

influence

VILLAGE VIEW

SEPTEMBER 9, 2020

Colette Hoff, Editor

Influence, A Gift of Relating

Colette Hoff

Who are we, if not measured by our impact on others? That's who we are! We're not who we say we are, we're not who we want to be – we are the sum of the influence and impact we have, in our lives, on others.

~Carl Sagan



Influence is the ability or earned privilege to have an important effect on someone or something. Influence is the ability to move others into action. Roshan Thiran, Leaderonomics

Mindful, active listening encourages the listeners to be open to being influenced by each other. Instead of thinking about what to say next or holding too tightly to a point in a potential argument, fully receiving what the speaker is sharing allows the possibility of influence for all parties. Often this is called listening to learn. Our usual mode of listening is to win or make a point barely hearing what the other is saying. The tendency to problem-solve and offering suggestions misses what the other person is actually sharing. Listening to learn requires being intimate, risk checking out assumptions, and let go of being right. Each party can feel changed by the exchange and each can influence the other.

Allowing influence is to accept leadership from others. Whenever we can change someone's thought process and convince them to consider a course of action, we have exercised influence, and also demonstrate leadership. The heart of strategic influencing is to gain willing cooperation instead of mere compliance. Leaders want cooperation from engaged people working as a team, not a punishment and reward system.

On-Line News of the Goodenough Community System

The American Association for the Furtherance of Community

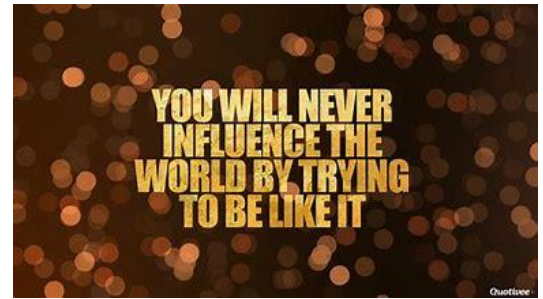
Convocation: A Church and Ministry

Mandala Resources, Inc.

Sahale Learning Center

The EcoVillage at Sahale

The most effective way to influence others is first to build a relationship of trust. Eye contact with each other signals attraction and creates a link that pulls people together. So, while trust may take time to build, having eye contact with people you interact with is something that can be easily done.



According to Roshan Thiran, to influence is a skill that can be learned, honed, and effectively employed to help make a difference in anything you choose to accomplish. The best leaders continue to develop their ability to influence others through the relationships they build as well as the knowledge they gain through ongoing learning. Influence can be found in everything we write about, speak about, or engage in and only increases with the passion we bring to any of those things we do.

In the Goodenough Community, we strive to be influenced and influential. Kirsten writes in the next article, the experience a group of leaders had over Labor Day weekend. With intimate sharing and growth-producing encounter, we found our feeling for each other and the Goodenough Community. The most important outcome of the weekend came through a conversation about where the center of the community rests. It was agreed that the “ground of being” for the community is in **relationship**, in the “We” that comes together for whatever purpose, in person or on Zoom.



Goodenough Community General Circle meets face-to-face!

(Influencing each other in positive relationships)

Kirsten Rohde

Over Labor Day Weekend our community’s General Circle met at Sahale. With lovely weather we were able to sit outside down by the Swamp which made it easy to socially distance.

The general circle (“GC”) is a sociocracy term for an organization’s central circle – we used to call this our Council. The positive difference is that while the Council handled all community matters with only a couple sub groups; with sociocracy the GC is surrounded by functional circles made up of people who take care of business in a specific area of the community’s work.

It was so good for us to see each other face-to-face. Zooming has many advantages and makes it possible for us to keep meeting even during the pandemic. However, to be sitting all together in the same real space made it possible for us to relax in the beautiful setting of Sahale and reconnect more deeply. This was a relationship strengthening time rather than working on the business of our community. We were able to learn and to expand our personal awareness using a document provided by Pamela Jarrett-Jefferson: **“Unlocking Leadership Mindtraps: How to Thrive in Complexity**, by Jennifer Garvey Berger, Stanford. We know from experience that such times of updating with each other benefits our work as a circle.

