



VILLAGE VIEW

OCTOBER 8, 2020

Pam & Elizabeth Jarrett-Jefferson

Guest Editors

All My Relations

By Pamela Jarrett-Jefferson

As I was preparing to write about **relationship** for this issue of the eView, I chose to first check my horoscope for the week. What do the stars want me to pay attention to? I thought that question might prime the pump of my creative self. I forgot about the phrase, "Be careful what you ask for."

♊ PISCES – Rob Brezsny

"Relationships never stop being a work in progress," writes author Nora Roberts. That's bad news and good news. It's bad news because even for the most loving bond, you must tirelessly persist in the challenging task of reinventing the ways the two of you fit together. It's good news because few activities can make you more emotionally intelligent and soulfully wise than continually reinventing the ways the two of you fit together. I bring these thoughts to your attention because the coming weeks will be a fertile time for such daunting and rewarding work."

At times like these, when I get a reminder like this one, I can experience the reminder as not "bad news and good news" -- Just as bad news. My not-so-emotionally-intelligent self thinks this way about the effort of it all. My soulful, wise self makes itself known when I remember that I am a person who needs orienting to time, space, and consensus reality before I feel grounded, held, loved in this great universe. I want to relate.

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

And relating keeps me sane. Since I prefer order to chaos, my puzzle-solving-sequentially-minded self began thinking about how it all works and how it is fundamentally true in the order of the universe. This spilled out as my version of an integration of principles I have been taught and have learned in this community.

I am related to all things. Personal development is only possible through relationship. Relationship with the Divine, the planet, country, state, community, property, family of origin, family of choice, inner life, my dog and his fur all over my carpet are only a few examples.

Therefore, I offer one relationship to all beings. I may tailor it to certain situations, but eventually the pattern of relationship I offer will become apparent to others and eventually to myself. As I open to the rigor and intimacy that relationship requires, my anxiety, anger, etc., diminish and my peace of mind prevails.

“The outside is the same as the inside”: What I see outside myself is what is true inside myself. If I have a messy house outside, then I have a messy mental house inside. If I treat others with anger or kindness, then it is true that I am angry or kind to myself.

But I need others to help me see myself. I am in consensual reality when others can tell that my words match my behaviors and actions. In other words, if I say I am responsible and yet I do not keep agreements with others, I am fooling--or at best confusing--myself and others. I don't make sense if I say I am a communitarian while others are telling me that I do not join well or at all, that I am not a team player, and that I have been experienced as not allowing leadership to guide me.



Sharing the truth of my inner life, even when messy, is a major step toward relationship.

Relationship begins when projection ends when I realize and accept that the “as-yet-to-be-attended-to” parts of myself are the source of my difficulties in relationship. I am able to learn, grow, and change my inner life through the practice of changing the way I relate with others.

Therefore, if I truly am a seeker, then developing my relational skills in relationship with others (not in my head and alone) is the true path to self-actualization and enlightenment.

Deep breath, Pammy! Look how clever I am to have the knowledge of these principles, but now comes the grown-up part—my *application* of these principles in real time. Yikes! Another deep breath, repeating frequently-- “You are a work in progress and so is everyone else. Be kind.”

Mindtraps—An Introduction

More by Pamela JJ

In my quest to understand how my mind works for me or against me in my endeavors to be relational, I came across this book, *Unlocking Leadership Mindtraps: How to Thrive in Complexity*, by Jennifer Garvey Berger, © 2019. She is a leadership consultant and student of Robert Kegan, an author whose work John Hoff brought to the Private School for Human Development curriculum years ago.

I condensed the book down to ten pages so that we, those of us in the General Circle--the governing body of the Goodenough Community--could use the material to help ourselves identify ways we trip up when working with current and future planning of our community. We found the curriculum very helpful and thought you might as well. [It is included at the end of today's Village View.](#)



Sahale Event Tent Take Down – An Annual (and Relational) Tradition

By Norm Peck & Jim Tocher

It is a longstanding quip that it takes a village to raise a child, and it certainly takes a community to



raise and take down an event tent. The 40' x 60' event tent and 40' x 40' dance floor are critical infrastructure at Sahale for community events, weddings, and retreats supported or sponsored by the Goodenough Community. On October 2-3 an able crew gathered to take down the event tent for the challenging year that has been 2020. Tent raising was carried out by Sahale residents in late spring, due to Covid 19 concerns, in hopes that some events could be held later in the summer. Joshua DeMers and Jim Tocher

designed and constructed an attachment for the

bucket of the Kubota tractor to help with lifting the tent frame during assembly, and with slight modifications it aided immensely in tent take-down too. Preparatory work, including removal of most of the dance floor deck screws, interior lighting and décor was carried out by Pamela Jarrett-Jefferson and other Sahale team members. Colette Hoff made sure we had all the necessary supplies; vinegar for the tent panel cleaning, towels, and most importantly food and living spaces for the volunteers assembled to strike the tent. On Saturday October 2, Joshua DeMers, Marley Long, Mike DeAnguera, Tyler Annette, Bruce Perler, and Tom George gathered at 10 am after a Sahale

breakfast. By noon the sidewalls were down, cleaned, folded and packed away in their bags, and jacks were in place to begin lowering the roof. The experienced crew needed little guidance, but Jim



Tocher and Norm Peck were standing by in case any was needed. After a lunch of grilled cheese sandwiches and sides, the roof was lowered and the east roof section was cleaned, folded and stowed, with a little time out for documenting needed changes by the manufacturer to correct some missing grommets. Happy Hour was declared at 4:30 pm, followed by a delicious vegetarian Pad Thai noodle stir fry with peanut sauce by Marley Long. Saturday morning, joined by Phil

Buchmeier and Larry Hoff, saw the remaining roof panels removed, cleaned, folded and stowed in their storage bags, the roof frame disassembled and stored under the log building before lunch. After lunch the remaining floor panel screws were removed, the panels loaded on the trailer and stacked under cover behind the log building. At about 4:00 pm the well-worked crew was coaxed into joining several younger community friends in taking down the Tipi and getting it stored away for the winter. Happy Hour was declared again a bit after 4:30 pm. At about 5:00 pm a steady drizzle began. We all felt blessed to have dry, clear weather to get the tents down and stored away for renewal next year.

