



VILLAGE VIEW

SEPTEMBER 30, 2020

Colette Hoff, Editor

Climate Change

Colette Hoff

The climate is changing. In response to the theme of last week's eView, **Deep Adaptation**, two scientists who are among our readers each wrote articles from their perspectives. We are benefitted by

their expertise and passion. Each Steve and Norm will be happy to answer any questions you may have. Thank you both for being willing to write.

Is it too late to stop climate change?

Steve Ghan

I've heard that question many times. It's based on the notion that there is a global warming threshold, beyond which utter and complete disaster looms.

This notion is dangerous for two reasons. First, it sets up a goal that we have so many years to reduce global warming-causing emissions to zero, and implies that we're doomed if we fail to do so. While it might seem to motivate aggressive action, it actually produces a sense of futility, despair and resignation when emissions reduction goals are not met.

Second, it undermines the credibility of advocates for climate action if the threshold is passed and catastrophe doesn't occur. Call it the sky is falling problem.

The notion of a global warming threshold is also untrue. Yes, there are climate processes causing tipping points in global warming, beyond which abrupt changes are possible. But climate scientists don't know exactly the warming threshold for the tipping points and, while there are many tipping point mechanisms, none of the abrupt changes is so large that the survival of humanity is threatened.

A more realistic way of thinking about climate change is with damage simply proportionate to the amount of global warming and with the accumulated carbon emissions since the pre-industrial era. The more emissions and the more the Earth warms, the further the climate is from the relatively stable climate of the last ten thousand years during which our civilization arose.

We are prepared to adapt to modest warming, but adaptation becomes increasingly more difficult the greater the warming. We're already experiencing overwhelming wildfires, severe drought, and unprecedented floods.

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

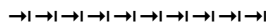
We are recovering from these thanks to federal disaster relief and insurance policies. But as the Earth warms, insurance companies are either raising premiums or denying coverage entirely in places where fires or flooding are expected to get worse. More land is lost to the sea as sea level rises in response to the melting of polar ice sheets, and dikes to protect coastal property from sea level rise become increasingly expensive to build. Additional reservoirs to compensate for loss of mountain snow become more costly and displace more habitat and private property. The range of habitable land contracts as the earth warms further, creating massive climate refugee migration. Ultimately human civilization is at risk, but there is a lot of suffering to be avoided before we reach that point.

This more accurate understanding of the increasing difficulty of adapting to a progressively warmer planet is empowering. It means that, no matter how badly we've failed to reduce the emissions driving global warming, there is still more warming that can be prevented, and more disasters to be averted, by taking preventative action today. It also means that the longer we wait to act, the more pain future generations will suffer, so it's far better to get started today. It's a bit like the best time to plant a tree: 20 years ago; the next best time: today. It's of course too late to prevent what has already happened, but not to avoid more serious damage that would be very difficult to adapt to.

Steve Ghan is a Citizens' Climate Lobby (CCL) volunteer and climate researcher. He leads CCL's Tri-Cities Washington Chapter.

In his career at the Pacific Northwest National Laboratory, he contributed to three of the assessment reports by the Intergovernmental Panel on Climate Change (which was awarded a Nobel Peace Prize in 2007).

steven.ghan@gmail.com



Some Thoughts on Deep Adaptation

Norm Peck, Retired, Environmental Protection Agency

The Catholic take on the Creation Myth, handed down to the Christian faith traditions that branched off from it, states that God gave man "...dominion over the Earth...". Judaism and Orthodox Christianity seem to posit similar views. The notion of continuous expansion (of territory) and human population, extending into economic growth as the base of capitalist economic theory seem to be embedded in our epigenetics from simple long practice/habit. With a shared Old Testament, observationally Islam seems to follow the same pattern, and most of the rest of the world seems to have followed suit.

Ecology is based on principles of dynamic equilibrium within a limited resource base. The demonstrable truth of finite resources is clear: there is only so much air (primarily nitrogen, oxygen and carbon dioxide), water, carbon, nitrogen, phosphorous, and even available sunlight available on any given acre or hectare of land or water. Since the resource base is limited, it follows that the life that resource can sustain is also limited, and the dynamic equilibrium of inanimate and living is constrained by those limits.



