

Season 1, Episode 3 – Transcript

Last week we talked about the shadow and the light and the inner anatomy that's necessary. So where do we wanna go this week? Well, this week we are gonna delve more into the actual relationships, the relationship side of, you know, this season's topic. The art of relationships. The art of relationships, and why it's not about when you're in a dynamic in,

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in a relationship. And of course we don't mean marriage exclusively, we also mean cuz that's what, you know, when you think of relationship, we often just think, okay, love relationship. But we also mean, you know, your relationship with your family, your boss, your colleagues, you know, your, your, your. Whatever. People in your community.

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People in your community. And if you get into a dynamic with people, it can be a very, ultimately, it can be a very empowering experience to take back your power by understanding, at least in the beginning that it's actually not about the other. So if you leave the other out of your process of inquiry into why you're being triggered, why you're struggling in this particular relationship,

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or this particular dynamic, if you leave the other out of your analysis, it's actually a very powerful thing to do. And it's important because it's the opposite of what we normally do. Yeah. Right? Yeah. What we normally do is point finger at the other person and say, it's their fault. They're the perpetrator of my pain. They're the cause of my pain.

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Yeah. They're the one who has, this is what we all do it, it's a very normal response to conflict, but it's not a healthy Yeah. Response to conflict. Welcome to Magenta fm. A show for people who aspire to deeper, richer, and more healthy ways of being in community, in leadership, and in relationship with others. I'm Louisa Barnum.

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And I'm Rachel Hazlet Carr. I wanna back up a little bit. So we're talking about dynamics. Can you define a dynamic? Are you defining a dynamic only as moments where someone is triggered and there's this big conflict? Or what are other examples of dynamic? Being a dynamic? Yeah. It's really

about your experience of what happened. It's not about whether the other person also believed that they were in a dynamic necessarily.

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Obviously when there's a conflict, then both of you are like, yeah, we're in conflict. Right? But let's say you're in a conversation and there's a dialogue happening and somebody said something to you that you thought was pretty judgmental and it started you down a bit of a cascade of hurt feelings. And the consequence of that was that you shut down and you left that conversation feeling or assessing yourself as being judged and all the attending consequences of that for you.

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However you, you know, tend to internalize someone else judging you and for Yeah. So that's, that can be a trigger. And the other person is completely oblivious that they did anything wrong, right? Yeah. But you have a cascade of internal stuff going on and dramas and, and little, you know, exclusions and storms. Why don't we throw a few more examples out there Okay.

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Because we use that word a lot and I'm, I've been kind of taking it for granted that people know what I mean, which is not fair. So what could be some other examples of dynamics? Yeah. What are other examples of dynamics? Talking about politics with somebody, for instance. Yeah. So talking politics for someone with someone disagreeing, you know,

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having different points of view, having different perspectives and then, and, and simply just having a, an inner agitation or condescension of the other person. Right. Like, what are you thinking? You're so wrong. Yeah, Yeah, exactly. And so that's tricky right? For people I think because, because we're not saying don't stand up for what you believe in,

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right? We have to stand up for, we have to be able to dialogue, we have to be able to be in dialogue and disagree with people. But it's, I think it turns into a dynamic or a, you know, a trigger or problem, right? When there's like a part of us that's activated that we're not in control of. So that,

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this is like going back to the, the conversation we had in the last episode about the shadow. You know, that there's, if there's this compulsive aspect to it Yeah. We're just either compulsive to be

sharp or Reactive. Reactive maybe. Yeah. Yeah, exactly. Yeah. We don't really get anywhere with, It's a bit of a dead end.

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Yeah. It is. Compared to, you know, another type of experience you can have around the same topic with the same feelings of passion and care for justice and talking about matters that are very important to us without Getting reactive. Getting reactive. Yeah. Or Defensive. Oh, I used to have such a hard time with this with my parents. You did?

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Oh yeah. When I was younger, like in my twenties, I would just, ah, come home from college and try to have conversations with my parents and I would just get so mad. And There's not really a dialogue. No. I mean, I would say there was a back and forth, you know, there was, there was some back and forth,

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but I'm sure all they were experiencing was like their daughter's rage. Right? I'm like, you know, this crazy lady. I mean, even like as recent as like a few years ago, I, there was like one incident where I totally got triggered in like, talking politics with, with my mom and her husband. So, you know, I can't say I'm,

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you know, it's completely far, far in the distant past, but I've gotten a lot better about it. Yeah. Yeah. Anyway, what's, what are other examples that are coming up for you? Or, or what, what comes up for you? Yeah, I think, I think is when you, when you have a reaction, you know,

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and emotive reaction about something that somebody else does or says where Yeah. And, and the kinds of emotions that come up are typically not positive, right? So that's what we mean by dynamic, where there's a back and forth where the emotions that are being felt by you are negative, you know, frustration, confusion, anger, blame, you know,

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shame. Yeah. Whatever they, whatever the feelings are, they're of that nature. Yeah. And that's a tri, that's also what we call a trigger, right? Yeah. And so when there's a dynamic, it really does mean

something That's I think, in the context of this podcast, just to, so that we can have a shared language when we say relationship dynamic,

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that's kind of what we mean. Yeah. Yeah. Okay. I think that's helpful. Okay, cool. So I sort of interrupted where we were going. Yeah, yeah. Which the art of relationships when we are in a dynamic with someone Yeah. That our solution Yeah. Is not to, It's counterintuitive like episode Change. Yes. Change or fix or Hold accountable the other.