Awakening to the Precious Present:

A Virtual Meditation Retreat

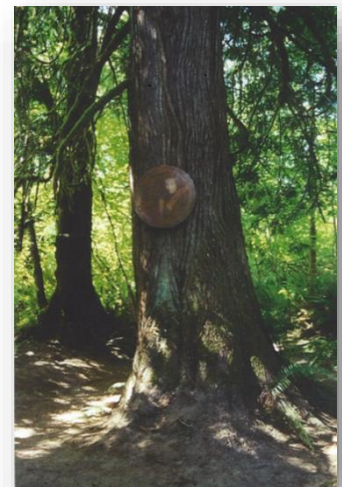
November 13 to 15, 2020

With mindfulness and compassion, we can let go of our battles and open our heart with kindness to things just as they are. Then we come to rest in the present moment. This is the beginning and the end of spiritual practice.

~Jack Kornfield Clinical Psychologist and Buddhist Teacher

WHAT. This retreat is sponsored by Convocation: A Church and Ministry, a long-established interfaith community dedicated to enhancing personal development and spiritual awareness through the mindful practice of relationship. The community's open and inviting ambience will support and encourage you. During this virtual retreat, which is thoughtfully designed for seekers of all levels of experience, you will be able to experience a variety of forms of meditation:

- ✚ Periods of silence when you can become centered in yourself
- ✚ Experiences of heart-opening connections with others
- ✚ Conversations where you can share your experience, ask questions, and learn from others
- ✚ Skillfully led guided meditations, sensory experiences, chakra toning, and movement
- ✚ Guidance for time between sessions, including artistic expression



WHEN. Friday, November 13, at 7:30 pm and concluding on Sunday, November 15 at 4:00 pm.

WHO. Central leadership will be provided by **Colette Hoff, M.Ed.**, pastor of Convocation: A Church and Ministry. Colette is well respected for teaching with her life and for her practical strategies for mindful living. For over 40 years she has been teaching and leading successful workshops, human relations laboratories, community cultural programs, and spiritual exploration experiences. Her leadership is supported by:

- **Joshua DeMers** will offer consultation to the retreat. Josh has studied meditation for many years and most recently in India. He has previously led meditation experiences for the Goodenough Community and for Convocation.
- **Marley Long** will provide yoga as part of the morning sessions on Saturday and Sunday. Marley has long been a yoga practitioner, and she is on the path to becoming a seasoned instructor. She is skilled in working with all abilities. Marley has provided previous yoga experiences for the Goodenough Community and Convocation.
- **Elizabeth Jarrett-Jefferson**, our registrar, will work with chat room issues and will post questions for break out conversations. Elizabeth will also serve as Zoom co-host.
- **Deborah Cornett** will encourage your creativity through suggestions for artistic expression.

REGISTRATION & COST - \$175 which includes learning materials. A sliding scale is negotiable; your financial situation does not need to be a barrier to your participation. Contact Colette Hoff to discuss options and if you have other questions about the retreat-- hoff@goodenough.org or 206-755-8404. On-line registration will be available soon.



Pathwork, a Program of Convocation: A Church and Ministry – October 11.



The Pathwork Circle is meeting on Zoom and find it brings connection to friends and encourages reflection on our inner life and spiritual development. 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. Currently, Pathwork meets via Zoom every other Sunday evening from 7:00 to 9:30 PM. You are welcome to join this circle of fellowship, **Sunday, October 11.** Please email Colette at hoff@goodenough.org to get access information to the Zoom call and register your interest.



Northwest Permaculture Convergence

September 24-27.

Kirsten Rohde

Many hours of Zoom from Thursday evening to Sunday evening and it was so engrossing that I didn't really notice how long I had been zooming. Originally intended to be at Sahale, the Board of the Northwest Permaculture Convergence realized this would not be possible this pandemic year and instead in short order organized a wonderful online conference. We experienced tours of farms, including a wonderful Sahale video created by Marley Long, Julie Wolf and Drai Schindler. There was much expertise shared, and displays of various experiments with gardens and agriculture. We traveled via Zoom to meet farmers in India who are implementing permaculture principles on their land. We discussed social permaculture, creating community, and global climate issues. We began discussions about inclusion and how to make permaculture education and community a place where people of color feel welcome. One of my favorite times was a demonstration of hand tools at Inspiration Farm near Bellingham; everything from scythes, seed planters, a fabulous giant weeding fork and various planting, cutting and pruning tools. I also enjoyed hearing from Penny Livingston, a permaculture teacher who went to Peru to teach in March and remains there still due to COVID travel restrictions. She talked about "adaptive permaculture" – how we can use permaculture principles in agriculture, innovative energy systems, building practices and more to adapt to the increasing climate changes.



One of the main themes I appreciated is that while permaculture and related practices are gaining attention, we collectively have much to do to enable such practices to become the norm. Most governments and global agribusiness still primarily support commercial monocultures, inhumane growing practices, and use of harmful chemicals. These actions are a continuing disturbance of the natural balance for the sake of short-term profit and outdated methods, including the continuing damage connected to fossil fuel extraction. The creativity, innovation and experimentation with new healthy ways is in the hands of people around the world who are using ancient practices and combining them with new techniques, which are kinder to the earth and actually produce more and sustainably grown food, healthier lives for farmers and harvesters, and healing for the Earth. Prem Singh, from the Humane Agrarian Center in India emphasized the need for countries to honor and support farmers. He said we hear lots about leaders of countries and other famous people but very little honoring of farmers. He urged us to write letters to the UN encouraging policies that support humane and sustainable practices.

We had plenty of time for group discussion, questions and answers, singing, and even dancing together. We acknowledged a feeling of closeness that developed during the event. We have made more friends and Sahale, already known among many of these folks, became even more seen as one of the places that is learning and practicing permaculture principles. I came away with renewed energy and a sense that there is a lot to learn but we have friends who want to help us.

