



The Village View

March 11, 2021

Pam & Elizabeth Jarrett-Jefferson,
Guest Editors

Upcoming Events, on Zoom:

- *Pathwork, March 14*
- *General Circle, March 15*

Looking to the Future

By Pamela Jarrett-Jefferson

I often think about our future as a community. Imagining a future for the rest of my life, our life together and beyond, takes some serious imagining. I feel the responsibility. If I think of the future as a relay race where I have received the baton and must skillfully pass it on to the next runner, what is the metaphor of the baton? What is so important to me that it must continue on long after I'm gone? What is the heart and soul of this community that I wish for others to experience? And how do I communicate this jewel, so its preciousness is discovered, learned, valued, and given away to the next generation?



The General Circle, which is the central governing body of this community and responsible for long-range planning, is currently reviewing the mission and vision of our community. We are talking about it by looking inside to see what arises from each of us before we circle back to look at what was written some time ago. I believe if we can get to the center where the beating heart of our community speaks her truth we will succeed. In the future, we will share the process and product to see what speaks for you.

What follows is a brief article on [simple truths](#) that can sustain us in challenging times. It struck me that it might be helpful in the visioning process to review the simple truths of when it all started. I appreciate the reminder to go simple, not complicated. The truth is there and has been all along, if I search for it. May it help you, me, and us with the process of visioning our futures.

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

Seven Words That Can Tame Uncertainty and Help You Thrive

You can't know everything in uncertain times, but to thriving in them means knowing your simple truths.



BY LARRY.ROBERTSON@CATALYST4HP Found at Inc.com

There's a line written long ago by Thomas Jefferson and his Declaration of Independence coauthors, a phrase we know by heart, but now, more than ever, need to remember: "We hold these truths to be self-evident." Those seven words and the list of truths they preceded (e.g. being created equal, having inalienable rights, etc.) weren't penned as poetic hyperbole. They were the result of taking stock in a deeply uncertain time. They enabled a necessary return to what was core, lasting, and vital. Those self-evident truths were nothing short of a call to attention and a guide to action--not for a distant king, but more importantly to every colonist in a fledgling America. Jefferson's idea of simple truths weren't a map telling Americans how to go forward. They were a compass. Simple truths still are.

These times in which we live now are troubled too. As leaders, as organizations, as people, we have been upended in countless ways by the uncertainty in our midst. In such an environment, our tendency is to aim our efforts at fighting the fires immediately before us. In the founders' day, those daily fires took form as unfair taxation, unreasonable search and seizure, and rising the volatile waves of an economic engine at the whim of a mercurial king. To be sure, dealing with the daily threats of uncertain times is necessary. And for a time, that's where the colonists put their energies. But it's easy to inadvertently establish a cycle of fighting the immediate and, even if unintentionally, put off thoughts about how to navigate the future, not just 'someday,' but right now. Though it promises short-term gain, it's inevitably a no-win strategy. Breaking free of it is where simple truths come in.

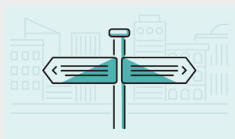
Before you go looking for your own simple truths, it helps to have an idea of what to look for. In my book on the truth, patterns, and key success factors behind creative genius, *The Language of Man*, I offered the following simple guidelines for arriving at simple truths:

1. **Simple truths are shared.** They are something everyone have access to and, at their core, knows to be true.
2. **They are inextinguishable as well.** They may get covered over at times by the day-to-day of how works gets done, but they stubbornly and thankfully remain and resurface.
3. **What's most true forms into patterns.** Over time, even in uncertain times, simple truths remain, regardless of application or even who leads. Truths that don't may be one person's truth, but they are not the simple truths we seek for reorienting a team.

4. **Simple truths are not rules.** As true and consistent as they are however, simple truths are underpinnings, points of wisdom, and ongoing guideposts for our journey, current and future, not a recipe.

To get a deeper sense of what a simple truth is, think about what leaders and their organizations typically turn to instead when things go haywire and the unexpected keep surfacing. They look to the past and look for the tried and true --the business plan that worked in another time, the familiar measures of performance, the execution details they know by heart. Yet comforting as these things can at first feel, every single one is based on facts and assumptions that uncertainty has a nasty habit of obliterating. There is, however, a powerful alternative.

What a venture stands for, what shaped its value proposition from the start, the assets it has at hand available for more than one use--all of the things that were simple and true when you first built the model, hold the real power even now. How they get deployed might need to change, but they are no less powerful as a filter for decision-making and setting strategic direction. Consciously returning to consider their value now, in new conditions, and to validate or alter their current expression and use, this is what it means to return to simple truths. Sometimes our truths aren't easy to face. Yet there is no truer asset you can count in troubled times. That isn't always self-evident in the often blinding light of the daily fires you must fight. But if you want to ensure you're around to fight another day and another being then it's time to change things.