Present were: Colette Hoff, facilitator, and Pamela Jarrett-Jefferson, Elizabeth Jarrett-Jefferson, Tom George, Jim Tocher, Barbara Brucker, Draï Schindler, Bruce Perler, Rose Buchmeier, and myself. We were joined by visitors Joan Valles and Phil Buchmeier.



**Northwest Permaculture Convergence
September 24 -27, 2020**

Registration and more information about this year's convergence.

<https://www.northwestpermaculture.org/>

This event was scheduled to be at Sahale and sadly due to COVID cannot happen as an on-site event. The organizers are instead putting together a virtual event that will include a wide variety of presentations and culture.

Here is a description from the website:


2020 is a year for **Cultivating Community!** To do this best we see small workshops being hosted across the region, with a digital home-base to keep us all connected. We will follow our traditional schedule of Thursday night to Sunday night, live-streaming opening and closing circles, keynotes and all workshops. A digital format anchored with real small gatherings across the land allows us to be super inclusive, flexible on our pricing and share the value of permaculture teaching for maximum impact.

We have hosted at Sahale several Permaculture courses and convergences in the past. We will miss seeing everyone in person but we are excited about the opportunity to join online with many across the Northwest.

At Sahale we are making a number of brief videos featuring our work here, with a focus on soil-building and land restoration. We are tentatively on the schedule for Friday September 25th. Tickets are \$20 and online it will be possible to choose the presentations that you are most interested in during the event. Hope you will consider joining!



Pathwork, a Program of Convocation: A Church and Ministry – September 13



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, September 13**, which will continue re orientation to Convocation and Pathwork as a context for intentional living.

Please email Colette at hoff@goodenough.org to get access information to the Zoom call and register your interest.





SPEAK UP.

Now we (members and friends of the Goodenough Community) are taking a stand for love and equality over all the expressions of racism and injustice and inequality against 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 poignant article is from a special issue of Yes Magazine. While its long, I hope you will be influenced by it!

The Great White Heist, By Michael Harriot

Slavery is the usual argument for reparations. But there's another reason

Sometimes their children walked.

Sometimes their children rowed.

Sometimes their children died.

In 1948, when only 16 states in America had outlawed segregated public schools, Black parents in the tiny hamlet of Summerton, South Carolina, where three out of every four residents were Black, finally got tired of being robbed by white people. Their children were mostly just tired.

Every day, young Summertonians maneuvered through one obstacle course after another, only to be rewarded with an inferior education. If the children were lucky, they walked as far as nine miles to attend one of the segregated schools in Clarendon County's District 22. On other days, rain would force students as young as 6 years old to wade across a stream to attend school. Often, when the water was particularly high, someone would provide a raft to row their way across the Lake Marion Reservoir. When they arrived at school, they would have to chop wood for their unheated classrooms ... if they arrived.

Sometimes a student would just drown on the way.

This may sound like a rough life for impoverished rural students, but Summerton was not a poor town. The vast majority of Summerton's Black citizens were employed. Many owned businesses or worked at comparatively well-paying jobs in local factories. Their employers withheld federal, state, and local taxes from their paychecks just like their white counterparts. Summerton's Black residents were not exempt from paying property taxes, sales taxes, or any other assessment their government deemed necessary. Naturally, Black parents were outraged when they discovered the white children didn't have to make the same daily trek as their children because the district had purchased 33 buses to chauffeur them to school. Incensed, a group of parents begged Clarendon County School Superintendent R.W. Elliot for just one bus, to serve the county's Black students.

He said no.

So, Harry and Eliza Briggs along with 20 other Black families, contacted the NAACP and eventually filed *Briggs v. Elliott*, the first of five cases that would eventually be combined and become known as *Brown v. Board of Education of Topeka*. But even before their case dismantled the Supreme Court's "separate but equal" precedent, the parents of District 22 fully understood why their children lived this precariously treacherous existence:

White people in the district were stealing their money.

All of them.

Summerton is a but a microcosm of the greater United States.