Why Vote?

Kirsten Rohde

I have been writing letters for an organized get out the vote process called Vote Forward. They have done research on what helps people decide to vote and found that letters are often the most effective.



The letters are prewritten but we each put in a few sentences about why we think the recipient should vote. In the process of producing these letters and putting in my few sentences I thought some about why I vote. For the presidential election my first vote in 1972 was for George McGovern. He was opposed to the Vietnam War but perhaps ahead of his time. I was definitely on the losing side in that one! Nixon won big.... But this didn't stop me from voting every time. Sometimes I was excited about who I voted for and sometimes not so much. I was probably at times tempted to sit it out but always ended up voting. I think some of this was from my parents who both valued the right to vote very much. I believe my father mostly voted Republican and my mother told me once that she voted Democrat but didn't tell him.

I have been enjoying writing these letters which are being sent to people who are registered to vote but have not always voted in the past. The founder of Vote Forward describes himself as an introvert and says letter writing is perfect for introverts. (Admittedly phone calling is harder for us.) There are millions of these letters being written all over the country by thousands of people and they will all be mailed on the exact same day. I hope it works!

<https://vote fwd.org>

Mindful Mike's Blog: The Web of Relationships

Mike deAnguera



I am embedded in a web of relationships. I can't imagine my life without them. They are necessary for my life to work right. I am unable to do it all by myself.

My friends engage me from the moment I wake up to the moment I go to bed.

This weekend I helped take down the white tent. Taking it down and putting it up every year is about the most challenging job any of us can do. We all listen very carefully to Norm Peck's directions. Before coming to Sahale I never knew it was possible to work this deeply with my friends.



Why as a culture did we ever decide to go the civilized route? Was it the glitter? The big stone buildings? What was it?

Maybe the change to a civilized culture happened a little bit at a time. At first new ways of producing food appeared. Large surpluses accumulated. What to do? Lock it up. Why? Well imagine how one allocated such large surpluses. Have to work for it you know. Can't just leave the food out there free for the taking.

Let's just say I didn't really choose civilized life. I was born into it and never knew anything different. At least John Hoff had some idea of how traditional Tlingits lived. I wonder what would have happened to those Tlingits if their tribal life were broken up.

There are so many questions I could have asked Harvest Moon, a traditional Quinault elder woman. She learned how to weave baskets because that's what she was told to do. Not at all like my path to middle class heaven. 'Quinault' was the name of a former San Francisco ferry boat I rode on many times to Vashon Island.

For me it is almost impossible to imagine life before us white folks came to this continent. White middleclass heaven is the only life I have ever known. The State of Washington has always been the State of Washington, never anything else.

Family life for me included my mom and dad and my brother Paul. We were an isolated nuclear family. All other relatives lived far away. I barely got to know my nieces Alice and Anna. I

suspect Harvest Moon may have had plenty of relatives living nearby. Long ago many generations lived under the roof of a cedar lodge. Each person had a bunk and all the bunks were arranged around a fire pit. No television and no radio. No Saturday morning cartoons. No Sunday paper. No school. Learning everything from friends and relatives. No professional teachers in a school where we were compelled to be by law. And definitely no internet. Can you imagine what life was like without the internet? It was not that long ago.

What kind of culture is Sahale? It is transitional between the life we all have known to a future of our choosing. We will be choosing not only for us but also for the generations coming after us. I am hoping we will one day have families living out here.



Here's a picture of post-industrial life. Tyler Annette and Marley Long picking apples near the Log Building. Are you inspired?



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 Black people. 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.

Editor's Note: This article is an illustration of intersectionality as Native Americans speak out about racism and climate change. This is part II of a two-part article. *Reposted from last week.*

Decolonizing Environmentalism, Continued from eView 9/23/2020 **What Equal Opportunity Actually Looks Like**

The public has long held onto the idea that the socioeconomic inequalities play a large role in a person of color's individual capacity to care for the environment when in fact, conservation organizations often create unequal socioeconomic barriers. People of color who try to enter professional roles in American conservation often encounter pay rates below the poverty line (and have done so for decades). That requires applicants to have enough accumulated wealth to be able to afford forgoing reasonable pay to "gain experience"—a luxury out of reach for many non-Whites because of massive racial wealth disparities that result from long-standing discrimination. Even those who fall in line with the Christian dogma are granted unequal access and compensation. Forty-nine percent of Black Christians, compared to 28% of White Christians, earn less than \$30,000 annually, according to the Pew Research Center.

Ideological disparities have also had clear effects on Indigenous agency in land management. For example, the United States Department of Agriculture's Animal and Plant Health Inspection Services works to combat "wildlife damage," the idea that wildlife poses a threat not only to human health, safety, and property, but to natural resources as well. This concept is a stark contrast to many cultures' environmental values.

Indigenous knowledge can reveal truths not visible with White, Eurocentric approaches to conservation.

How would one expect an Indigenous person, a Buddhist, or a Muslim to feel welcome in such a space? The answer lies not only in dismantling millennia of imperialism, but also in the conscious invitation of non-White, non-European cultures into conservation.

According to Pearson, this requires combating stereotypes of environmentalists and creating enthusiasm for working in traditionally noninclusive spaces. Fulfilling these responsibilities requires taking an honest look at how ideological contrasts actively exclude people of color and perpetuate a negative feedback loop that overrepresents White people in environmental and conservation spaces.

“Inviting people to advise doesn’t mean that they’re gonna listen,” Braun notes when discussing possible methods of increasing diversity in conservation. “I’ve seen that a lot. That’s just them patting themselves on the back.” She says real progress relies on human connection. “When you are facing one another, then you’re forced to deal with things like the prejudices you carry on your back. You’re forced to face the potential of racism. You’re forced to face the economic divides.”