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Yes. Exactly. Yeah. And of course there's plenty of situations where the other does need to be held accountable for their behavior. You know, if they're being rude or insulting or they're really deliberately trying to hurt you with their words, they're, you know, shooting some arrows. Yeah. Firing some missiles, you know? Yes. But the thing is,

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what we would like is that the missiles don't actually land, right? Yeah. They, they, they fire off some in some somewhere else. And so there's that, and then there's a person who says something very innocently Yeah. That triggers you and you try and hold them accountable for your feelings. Right? So, so that's another sort of part of it.

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And, and either of those pictures really the, the work is the same that you own how you feel and it's a very difficult like, concept for me to land. And it can take time and process and examples and specific situations for the sort of totality of this idea to really become practical and useful. But I think I can begin to by saying,

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when you're in a dynamic with another person and you, and there's a dance of the shadows and there's some shadow boxing going on, and both, you know, everyone's getting triggered and everyone's getting hot under the color and it's getting difficult and, and a bit, you know, corrosive what you, what you can do is you can't demand that the other person take,

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you know, be accountable. You can't demand that the other person take responsibility. I mean, you could, but whether they will or not is up to them anymore than they can demand that you take

responsibility. It's up to you. That's your freedom. That's your choice. How you carry, you know, the dynamic. Yeah. But where your power actually lies is in how you internalize your experiences,
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how you internalize the experience of the dynamic for yourself. And the more you leave the other person out of the situation, the more profound the transformation can be. So what, what I have often experienced, so when I'm in a coaching situation with a client and they are coming to me and they're bringing to the table either a, a need for mediation with,

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with a colleague that they're in conflict with or they just have a problem and they're struggling with it with another person, or it's a marriage. Right? So any sort of, any of these relationship contexts, mostly it's been people at work relationships. And we, in my, in my coaching sessions, they usually go for a couple of hours. So for a couple of hours we talk about their experience,

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but we actually don't talk about the other person that they're in a dynamic with at all. Like, it doesn't, like we might mention their name here and there, but I very deliberately don't allow our conversation to be an analysis of the other person and their behavior. And at the end of the sessions, I've often had the comment that that was surprising to them because they walked into it assuming that we would,

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you know, interrogate the dynamic in its totality, which means, you know, two people dancing tango, you know, tango dancing together and, and what does it all mean and how do we extricate ourselves from it? And Why is he acting that way? Yeah, yeah. Can You, what is he thinking? Yeah. What was he thinking and how do we stop him,

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you know? Yeah. Or whatever. And they're surprised to discover that not only did we not talk about the other person at all, or do any analyses or make any guesses about why they're behaving the way they're behaving, we focus entirely on the nature of the dynamic and how it's showing up for them, the person that I'm working with. Yeah. And sometimes we,

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we get to talk about why that is and sometimes we don't. But the, the occasions where we have talked about that, they have said that it was really much more freeing for them to focus just on their experience. And they had a, a, a sense of what they needed to do to come out of the dynamic to move out, you know,

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to, to grow out of the dynamic. So what you're referring to, sometimes you have the chance to be able to talk about what aspect of their experience, Why we didn't talk about The other. Oh, I see, I see. Okay. Yeah. Why did we not talk about the other? And so that's what I, what i, I wanna kind of flesh out in this episode is why do we not talk about the other person?

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Yeah. When there's a dynamic and there's two people Yeah. And, and you know, it's about taking your power back Yes. As it always is. Yeah. Taking your power back. And we need to, we need to talk about power and we'll, we'll define what we mean by that. Probably if we have time in this episode. Yeah.

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Let me just back up a little bit. When we're doing inner work, there's two, you know, when you're walking you have two feet and you, you put one foot forward, but then you have to put the other foot forward. And it's the same in inner development. So one foot is knowledge growing, your understanding of the nature of the dynamic as it shows up in you.

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You have to understand this is very, very important. You have to be able to understand it, cove it, gro it. Really know the nature of the dynamic as it plays out in space and time. How it shows up in you. I'm not talking about the other person. The other foot is all about practice, practicing the act of intervening when you are reacting.

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Cuz you're not re if you are reacting or if you're triggered, or if you have a lot of negative feelings coming up, which is the same thing as reacting and being triggered. You are not in the driver's seat. You are, your emotions are in the driver's seat. Your trigger is in the driver's seat. Your habitual wound. Yeah. We could say is in the driver's seat.

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And so the work of practice is to learn how to strengthen your ability to intervene when you are reacting and get in the driver's seat. Yeah. That's taking your power back. And I know I've said this on another episode, that initially the work is very retrospective. Yes. And we have some practices and some really practical tools to help people when they're retrospectively looking at a situation in which they were triggered or would in which they weren't in the driver's seat.

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Yeah. Kind of trace, you know, their, their experience down to the root and give people, you know, a really good framework to be able to have the experience of, of owning why they were so triggered. Yeah. And That's the knowledge Piece. Yes. Yeah. Yeah. And then sometimes the practice, well, I don't know,

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what do you think? I, I find that even, even if I'm retrospectively practicing taking ownership, it still, it still has that sort of liberating, you know, experience where, you know, the conversation's said and done and then I can go back to the other person and say like, Hey, I'm sorry I was totally projecting and, you know,

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I was getting frustrated about this thing you were saying and or, you know, your choices about this and it wasn't, you know, actually about you. So sorry, We've all, we all do that. Yeah, totally. And I did it just, Just this yesterday. I did it just yesterday. Yep. So, so I say that because the practice is,

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it's not only having the, the strength to do it in the moment, which, which can be very hard. Oh yeah. So you, yeah. So you have to work your way up to that. Yeah. So, so, so this practice space, there's a lot to it. Yeah. But let, just to summarize it, let's call it strength training for the soul.

