



# VILLAGE VIEW

OCTOBER 22, 2020

Pam & Elizabeth Jarrett-Jefferson

Guest Editors

COMING UP:

WOMEN - OCT 24

PATHWORK – OCT 25

MEDITATION RETREAT— NOV 13-15

## “THE WINTER OF OUR DISCONTENT” ---NAH

Pam Jarrett-Jefferson

Again, the theme of this issue of the eView is *relationship*. I happened upon the following article and thought it was worthy of your time. The author provides many suggestions to keep the winter blahs—e.g., the pandemic, climate change, the decline of civilization, etc.--at bay as autumn has settled in for its duration. Get yourself a cup of tea, a warm blanket, and have yourself a good read of the eView. When you're done, give a friend a call. It won't cost a thing except a little of your time.

### How to make this winter not totally suck, according to psychologists

By [Sigal Samuel](#) Oct 14, 2020, 11:00am EDT, VOX.com

I am going to go out on a limb and say you're probably dreading this winter. We know it's going to be harder to socialize outdoors as the weather gets colder. We also know there's probably going to be a surge in new Covid-19 infections. Many of us are feeling anxious about how we're going to make it through the lonely, bleak months ahead.



I see a lot of people trying to cope with this anxiety by drumming up one-off solutions. Buy a fire pit! Better yet, buy a whole house! Those may be perfectly fine ideas, as far as they go — but I'd like to suggest a more effective way to think about reducing your suffering and increasing your happiness this winter.

#### ***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

Instead of thinking about the myriad negative feelings you want to avoid and the myriad things you can buy or do in service of that, think about a single organizing principle that is highly effective at generating positive feelings across the board: Shift your focus outward.

“Studies show that anything we can do to direct our attention off of ourselves and onto other people or other things is usually productive and makes us happier,” said Sonja Lyubomirsky, a psychology professor at the University of California Riverside and author of *The How of Happiness: A Scientific Approach to Getting the Life You Want*. “A lot of life’s problems are caused by too much self-focus and self-absorption, and we often focus too much on the negatives about ourselves.”

Rather than fixating on our inner worlds and woes, we can strive to promote what some psychologists call “small self.” Virginia Sturm, who directs the Clinical Affective Neuroscience lab at the University of California San Francisco, defines this as “a healthy sense of proportion between your own self and the bigger picture of the world around you.”

This easy-to-remember principle is like an emotional Swiss Army knife: Open it up and you’ll find a bunch of different practices that research shows can cut through mental distress. They’re useful anytime and might be especially helpful during the difficult winter ahead (though they’re certainly no panacea for broader problems like mass unemployment or a failed national pandemic response).

The practices involve cultivating different states — social connectedness, a clear purpose, inspiration — but all have one thing in common: They get you to focus on something outside yourself.

### **A sense of social connectedness**

Some of the practices are about cultivating a sense of social connectedness. Decades of psychology research have taught us that this is a key to happiness. In fact, Lyubomirsky said, “I think it is *the* key to happiness.”

That’s what Harvard’s Study of Adult Development discovered by following the lives of hundreds of people over 80 years, from the time they were teenagers all the way into their 90s. The massive longitudinal study revealed that the people who ended up happiest were the ones who really leaned into good relationships with family, friends, and community. Close relationships were better predictors of long and pleasant lives than money, IQ, or fame.

Psychiatrist George Vaillant, who led the study from 1972 to 2004, summed it up like so: “The key to healthy aging is relationships, relationships, relationships.”



*But looking inside isn't all bad*

Other studies have found evidence that social connections boost not only our mental health but also our physical health, helping to combat everything from memory loss to fatal heart attacks.

During our pandemic winter, you can socialize in person by, yes, gathering around a fire pit or maybe doubling your bubble. But there are other ways to make you feel you're connected to others in a wider web. A great option is to perform an act of kindness — like donating to charity, or volunteering to read to a child or an older person online.

"I do a lot of research on kindness, and it turns out people who help others end up feeling more connected and become happier," Lyubomirsky told me.

Lyubomirsky's research shows that committing any type of kind act can make you happier, though you should choose something that fits your personality (for example, if you don't like kids, then reading to them might not be for you). You may also want to vary what you do, because once you get used to doing something, you start taking it for granted and don't get as much of a boost from it. By contrast, people who vary their kind acts show an increase in happiness immediately afterward and up to one month later. So you might call to check up on a lonely friend one day, deliver groceries to an older neighbor the next day, and make a donation the day after that.