Abandoning Exclusivity for Diverse Community-Based Management

As climate change becomes a mainstream concern, Indigenous knowledge can reveal truths not visible with White, Eurocentric approaches to conservation. Traditional ecological knowledge is central to monitoring and combating climatic change, according to a 2019 study in British Columbia and Alaska. “The region is a bellwether for biodiversity changes in coastal, forest, and montane environments,” the authors write, and “an extremely dynamic and resilient social-ecological system where Indigenous Peoples have been adjusting to changing climate and biodiversity for millennia.”

Nearly 100 Indigenous elders from communities along the Pacific Coast shared with researchers the changes they had observed in coho and sockeye salmon migration patterns and the effects of warming aquatic temperatures with great detail. They had similar observations of the Sitka black-tailed deer, highlighting that their migration patterns had been influenced by fluctuating factors such as rising temperatures and reduced snowfall. Ultimately, the researchers asserted that present environmental governance is far too rigid in its exclusivity of Indigenous knowledge and that “token community visits” must evolve to invite Native environmental observers and managers to share their knowledge to create tangible progress.

While these ideas remain nascent in much of American conservation, other countries provide examples of success. For decades, forests in Benin were exclusively owned and managed by state officials. They were supported (and thus, politically influenced) by major stakeholders including the Fondation Aide à l’Autonomie Tobé, a Swiss non-governmental organization. Though the foundation surely had the best interests of the Benin constituents in mind, their collaboration didn’t represent the public’s values. Those living within the Tobé-Kpobidon forest, for example, did not feel welcome in forest management, which led to unsustainable resource use and degradation of the land. To establish newfound hope for sustainable forest management and community involvement, a team of researchers, led by Rodrigue Castro Gbedomon implemented a “community forestry approach” in 2016. This methodology aims to “alleviate poverty among forest users, empower them, and improve the condition of the forests.” The idea was that the invitation for community involvement (and thus, agency in management decision-making processes) would nurture a sense of ownership in constituents, encouraging them toward more conservative use of forest resources, thereby creating a more sustainable existence for the forest.

The team consciously invited varying ideals and perspectives into management practices by interviewing elders and community leaders on their perspectives regarding the forest’s health. Stakeholders included nongovernmental organization leaders, and traditional and religious authorities that led and guided the surrounding communities. Divinity priests were invited as well, representing deities revered by the locals, including Ogu (the god of iron), Tchantchou (the god of

smallpox), Otchoumare (the god of the rainbow), and Nonon (the god of bees). First Settlers and local hunters were also given authority in this work, serving to extend the network of participation deeply into every facet of the residents surrounding and within the Tobé-Kpobidon forest. This decentralization of power and integration of diverse belief structures was supported by the foundation, which provided the financial resources and the means for reinforcement of the constituents' chosen management policies. This included warning signs indicating forest boundaries and guards to manage entry into the area. The foundation also rewarded locals' involvement with a yearly stipend of 500,000 FCA (\$1,000 USD) to further encourage their continued dedication to conservation activities.

This new governance structure yielded phenomenal results. As community access to the forest expanded for medicinal gathering, hunting, beekeeping, and more, the forest's contribution to the local economy increased to make up more than 25% of the First Settlers' income. Also, the native flora experienced a "progressive evolution" alongside a healthy, low rate of human agricultural interference. (Cashew plantations, for example, expanded at only 0.4% annually). This community-focused approach continued to have positive effects on the forest in the years after the study. The Tobé-Kpobidon Forest experimental management approach, along with the extensive foundation of evidence validating Indigenous knowledge, serve as a beacon of hope amid the darkness that looms over non-White, non-European demographics that yearn for a role in conservation initiatives. It demonstrates that the present ideological chasms that keep people of color out of conservation can be defeated and that such cultural victories powerfully serve both humans and the natural landscapes in which we reside.



JAZMIN MURPHY, also known as "Sunny," studied Environmental Policy and Management at American Public University. Outside of academia, she works as a writer and science communicator, aiming to welcome more people, especially people of color, into STEM. She is a member of the National Association of Science Writers and American Society of Mammalogists, and uses these resources to create educational STEM content for adult readers through her platform, Black Flower Science Co.

For the full article: https://www.yesmagazine.org/environment/2020/09/15/conservation-decolonize-environmentalism/?utm_medium=email&utm_campaign=YESDaily_20200919&utm_content=YESDaily_20200919+CID_87528dc417a3788dcd542027e63f4069&utm_source=CM&utm_term=Read%20the%20full%20story



Programs and Events of the Goodenough Community

Note: NEW DATES for FALL 2020

Because of our unpredictable times, dates and descriptions shown represent our intention.

What makes community meaningful and fun? The richness of life in community comes in many ways – getting together informally over a meal ... celebrating a significant birthday with long-time and newfound friends ... working together in a creative endeavor ... collaborating in a work party ... thinking deeply with others about what it means to be fully alive and connected with ourselves, each other, and Spirit ... and more.

Of course, 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 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



The Goodenough Community's governing body, the General Circle, meets alternate Monday evenings, 6:30 PM, via Zoom. Below are dates for our fall meetings:

- ☐ October 12, 26
- ☐ November 9
- ☐ December 7

For additional information about dates, contact Elizabeth Jarrett-Jefferson,
elizabeth.ann.jarrett@gmail.com



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](#). Our next Zoom gathering is **October 24**.



True Holidays Celebration, Saturday, December 5, 2020

Be part of this fun-filled family-oriented evening and prepare yourself for the winter season (whatever faith tradition you follow) that fills your heart. Contact Elizabeth Jarrett-Jefferson for more information.



The Third Age - Those age 60 and older have been gathering every other month, Friday evenings, virtually since the pandemic. Our fall dates are on Fridays – our next one is November 6.

Contact Kirsten Rohde for more information: krohde14@outlook.com

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. Stay tuned for additional information.



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. Currently, Pathwork meets via Zoom every other Sunday evening from 7:00 to 9:30 PM. You are welcome to join. Contact Colette: hoff@goodenough.org for the Zoom link. The remainder of the fall 2020 dates are:

- ☐ October 11 and 25
- ☐ November 8 and 22
- ☐ December 6 and 20



Work and Play Parties throughout the Year. *Traditionally*, the Goodenough Community sponsors work parties over Memorial Day weekend as well as other times throughout 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 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 well-being, 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.