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So you have to become pretty strong to actually be able to intervene in the, the moment and do what my teacher called the turning of the soul. It takes a lot of strength and it takes a lot of personal responsibility to own your trigger in the moment of being triggered. So let's not have expectations about being able to do that. Right. I mean,

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you know, I've been working on this for a long time and I still get caught out and I have to wait until my emotions have died down so that I can think it through more calmly and then see where I was projecting and where I just needed to have a clear, stronger boundary because there's a misunderstanding or I'm dealing with somebody else's wound that was,

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you know, projected onto me. And so figuring out how to pass all that, that out takes calmness. Yeah. And we have to forgive ourselves for habitually reacting out of our triggers because they are deeply ingrained and often they are learned from our fam from our family of origin and sometimes also from our culture. Like if you are a culture of mitigated communication,

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it can be really hard to, you know, to get into certain kinds of practices of blunt honesty, you know, in the moment or whatever. So it also reminds me of Keisha brainiacs work and her good girl conditioning. Oh, The good girl Conditioning. I love that. Yeah. Yeah, yeah. Because there is, you know, her,

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her h whole theory is, you know, women have been, the job of the woman was to be a good wife. Right. And to marry Well that was your goal in life. That was your goal in life. And so there's, you know, centuries Yes. Yes. Of conditioning there. So Yeah. And also unworthiness, centuries of unworthiness built into the good girl conditioning.

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Yes. Yes. So, by the way, that's Kasha Orban, we should probably put her name and website in the show notes Yeah. So that people can go check out her work. It's very powerful stuff. Yeah. And very important. And we are big fans. Yeah. So let's just come back to this, this space of, of ownership of the,

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of your part and the dynamic and leaving the other person out of it while you sort out what's actually happening for you. Yeah. And, and what's going on. And you will find that it's quite, quite possible that most of what happened was actually was actually a lesson. There's a lesson built into your triggers and they're very important. It's very important intel intelligence on your inner workings.

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Because as I might have said before, you actually can't stare directly into your soul. Cuz triggers and reactions actually arise out of our subconscious. They are not, we are not aware that they exist until we are triggered and then we see them. Right. And so, so once they arise and then we have the opportunity to actually see them often, you know,

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obviously retrospectively that's very good information that we can then work with. But so long as we're unaware of what's, what's going on in our subconscious realm. Cuz it hasn't risen up into our day awake conscious. We can't do anything about it. It's just, it's just somewhere down there. You can't like just go, okay, I wanna look into my subconscious because obviously it's like trying to look into your sleep.

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If you have ever tried to remember what you were doing when you were fast asleep, you can't do it. Right. I'm not talking about dreaming, I'm talking about dreamless sleep. Yeah. You are unconscious. You are out. Yeah. That's what it's like to try and look into your, into the subconscious realm. You're just, you're asleep there.

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You're blind. Yeah. And so we have to come up with indirect ways there. Yeah. And so in magenta we have various methods for that. And one of them is using our triggers as a starting point and A clue And a clue. Yes. It's our first big clue. Very helpful. Yeah. Yeah. So don't beat yourself up if you get triggered.

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Say, Ooh, this is a piece of self knowledge that I can now, that I now have, that I can now work With. Yeah. An opportunity. An opportunity. Exactly. Okay, well, shall we take a break and then come back and dive into power? Oh yeah. Okay. Let's take A break. Okay. Sounds good.

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Would you like a serious solution to your people problems? One that is deep and lasting. Would you like to be able to raise the quality of interactions you have with the people in your life and work? Most people believe that the solution to ongoing people problems, such as conflict and misunderstanding is memorizing the right thing to say, or some other clever tactic.

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However, there are always situations where such tactics simply won't apply or succeed. Instead, you need something that can help you be present and generative in every interaction, every moment. No matter how unexpected or difficult or how high the stakes are. The truth is you can shape the interactions you have merely through the quality of your presence. Unfortunately, an authentic and elevated quality of presence doesn't come easily or naturally any more than playing the violin does.

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Because it's a trained and honed way of being like a master of Tai Chi. You can learn to work with the social spaces between you and others, not with manipulation, nor with dominance or force, but with a greater freedom, greater understanding and generosity and a stronger presence of mind.

Imagine having the kind of presence that commands respect, not because you are the alpha,

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but because others rise to meet you there. Imagine attracting in your life and work the kinds of high functioning relationships that you long for. Magenta Academy for the Social Arts has developed a path to help you grow an elevated presence. Join the Elevated Presence Masterclass where you will begin building a foundation for transforming your relationships. Enrollment open soon. Don't miss out. Go to magenta.fm/elevated

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presence to get on the wait list. Welcome back. Let's talk Power. All right. Yeah. Power. So why is power important in the art of relationships? Yeah. Are we teaching people how to be powerful controllers or dominators or is there another type of power that we're trying to explain here? Yeah. Yeah. We do not mean power. Like,

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okay, who's the alpha in the room? You know? No, we, we need a different kind of power if we're gonna heal the world and its problems. Cuz I would say that that kind of power is not only has it caused tremendous havoc, it is causing tremendous havoc cuz we're watching governments gather more and more and more power all over the world.