Pathwork: **What are your weaknesses? What are your strengths?**

By Hollis Guill Ryan

For example, how would you assess your general energy level? How would you rate your physical flexibility? How often do you intentionally make contact with nature? Are you able to accept others as they are? Are you a good listener? Do you have a personal vision that guides you in life? Do you learn easily and quickly?

Each of these questions addresses at least one of your chakras, those whirling, swirling centers of energy spaced along your spine. Your answers to these and other questions help you assess the openness of each of your chakras.

Participants in [Pathwork](#) are learning about chakras and how they affect or reflect our strengths and our weaknesses. For many, this is a new way of coming to know ourselves. Assessing the flow of each of my chakras has encouraged me, for I find confirmation that I have

grown and strengthened significantly over the many years I have devoted to personal study. I feel grounded, energetic, able to communicate and to create, and I feel strong in myself. Those qualities reflect openness in at least five of my chakras. And, although I have grown stronger in the qualities of my Third Eye and Crown chakras, I see that I would benefit from learning to open them more fully.

How do we open a chakra that is not flowing freely? Well, I do not know that yet. But as we continue to learn about chakra energies, I'll be looking for ways to open my chakras more fully and to keep all my chakras open and flowing.

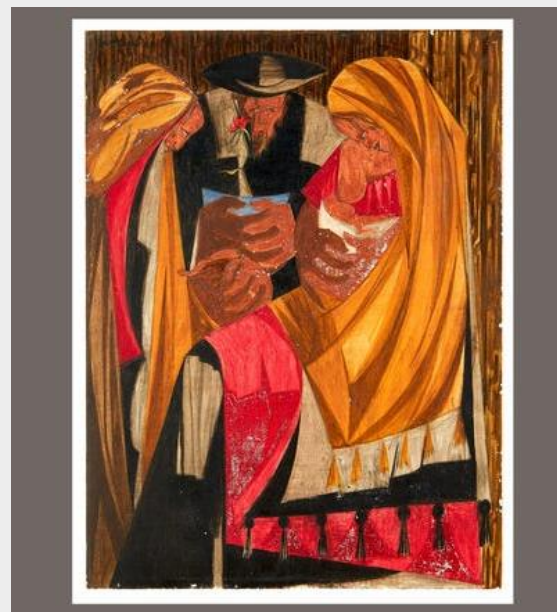
Jacob Lawrence exhibit opens at the Seattle Art Museum

By Kirsten Rohde

I hope everyone will get a chance to see this new Jacob Lawrence exhibit at SAM. Jacob Lawrence was one of the first artists to break through the color line of New York's segregated art world in the 1950s. A number of years ago I went to the Seattle Art Museum to see Lawrence's exhibit, the "Migration Series." I was not very familiar with the phenomenon of the great Northward Migration starting in 1916 and continuing through 1960. In this time period, 5 to 6 million Blacks left the South and migrated to the urban Northeast, Midwest and West in search of better job opportunities and a better life. Learning about this migration through the narrative storytelling art of Jacob Lawrence really brought it to life. People were leaving the South during an increase in racist ideology, increased lynchings, and lack of opportunity for Blacks in the South.

The following information about the new Lawrence exhibit is excerpted from an article by Megan Burbank in The Seattle Times, March 5, 2021. Lawrence's series, "Struggle: From the History of the American People" was originally exhibited in the 1950's.

Lawrence, whom SAM's Theresa Papanikolas describes as "one of the greatest narrative artists in the 20th century," painted the "Struggle" series between 1954 and 1956. It depicts key moments in American history — "a greatest hits of American history" from the



Immigrants Admitted from All Countries: 1820-1840 - 115,773

American Revolution to the War of 1812 — but subverts dominant historical narratives through its centering of historically sidelined figures.

“The emphasis ... is on not the heroes of these tales, but kind of the unsung heroes, the people behind the scenes, sometimes the underdogs,” said Papanikolas, curator of American art. “And so you hear a lot of different voices, filtering through the various paintings in the series: African Americans, Native Americans and women, especially.”

Though the “Struggle” series first debuted in the 1950s, its connection to contemporary art and politics could not be more clear. “The show’s arriving at SAM as the fight for justice across the country is gaining urgency,” said Papanikolas. Just as Lawrence framed American history in conversation with the American civil rights movement of his time, the themes in his work are especially relevant today. “So it’s really, really powerful, very meaningful, and it kind of reminds us that the struggle for freedom belongs to all of us,” she said.