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It's coming together! We have a schedule, we have presenters lining up, we have magic in store! We have tried to balance time online with time outdoors in Nature, Circle time, community connection time, and workshop time.

There will be a total of five sessions of three hours each over the weekend. Each session will be 45 minute Circle, 30 minute Small Group Connection/Discussion, 15 minute Break, 90 minute workshop.

The sessions will be (Pacific Time) 4 to 7pm on Friday, and 9am to noon and 4 to 7pm on Saturday and Sunday. So there is a nice four hour break in the middle of the day to get outside and practice our skills in connecting with our local Fairy beings. There will be two workshops offered during each workshop period, they will both be recorded so you can watch later the one you missed that weekend.

As of right now, the presenters include David Spangler, Brooke Medicine Eagle, Jeremy Berg, Marko Pogacnik, and Camilla Blossom.

More details are still coming together, but meanwhile we have other exciting opportunities to connect this Fall!



News above on the Fairy Congress Webinar, January 15 - 17

UNLOCKING LEADERSHIP MINDTRAPS

How to Thrive in Complexity

Jennifer Garvey Berger

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INTRODUCTION

In the past ten years, I have worked with thousands of leaders around the world on how to lead in complex, uncertain times. I've become fascinated by what gets in our way, and particularly fascinated by one particular phenomenon: those times when our reflexes are *exactly* wrong. Such times seem to clump together in particular ways and create a perverse and seemingly inescapable trap: our human instincts, shaped for (and craving) a simple world, fundamentally mislead us in a complex, unpredictable world.

Our experience isn't always the helpful compass it once was. In the past, when things were changing more slowly and we were less interconnected, we could rely on our experience to probably tell us what happened next. Today there are so many things we deal with on a daily basis that are unpredictable, and there's no way of telling how these unpredictable pieces will interact.

It's the interactions of all these unpredictable things that create complexity. The more interconnected we are, and the faster things are changing, the more complex our world is.

Frustratingly, the fact that our reflexes lead us astray in complex and uncertain times doesn't seem to make us less likely to use them. The cognitive and emotional shortcuts honed over the course of tens of thousands of years of evolution are so automatic that we use them without even noticing whether they're helpful or not. Part cognitive bias, part neurological quirk, part adaptive response to a simple world that doesn't exist anymore, they are "mindtraps."

Perhaps the trickiest thing about these mindtraps is the way they combine to mislead us about the fact that we're in traps at all. Unwittingly stuck in a trap, we tend to believe we should simply try harder rather than try something else.

MINDTRAP #1

TRAPPED BY SIMPLE STORIES. YOUR DESIRE FOR A SIMPLE STORY BLINDS YOU TO A REAL ONE.

Looking back at something, we can tell a coherent story about it that makes it sound inevitable and neat, and therein lies the rub. We don't notice how simple the story is that we are telling ourselves, and we don't notice the ways the story itself shapes what we notice. The problem is twofold: first, that past story wasn't so clean or inevitable while it was happening; and second, we try to use that same skill looking forward, which in fast-changing times you can't, because you can't tell which of the many, many possibilities will emerge. We made the past story simple in our memory, looking back, and now we imagine an equally simple plot line going forward. In both cases we're probably wrong. Leaders who put too much faith in their heroic tales of the past and project simplistic version of the future can be alluring—and ruinous. In complex settings, your simple stories will dramatically limit the range of thinking and feeling about what is possible.

- You will make simple stories and believe in them.
- You will project past stories onto the present and into the future.
- You will create simple character roles based on very little.
- You will select data to reinforce your simple story and characters you already have.

KEY QUESTION: HOW IS THIS PERSON A HERO?

When you realize that you're carrying a simple story about a person or a group of people, it can be useful to name the role you think they're playing and then intentionally switch the role and see what that allows. Are they difficult or simply different? What if their motivation is of the best intentions? When they are the hero in their own story, what do you look like from their perspective?

"It is the consistency of the information that matters for a good story, not its completeness. Indeed, you will often find that knowing little makes it easier to fit everything you know into a coherent pattern."

Daniel Kahneman, Nobel prize-winning economist

KEY HABIT: CARRY THREE DIFFERENT STORIES

To disrupt the simple stories you tell, you can develop the habit of carrying multiple stories about the events in your life. The best way I've found to do that is to notice your story and then create another one. And then another. And another. When you hear yourself say, "I've seen this before and I know just how it goes," remind yourself that if the situation is truly complex, you haven't seen something quite like it before and you have no idea where it goes.

This is a little different from scenario planning, which asks you to imagine a variety of different futures so that you can pick one to work toward—and be prepared in case the chosen one doesn't happen. Here you're not wanting to settle on a few possibilities to work toward. Instead, you're using the fact that you can come up with different possibilities to increase the likelihood that you'll be ready for any of them, or for another one you can't yet imagine. If you're sure one thing will happen, you'll close down to evidence that points at another thing. If you're aiming at a single story you like best, you won't notice a better one that you might not have thought about.

The point is to notice your simple stories, remember they are simple, believe in them less, and use this habit to multiply the options you are considering.

MINDTRAP #2

TRAPPED BY RIGHTNESS. JUST BECAUSE IT FEELS RIGHT DOESN'T MEAN IT IS RIGHT.

We each look at the world and believe we see it as *it is*. In truth, we see it as *we are*, a gap that is as large as it is invisible. And because we believe in what we see, we don't notice the things we don't see, and we have a sense of our being right about most things most of the time. Sure, sometimes we are uncertain, and we notice that feeling, often with discomfort. It's when we are not uncomfortably uncertain that we tend to assume we're right. When we are uncertain, we search around for understanding and learn; when we know we're right, we are closed to new possibilities. When leaders believe they are right in a complex world, they become dangerous, because they ignore data that might show them they are wrong; they don't listen well to those around them; and they get trapped in a world they have created rather than the one that exists.