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And what is it doing? It's, it's just wrecking havoc and look at the power games that are going on between Russia and the West. Yeah. It's just, it's just disgusting. Yeah. So, no, we're not, when we say take back your power, we don't mean become powerful in a masculine aggressive, dominating sense. Yeah. So what do we mean?

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Yeah. Actually, can I just pause there? Yeah. So let's just go back because we are gonna touch on these words feminine and masculine a little bit. So let me just like, detour us again a tiny bit Yeah. To just offer some definition around when we say masculine and feminine. Yeah. Because I know that you and I do. That's do both as women have,

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you know, pretty strong identities with our, the masculine aspects of ourselves as well as the feminines. Why don't you just give some definition about that so that way there's not this perception that we're like, like Wars, Masculine, masculine. Okay. Well I don't, I have not made a big study of masculine principles versus feminine principles, but I have my own gathering of ideas about that.

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So I think we are both masculine and feminine and we have that very much in us. And I think a lot of inner work is about balancing these archetypes within us. And we do that how we are free to do it. Right. And for me it's less about gender, though I have absolutely loved being a mother and I am very rather motherly person and I have a lot of animals and I,

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you know, I'm perfectly fine. You know, I don't know identifying as a woman, like it's not a problem. But I don't want it to be, I don't wanna go too far down that road because I, I see myself as a person first before I am agenda because I am a spiritual being, having a physical experience. I'm not a,

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a woman first and foremost before anything else in my personal striving. Yeah. And I really like when you and I are jiving in our business and you know, you are like telling me what to do and I'm like, oh yes, tell me what to do, you know, and then we go and do it and we come back, we're like,

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we did all this stuff. You know, it's fantastic. It's very, so maybe a better way of calling this, let's get a little more precise because there are so many different definitions of masculine feminine. We're gonna talk about, instead of saying masculine, we're gonna talk about the hard will. Instead of talking about the feminine, we're gonna talk about the soft will.

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And what that means is the hard will is very driven and is very goal-oriented and it gets shit done. Yeah. The soft will is not goal-oriented, it's periphery oriented and it gets nothing done. But it's highly, highly receptive. It's more of a creative will in a way. And you need both. If you're gonna get anything done in the world,

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you need both. And you need to be oscillating between these two. Like you and I, when we're getting shit done, we're like total hard will, but then every now and again we stop and we say, hang on, there's something not quite right. We need to pause and listen. Right. So let me, And I just wanna correct you that you can definitely get things done in the world with just a hard will.

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But if you wanna get something that's good and morally upright Yes and truly, you know, beautiful and holistic, that you need both. Yes, that's right. You have to be, you have to go between both. If you wanna create something that's regenerative, and this is another season that we have to do, which is about creativity is very, very important set of skills that we are,

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we innately have as potential but need to cultivate. Especially if we're in positions of leadership. Yeah. Or we are change agents in the world. We wanna get, we wanna get some beautiful things done. Yeah. Okay. So let's go back to power. Yeah. And so we're not referring to a power Struggle and Yeah. Power over or power under disempowerment.

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What we really mean is empowerment, which is a different gesture, right? So if you ever spend time around animals, and I'm, I'm around animals all the time, and it's particularly visceral with horses because they are constantly having conversations with each other about space and about, you know, the order of things, right? Who gets to eat first and who has to eat last is one very sort of straightforward conversation that they sort out pretty quickly.

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But it can be an ongoing dialogue that looks very aggressive, but that's because they're a thousand pounds, you know, and they're communicating on so many different levels and sometimes we only get to see the physical part of it. But they also have a very strong emotional field that if you spend enough time around horses, you realize they do a huge amount of communicating through that emotional field.

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So I saw a video on Twitter of some, a herd of cows who were having a standoff with a, a single wild Canadian goose. And the, the cows were taking it in turn to, to rush at the goose and try to get the goose to give way, give ground. And the goose did not. Now as you know, a cow is big.

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Yeah. And a goose is small. Yeah. But the goose was not at all intimidated and would not give way. And each of these cows gave it a go. And, and I've seen also at the rancho, my horses boarding at the moment, there's a chiney pony there. She's not very big, you know, she's much smaller than my horse.

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But she, she was in a paddock with a, with a draft, a half draft or a quarter draft, and a draft breed in a horse is a, is like a plow horse. One of those really massive plow horses. They're huge. And this particular part, draft horse, she's huge. She's massive. She's a mustang. And then there's this other little wee half,

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you know, half a size tin. Well, guess which one is, is the top dog in that paddock? Yeah. It's not the draft, the pony is the pony. I mean, how do you explain that? You know, and so I think the way we, I think the lesson that animals so often want us to understand, it's not about the other.

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When you, when you when you have power or when you are empowered, it's not about the other. It's not about your power in relation to the other. It's about how you really, in the, in a way see yourself. So it's really the power struggle that we can see between people. It's actually a power struggle that we have with ourselves.

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So do you trust yourself? Do you believe in yourself? Do you, are you worthy? Do you believe that you are worthy? And that is fundamentally what power is about. And women struggle with this often what men do too. I mean, we all, okay, so we, it's, we all struggle with it in very personal ways because,

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you know, it boils down to how, what we believe about ourselves and the world. So yes, you can walk into a situation where there's a lot of conflict and a lot of anger and a lot of feelings. And you can, you can do something about the energy field, not because you have the magic formula that you've memorized. Not because you fished the right tactic out of your little toolbox,

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though these things, you know, are really, can be really helpful. But because of how you show up in the space in the moment, you know, what, are you being triggered? Or are you calm? Can you see clearly what's needed as an intervention? Are you able to show up right there with your very presence a where others are kind of elevated to your level?

