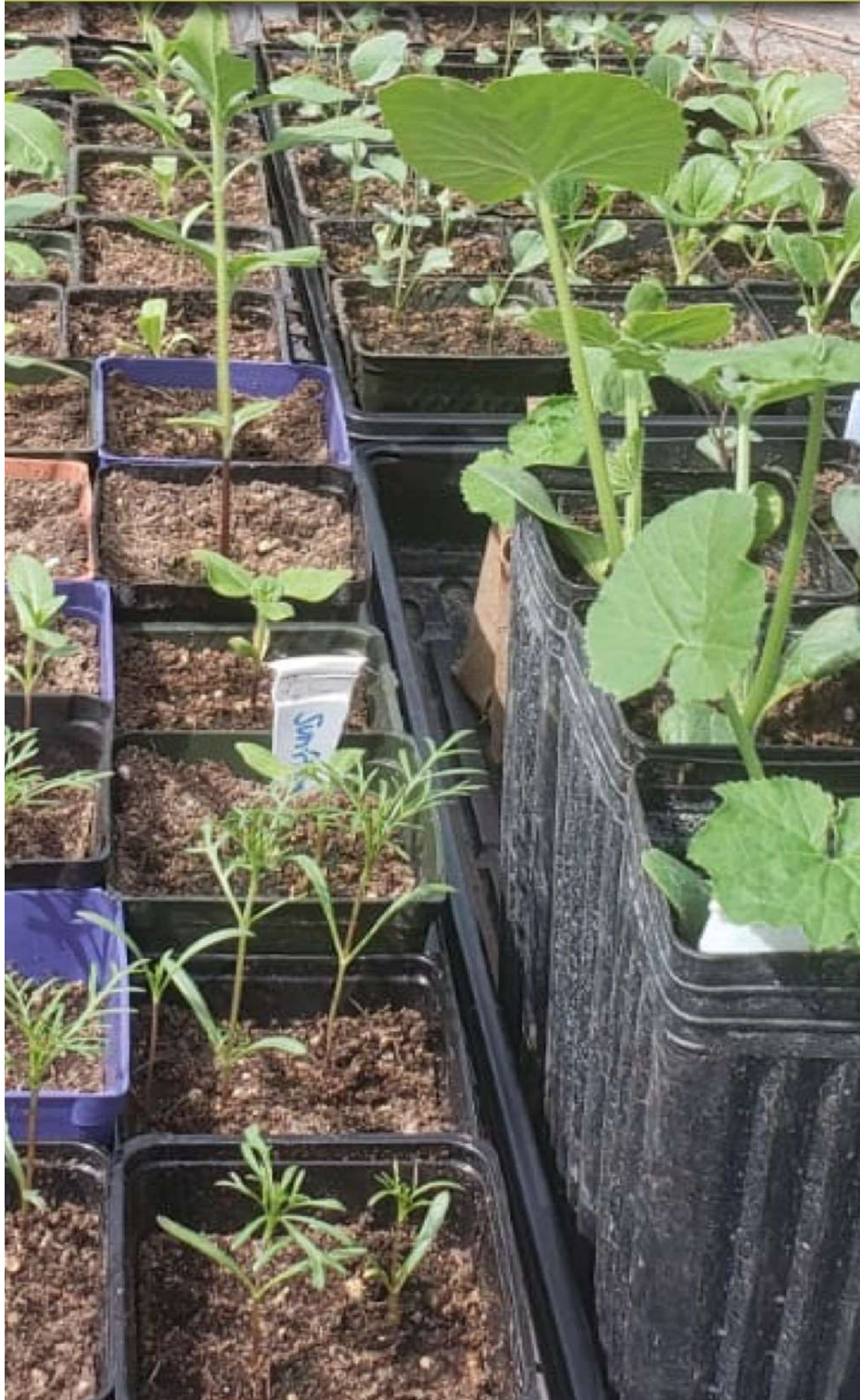
I begin the book by describing the significance of monetary sanctions and the context of mass conviction and incarceration and the related consequences for the communities and individuals disproportionately affected. In Chapter 2, *Monetary Sanctions in the United States*, I investigate how legal statutes governing state-level implementation of monetary sanctions compare. Chapter 3, *Legal Intent and Outcomes*, examines the policy aims of monetary sanctions. Using Washington State as a case study, I set out to explore how the fiscal consequences of the system map on to the state legal aims. In Chapter 4, *The Punishment Continuum*, I explore other possible criminal justice aims that monetary sanctions might serve. Here I rely on the automated, interview and observational data to illustrate county-level variation in the assessment and sanctioning of fiscal sentences within Washington State. In Chapter 5, *Law-in-Action: Bureaucrats and American Values*, I unveil how courthouse decision-makers, most notable non-elected clerks, use informal norms and values to apply their discretion in the sentencing, monitoring and sanction of monetary sanctions. In Chapter 6, *The Experiences and Consequences of Legal Debtors*, I delve into the economic, legal, and emotional consequences individuals and their families face as a result of the fiscal sentence. Chapter 7, *The Permanent Punishment*, concludes by summarizing the practice of monetary sanctions, and describes how this system relates to past systems of American social control and power.

In sum, *A Pound of Flesh* illustrates how local community and court culture influence contemporary notions of who should be held accountable for their actions by the criminal justice system. We see that poor defendants, those frequently with limited mental and physical capacities, under-educated, unemployed, racialized and impoverished will never have the ability to express such accountability and shed their connection with the criminal justice system. Put simply, monetary sanctions serve as a punishment tool that *permanently* penalizes and marginalizes the vast majority of criminal defendants.