THE SEDUCTION AND DANGER OF RIGHTNESS

Your sense of being right about something, the sparkling clarity of certainty, is not a thought process, not a reasoning process, but an *emotion* that has nothing to do with whether you are right or not.

When we feel right about something, and someone asks us why, we'll be quick to offer a reason explaining our actions...Those explanations are mostly *postdecision justifications* rather than a considered decision-making process beforehand. Why? Because we didn't need to make a decision; we just felt we knew what to do.

We can't tell the difference between our opinion and the truth, and that shapes what we notice—and how we treat other people.

Nobel prize-winning economist, Daniel Kahnman summed up one of his core findings from his work as “our excessive confidence in what we believe we know, and our apparent inability to acknowledge the full extent of our ignorance and the uncertainty of the world we live in.”

“It hardens our minds against possibility.” Ellen Langer

While it feels good to be right, it actually shuts us down to some of our best human traits—openness, curiosity, wonder.

KEY TO UNLOCKING OUR RIGHTNESS.

Of course, it isn't that feeling right is always wrong. Feeling right feels great—we feel confident and on top of things and know what to do next. The only reason it's a mindtrap is because that feeling of rightness is unfortunately unconnected to whether we are, in fact, right.

KEY QUESTIONS: WHAT DO I BELIEVE? HOW COULD I BE WRONG?

We believe things without noticing we have a belief; it feels like noticing truth. It feels like statements of truth and not statements of belief to us. But noticing them as beliefs puts just a tiny bit of daylight between what we believe and our sense that it is objectively true. Naming our beliefs opens up the possibility that we or others could have other beliefs and not simply be wrong.

Sometimes we really don't know what we believe. We spin around, bouncing between possibilities, and lose our way. In this case, *What do I believe?* Can be incredibly grounding. Even at a time when the way is unclear and the various forces push in one direction and then another, there are at least some things you believe.

How could I be wrong? It is perhaps the question I have found most useful of all because it busts me out of my rightness. The question has opened up new strategic possibilities in organizations and new career possibilities in executives. Do I have all the information I need? Have I slanted the information I already have to support the my belief so I can proceed? Am I telling myself the truth or merely expressing my opinion?

KEY MOVE: LISTENING TO LEARN

If asking questions of ourselves is pivotal to escaping the rightness trap, the way we respond to others can keep us out of the trap over time. The most important escape move is to change the way we listen. It turns out that much of the time we listen to *win*. You know, the kind of listening that tries to make you right and the other person wrong.

The second most common form of listening we think about is listening to *fix*. You might have good suggestions, and it might even be helpful to the other person too, but it's not really listening to what is true right now for the other person.

What these two forms of listening have in common is that they both start with our belief that we are *right* in some way. And we might be. But in a world where things are moving really fast and are more complex than our brains can easily handle, these forms of listening strengthen the rightness trap. What we need to escape the trap is listening to *learn*.

Listening to learn requires that we watch our assumption that we are right (and can either make the problem go away by winning or by fixing) and instead believe that the other person has something to say that we don't understand and therefore can't immediately help or make the problem go away. Listening to learn requires that we hold off and try to deeply understand for a few minutes.

MINDTRAP #3

TRAPPED BY AGREEMENT. LONGING FOR ALIGNMENT ROBS YOU OF GOOD IDEAS.

For much of human history, we have needed to make snap judgments about our tribe. Are you with me or against me? If you're in my tribe, we need to be in relatively easy agreement in order to survive. In fact, connection is so important that our brains have developed so that we experience social pain and physical pain as nearly the same thing. This has been a significant gift; our ability to agree and together create communal outcomes has enabled much of what is great about us. Meanwhile, conflict has often had pretty dire and disruptive consequences. Disagreement that leads to polarization has led to significant us-versus-them conflicts. In times that are uncertain and changing fast, though, too much agreement, like too much polarization, is a problem. Too much agreement, while pleasant, makes us follow a narrow path rather than expanding our solution space. It makes it harder to create and pursue the wide span of options that will leave us prepared for whatever the uncertain future demands. With complexity, we need diversity of experience, approach, and ideas, and we need to learn how to harness conflict rather than push it away.

THE SEDUCTION AND DANGER OF AGREEMENT

In order for humans to be willing to sacrifice their own best interests for the greater good, humans needed to be wired for connection. Neuroscientist Matthew Lieberman's groundbreaking research shows that our brains

make us particularly sensitive to social interactions. He writes of our “Faustian evolutionary bargain” that allows humans to have such large brains and the capacity to communicate and work together in large groups, but that “requires us to pay for it with the possibility of pain, real pain, every time we connect with another human being who has the power to leave us or withhold love.”

You can see how our aversion to social pain (even when we do not consciously notice that we are averse to it) could push us toward a sort of false agreement if we feared being rejected in some way. This can be even more frustrating when someone agrees with you when he’s with you but then agrees in the opposite direction when he’s with folks who believe the opposite. These are mindtraps when we believe that agreeability is a virtue and that disagreement should be fixed with compromise. In this case, the trap swings both ways. We are desperate for agreement with people we associate with. But if our disagreement becomes entrenched (generally with one group lining us against another group), we tend to polarize.

Psychologists have been watching groups interact for years and trying to figure out why groups tend to ignore the fullness of the ideas and the data they have and instead simply cycle over what has been agreed on already. Researchers have found that we are more likely to talk about data other people have already talked about and we’re sure they will approve of, even if it means withholding vital information. So hard is it, psychologically, to bring up something that goes against the general opinions of the group that psychologists call the withholding of new information “social loafing.”

All this means is that we withhold contradictory data so necessary to finding good solutions in complexity. We drive disagreement underground. At organizations where people most want to belong, the fear of not belonging is amplified. Here people whisper, “Folks around here are trying so hard to be nice to each other that they’re not willing to be honest about anything anymore.” This desire to be agreeable can sap us of our courage—to say hard things, to experiment (and risk failure), to surface conflict in the face of the seeming agreement of others. The disagreement is still there even when we don’t talk about it, so it leaks out in small ways: in the noncompliance with a decision the group seemed to make together, with the meetings before the meetings to get people lined up on your side, the meetings after the meetings to deconstruct what happened and decide what to actually do, and so on. Without the clashing of perspectives, we get fewer options for action. In fact, we try to merge our perspectives and compromise.