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And you can see this with horses. Again, a love talking about horses, I'm sorry. But you just have to cope. You know, if you look at a herd of horses, what you will often see playing out is the best idea wins. And it doesn't have to be the lead mayor, it doesn't have to be the stallion, it's just the best idea.

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But often the lead mayor does have the best idea because she is, because of her level of maturity, she's holding the hole like us mothers. You know, when we've got little kids, we, we are always holding the hole that makes us lead mayors. And that's the difference between a lead mayor and a not lead mayor or a le a not,

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you know, one that's further down the, the structure. Because the one who is fighting for dominance is only thinking of themselves. They're not holding the hole, they don't have the maturity to do so. Yeah. And the lead mayor, she leads with love. You know, you won't see her playing dominance games with the other horses. She would rather just let you have your way,

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whatever it is you want, and just get out of your way. Cuz she doesn't need to play those games. But if you bother her too much, or she believes that you are actually, if she believes that you are endangering the safety of the hole, or you are destroying the peace of the hole, she will make sure that you stop. She won't hold back.

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Yeah. She'll put up with it for a while because there's lessons to be learned and everybody has to grow. But at a certain point she'll put a stop To it. Yeah. And she'll do it in a way that's pretty final, you know, for as long as the lesson lasts until you get back to it again. She's powerful. She's very powerful.

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And she has a presence where you, the horses love her because they trust her because they know that she's, she's holding their best interests at Heart. Okay. Well, let's talk some more examples of empowerment. Truth telling maybe Truth telling. Yeah. That is, this is a good one because a lot of our examples, at least a lot of examples that come up for me are around,

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you know, owning your outward reaction. Like, oh, sorry, I, you know, got mad at you about that dear husband. But a lot of times in the world, the reaction is actually to not speak. Yes. And when we're talking about power in, you know, a community setting or in a setting with a group of people or one-on-one,

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a lot of times people give away their power, not by reacting outwardly, but by staying silent. Yeah. Isn't that annoying? You're, you're damned if you do and you're ded if you don't. Yeah. And you see that the reason why is because it's not in the what, it's all in the how. And that is an inner game.

Power is an inner game.

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It's not an outer game unless you're use, unless it's a hard, it's a game of power over. Yeah. In which, which case obviously it's a, you know, the art of war Yeah. Or something. No. But this inner game and truth telling. Yeah. This is something that's been coming up quite a bit lately in client conversations and just,

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you know, out of left field. How do we, how, why is that important? Why is it not better and more politic to be silent? Because sometimes when we speak out, it creates a lot of collateral damage. And so some, and, and especially if you have the tendency toward being a peacemaker, like if you're a middle child in the family,

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or maybe even the oldest child where you had to like parent your parents and you had to like manage the emotional life of others, then it's like, at all costs, we have to keep the peace. Right. Because that's, that's the price that you've had to pay. And so speaking your truth can be particularly difficult and particularly frightening because when you are a child,

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the collateral damage was, was too much to bear. So, so, you know, truth telling can be a really, a very, a very difficult proposition. However, if you trust yourself, if you have self worth, if you believe in yourself, and if you know in your heart it's the right thing to do, then you can take your courage and do it.

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Otherwise you don't have the courage. Right. So that's why this empowerment is so incredibly important. But truth telling, it's amazing what can transpire because the thing that you're, that you tell the truth and it's the most frightening thing of all. But the truth can set you free, but only if you do it without the barbs. Okay. Say more.

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So, so a part of truth telling is motive. Yes. So are you, are you saying something and you believe that you're telling the truth, but what you're actually doing is having revenge or you are trying to like passively undermine somebody. Yeah. You know, unconscious motives Yeah. Drive so much of our, there's a motive behind everything that we say and do.

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Yeah. And the question is, are you aware of what that motive is? So in nonviolent communication it's called a strategy. So what is your strategy? So in this recent, so in a couple of recent experiences with people I had around this issue, their tendency is peace making. And their tendency is to actually agree with the, the other person,

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but only later upon reflection have some difficulties. But because the conversation is over, they believe that it is not possible anymore to go back and correct the situation. Right. And there's a, there's a power dynamic there. Maybe the person is, is their boss or some of the power dynamic that they're unconscious of. But at any rate, it's, it's hard for them to be present with that other person and they find themselves just agreeing with whatever it is that they say or think should happen.

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Yeah. Cause they really respect them, they admire them. They, they don't really question their authority. Yeah. Maybe, but af upon reflection with several days, that's when they have questions, but they don't li they're uncomfortable with, you know, challenging the authority of the other person or their wisdom or something. And so what I find can be really helpful is to interrogate one's own motive for why this is important.

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And when one comes up with, Hmm, this does need to be said because it's important for the health of the whole Right. Or the relationship or, you know, my truth needs, my truth matters in this instance, I have questions. And so you bring those forward and you do it in a way where you own how you feel about it and you own the conclusions or assumptions that you might be making.

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So you can say, so I have some questions about our conversation the other day, and I left with this conclusion, but I wanna, I want to, I wanna test this conclusion against what you actually wanted me or what your intention, so here's what I concluded, or this is, here's what I was assuming, is this true? Is this correct?