"Restorative justice" is redundant

Punishing a thief is not justice, it is retribution. For justice to exist, the victim must be made whole and their losses must be repaid. The idea that justice and restitution are inextricably intertwined is a bedrock principle enshrined in American property law and federal statutes. While every state has different theft and larceny laws, the U.S. Department of Justice notes that "all states have statutory provisions related to the collection of restitution."

Without restitution, there can be no justice.

Almost every argument for reparations is anchored in the injustice and residual effects of slavery. And it is often challenged by predictably trite counterarguments: "Slavery was so long ago." "So few people owned slaves." "What about the Black people who owned slaves?" "That's how it was back then." "How can you ask for reparations for something that was not a crime?"

But just because enslaving and stealing labor from Black people was perfectly legal prior to 1868, America should not get to ignore the calls for issuing dividends to the descendants of the people who supplied this nation with 246 years of free labor.

However, there is a more compelling argument that may be more irrefutable. Namely, that slavery was just one small part of a loan that Black people invested into America for which we never reaped the dividends or the principal.

At the center of this argument is how this country became and remained an economic superpower, due, in large part, to the contributions of Black America's sweat equity and actual funds.

We often talk about the unpaid wages of slavery but never talk about how free labor benefitted even those who didn't own slaves. The cotton merchants made higher profits because they bought cotton cheaply. The ship-builders, the textile industry, the international traders, the national defense, and

every free person in America benefitted from this free labor that propped up the entire national economy.

But that was only a drop in the bucket when it comes to what America owes in reparations.

Centering the reparations conversation on slavery absolves the non-slaveholding thieves who are still walking around with our dividends in their pockets.

If the 14th Amendment was meant to be a reset button that offered the American dream to the millions of Black hostages whose involuntary sweat equity built this country into a superpower, then the time since July 9, 1868, can only be described as a period of illegal theft.

On that day, the Constitution of the United States was officially amended for the 14th time, declaring in part:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws. The unconstitutional burglary of Black America actually began when slavery ended. If this wholly immoral but wildly successful experiment in venture capitalism called the United States was founded on July 4, 1776, then the startup capital of slavery only served as seed money for the first 89 years. However, the fantasy that we call the “American Dream” isn’t solely funded by decency, hard work, or American exceptionalism.

It comes from theft.

According to the Brookings Institute, in 2016, the average white family’s median wealth was \$171,000, while the median wealth of a typical Black family was around \$17,000. The reason for this staggering wealth disparity is not just due to slavery, Jim Crow, or even America’s unique form of racism. Since the moment the 14th Amendment was ratified, America has been engaged in a Robin Hood-like heist. But instead of taking from the rich and giving to the poor, the United States has circumvented the 14th Amendment by stealing Black America’s wealth and giving it to white people. Every white person in America—rich or poor, liberal or conservative, Democrat or Republican—has benefitted from stolen goods that were hijacked from Black America.

Yes, all white people.

The white Summertonians who rode on school buses bought, in part, with the taxes paid by Black residents whose children crossed a river of racism on foot is a perfect example. Those white children arrived at school well-rested and ready to learn while their Black counterparts endured inequities laid out in the initial Briggs v. Elliott complaint, including unhealthy and inadequate facilities, an insufficient number of teachers and classroom space, and inadequate resources.

The Black parents were disproportionately paying for white students' beautiful new schools and the comfort in which they engaged in learning. And this phenomenon wasn't unique to Summerton. Even though South Carolina was 40% Black in 1948, statewide, Black schools were worth \$12.9 million while white schools were worth \$68.4 million. If those white students succeeded in their resource-filled schools, they could go on to one of more than a dozen public institutions of higher learning in South Carolina.

However, if the Black graduates wanted to attend a state college, because of state segregation laws there was only one choice—South Carolina State College—the only public Black college in the state. This detail wouldn't be important except for three important facts about the taxpayers whose money actually funded South Carolina's whites-only state post-secondary schools and the one historically Black college, post emancipation:

- South Carolina taxpayers paid for seven whites-only colleges.
- South Carolina taxpayers paid for zero Black colleges. (South Carolina State University was a land-grant college, which meant it was founded with federal money after the Civil War.)
- The majority of South Carolina taxpayers were Black. (According to U.S. census workers, most of the school-age population, taxpayers and wage-earners in the Palmetto State were Black).