If we cannot find a compromise, our tendency is to abandon compromise, collect a group around us, and polarize. But in the most intractable and complex conflicts, it turns out that our pattern is to oversimplify the issues and then believe that people who think like us are right and people who think another thing are the enemy.

The keys to unlocking this mindtrap are to remake what agreement means, what conflict means. I’m suggesting that we could understand conflict (carefully handled) as a way to deepen our relations with one another, and disagreement (carefully handled) as a way to broaden our solution set.

KEY QUESTION: COULD THIS CONFLICT SERVE TO DEEPEN A RELATIONSHIP?

One of the most helpful questions I’ve ever heard in the conflict space comes from executive coach Catherine Fitzgerald. Her question for helping clients deal with conflict was not about whether the client would win the conflict or whether the conflict itself was worthy; it was about the effect on the *relationship*. And it wasn’t about ruining the relationship (like, “Are you willing to risk the relationship on this conflict?”). It was about deepening it. “Confront only to deepen,” she used to say. *Or, could this conflict serve to deepen your relationship?*

It is a challenge to make conflict about resolution rather than winning. Resolution is about understanding one another more deeply so that you can come to a third way together, a way neither of you had considered before. A conflict that you truly want to resolve is a force for good in relationships.

If we are going to have conflicts that serve to make things better, though, we will have to change our approach. We'll have to "listen to learn" to fully understand the other person's perspective. And we'll have to offer our perspective cleanly and without judgment. We'll have to really hold on to the idea that other people can disagree with us and still be right. And we'll have to wade straight into the storm instead of dodging around it or pretending that it doesn't exist.

KEY HABIT: DISAGREE TO EXPAND

In complex, fast-changing situations, we will not ever be able to agree on the one best thing, because that simply doesn't exist. But we also don't want to polarize around conflict and become ever more entrenched in our original perspectives. Instead, we need to work to remember that complex situations have so many pieces and perspectives that each one of us might see a slightly different set of possibilities. And even those with bewilderingly different (and seemingly wrong) perspectives are giving voice to something in the complex system that we probably need to pay attention to.

MINDTRAP #4

TRAPPED BY CONTROL. TRYING TO TAKE CHARGE STRIPS YOU OF INFLUENCE.

Humans are made happy by being in control. Leaders like to keep their hands on budgets and outcomes and behaviors and are often rewarded for doing so (or seeming to do so). In fact, it's the feeling of being (and looking like) you're in control and that you've planned for all the contingencies that has long defined our image of leadership. This means that if we don't look or feel in control, we fear we aren't in fact leading anything—we're just letting life happen to us. In complex times, though, we cannot control what will happen next; there are too many interrelated parts. And because complex outcomes are hard to produce (or measure), people often exchange simplistic targets for the larger goals they are seeking. When we care about big, complex, intertwined issues, leadership requires the counterintuitive move of letting go of control in order to focus on creating the conditions for good things to happen—often with outcomes better than we had originally anticipated.

THE SEDUCTION AND DANGER OF CONTROL

In unpredictable arenas trying to control everything is futile. And unfortunately, it isn't that we can hold on to control for the really important things and release control for the unimportant things; it is often the most important things in our lives that are the most impossible to control.

There's a way we know this already. We know that holding too tightly when we cannot be in control actually makes things worse. And yet our bodies are wired to encourage our desire for control. In fact, our happiness itself is connected to being in control of our lives. Our *desire* for control is unlikely to ever change, but we can shape how we make sense of what it means to have control in the first place. We also don't notice the ways we swap a minor (and sometimes really unhelpful) proxy for the major but uncontrollable outcome we want.

Finally, our reflex is to blame people when things look out of control, or when the outcome was not what we wished for.

KEYS TO UNLOCK OUR NEED FOR CONTROL

Instead of craving control, in complexity we have to shift to thinking about influence. We will not be able to make things happen, but we can be thoughtful about how we support the emergence of the things we want. Increasing options while knowing what's most important gives us more room for influence even as it relinquishes our (false) sense of control over exactly how it will all turn out.

KEY QUESTION: WHAT CAN I HELP ENABLE? WHAT COULD ENABLE ME?

To shift away from thinking about outcomes to thinking about influence is to consider what seems to enable the direction you most desire. Thinking about enablers helps us resist thinking about causes—which is what our controlling minds want us to believe in. You can't control collaboration, but you might be able to influence where team members sit. Or how well people know each other by creating time and space for people to talk about personal things. If you aren't the leader you can use your own behavior to make a difference. Invite colleagues to lunch or show pictures of your kids and ask about theirs.

KEY HABIT: EXPERIMENTATION AT THE EDGES

When we open our horizons to direction rather than destination, and influence rather than control, we can begin to think about genuinely experimenting—trying something where we really don't know what might happen next to see if it helps us travel in the direction we seek. We also want to experiment at the edges rather than at the very center of the issue. In complex systems the center is the most resistant to change, so it's best to stay away from it.

Peter Coleman, who uses complexity ideas to make progress on intractable conflicts, urges us to: "Alter patterns, not outcomes." We need to notice the patterns that are creating the circumstance we dislike and then experiment at the edges to change those patterns (and of course we can notice patterns we do like and experiment to amplify those patterns). Then we will find ourselves learning about the system and also influencing it in ways that might just move us in directions that turn out to be better than the destinations we had in mind in the first place.

MINDTRAP #5

TRAPPED BY EGO. SHACKLED TO WHO YOU ARE NOW, YOU CAN'T REACH FOR WHO YOU'LL BE NEXT.