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So you're owning your assumption, you're aware of it, and then the other person has an opportunity to correct your picture. Yeah. But they can't correct your picture if you aren't revealing your assumptions and conclusions to them. Yeah. So there's many, many ways that we can go about doing truth telling, but first and foremost, we have to be truthful with ourselves.

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Yes. Yeah. And that can take a bit of work Yeah, yeah. To really get clear. Yeah. And that in and of itself is, is this two foot, you know Yeah. Experience of knowledge and practice. Yeah. Another example that's coming up for me around taking your power back or being in an empowered place is not taking things personally.

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Oh. And that's so much easier said than done. Yeah. You know how people would just say like, don't take it so personally, just don't take it personally as though that's just like a switch that somebody could, you know, turn on in themselves. Yep. So, yep. Talk about taking things personally. Yeah. That's a hard one.

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That is a hard one. I'm constantly taking things personally. I, I'm the first to admit, especially when my husband said it, there's something about husbands, well, I should say love relationship sets when, you know, so much of this can really come up because it's such an important central relationship in our lives, right? Yeah. So taking things personally.

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So we do that because we're triggered and that's what it is. So we have to learn to come to understand through knowledge and trace the, the steps of our trigger. Like what was the trigger event and, and what was the cycle we went through so that we can get to know the name of our trigger. Yeah. So that's, that's part of it.

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And then when we, when we own that trigger, we don't have to take it so personally anymore. Yeah. But that's work. Okay. So it's not a, it's not a straightforward thing. You can't, like you say, you can't flick a switch and say, okay, I'm just not gonna take that personally. Yeah, of course we do.

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Because the other thing is if the other person meant it to hurt, it's pretty hard to avoid those arrows. Right. The one I have, in my experience, the only way to avoid the arrow is if we understand their wound, which is a, which is a direct contradiction to what I was saying earlier. But I'll tell you how this is possible is possible because the more we get to know the nature of our wounds and as we call it,

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cook and eat your own shadow. So digest your shadow, your wounds, your weaknesses, your triggers, your, you know, unformed stuff. As you do that work, you get to know more and more and more the nature of the shadow in the world. You, you recognize it in all its myriad expressions. And so as you get to know that you,

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you start to recognize it in other people and you don't have it, it's not about analyzing the other person. It's not about drawing conclusions or making assumptions about them and their wounds, cuz that's just being judgmental. Yeah. And probably wrong. Yeah. No, the, the, the way this works is when you have a phenomenological approach to this, to studying the archetypes that play out in nature and for instance,

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studying mental illness diagnoses is really, really interesting to do because there's a great example of phenomenology, you know, observing a group of symptoms that form a whole a, a kind of totality of a particular experience that a person can have, like bipolar depression or manic depression where you, you oscillate between one extreme and another. It can be that the conclusions that we draw about what we observe can be wrong.

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This is very often what can happen. We, we, we try and create an answer too soon. And instead of just staying with the phenomena, however, when we observe the phenomena in ourselves, it's a very, very fertile ground for getting to know the nature of the shadow expressing itself everywhere. And not just in individuals, but collectively as well.

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Like if you work with people and you study PTSD and what happens to a person when they're struggling with PTSD and you, or even better, if you get to know the nature of it as it's expressing itself in you, you can start to see it out in the world. Yeah. And you're like, oh my god, America is just suffering from PTSD because we have a pretty traumatized society here.

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That's why we have such intense polarity. Yeah. And I get it. We, we just a little tangent here. I get it. That we're particularly polarized now, but when I came to America 20 something years ago, I could observe it then this polarizing tendency that is built into the culture. Yeah. I and others, I think I mentioned this in a previous episode,

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believe that this is a trauma, the outcome of traumatic unprocessed traumatic experience Yeah. From the past. Yeah. Another example that's coming up for me is in leadership. Hmm. In, in being, in noticing certain patterns. And it's very important as we're saying, to not analyze the other people. To not come to, you know, conclusions or assume that,

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you know, but when you are a leader and you see people taking things personally, for instance, there are ways that you can help the people who are looking to you for leadership. Yes. And I think we'll

get into that more in the future as we like really dive deeply into leadership. Yeah. You know, lead by example. So the quality of your presence can really elevate the energy of the room.

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You can walk into a room and you can elevate everyone around you, whether you're a leader or not. Because actually I, I believe that everybody needs to be a leader. Everybody needs to be empowered enough to take responsibility and take charge of how of their, how, how they internalize their experiences. And I think everybody needs to learn to tell the truth and be transparent to themselves about their motives.

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And everybody needs to take responsibility for how they feel. All of that is, you know, we all need to be leaders in, in in that sense. But I do think that if you are leading a large, a team of people and you do have certain responsibilities and you are carrying more responsibilities, then being able to help your team manage their projections,

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manage, you know, when they're taking things personally to mitigate hysteria to a observe and manage power dynamics, to hold space for diversity, whether that's gender, racial, ideological, to understand and have deep experience with implicit bias, I think is a hugely important one because when we do this inner work, we get to know the nature of implicit bias in a very,

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very intimate way. And we can actually take that experience into our work and recognize and have tools and capacities to deal with implicit bias amongst people. So all of these things become really critical, but are not often talked about or understood. So, you know, just one sort of small example like implicit bias training in I Was just gonna go there. I was just gonna go there.