### **A sense of purpose**

Other practices are about cultivating a sense of purpose. Psychologists have found that having a clear purpose is one of the most effective ways to cope with isolation.

Steve Cole, a researcher at the University of California Los Angeles, studies interventions designed to help people cope with loneliness. He's found that the ones that work tend to focus not on decreasing loneliness, but on increasing people's sense of purpose. Recalling one pilot program that paired isolated older people with elementary school kids whom they're asked to tutor and look out for, Cole told Vox, "Secretly, this is an intervention for the older people."

Philosophers have long noted the fortifying effects of a clear sense of purpose. "Nietzsche said if you find purpose in your suffering, you can tolerate all the pain that comes with it," Jack Fong, a sociologist who researches solitude at California State Polytechnic University, Pomona, told me. "It's when people don't see a purpose in their suffering that they freak out."

Experienced solitaires confirm this. Billy Barr, who's been living alone in an abandoned mining shack high up in the Rocky Mountains for almost 50 years, says we should all keep track of something. In his case, it's the environment. How high is the snow today? What animals appeared this month? For decades, he's been tracking the answers to these questions, and his records have actually influenced climate change science.

Now, he suggests that people get through the pandemic by participating in a citizen science project such as CoCoRaHS, which tracks rainfall.

"I would definitely recommend people doing that," he told WAMU. "You get a little rain gauge, put it outside, and you're part of a network where there's thousands of other people doing the same thing as you, the same time of the day as you're doing it." (Notice, again, that this is really about sensing you're part of the larger world around you.)

Other citizen science projects are looking for laypeople to classify wild animals caught on camera or predict the spread of Covid-19.

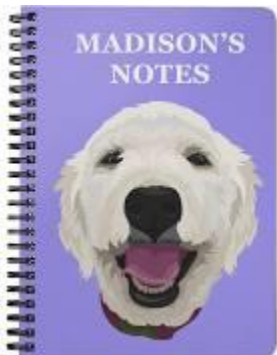
If citizen science isn't your jam, find something else that gives you a sense of purpose, whether it's writing that novel you've been kicking around for years, signing up to volunteer with a mutual aid group, or whatever else.



### **A sense of inspiration**

Finally, some practices are about cultivating a sense of inspiration — which can take the form of gratitude, curiosity, or awe.

Regularly feeling gratitude helps protect us from stress and depression. "When you feel grateful, your mind turns its attention to what is perhaps the greatest source of resilience for most humans: other humans," David DeSteno, a psychology professor at Northeastern University and the author of *Emotional Success*, told me. "By reminding you that you're not alone — that others have contributed to your well-being — it reduces stress."



So one thing you can do this winter is try gratitude journaling. This simple practice — jotting down things you're grateful for once or twice a week — has gained popularity over the past few years. But studies show there are more and less effective ways to do it. Researchers say it's better to write in detail about one particular thing, really savoring it, than to dash off a superficial list of things. They recommend that you try to focus on people you're grateful to, because that's more impactful than focusing on things, and that you focus on events that surprised you, because they generally elicit stronger feelings of thankfulness. Another practice is to write a letter of gratitude to someone. Research shows it significantly increases your levels of gratitude, even if you never actually send the letter. And the effects on the brain can last for months. In one study, subjects who participated in gratitude letter writing expressed more thankfulness and showed more activity in their pregenual anterior cingulate cortex — an area involved in predicting the outcomes of our actions — three months later.

Feeling a sense of curiosity or awe about the world around you is likewise shown to boost emotional well-being.

“Awe makes us feel like our problems are very trivial in the big scheme of things,” Lyubomirsky said. “The idea that you are this tiny speck in the universe gives you this bigger-picture perspective, which is really helpful when you’re too self-focused over your problems.”

For example, a study recently published in the journal *Emotion* investigated the effects of “awe walks.” Over a period of eight weeks, 60 participants took weekly 15-minute walks outdoors. Those who were encouraged to seek out moments of awe during their walks ended up showing more of the “small self” mindset, greater increases in daily positive emotions, and greater decreases in daily distress over time, compared to a control group who walked without being primed to seek out awe.