The contrast between a long-practiced habit of continuous growth as the definition of a healthy economy, household income, and successful business or nation is clearly in direct conflict with the structure and function of the natural world. Taking a step back, the first hints of anthropogenic impact on the natural world can be seen in the extinction of the megatheria, the mammoths, mastodons, giant ground sloths and dodos, just for example. It took many tens of thousands of years for the human population to grow and expand its territory enough to have that first readily observable impact on the natural world. It still took another ten thousand years for the craft of tool-making to usher in the Industrial Revolution, and our impact on the environment began an exponential growth curve.

The history we know, of empires and wars growing from more localized tribal conflicts to those engulfing continents saw a growing collaboration between (mostly) men of power mobilizing force to dominate others and religious leaders. Together they promoted reliance on an external locus of control: someone telling you how to live, be moral and righteous. For a time plate armor made the powerful more invulnerable to revolt by “commoners”, and they protected and promoted exoteric religious leaders in keeping people controlled: it is far easier to keep track of individuals, levy tithes and taxes, raise armies and control wealth. A combination of trade/craft guilds, the crossbow and “gonnes” (that evolved into modern projectile weapons) brought an end to the era of plate armor, though the residual lives on in tanks and armored vehicles of various types, each eventually rendered ineffective by new destructive technology. The weapon of choice slowly changed to economic, though that was initially enforced by force, and the enslavement of “conquered” populations, whether African, Native American, East Indian or Asian. The dehumanization of “enemies” remains a bastion of military training, and seems to have made the transition to “civil” with the militarization of local police, the “War on Drugs” and other demonstrably ineffective practices when over-applied.

When we have collective social values sufficiently strong to be reduced to law and regulation, my experience has been that some measure of enforcement is necessary. My particular experience was in environmental law. That probably biases my point of view, but in that arena, the need for criminal enforcement was (and is) very rare. If regulatory assistance and oversight is properly carried out, even civil violations are relatively rare. Looking at the larger body of community policing, there are certainly some criminal behaviors that warrant use of force, even deadly force. Those should not generally extend, however to responses to mental health issues or property crimes. As a matter of policy in all police agencies and training I have encountered, escalation of force policies in effect do not support many of the deaths or other use of deadly force we have seen recently. If preventative mental health had the same priority as we are beginning to see in physical health care, we would hopefully see many fewer people in mental health crisis, and if response to those crises were properly supported, we would not be sending police and sheriff’s deputies as the primary responders to those cases.

Laws and titles aside, as individuals we do not truly “own” land. At best we are granted stewardship of some for a while. Organizations and governments may have more extended stewardship. Observationally, land held in the commons has on average fared better than privately “owned” land, the best examples being our National and State Parks and Monuments, wildlife refuges and management areas, and to a lesser extent National Forests, Rangelands and BLM lands. That stewardship is a vast change from the policy of extinction of the American Bison to control Plains

Indians and allow fencing of rangeland lobbied for by cattlemen and farmers. Thus one change that is suggested by that model is community stewardship of land, and/or more carefully crafted land use laws and regulations.

That would, however, be only the beginning of what we would have to give up if we want to avert a human apocalypse. The most effective first step would be to strictly limit population growth. From an ecological perspective, we have dramatically over-populated the earth, at least for the carrying capacity that would support the lifestyle we have come to expect. If no one had more than .5 children per capita for 1.5 to 2 centuries, we MIGHT reduce our numbers closer to carrying capacity, if we made better use of recycling and re-use, or paid for more durable consumer products.

Year	1400	1500	1600	1700	1800	1900	2000	2100 ^[1]
population (in billions)	0.35– 0.40	0.43– 0.50	0.50– 0.58	0.60– 0.68	0.89– 0.98	1.56– 1.71	6.06– 6.15	c. 10– 13
growth p.a. ^[2]	>0%	<0.12%	0.15– 0.3%	0.1– 0.15%	0.3– 0.5%	0.5– 0.6%	1.3– 1.4%	0.7– 0.8%

https://en.wikipedia.org/wiki/Estimates_of_historical_world_population

The population of the earth has increased about 7.5 times just since 1900. It will more than double again by 2100 if no change is made. I can't even find a good estimate of the increase in value of consumer goods individually owned in first-world countries. If, however, we accept that the population density and material standard of living at that time (1900) is a reasonable baseline, consider the consequences for our individual lives. Divide your current living space by 8, to 1/8th of what it is now. Travel mostly by train or horse, or only using electric transportation with a carbon footprint equivalent to maintaining a horse or two. Expect to have a relatively stable income of about half or less throughout your life (remember, dynamic equilibrium). Expect available food to be much more seasonal and local.

