

# Working Effectively with Especially Challenging Behaviors, Part Eight

## Why Most Communities Do Not—and *Cannot*—Deal Directly with these Behaviors (And What Your Community Can Do Instead)

*When faced with these behaviors, why are so many communities apparently so passive and helpless?*

Papaionnou Kostas

By Diana Leafe Christian

“I don’t want Mavis *targeted!*” Ian exclaimed. “I don’t want this to turn into a witch hunt!”

I was sitting on the floor next to my friend Fiona in a small yurt in her and Mavis’s community. As Fiona’s guest, I was an observer at this impromptu yurt meeting which some had called to figure out what to do about Mavis—ideally to organize a meeting to share how her behaviors had affected them, and ask her to communicate more courteously in the future.

Ian had recently learned Nonviolent Communication (NVC) and advocated it passionately. He’d been invited to facilitate the meeting and to encourage people to express their concerns as feelings and needs, rather than blaming Mavis.

Instead of simply helping people speak more empathetically, however, Ian argued against any suggestions to share with Mavis how her behaviors had affected people, because, he said, she might feel upset and emotionally unsafe. She was doing the best she could, he said, and people sharing with her how she’d negatively affected them might hurt her feelings; she’d feel “ganged-up on.” Why couldn’t people just accept her as she is, he asked, and not create more community conflict by trying to talk to her about her behaviors? “You know how angry she gets,” he said.

All he wanted—all he wanted in the world—he said, pleading, was for *people to just get along*. He shared how as a child he’d been physically and verbally abused by family members and how he was sick, just sick, of conflict and discord and strife in this world. “I just want peace and kindness and understanding in our community,” he said. He began to cry silently, his shoulders shaking.

Fiona and I glanced at each other in dismay. What about the lack of emotional safety people felt when Mavis targeted *them* with hurtful behaviors? Shouldn’t they be allowed to give her feedback? As far as Fiona and I knew, NVC not only does not prohibit but *encourages* people to tell others how what they’ve said or done has affected them, and the feelings this triggered in them and the unmet needs that gave rise to those feelings. Many in the meeting had experienced unease and sometimes outright fear in Mavis’s presence; their encounters hadn’t met their basic needs for safety and respect. Why hadn’t Ian addressed this?

This chaotic meeting eventually led to a later meeting, already described in the first ar-

ticle in this series. I sat in on this later meeting, where, sadly, Mavis first berated and intimidated participants, many of whom looked down at the floor and tore up their lists of concerns. She received no useful feedback at all that night.

### “Especially Challenging Behaviors”

Throughout this article series I’ve described individuals with “especially challenging behaviors” in community, including being disdainful and contemptuous, lying, and behaving heartlessly towards others; being overbearing, yet closed off to feedback; being self-centered, lacking empathy, and expressing rage, hostility, and vengeance toward the community; being resentful and holding a grudge for years; being aggressive and manipulative yet always feeling victimized; grooming vulnerable, socially unconfident community members to become loyal followers or “minions.”

Psychotherapists identify these as “narcissistic” attitudes and behaviors—not occasional harsh or hurtful acting-out, as many of us do sometimes, but chronic behaviors that occur frequently (see list, page 51). However, I prefer not to use a label like this for people, and I suggest others don’t use it

in a community setting. I prefer the Nonviolent Communication approach of not seeing people as some kind of steady state, as a particular *something*, like “narcissist,” but as people who act in different ways at different times, hence my term “especially challenging behaviors.” Most who exhibit these behaviors do only some but not all them, and usually only sometimes, and often only with certain people—their “targets.” People with these behaviors seem to have little to no self-awareness or empathy, and apparently do not respond to psychotherapy.

(Note: people with high-functioning autism, sometimes called Asperger Syndrome, may also seem to lack empathy and can make inappropriate and/or insulting comments. But this is considered a neurological wiring condition and not the same thing as narcissism at all. I recommend that community members learn about this neurological condition, so they can be compassionate and understanding—and know what to expect and not get insulted—by what their Asperger’s members might say and do.)

Most community members don’t exhibit especially challenging behaviors, so it can be disorienting and confusing when we see harsh behaviors in our own community. Nevertheless, these behaviors can demoralize a group, as Mavis did in her small community.