“What we show here is that a very simple intervention — essentially a reminder to occasionally shift our energy and attention outward instead of inward — can lead to significant improvements in emotional wellbeing,” said Sturm, the lead author.

So, bottom line: When the world between your two ears is as bleak as the howling winter outside, shifting your attention outward can be powerfully beneficial for your mental health. And hey, even in the dead of winter, a 15-minute awe walk outdoors is probably something you can do. To read the original article on the web with all the hyperlinks, you’ll find it [here](#).



## **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](mailto:hoff@goodenough.org) or 206-755-8404. Registration on line at [www.goodenough.org](http://www.goodenough.org)



## Women's Gathering – October 24

The women of the Goodenough Community invite you to a Zoom gathering on Saturday, October 24, 10:00 a.m. until 1:00 p.m. Bring your cup of coffee or tea and join the conversation!

It is true that these are uncertain and turbulent times, and they are unsettling. Part of the unease many of us experience is because of isolation and separation from those who give us comfort.

On Saturday, let technology bring us together so we can once again enjoy opening our hearts to one another. The Zoom link is <https://us02web.zoom.us/j/6521958190>

It would be helpful in our planning for our Zoom gathering if you would send an RSVP to [elizabeth.ann.jarrett@gmail.com](mailto:elizabeth.ann.jarrett@gmail.com). As ever, however, please join even if you do not send an RSVP.

If you would like to make a donation toward support of the Goodenough Community and its women's program, please follow this link: <https://www.goodenough.org/donate>

We are eager to see you on Saturday!

With love –

The Women's Team --

Hollis, Elizabeth, Marjenta, Rosemary, Joan, Hollis, and Colette



## Pathwork-- October 25



The Pathwork Circle (Pathwork is a program sponsored by Convocation: A Church and Ministry) is currently meeting on Zoom and find that the circle brings connection 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 25, our next virtual gathering**. Please email Colette at [hoff@goodenough.org](mailto:hoff@goodenough.org) to get access information to the Zoom call and register your interest.

## Sahale's Newest Vehicle

By Pam Jarrett-Jefferson

We have a new (to us) golf cart! We've wanted one for years to transport people and things up and down the hill from lower campus to upper campus. And it even is painted Seahawks colors and has a "12" on it! A Tahuya neighbor had a for-sale sign and both Irene (Perler) and Draí (Schindler), both Sahale residents, saw it. The word spread all over campus, so Jim (Tocher) and Tyler (Annetts) went to check it out and give it a test drive. They came back with a two-thumbs up. When we talked about it at a recent Sahale Circle meeting, we agreed it was a good deal and would buy it. Several older folks in our community agreed to kick in some money so we could make the purchase; we could see the value in hitching a ride now and then. In the picture, though, you can see that some younger folks think it fun too! Josh and Marley are running it up the hill to see how it handles on the incline. Most excellently, they say. Josh gets the loading and unloading award for bravery!



## Mindful Mike's Blog: The Whole Picture

Mike deAnguera

Who's going to win the election? That's an obsession for most of us. It's obvious to me who should win the election. People **should** vote for the more responsible candidate. There's that word 'should' again. Please don't should on me. That's my initial reaction whenever people tell me I should do anything. Let me make my own decisions. I have learned through hard experience that I can't convince people of anything. They need to convince themselves and I need to give them time to do that. All I can do is present information which may or may not be totally correct.

The last four years have certainly been a thrill ride on every level. But people always get what they choose. That's not only true for the election it is also true every time I walk into a store to buy something. I have done my part in supporting agribusiness in every way possible.

At the same time I have also been a street activist marching with Socialists for justice. There are so many ways people are kept in their places while colonial powers rule over the Earth. But still the powers that be can only do what we allow and support them doing. Did I have any Socialist friends? No. Friendship was not a priority for them. Now I see it is the most important thing in my life. Why wasn't it for others? Good question.

What's my relationship with people outside our community? So far the only strong relationship I have is with my brother Paul and his wife Pat. My relationship with outside people is very shallow. I



don't even bother with Facebook. It is about the worst place to find new friends. I like to make my friendships in person.

I wonder if people reflect group consciousness or do they create it? Maybe the question really should be: Am I making my decisions consciously or not? The less conscious I am the more I become the product of other's desires. The less creative I will be. The less my life will work for me. The more I will be driven by fear. The more conflict I will have with others. This is even true for community people. It takes me time to learn and practice better behaviors. That's why it is good I am practicing with Goodenough folks. As a result I can work better with my community friends than with anybody else. We understand each other.