Though we rarely admit it to ourselves or others, we also spend quite a lot of our energy protecting our seemingly fragile egos. While humans have a natural drive toward change, we tend to believe that we have changed in the past and won't change so much in the future. This leads us to a strong and compelling reactive response to protect the person we think we are—in our eyes and in the eyes of others. Bob Kegan and Lisa Lahey call this protection "the single biggest cause of wasted resources in nearly every company today." They explain that it comes from the natural tendency people have of "preserving their reputations, putting their best selves forward, and hiding their inadequacies from others and themselves." When we try to defend our egos rather than grow and change, we end up perfectly designed for a world that happened already, instead of growing better able to handle the world that is coming next.

THE SEDUCTION AND DANGER OF EGO

In one of the classic mismatches of our human system, our relationship to our own vulnerability is totally different to our relationship to the vulnerability of others. This is a core paradox: we are ashamed of our humanity, others are drawn to us because of it.

We're going to look into the trap that's in the mirror and unpack the way that person is holding us back. We'll explore our belief that we have changed in the past but now we have arrived and won't change much in the future. We'll notice the way holding on to our current self makes us turn away from learning and possibility, and we'll look at a map of our own growth and development that might open up a new way forward.

Protecting the person we have become turns out to be a nearly full-time job. An enormous amount of hidden energy goes into protecting ourselves from evidence that our beliefs are wrong, that we are needing to show our worth, to receive love from others, or to prove that we're the smartest ones in the room. Bob Kegan and Lisa Lahey write about this phenomenon: "In an ordinary organization, most people are doing a second job no one is paying them for. In businesses large and small; in government agencies, schools, and hospitals; in for-profits and non-profits, and in any country in the world, most people are spending time and energy covering up their weaknesses, managing other people's impressions of them, showing themselves to their best advantage, playing politics, hiding their inadequacies, hiding their uncertainties, hiding their limitation. Hiding."

We're mostly not aware when we're protecting and defending our ego. Instead, we tend to think we're "standing up for ourselves" or "doing what it takes" or any other self-justification technique we might offer. Really, though, what we are often doing is fighting against our weaknesses, our unknowing, our confusion, our shame. The energy that fight takes is enormous. Kegan and Lahey call it the "single biggest loss of resources that organizations suffer every day." And even worse, as we win that fight, we lose sight of the developmental path that is just on the edge of our defenses.

KEY QUESTION: WHO DO I WANT TO BE NEXT?

One way we get in our own way is believing that an idea or a value or a hope arises out of who we are, and who we have always been. If we change the story our ourselves that is who we've been "up until now" and have an eye on the person we want to be next, we give ourselves much more room to explore and invent the next version of ourselves. Asking ourselves and others to think about who we will be next keeps us from falling into the trap of believing we have arrived, and that keeps us living in a world of possibilities instead of creating and defending the current reality.

KEY MOVE: LISTEN TO LEARN FROM YOURSELF

Now that you are asking yourself about the person you will become, the next move is to look at the way you are making sense of the world. This isn't about *why* you believe what you believe (so you're not trying to perfect your self-justification); it's about *how* you see the world in such a way that your current perspective is the one that arise for you.

When you find yourself frustrated and confused, you can get a little distance from that frustration and wonder what is really going on. Key questions you can ask yourself are

- What is at stake for me here?
- What is the hardest part about this?
- What is the best part about this?
- How do I know this is true?

The trick isn't to ask the question just once but to ask it at least three times.

Knowing about where we are in our development and thinking about who we might become next allows us to release some of the pressure of defending where we are, and encourages us to look with curiosity at the way life is supporting us to grow into the next version of ourselves.

BUILDING A LADDER TO ESCAPE THE MINDTRAPS

Each of the mindtraps has its own particular escape path and each of those paths makes us more complexity friendly in general as we learn to ask new questions about our lives and our thoughts, listen more deeply to others, and find a way to continually learn from our lives. This book has been about the keys to escape the mindtraps that come up as quirks of our human attachment to simplicity and certainty. As we use these keys, we are unlocking new possibilities in the uncertainty and complexity all around us.

Even better, there are a series of generally helpful practices, though, that aren't specific to any single mindtrap. To really become someone who doesn't need to always rely on these keys and who can begin to escape the mindtraps without effort, we need to build a ladder that helps us climb out of the mindtraps as a whole and into bigger versions of ourselves.

The rungs on this ladder are built of the material that creates what's biggest and best in us as humans: a connection to our purpose, to our bodies and our emotions, to compassion for ourselves and one another. With all of the modern focus on the science of complexity, on neuroscience, and on the interconnections

between our bodies, our minds, and our contexts, perhaps the most helpful tool is one of the oldest: mindfulness. This does not mean we need to sit on a hard floor or chant in Sanskrit. Yet some of the most up-to-date science points us in the direction of some of our most ancient teachings.

In complexity, it is the number and form of the connections in a system that makes the difference. In life, it is the number of deep connections to other people that matters to our health and well-being.

FINDING A WAY THROUGH

There is no way we will ever escape all the mindtraps that complexity sets for us; the world is moving so much faster than our poor evolutionary systems can manage. We will always be dealing with the massive ambiguity and uncertainty in our lives with some difficulty. And perhaps that's the point. Humans have long thrived on facing the impossible in order to push beyond it; To create fire, to craft cathedrals, to erect skyscrapers, to cure polio.

What has changed lately is the size of the stakes. For the first time, we are faced with the challenge of protecting and sustaining all life on the planet.

This challenge means we need to find ways to avoid the traps that have become more common—and more dangerous. Our writing simple stories, our sense that we are right, our desire to get along with others in the group (and rail against those not in the group), our wish for control, and our constant quest to protect and defend our egos will always be a part of us. These traits have been a part of our greatness, but without work to escape their difficulties, they will be a part of our downfall.

We stand at a moment in history when we are called on to refuse those hardwired traps, to understand and tolerate complexity, to question our reflexes, and to love our humanity. We now need to choose a future that reaches beyond fear and into connection, beyond the safety of the simple and into the bounties and difficulties of complexity. Our ability to grow beyond our reflexes is likely to shape what happens next to us as a species as we reject simplistic reactions and find our bigger selves so that we can solve some of the most complex challenges humanity has ever faced.