### Protecting the Perpetrator

Once, years ago, a member of my community I’ll call Herman consistently, and seemingly compulsively, collected and stored savaged building materials haphazardly on his homesite and started building small buildings he never finished. His

homesite, clearly visible to everyone driving into the community, bristled with random stacks of building materials and small half-constructed sheds. After years of trying to persuade Herman to comply with our agreements about community aesthetics, we got fed up enough to propose ending Herman’s membership and asking him to leave.

But another member, whom I’ll call Bill, felt so loyal to Herman he threatened to block any such proposal, so we dropped it. Bill could stop us because back then we used classic, traditional consensus, so anyone could block a proposal and we had no recourse for blocking. Bill’s loyalty to Herman and his desire to protect him eclipsed his loyalty to our group and our agreements, so Bill single-handedly stopped us from taking action, and Herman’s ramshackle homesite remained. In communities using classic, traditional consensus instead of modified consensus or Sociocracy, it can take only one member like Bill protecting someone from the consequences of their actions to stop the whole group from setting any limits and boundaries on the actions.

Another time, Olive, a member of my community with especially challenging behaviors (described in past articles), had been especially disruptive in recent business meetings. Our community president that year, whom I’ll call Arthur, suggested to his Advisory Team that they create a special “Consensus Mentor” for Olive. We’d ask Olive to not speak in the meetings herself, but to write down what she wanted to say, which the proposed Consensus Mentor would read and translate into courteous, respectful language for the rest of us. That way, Arthur suggested, we’d still benefit from Olive’s views and opinions about the issues but would no longer be subject to her harsh and often penetrating “poison darts” in meetings.

“Noooo,” pleaded an Advisory Team member, whom I’ll call Stacey. “I love Olive. And she’d hate this. It would make her feel terrible!” Stacey’s capacity for empathy, kindness, and love for Olive actually didn’t help. Her insistence that we not hurt Olive’s feelings by creating a Consensus Mentor stopped Arthur’s innovative “limits and boundaries” idea dead in its tracks.

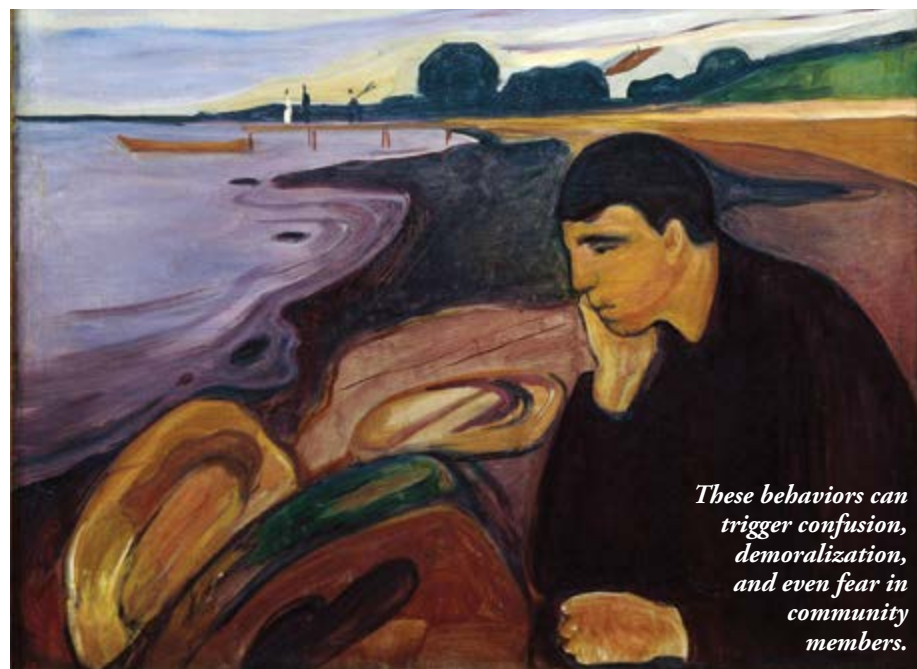
### Fed Up Enough—the “Two-Year Rule”

However...two years later and after Olive’s continued abusive behaviors in meetings, when Stacey had become our community president herself, with her own Advisory Team, a large group of members showed up at their meeting to protest Olive’s latest disruption. Finally, as described in the sixth article, the community took action; Stacey and her team sent Olive an official letter, stating that Olive could not attend our business meetings for the next year and asking her to get therapy for her emotional issues.