We have invested last week in training the next generation. These young people work with the GAP program. They will be our future leaders. This is one of the ways a new world is emerging. In these photos they are engaging in biochar production.

Big questions loom concerning the future of our world. But have big questions always loomed? Of course considering the fact that we are living unsustainably. Our society must change to something else if we are to survive.

The ideas in my head won't be the same as those of Harvest Moon, the Quinault elder. Even she has mostly incorporated western cultural values into her life. For her as for me it is a question of survival. I can only use what's available. Neither of us can escape the consequences of living in this culture.

I can only develop in relationship to others. It is impossible for me to develop alone.

We must all be active alter the election is over. That's when the real work begins. Actually we as a community have been doing the work since we first came into existence. Our deep work goes way beyond politics because politics arises out of culture. Everything needs to change. Everything without exception. I suppose we each need that nudge with COVID19 and climate change. Something must wake us all up. For me it usually takes something unpleasant to wake me up. When I am woken up I don't feel good. I want to go back to sleep. That feels much better.

No matter which side we are on we are all concerned with the same basic issues of survival. It seems simpler to band together and in fact we have been working to build relations with the larger Tahuya community by going to their church, potlucks, and celebrations.

How about a golf cart? Our new cart can enable mobility-challenged people to get around easily. Of course it might stimulate the development of a golf course. We have some people who would love to play golf out here. The cart is football ready with Seahawks colors and logos.



## Condolences & News from Julie & Russ Wolf

*Contributed by Kirsten Rohde*



We offer our sincere condolences to Russ and Julie Wolf on the loss of Russ' mother on October 3. Julie and Russ subsequently traveled by car to Ohio for her service and saw much countryside and family in their trip to and from the Midwest. Welcome home!

In her letter to some of us, Julie also mentioned that Charles Eisenstein's event, "Transition Time – What is mine to do?" is open for registration and is an all-day virtual event. We thought you'd be interested and thank you, Julie, for this information. You may find additional information

[https://www.pjie.de/charles\\_eisenstein\\_live-online\\_oct\\_20/](https://www.pjie.de/charles_eisenstein_live-online_oct_20/)

Note – European time zone.



*Reprinted from last week:*

### **A cultural learning experience at Sahale: Permaculture and living in community for a week.**

*By Kirsten Rohde*

An example of how community and permaculture intersect is an event that is currently happening at Sahale. Colette was contacted by Adventures Cross Country (ARCC), who provide travel, work and learning programs for young adults who are between high school and college ("Gap year"). We are hosting four groups of about a dozen young people and two leaders who each come for a week. This week is our first group and they are here to learn about permaculture and lend a hand to the work on the land. So we are teaching what we are learning about applying permaculture principles and leading work parties. However, what is also happening is that they are experiencing community. Conversations are happening and Colette is providing morning meditation and discussion where she passes on some of our Goodenough wisdom

ARCC Gap Year programs offer an educational and cultural bridge between high school and college. These programs are opportunities to live, work, learn and explore in some of the greatest classrooms on earth. Designed with a rich educational fabric complementing each and every location, they highlight regional issues that are directly linked to global challenges.

**\*This week (Oct 21) we are hosting our second group of GAP students.\***

<https://www.adventurescrosscountry.com/>

about being good people. I believe these folks will come away with knowledge and experiences about permaculture practices and also they are immersed in a friendly community experience. All this is accomplished with very careful COVID protocols – theirs and ours. They are a “pod” and we are a pod – 10 ft away and masks, etc.

*Here Gap Year students are preparing a Sahale garden for fall and clearing blackberries to enable a better fence to be built around it.*



**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.**

*Excerpted from: [Psychonet.org Sept/October 2020](https://www.psychonet.org/sept/october-2020)  
Contributed by Joan Valles*

### **Working with Internalized Racism From Shame to Unburdening with IFS**

By Richard Schwartz

**A**s a white man, I can't fully appreciate or speak to what it's like to be Black in this country, although I'm trying to learn. But as the developer of the Internal Family Systems (IFS) model, I can offer some thoughts about helping people navigate their inner worlds to release the extreme beliefs and emotions they absorbed from our culture, including internalized racism.