Mindful Mike's Blog: Grace

Mike deAnguera

Without grace there can be no love nor joy. There is nothing any of us have to do to make us worthy of Divine Love. I am loved just as I am. This is what enables me to love others.

When I can't Love what I need to Love I simply let the Divine know this. I tell the Divine Self to make the connection. Then I feel being washed clean of any grudge I may have. This is what Jesus taught his disciples. I can't imagine the Buddha not addressing the subject of grace.

For me grace is the answer to karma. It frees me from the karmic cycle. I should not even be thinking of what karma my previous lifetime gave me because that would be like Captain James T. Kirk thinking about what other movies or shows he played in before. The actions of my present character role are most important. Now I can take joy in my work.



You should see the work we do. Joshua Demers, Pam Jarrett-Jefferson, Atlas Cooper, and Presley Harrington are holding up axes they have mounted on new handles. Thanks, Joshua, for your kind instruction.

Marley Long and Atlas are with their new-found friends: young Sequoia trees. These were the trees Kirsten Rohde and Presley Harrington obtained from Shelton. [The sticks in pots I thought were the Sequoias were actually grape plants.]

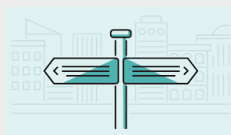
Grace takes away my fear of living. It takes away my fear of death. I can feel the God within me no matter where I go. I can breathe into it and feel myself calming down.

What is this special feeling of grace? It is not my egoic self. It feels like something outside of me coming into me. A living presence of the Divine.

Grace allows me to accept others as they are. Whatever the Divine does for me I can do for others. I am free from judgment. Not having to judge others is also very good psychology.

Yesterday Presley Harrington and I had a chance to practice compassion when we both examined a little bird who had been attacked by one of our cats. The birdie was tucked into a soft blanket. But he passed away by the time I got to see him. When I practice compassion I feel God within me also practicing compassion. Having Presley there made it more powerful.

Are other creatures such as dogs in a state of grace? Of course, for that allows them the choice to be who they are. Here you can see Cody acting on his dogness with Pam.





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.



Illustration by Enkhbayar Munkh-Erdene/YES! Magazine. Comic illustrations from CSA Images/Getty Images.

What Would a White Woman Do?

By Karima Sorel

KARIMA SOREL is a mother and visual artist currently living in Paris. Born in the heart of Midwest America, the family business of a newspaper solidified a longtime love of writing and journalism. A graduate of The New School of Social Research, Karima left New York to live in Bahia, Brazil for many years. Karima concerns herself with dismantling hierarchies wherever they may appear, and considers caring for her children her greatest contribution.

It's been 20 years since I started giving my friends the advice, "What would a white girl do?" It began as an urgent appeal to my sister, who, while we were in college, had gotten into a physical fight with her roommate. The girl bit my sister on her shoulder, leaving a gross purple bruise and a bite mark. It was early in the day, and my sister, accompanied by a friend, walked several blocks to my apartment.

When I opened the door, my sister unraveled in tears. She was trying to pull herself together to get to class only to then, after class, go on to work. My sister worked as a waitress in a new trendy French cafe in what was becoming a gentrified Brooklyn: She knew she would be

too much of an emotional mess for work. She was crying that she was sore, exhausted, and emotionally all over the place. But still, she expressed her obligation to show up.

“Go to class?!” I responded in shock, “Go to work?! What would a white girl do?!” She and her friend looked at me in disbelief, and we all fell silent. It was as if a light had switched on. We brainstormed over “What, exactly, would a white girl do?” She would call the police; she would make a police report; and possibly seek medical attention. One thing we were certain she would not do, however, was feel obliged to swallow her hurt and show up for class or work.

I am painfully aware of the failure of generalizations. While the hard-working defensive white woman doth protest, I assure you, tears are never an option for Black women. We were raised in homes, by Black parents who demanded we stop crying and wash our faces, before an even harsher fate should befall us. My generation—X—is grappling with the fallout of not being allowed to cry, even in the face of physical pain.

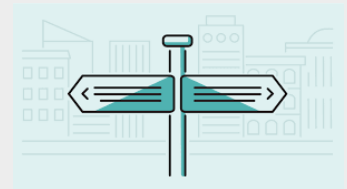
I know all women carry the burden of our emotions being passed off as irrational or even “crazy.” However, through a lens of generational trauma, consider what was crazy for Black women in antebellum America. What was the consequence for showing fear, even emotion, within the confines of a sadistic system like chattel slavery?