Every Black person in South Carolina was being robbed.

Every white person in South Carolina benefitted from that stolen property.

And the theft of Black wealth wasn't just limited to education or just taking place in segregated states. Four years before Summerton's Black parents filed suit against their children's school district, President Franklin Delano Roosevelt signed the Servicemen's Readjustment Act of 1944. Commonly known as the G.I. Bill, the law offered government-guaranteed home loans and paid tuition costs for World War II veterans ...

Unless you were Black.

In the book *When Affirmative Action Was White*, Ira Katznelson notes that of the 67,000 mortgages approved under the G.I. Bill in New York and New Jersey, fewer than 100 of the home-buying veterans were not white. A banker in Corpus Christi, Texas, reportedly explicitly told one Black veteran in Corpus Christi: "It is almost impossible for a colored man to get a loan." When it came to college loans, even colleges in the North rejected Black veterans and, because historically Black colleges and universities were packed to the gills with students who couldn't attend white schools in the South, by 1946, only 20% of the former Black soldiers who applied for education benefits had enrolled in college, according to Hilary Herbold in the *Journal of Blacks in Higher Education*.

“Though Congress granted all soldiers the same benefits theoretically,” writes Herbold, “the segregationist principles of almost every institution of higher learning effectively disbarred a huge proportion of Black veterans from earning a college degree.”

Many of the G.I. Bill’s home loan denials were based on a government policy that may be the most important contributor to the racial wealth gap:

Redlining.

Theft Through Homeownership

If racism is the tool with which white America tunneled under the 14th Amendment and plundered the metaphorical bank of Black America, then redlining is the blueprints to the vault. In the mid-1930s, to lift America out of the Great Depression, the New Deal created huge economic programs sponsored by the federal government. The government mechanized farms, funded businesses, gave out jobs to any able-bodied American, built suburbs, and created a minimum wage. The new Social Security Administration (SSA) gave people financial security in their old age. The Works Progress Administration (WPA) gave people jobs. Most importantly, the Home Owners’ Loan Corporation (HOLC) refinanced mortgages at low interest rates to prevent foreclosures.

The progressive legislation was a massive investment in America’s future and, although it was costly, it lifted an entire country out of poverty. And more than any other group of legislation in American history, the jobs, social programs, and guaranteed loans created by the New Deal are responsible for building what we now call the “middle class.” There was only one problem:

Black people, overwhelmingly, were not included.

To ensure that these guaranteed mortgages were not risky, the HOLC created color-coded “residential security maps” of 239 cities. The maps essentially highlighted the neighborhoods that were good investments versus neighborhoods that were poor investments. The “risky” neighborhoods were highlighted in red, including every one of the 239 cities’ Black neighborhoods.

But instead of using these maps only for HOLC refinances, which would have been racist in and of itself, banks began using these maps for all home purchases and refinancing. Because of this, as generations of Americans lifted themselves out of poverty, Black people could not take part in America’s primary driver of wealth—homeownership.

Redlining was outlawed in 1968 by the Fair Housing Act, but it still affects almost every economic aspect of Black communities to this day. Nearly every calculable effect of institutional inequality can be traced back to this 85-year-old government policy. Redlining explains why researchers at the Brookings Institute found that homes in neighborhoods where the population is majority Black are valued, on average, \$48,000 less than homes in white neighborhoods. The result is a \$156 billion

cumulative loss in Black-owned property values, even when the white neighborhoods have the same amenities, crime rates, and resources as the Black neighborhoods.

According to the Lincoln Institute of Land Policy, about 36% of education funding comes from local property taxes. These lower home values, which are the direct result of redlining, mean that schools in Black neighborhoods receive less funding. Therefore, redlining is why Edbuild reports that majority-white school districts receive \$2,226 more per student than non-white districts, resulting in a theft of \$23 billion.

Residents who live in formerly redlined areas pay higher interest rates and are denied mortgages more often than whites with the same credit and income, according to reporting by the Center for Investigative Journalism. People in redlined areas pay higher auto insurance rates, pay more for fresh food, have less access to medical care, pay higher interest rates on loans, receive more parking violations, pay higher bail amounts, and wait longer to vote.