On a more personal note, it would be untenable for me to be an active part of Sahale unless I chose to live there or very near. Getting there would likely entail a day or day-and-a-half of public transit and ferry, or being fit enough to bicycle more of the way. I would likely have less financial capacity to donate in support of the Community. I would likely not own a home, or it would be much smaller. Many fewer toys and tools. I might not even have left Kansas to graduate school in Washington. That is a lot of "what-if", of course. But if I or we were truly living at our planet's sustainable carrying capacity, life would be much different culturally, stylistically and materially. If we do not choose that or something like it, though, there will be more and bigger fires, more and bigger deserts, more and bigger epidemics and likely more and bigger wars. Having the capacity to collectively choose, and actually choosing are two different matters, however. Oh, and we will have much less individual freedom. If we do not make good choices, however, almost everything will get worse, or no longer be something we can prioritize as regression to survivalism takes over.

Norm was an Environmental Specialist 3. His job title was hazardous waste site investigation and cleanup management specialist. He also participated on management request in regulation and policy development in the area of hazardous waste site environmental investigation and cleanup standards with a focus on human health and later the health of environmental receptors (animals, plants and soil biota/productivity where human health standards were not protective of environmental receptors). Norm Peck shkwavrydr@gmail.com



Northwest Permaculture Convergence

September 24-27.

Kirsten Rohde

Many hours of Zoom from Thursday evening to Sunday evening and it was so engrossing that I didn't really notice how long I had been zooming. Originally intended to be at Sahale, the Board of the Northwest Permaculture Convergence realized this would not be possible this pandemic year and instead in short order organized a wonderful online conference. We experienced tours of farms, including a wonderful Sahale video created by Marley Long, Julie Wolf and Draï Schindler. There was much expertise shared, and displays of various experiments with gardens and agriculture. We traveled via Zoom to meet farmers in India who are implementing permaculture principles on their land. We discussed social permaculture, creating community,

and global climate issues. We began discussions about inclusion and how to make permaculture education and community a place where people of color feel welcome.


One of my favorite times was a demonstration of hand tools at Inspiration Farm near Bellingham; everything from scythes, seed planters, a fabulous giant weeding fork and various planting, cutting and pruning tools. I also enjoyed hearing from Penny Livingston, a permaculture teacher who went to Peru to teach in March and remains there still due to COVID travel restrictions. She talked about “adaptive permaculture” – how we can use permaculture principles in agriculture, innovative energy systems, building practices and more to adapt to the increasing climate changes.

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

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



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



The Pathwork Circle is meeting on Zoom and find it brings connection to friends and encourages reflection on our inner life and spiritual development. We come together under the leadership of Pastor Colette Hoff and find support and encouragement as we clarify our personal goals and develop the practices, we choose for a spirit filled life, gaining wisdom from the world’s faith & wisdom traditions. Currently, Pathwork meets via Zoom every other Sunday evening from 7:00 to 9:30 PM. You are welcome to join this circle of fellowship, **Sunday, October 11.** Please email Colette at hoff@goodenough.org to get access information to the Zoom call and register your interest.



Convocation: A Church and Ministry Invites you to . . .