Since the episode with my sister, I have often returned, in moments of emotional overload, to this question, “What would a white woman do?” For me, it is a source of validation when I need more for myself or need to reserve space to process, or even to vocalize emotions. I have learned to get in touch with “my inner white girl,” because I see white women express a range of emotions while others in society are simply ridiculed or ignored.

Given that race—and indeed gender—are constructs, are other identities as protected as white women? The rewards for dependence and emotional frailty are “written into” the identity of white womanhood. The reverence and deference afforded to light complexion and white people are well-documented. In the same way that white men’s emotions are normalized and never questioned (recall the way in which Trump was never said to be angry or emotional, his responses mostly justified to any offense), white women’s cries are validated. White women have societies’ permission to express their feelings, whereas Black women still work to identify and claim theirs.

I found, as a child and young woman, that whenever I would resort to tears, my mother and a few other adults in my life would listen to me. White women have become known for this phenomenon of crying easily and using crying as a tactic to persuade. I was often frustrated by the dichotomy that my calm and simple observation was at times corrected, or even ignored, but tears would be heard by some.

After the birth of my son, I was shocked at his ability to speak to his emotions. I noticed that, from very early on, he had a clarity to what he was feeling and why. Whereas my daughters often masked any negative emotion (“No, nothing is wrong,” they would respond through stoic withdrawn expression), my son could articulate exactly what was bothering him and why. I am

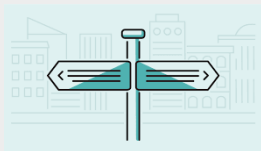


painfully aware that these are differences determined by “nature or nurture,” and while I think of myself as unbiased between my son and my daughters, I am aware that bias can be unconscious. And more significantly, no child is raised in a bubble—often, the influence of the outside world has a heavy impact on children.

Perhaps that is why men walk around asking women to “smile” all the time. They are aware of their emotional need to be validated, and they do not hesitate to demand a woman’s participation in caring for their needs.

I digress.

As a Black woman, I was always taught to look out and observe others, and consider their needs, long before I was able to assess my own. My parents: my mother, a WASP from Portland, Oregon, and my father, who narrowly escaped sharecropping Mississippi, never afforded me the security of “fixed” identity. I rebuke the term “biracial” because I find it offensive and a nothing more than a polished, refined, modern-day version of “mulatto.” I assert that race is a construct, not a biological fact. I identify as Black, not only because of my culture, but because of my childhood experiences and all the political weight of identifying as such. I grew up without being able to seek refuge in the shelter of a “racial” identity, and without any images in the media, or in any history book, of people like myself. Classmates often asked my sister and me, “What are you?”



To consider, “what a white woman would do” in my personal relationships continues to be a sort of kaleidoscope. Offering ever-nuanced colorful insights into casual misgivings on love, learned behaviors, support, and entitlement. While I reconcile my own needs to be heard, and respected, I find more insecure parts in the balance. Oftentimes, after cruel words or neglectful behavior in relationships, Black women will confer with friends, and move on with Teflon ironclad strength. We sing songs that confirm our independence and are champions of the refrain, “I can do bad all by myself.”

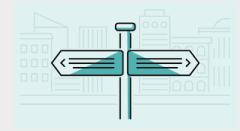
Meanwhile, our white counterparts are allowed to “fall apart.” White women allow themselves a “need to be taken care of.” In fact, a white woman can “not know what to do without” the object of their romantic love interest. Frailty and vulnerability, together with demure possession, are cornerstones in the Victorian imprint on femininity and womanhood. And while white women are protected and treated as the “weaker sex,” Black women have been cultivating a culture of matriarchal strength and endurance.

Perhaps as a result of the deeply ingrained belief that Black people do not experience pain, Black women are three to four times more likely to die during childbirth. Have you ever been annoyed by someone’s cries for help? I struggle to clarify whether the issue with which I contend is the act of crying itself or whether those cries are even heard. Carving out space to cry in a world where your physical presence is contentious can be laborious. I find myself giving me permission to cry and negotiate—with my own self—whether or not I may or may not experience and ultimately release pain. And crying in front of others is excruciating.

The world in which we live is reciprocal: Reality is my internal dialogue about myself, and the external world's reception of me. While my pain and anguish is mine alone with which I must cope, the collective society around me may or may not deem my suffering worthy of acknowledgment. Or, conversely, my joy and accomplishments. During a time in which we celebrate "Black Girl Magic," I challenge you to consider two things: the comfortable safety of being extraordinary in your mediocrity and "Who is 'the girl next door'?" Because whiteness is, if nothing else, highly valued and richly rewarded conformity, normalcy, and glorified mediocrity.