The white people who built their fortunes from low-interest loans, cheap food, and high home values don't pay more taxes. Yet, they are benefiting from current and past policies that have taken money from Black taxpayers and handed it over to whites.

Perhaps there is someone with an adding machine powerful enough to calculate the immense value of this stolen wealth. It would be interesting to compare the towering stack of dollars that represent the stolen labor of enslaved Africans with the Black wealth that has been embezzled over the past 152 years. We invested our money on the ground floor of this nation—with literal sweat equity—and we deserve a return on our investment. And centering the reparations conversation on slavery absolves the non-slaveholding thieves who are still walking around with our dividends in their pockets.

Justice demands restitution and until there are reparations, there can be no justice. Until there are reparations, anyone who pledges their allegiance to the flag that stands for a country with "liberty and justice for all" is a liar ...

And a thief.





Mindful Mike's Blog: Perception

Mike deAnguera

According to Christians when I die I will go to Heaven provided of course I accept Jesus as my Lord and Savior. I did that while on the USS Nimitz.

Buddhists also see Heaven as the place I go to after I die. I just have to get rid of everything that makes me me. What would I have left? Nothing. Do I really want that? No. So why would I ever make that my goal as a Buddhist?

As a Buddhist I would say I am way more than I think I am. The real me in fact transcends lifetimes.

I have previously said Heaven is not a place but rather a state of mind. It is not dependent on whether I am occupying a mortal body or not. I know where to find Jesus, within my heart. That for me is the Second Coming all Christians are waiting for.

Is it possible fear of death is my original fear out of which my fear of everything else springs. It is my original anxiety. This is why I am an anxious person.

Religion used to teach me that I was wicked and deserved hell. Now technocracy teaches me that my life has no value beyond being a factor of production. I am just another random association of amino acids.

I have been taught to seek success by myself in the career world. This is why I went to college. I was programmed to be and live in isolation from everybody else either as an individual or as a family provider. Community and friendship never played a part. What friends I did have came by accident. One or two.

Now I am a member of the Goodenough Community where I am valued for being me. Where I am encouraged to explore what spirituality means to me. The Goodenough Community has done more for me than all the self help books I could think of.

Community gives me security and is healthy for me. I need community to stay physically and mentally healthy.

Since I am free to explore what it means to be me on my own I have come to some interesting questions.

Suppose that I and everyone else are really something other than mortal beings? That the powerful alien beings shown in 2001: A Space Odyssey are really us in our original form. Maybe we are all united as one Being. We have all decided to be in mortal bodies living out our parts in this shared story on this particular planet.

Suppose the game is to be put aboard asleep ready to play our character roles. Maybe become enlightened. But when I say my goal is to become enlightened, a goal for many people I am telling the universe I am NOT enlightened. So I can spend an entire lifetime trying to become what I already am.

Will we ever explore what it means to be eternal beings in mortal bodies?

Why do we glorify space travel in machines? It is possible the Hopi may have come to the moon a long time ago? What can medicine people really do?

Maybe we are all pure energy that can go to any state we wish. Wonder what would happen if scientific investigation were to go in this direction? What if we asked different questions? All of our rocket ships could suddenly end up on the junk pile. Perhaps the best way to travel is to simply appear in another place in an instant. Indian saints were reputed to do this.

Or how about the extraordinary state of 'ordinary life' starting out like Wiley Aylward and his sister Juniper?



Here is Wiley waving his favorite teddy bear. We have real bears and real deer like the one in the right hand photo. Makes me want to play Debussy's Afternoon of a Faun. Is it possible to take up the form of an 'animal?' Tribal people think so and that's why they dance in animal costumes. It is possible they know something we don't.



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:

- September 14, 28
- October 12, 16

- 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. Fall virtual dates are

- September 26
- 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:

- 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:

- September 13 and 27
- 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 information about what may be coming up. It is a great time to bring friends to share Sahale!

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 panemic crisis.

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**THE KEY
TO SUCCESSFUL
LEADERSHIP
TODAY IS
INFLUENCE,
NOT AUTHORITY.**

- Kenneth Blanchard

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