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Yeah. What a minefield. I think it's because there's no attention paid to the capacity within each human being to actually understand and own their own implicit bias. And it's impossible to ask someone to do that. Some people are up for it and plenty of people absolutely are not because it takes, it takes training to own your shit. That's the first thing.

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Yeah. And the second thing is we all have a lens. Yeah. And the lens is colored by our shadow and the reason, and, and we get triggered because of our lens, you know? Yeah. The lens is made up of our beliefs. Right. Of our worldview. Yeah. Is the world against me? You know, is the world indifferent to my needs?

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That's a lens through which we look, Is the world safe? Yes. Is the world safe is good one. Yeah. That's the lens through which we assess everything and that happens to us. And everything that anyone says to us Yeah. Is all judged through that lens. Yeah. So if you have certain biases, which you will have because you have a shadow,

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everything is assessed through, through that, which means everything is distorted through your lens. So in, so you're gonna have biases, you know, you might have a bias against Republicans or libtard as a word that's been thrown around, you know, liberals, right? Yeah. You, you might have a bias, an ideological bias. Yeah. You might have a bias against men who remind you of your father.

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Mm. Right. If they have certain mannerisms that remind you of him and he was abusive, you, you know, you're gonna be really, you may have a lot of feelings that come up. Yeah, yeah, yeah, yeah. Or or a certain kind of, for somebody that I know, a certain kind of older woman really triggers this person that I know because that older woman,

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if she has a particular way of emoting where she emotes her feelings but doesn't express them, but she wants you to guess what she needs, but she doesn't wanna have to tell you what she needs. She just wants you to know, you know, certain kind of codependency. Yeah. He is so triggered by that. Yeah. He's so triggered by that.

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That's the Bias. Yes. That's the bias. Yeah. That's, that was a good explanation. So I wanna go back to these principles of leadership, the rather capacities, The examples maybe. Yeah, Yeah. Capacities that a leader can develop to be able to hold a team. And when, you know, when you were talking, like for instance,

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mitigating hysteria and, and you know, holding people through, helping people through conflict. And what was coming up for me is that, that leadership is really not just for people who are leading teams, because those capacities of leadership, those capacities for leadership are needed from all of us. And those same capacities can be extremely useful just in one's own family.

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Right. Or in their community where their children go to school or in their church community or in their workplace. Even if they're not in a position of power or a position of authority, I should say. So yeah, it's really important. We really want to start to encourage people to start to see yourself as a leader Yes. In your life. Yes.

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Wherever you show up. Yeah. Because you have the, the potential to change the energy in the room by how you show up in every moment. Yeah. You can, you, you have far more power than you realize. Yeah. And, and don't let it go to waste. Yeah. So, so that kind of creative potential when it's not being used has the intent,

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has the tendency to create implosion, unused creative potential can be destructive. So here you are not speaking your truth, doubting yourself at every moment, experiencing feelings of unworthiness, not using your voice, losing your voice Or using your voice in hysterical ways where no one actually hears you. Yeah. Or trying Yeah. Trying to use your voice, but in dysfunctional ways where you can't get seen and you can't get heard.

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Right. The checkmate. Right. And you're not stepping into your power. Yeah. Because you're not doing, you're inner work. Yeah. You're not facing your triggers. Yeah. The trigger is the place to begin. Yeah. You, you are not doing a service to the world by, by getting stuck in, in that trap. I have tremendous compassion.

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It might not sound like it, but I have tremendous compassion for that because it's a struggle that I've certainly had. So this is why I have so many opinions about it, because it is been, it's been a pain, it's been a wound for me of, of taking back my power, which for me was I think something I may have brought with me as a,

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as as something I really needed to work on in this life. Yeah. Definitely a family pattern of origin issue. Definitely. One as a woman in our modern society. So there's all these different levels Yeah. Of power and conversation about power that we can have. Okay. So I, something that might be coming up for people is, you know,

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power in systems, you know, people might be feeling like, okay, so, you know, one on one with your partner, that's one thing, but you know, I'm in this big system of my company or my, you know, the, the laws of my state. Yeah. Or Yes. Talk a little bit about, about power.

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Power in those situations. Yeah. Power in systems. Yeah. Yeah. That's a, that's a much longer conversation for sure. So when I was, so, so part of my background is that I was a consultant, you know, in some large scale social systemic projects. We had multiple organizations coming together and trying to solve a huge, massive challenging problem they couldn't solve alone.

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They had to come together to try and figure it out. And I didn't, my husband co-founded a consulting company that exclusively focused on those kinds of projects and he did that work for a long, long time. And I'm sure we're gonna bring them on our show at some point. You know, when we start talking about, cuz cuz we love to talk about the fractal nature Right.

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Power as a conversation that happens individually and between us, but also at scale. It's the same, it's the same phenomena. And so bringing him on the show to really look at the phenomena at scale would be super Cool. Yeah. Cuz I don't have anything like the experience that he does, but I did get to participate in quite a number of these projects and I have worked with facilitators and process designers and I've trained people in one of the methodologies that's used called the social lab.

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So from what I, from what I can see, the, the dynamics and the issues are the same, but they become more nuanced because when you're talking about power in a system, you often are gonna be talking about trauma. Now trauma is something that I'm quite familiar with on an individual level and it's not hard for me to see it playing out across the whole like social system.

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Right. But when you're talking about a, a situation where there's tremendous oppression and it's ongoing, no amount of knowledge about trauma is very helpful. So there's lots to say about that. And I think I'll just sort of cut to the chase by saying we have to grow out of these systems of oppression. The systems of oppression are rotten to the core.