---

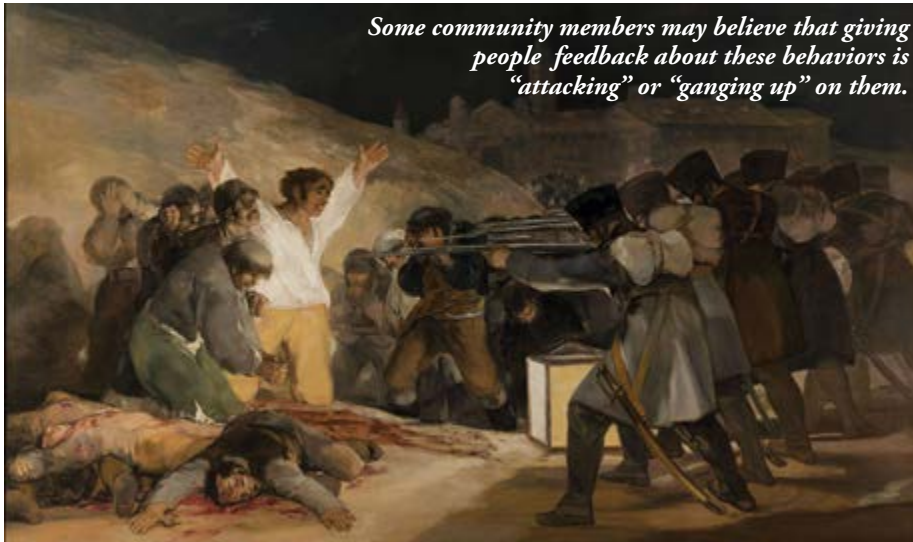
Her insistence that we not hurt Olive’s feelings stopped the “Consensus Mentor” idea dead in its tracks.

---



*These behaviors can trigger confusion, demoralization, and even fear in community members.*

Edvard Munch, *Melancholy*, 1894-96



*Some community members may believe that giving people feedback about these behaviors is “attacking” or “ganging up” on them.*

Two years earlier Stacey had adamantly stopped that year’s president and his team from creating a Consensus Mentor role which would have set limits and boundaries on Olive (and in fact it probably *would* have enraged her). But the cumulative weight of community pain had finally become too much even for Stacey. Now more realistic—and having had 10 distraught community members bear down on her—Stacey retired from her protector role. She and her team gave Olive real and necessary feedback, setting real and necessary limits and boundaries. A person taking on a fierce protector role like Ian, Bill, and Stacey *can* get off it...but, it may take two or more years of community suffering before enough people have the courage to extricate themselves from protecting the perpetrator and finally take effective action.

While some communities, such as Heart-Culture Farm and others described in past articles, do set limits and boundaries on members with challenging behaviors, I believe most communities *don’t* address these behaviors—especially when one or more members, like Ian, Bill, and Stacey, move into protector mode and insist their community do nothing.

### What’s Going on Here?

In my experience, in spite of the success stories of communities setting limits and boundaries described in the last two articles, *most* community members seem very reluctant to set boundaries or give a fellow community member negative feedback. This is especially true with an often frightening member like Mavis (or like Dwight, Olive, Griswald, Eldred, Andraste, Hugo, or Umberto, described in previous articles).

Why wouldn’t a community member want to give someone feedback and ask them to change? And why do communities seem *especially* vulnerable to these behaviors? Why are many community members the most likely to get hurt by these behaviors?

- They may believe such behaviors and dysfunctions couldn’t happen in a *community*,

and certainly not in *their* community. So the idea of dealing directly these behaviors is seen as disruptive, “creating conflict,” and “not community.”

- And, related, many community members may have never invested time and energy learning about these kinds of especially challenging behaviors and so don’t understand them and are baffled by them. So when they encounter these behaviors and feel put off or scared, they may believe they are being “too sensitive,” and their discomfort or fear is actually *their* fault.

- They may hold the common belief that seeing behaviors like these in their community doesn’t mean that the person who does them has a serious emotional disturbance, but rather that they themselves *are having a conflict with the person*. And so they believe they are partly responsible for “contributing to the conflict,” partly responsible for how badly they feel. And, according to their community norms, they must now set up a mediation with the person “to resolve our conflict.” (But they don’t want to!)