[Review: Western, Bruce. 2017. \*Theoretical Criminology\*.](#)

UNITED WE STAND  
DIVIDED WE FALL





## YOU ARE INVITED TO SAHALE FOR OUR FIRST PLANT SALE!

Delicious  
Nutritious  
Good for the Soul

Welcome to the garden corner!  
This spring the Natural System  
Circle is hosting Plantapalooza!

The intention behind  
this call to action:

- 1 Food security
- 2 Seed sovereignty
- 3 Developing a healthy relationship  
with food

### QUESTIONS

I hope to answer within and among community:

- 1 Where does our food come from?
- 2 How long does it take to grow one  
vegetable?
- 3 What is the size of homegrown fruits  
and vegetables?
- 4 What do homegrown fruits, and  
vegetables taste like?
- 5 Why is having a direct relationship to  
food important?

I would **love** to talk with anyone who is  
finding that their enthusiasm is growing.



**precious** veggie, fruit & flower seedlings are

**\$4**



Please send your order to  
[marleyraelong@gmail.com](mailto:marleyraelong@gmail.com)  
As you can see, supplies are  
limited, dont miss out!  
**Please Order Today!**



## Veggies

### VEGGIE BABIES INVENTORY

Heirloom Broccoli (2 pack)	25
Bok Choy (2 pack)	10

## FRUITS

### FRUIT BABIES INVENTORY

Banana Pepper	38
Mixed Cherry Tomato	36
Heirloom Tomato	30
Viva Italian Sauce Tomato	8

## FLOWERS

### FLOWER BABIES INVENTORY

Tall Marigold (4 pack)	25
Calendula	22
Cosmo (2 pack)	4
Zinnia (2 pack)	2





*Updated through June 2021*

## **Programs and Events of the Goodenough Community**

*Because of our unpredictable times,  
dates and descriptions shown represent our plans for now.*

**Community is about adapting to change, and that has been the case with the pandemic as we have adapted many of our ways to connecting, many of which are via Zoom.**

Throughout the year our intention is to offer programs that help you participate in your own development, learn about relating well with others, and help you discover your potential to have a good time in life and with others.

Information about programs and upcoming events can be found on our website:  
[www.goodenough.org](http://www.goodenough.org)



**The Goodenough Community's governing body, the General Circle, meets twice monthly, 7:00 PM, via Zoom. Below are dates for our spring meetings:**

- May 24
- June 14

For additional information, contact [Elizabeth Jarrett-Jefferson](#)



**The Women's Program** is a long-established and ever-growing way for women to enjoy each other's company, learn about themselves as women, and even perhaps to experience the Divine Feminine. For more information, contact [Hollis Ryan](#).



**The Third Age** - Those age 60 and older have been gathering monthly, Friday evenings. 7:00 PM. With the pandemic, meetings are virtual. Contact [Kirsten Rohde](#) for more information. May 21 is our next gathering



**The Men's Program** - Our Men's Circle is an expression of brotherhood and practice with wisdom, gathered from own lives, other men's work advocates and the founders of this circle. A weekend is planned from June 4 & 5, 2021.



**Pathwork, a Program of Convocation: A Church and Ministry** – Pathwork offers you a spiritual home in which to rest and to share your heart and mind as you move through these unpredictable times. We come together under the leadership of Pastor Colette Hoff and find support and encouragement as we clarify our personal goals and develop the practices we choose for a spirit filled life, gaining wisdom from the world's faith & wisdom traditions. All are welcome to join. Meetings are held via Zoom on alternate Sundays from 7pm to 9pm. Contact Colette: [hoff@goodenough.org](mailto:hoff@goodenough.org) for Zoom information. *\*Note the next Pathwork will be May 23 and June 13.*



**True Holidays Celebration, Saturday, December 4, 2021**

We are planning our 2021 event! Hold this date on your calendar. We traditionally hold this event on Mercer Island. Stay tuned for details.



**Human Relations Laboratory, August 8 to 14, 2021**

This intense and joyous week-long event is a communal experience of personal growth and relational development within a rich culture with art, music dance, song, drama and more. This summer we will celebrate 52 years! Contact: Colette Hoff, [hoff@goodenough.org](mailto:hoff@goodenough.org)

**Work and Play Parties throughout the Year.** Traditionally, the Goodenough Community sponsors work parties over Memorial Day weekend as well as other times to express gratitude for the presence of our beloved retreat center, Sahale, and to experience the satisfaction of playing and working together. Please email [hoff@goodenough.org](mailto:hoff@goodenough.org) with questions during these times of the Pandemic.



**Quest: A Counseling and Healing Center**



Our belief is that mental and emotional health is a prerequisite for spiritual wellbeing, collaboration, and the expression of compassion. Quest's counseling and education programs, open to all interested individuals, focus on empowering individuals, couples, and family groups to be happier and more effective in relationships. *Call Colette (206-755 8404) if you find you need to talk out your feelings regarding the pandemic crisis.*



---

## Local Advertisements

---



**BRUCE PERLER, GC**  
HANDYMAN SERVICES

licensed. insured. bonded. modesi816pq.  
bruce\_perler@hotmail.com  
FB | ProjectsBrucePerler  
206.419.8361