**Awakening to the Precious Present:
A Virtual Meditation Retreat**

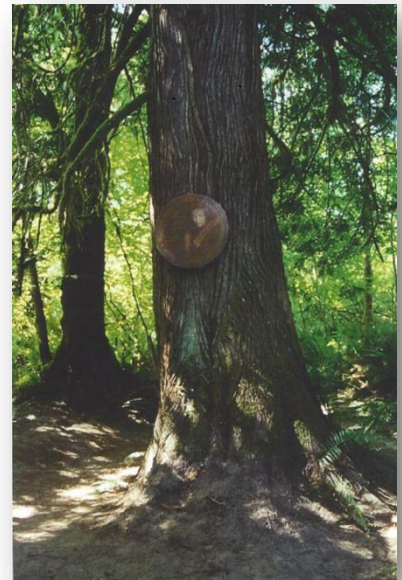
November 13 to 15, 2020

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

~Jack Kornfield Clinical Psychologist and Buddhist Teacher

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

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



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

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

- **Joshua DeMers** will offer consultation to the retreat. Josh has studied meditation for many years and most recently in India. He has previously led meditation experiences for the Goodenough Community and for Convocation.
- **Marley Long** will provide yoga as part of the morning sessions on Saturday and Sunday. Marley has long been a yoga practitioner, and she is on the path to becoming a

seasoned instructor. She is skilled in working with all abilities. Marley has provided previous yoga experiences for the Goodenough Community and Convocation.

- **Elizabeth Jarrett-Jefferson**, our registrar, will work with chat room issues and will post questions for break out conversations. Elizabeth will also serve as Zoom co-host.
- **Deborah Cornett** will encourage your creativity through suggestions for artistic expression.

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



Women's Cultural Gathering



The women of the Goodenough Community enjoyed a wonderful **Zoom** gathering. After our names were called into the circle and naming where we were physically located, we realized that we were calling in from all around the country. Orientation to our woman's culture gave history and our philosophy to new women.

Women were then given three questions to consider:

- Imagine a situation in which you were unkind.
- Imagine a situation in which someone was unkind to you
- Imagine a situation in which you saw unkindness between two other people.

Women appreciated enough time in break out rooms to process, share stories, and claim their unkindness. Each woman was then given a random *kindness* word to study all through this year. A wonderful sense of intimacy and connection was felt by all.

As one woman put in words:

Lovely to see you yesterday as well. I was grateful for yesterday's gathering. In these hard times, even powerful women like all of us are struggling to offer our gifts to the world - the fear narrative has become overwhelming, and abnormal isolation seems to make the odds impossible. Gatherings like yesterday's are a sweet source of support and upliftment.

Why Vote?

Kirsten Rohde

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



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

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

<https://vote fwd.org>



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

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

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

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

Ideological disparities have also had clear effects on Indigenous agency in land management. For example, the United States Department of Agriculture's Animal and Plant Health Inspection Services

works to combat “wildlife damage,” the idea that wildlife poses a threat not only to human health, safety, and property, but to natural resources as well. This concept is a stark contrast to many cultures’ environmental values.

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

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

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

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

Abandoning Exclusivity for Diverse Community-Based Management

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

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

While these ideas remain nascent in much of American conservation, other countries provide examples of success. For decades, forests in Benin were exclusively owned and managed by state officials. They were supported (and thus, politically influenced) by major stakeholders including the Fondation Aide à l’Autonomie Tobé, a Swiss non-governmental organization. Though the foundation surely had the best interests of the Benin constituents in mind, their collaboration didn’t represent

the public's values. Those living within the Tobé-Kpobidon forest, for example, did not feel welcome in forest management, which led to unsustainable resource use and degradation of the land. To establish newfound hope for sustainable forest management and community involvement, a team of researchers, led by Rodrigue Castro Gbedomon implemented a "community forestry approach" in 2016. This methodology aims to "alleviate poverty among forest users, empower them, and improve the condition of the forests." The idea was that the invitation for community involvement (and thus, agency in management decision-making processes) would nurture a sense of ownership in constituents, encouraging them toward more conservative use of forest resources, thereby creating a more sustainable existence for the forest.

The team consciously invited varying ideals and perspectives into management practices by interviewing elders and community leaders on their perspectives regarding the forest's health. Stakeholders included nongovernmental organization leaders, and traditional and religious authorities that led and guided the surrounding communities. Divinity priests were invited as well, representing deities revered by the locals, including Ogu (the god of iron), Tchankponon (the god of smallpox), Otchoumare (the god of the rainbow), and Nonon (the god of bees). First Settlers and local hunters were also given authority in this work, serving to extend the network of participation deeply into every facet of the residents surrounding and within the Tobé-Kpobidon forest. This decentralization of power and integration of diverse belief structures was supported by the foundation, which provided the financial resources and the means for reinforcement of the constituents' chosen management policies. This included warning signs indicating forest boundaries and guards to manage entry into the area. The foundation also rewarded locals' involvement with a yearly stipend of 500,000 FCA (\$1,000 USD) to further encourage their continued dedication to conservation activities.