Over the past several years, our country seems to have been reaching a critical point of reckoning with its legacy of racism. After seeing how the Trump regime has worked to legitimize white supremacy, after witnessing the way the pandemic has highlighted racial disparities in public health, after repeatedly seeing videos of the brutal spectacle of unarmed Black people being murdered by police, many white people have finally arrived at a tipping point in facing how deeply racism is woven into the fabric of our society and of ourselves.

So what are we to do with that awareness? While the Black Lives Matter movement has increased the country's understanding of the pernicious impact of racism in all aspects of our national life, how do we do the internal work of recognizing and grappling with racist thoughts? Some recommend that, after becoming aware of them, we should confront, challenge, and expel them. But this head-on approach can have the unintended

consequence of making our racism even more hidden, unconscious, and implicit—filling us with more blind spots that obscure awareness of our participation in structural racism and white supremacy.

Is there another way? I'm not an expert on racism, but over the past couple of decades, I've been using IFS to work with the coalition of parts (inner subpersonalities) in well-meaning white people, including myself, that may interfere with the ability to face, and act to change, the ongoing damage that's been done to people of color. To understand how this process works, let's start by looking at some of the reasons white people resist looking at their own racism.

The basic issue is that acknowledging you might have racist thoughts and feelings challenges your sense of being a good person. As the 17th-century Christian mystic François Fénelon observed, "As light increases, we see ourselves to be worse than we thought. We are amazed at our former blindness as we see issuing forth from the depths of our heart a whole swarm of shameful feelings, like filthy reptiles from a hidden cave. We never could have believed that we had harbored such things, and we stand aghast as we watch them gradually appear." As you watch what seem like filthy reptiles slither to the surface of your consciousness, you can easily begin to hate yourself and your race.

The IFS view is that, rather than staying stuck in shame and self-hate, it's more helpful to recognize that many of these thoughts are emanating from protective parts of you that took on extreme beliefs when you were young, parts that are now frozen in the past. Given how pervasive racism is in this country, it's nearly impossible not to have picked it up in some form. Many politically progressive white people believe that if they acknowledge their racist thoughts, then they're no better than a member of the Ku Klux Klan. This follows logically from the dominant paradigm that we have one mind, which then is either polluted with racism or not. When instead you believe, as I do, that we have many subminds—what I call parts—then it's not shameful to admit that a part of me—not all of me—carries some internalized racism, and I can work to unload it of that burden with curiosity, rather than contempt.

As I've worked with white people's racist parts, including my own, I've seen how easily they can internalize extreme beliefs from some common sources: family, peers, or culture; perceived negative experiences or lack of relationships with people of another race; or the need to fit in, to identify an external scapegoat, or to justify privilege. When the source of bigoted thoughts is ignorance or socialization, then challenging and overriding them makes sense, and providing information and experiences that counter them is very useful. But, like many other cognitive-based interventions, education alone may not touch the emotionally charged parts that are embedded in our limbic systems. Desmond Tutu tells a story of getting on a plane and being proud to see that there were two Black pilots. When there was technical trouble during the flight, however, he caught himself worrying that there was no white pilot. It's in all of us!

Mistaking parts for the burdens they carry is rampant in the mental health field and in our culture. We futilely go to war against addictions and eating disorders, against feelings of shame and rage. My experience is that attacking or exiling parts that fuel these feelings and behaviors generally makes them fight harder for their existence and ability to protect you. When protective parts of you carry racism, it's no different. Trying to jettison the part carrying the burden of racism, and shaming yourself for having it, can increase inner and outer polarization. When those protective parts feel it's safe enough, they can release those racist burdens—but for that to happen, you may first need to heal the other vulnerable parts of you they're trying, in a misguided way, to protect.

We all have parts we don't want to admit to, even to ourselves. They're like misguided inner children, who need to be guided, not locked away.

## Unburdening Parts

I encourage you to try a similar process with other parts you are ashamed of or fear: maybe the one that gives you embarrassing sexual fantasies or wants to look at porn all the time, or the one that wants to punch Donald Trump, or the one that agrees with him. How about the part that secretly delights when your friends fail, or the one that believes that men are better than women? We all have parts we don't want to admit to, even to ourselves. In general, they're like misguided inner children, who, like actual children, need to be guided with compassion, rather than shamed and hidden away...