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There's really, I mean you can, from what I've seen, you can create some band-aids, you can have some very powerful workshops. You can design some very, very sophisticated systems. You can do some things. Right. There was a project that my husband's company was involved in, which was related to the drug war. And the consequence, it was a,

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a transformative scenario process that was done in certain countries in South America. And the consequence of that project meant that drugs were legalized in certain countries, which put an end to the black market and dramatically dropped many of the crimes that were being committed.

Right. So, you know, it is not like nothing is done with these large scale projects. However,

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not enough is done. It's insufficient because the systems themselves are too broken. They're too corrupt. And it's not the systems that are the problem, it's the worldviews. It's the beliefs that are driving the systems, or as Emerson put it, the master idea reigning in the minds of many persons. So it's those master ideas that are the problem. Otherwise those systems would,

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would disintegrate. Right. Like the body does after death, they're obsolete. Not that the body is, but you know, the system be that the healing of the systemic problems that we're facing Yeah. Is that the, the systems themselves have to become obsolete. We have to grow out of them. And how do we do that? How are we gonna do that?

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So one of the, one of the things that I, I learned also from the, from the field of peace building is that where the piece really happens is not at the top. So the leadership at the top, their hands are tied. They actually don't have a lot of power over the system that you would think because if they did anything radical,

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they would lose their power. They have they maintain their power at the top and they're, and they're quite constrained by the very things that enable them to stay there. And so in peace building work, it's really in the middle. It's the community leaders that really are the ones that can bring about change. Mm. And I would say that while that's true in peace building work,

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when it comes to making systems obsolete, it's you and it's me and it's our listeners and it's everybody who is, who makes up the, the, the entirety of a culture or a, or a society. Or a community. It's us. Yeah. Individually growing out of the belief that the system is a mechanical thing in and of itself and growing into the understanding that it is maintained merely by what we believe.

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And if it not serving us, then we need to build something else. A parallel structure Yeah. That actually serves the need of humanity much better. And that is how we, but this is kind of a tall order, but this is our mission. Yeah. Right. Yeah. We need to get bigger. Yes. We get bigger. Yeah.

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Well that was a good answer. I really threw you a curve ball there. Know I was going there, but No I didn't. That was awesome. Yeah. That was very, very well put. Okay. So what else do we wanna say about bringing it back to the art of relationships? Is there anything else you wanna include about power and dynamics and taking our power back?

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Yeah. Before we conclude today's episode. Yeah. When I say we have to take our power back and it's about us and not the other, I do not take that lightly and I don't want anyone listening to this to take it lightly for us. It it for you and me Rachel. It really, we know what we, what we have in our minds when we say these words is all these tools and methods and knowledge building that we've really worked very hard to do.

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All this research that we've done, all these experiences that we've had where we're trying to figure out how to assist people in this process, this two-step process of knowledge, how to understand the phenomena play, you know, in really granular detail. That's why Anatomy of the Soul is the second episode in our entire series. Right. It's so important. And then the other one is practice.

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And so what we're doing in the academy for the social arts is really diving deep into how this happens, how we do this and how we get you into practice. And not just any practice, not just, you know, but but very specific. It's kinda like going to the gym for the soul. You know, how we get practiced and strong,

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practiced strong, flexible, like a tai chi master, you know, ready and poised to be able to handle anything that comes at us out of left field. Any challenges, no matter how high the stakes, that's what we're, that's what we wanna do. You know, where you have this presence of mind and this thinking heart so that you can meet life very present,

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very awake, and very thoughtful. Right? So that's, that's our goal is to really what we call training social artists. Cuz this is an art form, right? It's, it, it's like martial arts without the martial, but it's like that, it's like being able to sculpt the spaces between us and not doing that through power as an power over not doing that by manipulation or aggression,

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right. None of that. But by embodying and elevating the space through our embodiment, elevating the space for everyone in the room and in our lives and showing up day in, day out being the change that we wanna see. Yeah. Like how do you be the cha like it's such a, it's such a annoying thing. It's so true, but so annoying because you can't just flick a switch.

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Yeah. This is an art that you, it's like you can't pick up a violin and play it. You go through years of training to play the violin masterfully. And I think that we are, that what's really happening, I realize that I'm biased, but I don't care. This is a new emerging art form in the world. It's like architecture or dance.

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It hasn't really been acknowledged as an art form yet, but I think it should be. And that is the art that this being a social artist. So there's a, a post-war artist called Joseph Boyce who coined a term social sculpture. And one of the things that Rachel, you and I are really doing is building a school for a social sculpture to learn how to become that so that you can sculpt the spaces between you and others.

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So in the important relationships in your life. But if you are so inspired, you can learn how to do this at scale as well. So that's kind of in the, in the, in the sort of background waiting for it to be brought forward to really start to lay out the, the tools and methods and ways where you can, where you can create,

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co-create and design and work together with many others to, to create new, new art. Social art forms. Yeah. Culture, strengthen culture. Yes. Yeah. Okay. Well, as always, please comment and share with us how all this lands for you. What questions are coming up, what comes up in you when you listen to this conversation,

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objections, questions. We would love to hear it. Yeah. And we will read and we will respond. Yes. We wanna hear it. Cuz if we don't hear from you, we don't know how this is landing and, and where and what's, what's really needed. Yeah. Like what do you wanna hear? Yeah. We wanna know. Yeah.

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Okay. Great. Well, we will see you in the next episode. Thank you so much for listening.