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



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

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



Mindful Mike's Blog: Climate Change

Mike deAnguera

Smokey skies once again. At least my eyes are not smarting like last time. But I can't help thinking of the fires in California's Napa Valley. A terrible tragedy not only for the forests but also the wineries in the area.

Also a record number of hurricanes are on their way to the Gulf of Mexico.

Of course I love our nice summer like weather but there is a price to be paid.



The elders of the Kogi Tribe recently delivered a warning to Americans about how we are abusing Mother Earth. Years ago the Hopi delivered a similar message to the United Nations.

Tribal elders are in the forefront of our efforts to change our way of life. We learned about their message during the last NW Permaculture Convergence. One of the presenters Penny Livingstone shared their message. She is currently in Peru and hopes to return to the U.S.

The Kogi live in the Columbian Andes within 25 miles of the Caribbean Coast. They have not been overtaken by our civilization which makes their

message particularly relevant. Imagine they have been living this way for thousands of years!

We all have to adapt to changing conditions. For me creating community is the most important part of adaptation. The Kogi can serve as an example. They live in beautiful reed houses with conical tops.

Part of me wants to join them. Now that's the best motivation for me. Far better than being told to change or else. Negative motivation never worked for me.

I moved out to Sahale because I wanted to live here not because of environmental threats. I can't imagine living anywhere else. My quality of life made a huge improvement. No sacrifice.

Community is the best security for me in this time of crisis as millions lose their jobs. Employees are not tribal members. They are simply factors of production and can be laid off even when the economy is doing good.

We live in a culture without survival value. It can only offer glitter. I like glitter especially when I can get fish and chips. But I will be happy to do without glitter. I might still be able to get fish and chips.

Community can make possible decentralization of authority. Civilization is all about centralization. It hands political and financial power to the few. This has been true for thousands of years.

Why did we go to the moon? So much was dedicated to it. Can we make a similar dedication of resources to the survival of the Earth?

All kinds of ideas are out there. I'll bet thousands perhaps millions of good things are being developed.

Can you believe people are actually thinking about horses to plow the ground. We saw a demonstration of how to mow the grass with a scythe at Outback Farm next door to Western Washington University. There was a time when the idea was to mechanize and automate everything.

We are growing our own corn. Here Marley Long is proudly showing her corn crop.

I have to admit I am not a farmer but people like Marley can inspire me. Compare this with just buying the corn at a supermarket. See that beautiful ear of corn in the right hand photo?



Programs and Events of the Goodenough Community

Note: NEW DATES for FALL 2020

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

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

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

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

good time in life and with others.

Information about programs and upcoming events can be found on our website:
www.goodenough.org



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

- October 12, 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. Next gathering is October 24.



True Holidays Celebration, Saturday, December 5, 2020

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



The Third Age - Those age 60 and older have been gathering every other month, Friday evenings, virtually since the pandemic. Our fall dates are on Fridays:

- November 6

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



The Men's Program - Our Men's Circle is an expression of brotherhood and practice with wisdom, gathered from own lives, other men's work advocates and the founders of this circle. Stay tuned for additional information.



Pathwork, a Program of Convocation: A Church and Ministry – Pathwork offers you a spiritual home in which to rest and to share your heart and mind as you move through these unpredictable times. We come together under the leadership of Pastor Colette Hoff and find support and encouragement as we clarify our personal goals and develop the practices, we choose for a spirit filled life, gaining wisdom from the world's faith & wisdom traditions. Currently, Pathwork meets via Zoom every other Sunday evening from 7:00 to 9:30 PM.

You are welcome to join. Contact Colette: hoff@goodenough.org for the Zoom link. The remainder of the fall 2020 dates are:

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



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

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**
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News 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!



Additional garden pictures from our abundant Sahale!