## Legacy Burdens

In IFS, a legacy burden is an extreme set of beliefs or emotions that entered your system, not through your direct life experience, but through your family or ethnic lineage, or through marinating in our culture. We carry many legacy burdens from growing up in the United States—patriarchy, individualism, materialism, to name a few. The legacy burden of white supremacy is a set of beliefs created to justify and perpetuate centuries of enslavement, beatings, murders, rapes, and discrimination. It lives in our culture like a virus that infects us all.

The good news I stumbled onto many years ago is that, when a part carrying a legacy burden feels ready, it can send beliefs and emotions out of your system in a process I call unburdening... After unburdening, the liberated part transforms into its naturally valuable state. The challenge is that the burden of racism is so culturally reinforced that it can be embedded in many parts that are good at hiding and ally with denying parts that are afraid to let us see them for many reasons, including losing privilege.

My parents were active in the civil rights movement, and I've been supportive of progressive movements all my life. So, when I decided two decades ago to work more directly on issues of racial justice, I was initially mortified to discover my internalized racism. Despite all this time and work, I'm painfully aware that it's still with me to some degree, influencing my choices, which speaks to how deeply embedded it can be. But when I get those thoughts now, I try to gently counter them in the moment, as you would a confused child, and then use them as a trailhead to find and heal the part they came from. Noticing how they affect my actions can be more challenging and I often need consultation to help with that.

I grew up in Evanston, Illinois, as the only Jew in a peership of tough Christian boys who were openly antisemitic, as well as racist and homophobic... I was insecure and desperate to be accepted, so parts of me eagerly absorbed those attitudes and remained frozen in that time period in Evanston until I found and worked with them decades later...

The part I found first was the angry protector that demonized or objectified any person it felt threatened by. It kept track of dangerous events in my environment, like how many crimes in my area were committed by Black versus white people, and wasn't afraid to generalize wildly and use racial stereotypes. As I got to know it, it turned out that this part was highly protective. It found fatal flaws in anyone, including white people, if they seemed at all threatening.

The part I had the most trouble acknowledging was an entitled voice that hated weakness in my clients, my family members, and myself. He had little patience for those who weren't making it in our society, or in my office, and wished they'd quit sniveling or trying to make me take care of them. He wanted me to look out for number one and not worry about people he believed didn't really want help anyway. He was jaded and cynical and, to rationalize my inaction, used bigoted explanations for the plight of those less privileged...



It took a lot of work for me to admit to myself or anyone else that this entitled, macho guy existed in me. He was detested by most of my other parts, including the one that makes me constantly guilty because people are suffering while I'm comfortable, the part that gets enraged by injustice of any kind, and the part that reminds me of how my privilege was built on the backs of enslaved people.

As I try to help white clients find and unburden their racism, I commonly find an entitled part like mine. To live in privilege, we need parts that can justify, ignore, or deny blatant, systemic inequity so we can remain inactive. Recent events seem to have pierced this entitled protector's shield, touching what I call the Self (like the soul) in many white people, and releasing the Self's clarity to see injustice and courage to act against it. If this protector doesn't climb back into the driver's seat, I'm hopeful that many things will change.

The challenge is that the burden of racism is so culturally reinforced that it can be embedded in many parts that are good at hiding and ally with denying parts that are afraid to let us see them.

My entitled guy often teamed up with another protector who wanted to keep me from failing or humiliating myself. This inner pessimist said that nothing would help some people or their problems, so I'd fail if I tried. Or he said that I don't have what it takes to change anything and would only embarrass myself with my ignorance if I got involved. He kept a video bank of incidents when I did embarrass myself, particularly when I said something that was offensive to a person of color. He asked why I'd want to go into that minefield when I can stay in the peaceful, familiar meadow of relating to white people of my class and education. This guy has eased up a lot inside me, but I notice that as I'm writing this article, he's concerned that people will shame me for it.

### **Self-Led Action**

Over the past 20 years, I've met a number of other parts involved in keeping me in denial and passive about obvious injustice in my community or in the world. They still keep me less active than my Self would be if fully released. They made it hard for me (and still make it hard, but to a lesser extent) to see not only the injustice of my white privilege, but also the harm generated by insensitive things I might say or do. Separating from and working with them has been painful, but ultimately healing in that it's allowed me more access to caring and playful parts that they'd held at bay; it's freed up the energy they were using to protect me. The legacy burden of racism is most harmful to people of color, of course, but it's toxic to white people as well.