My aim is not to convince Black women to be less magic. I want to explore the advantages of being seen and acknowledged in the throes of vulnerability. The power of being able to share, ask for help, and all the benefits of breaking down in tears. Or even speaking out and defending oneself from that wounded place.

When my teenage daughter was in a car accident and broke her wrist, the doctor tried to send her home from the hospital with three pills to cope with the pain. I performed in my best Shirley MacLaine in *Terms of Endearment*, and became frantic with concern that my daughter would be in pain. I bluntly asked, "Are you afraid we will sell them? You want my daughter to be in pain? She only has relief for pain tonight and tomorrow?!" And worked myself up into a crescendo of panicked shouts.



Herein lies the method, precisely the behavior to which I call your attention. Rather than becoming angry or irate, my pleas and demands came from a demanding place of entitlement for care and outrage over anything less. Over the years, I have learned to identify an echelon of comfort and defend it in even the most entitled unruly of means.

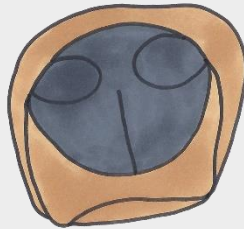
While we see white women calling the police to assert power for various trivial motivations, we cannot step over the fact that white women, more than any other group, voted for Trump in 2016 and 2020. What this uncomfortable truth reveals is that the system works for them. White women comfortably rely on the systemic dissemination of power to protect and care for them. Behind tears and frantic cries for help, each obtains their prospective objectives. The power of a white woman, perceived wounded or violated has, throughout history, rallied cavalries.

I refused to let my sister go to class, or work, that day. I kept her at my place and nursed her with love and support. In the long tradition of sisterhood, I cared for her. I provided my shoulder, upon which I invited her to cry. We do this in a variety of ways, Black women, that is; we care for each other, and provide safe space to heal and share. In the absence of empathy or compassion from others, especially society at large, Black women have mastered the art of soothing tones, encouraging words, and honest tenderness. And I won't go on about this, for fear of regurgitating Mammy tropes of the capability of Black women's ability to care for others—my focus is how can Black women take better care of themselves in the face of others' demands. Whenever I am faced with emotional ambivalence, or a sense of duty to others in competition with my own emotional needs, I ask, "What would a white woman do?"

Canine Simple Truths

IS YOUR
DOG
REALLY
YOUR BEST
FRIEND?

IS YOUR DOG THE FIRST
THING YOU SEE, SMELL, OR
TOUCH WHEN YOU WAKE
UP EVERY MORNING?



TRUE FALSE

DOES YOUR DOG
HAVE AT LEAST
FIVE NICKNAMES?



TRUE FALSE

DO YOU FEED YOUR
DOG BEFORE YOU
FEED YOURSELF?



TRUE FALSE

DO YOU SHARE YOUR
EXCITING NEWS WITH
YOUR DOG BEFORE
ANYONE ELSE?



TRUE FALSE

HAVE YOU EVER LOOKED
INTO DOG CLONING?
(À LA BARBRA STREISAND)



TRUE FALSE

DOES YOUR SIGNIFICANT
OTHER OFTEN REQUIRE
CLARIFICATION ON
WHETHER YOU ARE
SPEAKING TO THEM OR
THE DOG?



TRUE FALSE

1-2 TRUE : I.D.K., MAYBE YOU'RE
A CAT PERSON?

3-4 TRUE : YOU'RE DEFINITELY
CLOSE.

5-6 TRUE: CONGRATULATIONS!
YOU'RE OFFICIALLY
B.F.F.s-I'M SO HAPPY
FOR YOU.



Now Updated through June 2021

Programs and Events of the Goodenough Community

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

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 new-found friends ... working together in a creative endeavor ... collaborating during 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 help you discover your potential to have a good time in life and with others.

Information about programs and upcoming events can be found on our website:

www.goodenough.org



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

- March 15, March 29, 2021
- April 12, 26
- May 10, 24
- June 14

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



The Women's Program is a long-established and ever-growing way for women to enjoy each other's company, learn about themselves as women, and even perhaps to experience the Divine Feminine.

Saturdays, 10AM to 2PM:

- April meeting - TBD
- May meeting - TBD

For more information, contact [Hollis Ryan](#).



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

- April 16, 2021
- May 21

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



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

- March 14 and 28 , 2021
- April 11 and 25
- May 9 and 23
- June 13



True Holidays Celebration, Saturday, December 4, 2021

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



Human Relations Laboratory, August 8 to 14, 2021

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

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 with questions during these times of the Pandemic.



Quest: A Counseling and Healing Center



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

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