When I first realized how much my racist parts organized my perceptions from behind the scenes, my fierce self-critic and outraged-by-injustice parts took over and were able to stifle that coalition's voices for a time. I was also vigilant to any subtly racist statements made by people around me and, when I encountered one, confronted the person in a righteous way. I think I was quite ineffective in that state. As Martin Luther King, Jr., said, "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that." Parts cannot unburden parts; only Self can do that.

I find that racism isn't just the product of ignorance or indoctrination: it's also a way we protect our emotional pain, or the young, scared parts that fear not belonging or losing privilege. If we focus only on the former understanding and ignore the latter, I fear we'll become increasingly polarized as we go to war with protective racist parts within and around us. In contrast, if we understand the protective role these parts play, we can reeducate them with compassion rather than contempt, and we'll know that before we can expect them to totally disarm, we must heal the wounds they protect.

But for any of that to happen, we have to really look inside. We can't bring light into the darkness in our country or our family if we haven't shone it on the dark places in ourselves...

James Baldwin put it succinctly: “One can only face in others what one can face in oneself.” It’s easier to face it in yourself when you know it’s a protector than when you believe it’s shameful, immutable racism that’s safer denied and hidden away. It’s also easier to call out and effectively dialogue with a person who is racist when you know he or she is sitting on a lot of insecurity and pain. As Longfellow wrote, “If we could read the secret history of our enemies, we should find in each man’s life sorrow and suffering enough to disarm all hostility.”

One goal then is to access your Self by helping your protectors trust that it’s safe to allow that. From Self you’ll intuit that secret history. The clarity of the Self allows us to see injustice, and Self’s courage leads us to speak out and act, forcefully when necessary, against it. And the curiosity and compassion of Self allows white people to stay present to, and honor and witness, the anger and outrage communities of color feel due to the past and current impact of this horrible legacy burden.

-----

Ultimately, I and other white people must keep facing what our privilege has done—and is still doing—and make reparations. But to do that, we must also move toward our locked-in memories of pain: toward the feelings of worthlessness that make us believe we need to protect our privilege to survive, toward the feelings of powerlessness that make us want to dominate, toward the feelings of humiliation that make us reluctant to speak out or get close to people of color, toward the feelings of shame that make us apathetic. We need to unload all of that so the Self can shine through.

And it’s not enough for us to do this work individually. Racism-based bias and injustice is systemic in our institutions. If we don’t act to counter it, we’re complicit in it. How can we help leaders recognize and take action without triggering their defensive parts? The IFS approach, along with some expert consultation, is helping me recognize and work with my blind spots; and know that I have a long way to go.

But we don’t have to wait until we’re fully healed to begin to act. Action itself is healing. As we open our hearts to and collaborate with the exiles of our culture, we open our hearts to the exiled parts of ourselves, and vice versa. It’s all parallel. How you are inside will mirror how you are outside. Demonizing and going to war in either realm is not the answer. Inner and outer love-based action is necessary.

*Richard Schwartz, PhD, director of the IFS Institute and originator of the Internal Family Systems therapy model, is on the faculty of Harvard Medical School.*



## Programs and Events of the Goodenough Community

**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](http://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 26
- ☐ November 9
- ☐ December 7

For additional information about dates, contact Elizabeth Jarrett-Jefferson,  
[elizabeth.ann.jarrett@gmail.com](mailto: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**

We will not hold this celebration this year due to the COVID pandemic. However, we intend to find ways to connect in other ways and honor the intentions of this annual event. Stay tuned for details.



**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 by ZOOM is November 6.

Contact Kirsten Rohde for more information: [krohde14@outlook.com](mailto: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](mailto:hoff@goodenough.org) for the Zoom link. The remainder of the fall 2020 dates are:

- ☐ October 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 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 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.**

### Local Advertisements

creative solutions, graphic design, brand identity  
catalogs, brochures, logos, **CREATIVITY** cards, ads  
prepress, production, enviro-friendly design, photo  
manipulation, writing and editing, annual reports  
promotions, consulting, letterhead, invitations, web



wild **redhead design**  
goddessdrai@gmail.com  
DRAI Proud Heart Member of the GEC!



**MODEST  
IMPROVEMENTS**

**BRUCE PERLER, GC**  
HANDYMAN SERVICES

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

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

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!