- They may believe that giving feedback and asking for change is *simply not done* in a well-functioning community, as this might hurt the person’s feelings. Giving someone feedback and asking them to change might cause other community members to criticize *them* for being “uncooperative”! They may believe that giving feedback and asking for change implies they are “a bad community.”

- They don’t want to call attention to themselves. They don’t want to rock the boat. Worse, they’re afraid the person will retaliate and target them. (And they probably will!)

- Because of childhood trauma triggering denial and avoidance, they may now be

---

**Bill’s loyalty to Herman and his desire to protect him stopped us from taking action.**

---



*Many community members don’t want to deal with these behaviors or even acknowledge that they happen in their community.*

---

“Nooooo,” wailed Stacey. “I love Olive. And I know she’d hate this. It would make her feel terrible!”

---

conflict-averse. Therefore they may believe that talking about these behaviors, offering feedback, and/or requesting change from people doing these behaviors *itself* creates conflict. As we’ve seen, when someone with these behaviors receives feedback or is asked to change their behavior they usually do get upset, if not furious, and other community members can perceive giving feedback and requesting change as “causing” more conflict. Conflict-averse folks absolutely don’t want to experience this! It’s better to just put up with it or avoid meetings and social gatherings if the person will be present.

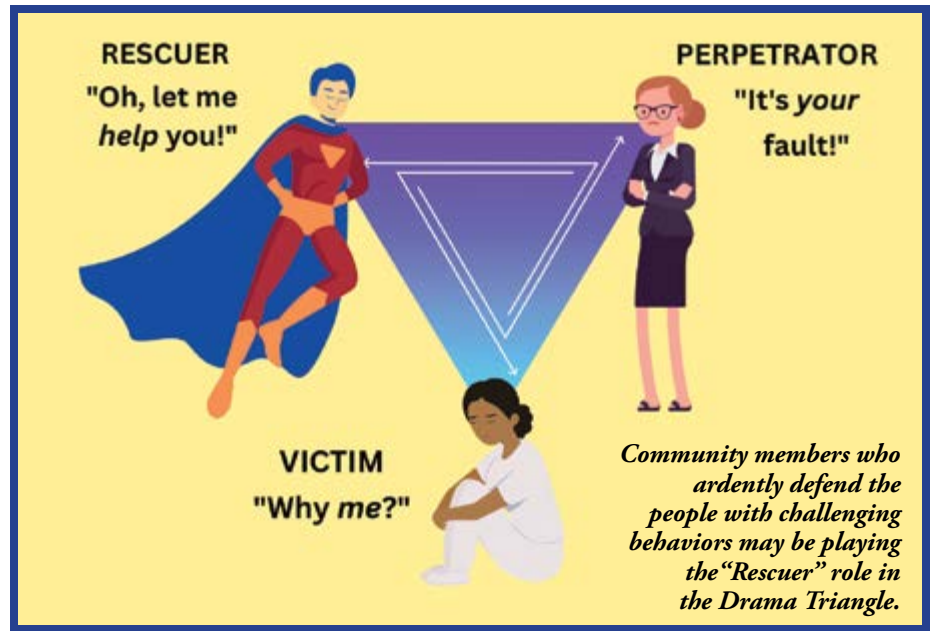
- Or perhaps they may be taking on the “Rescuer” role (“I’ll save you!”) in the Karpman Drama Triangle (see following sections), or operating from the Green stage in the Spiral Dynamics<sup>1</sup> model.

- Or maybe they simply have unrealistic expectations about community and human nature—no more than simple naiveté.

### Childhood Trauma?

People who frequently try to protect others from consequences to their behaviors sometimes express the belief that placing limits and boundaries on someone is “ganging up” on them, as Ian put it in the yurt meeting. When I heard him say this and saw him cry, I wondered if he was actually trying to protect some inner traumatized part of *himself*. Did he experience people’s frustrated complaints about Mavis as painful darts and arrows piercing his *own* vulnerable psyche? Was this why he seemed to find it intolerable to hear people’s seemingly legitimate upsets and concerns about her?

As I eventually learned, Ian, Stacey, and Bill had each been bullied by family members or at school. Was it the case that each had wanted to prevent the person from



John Christian

potentially feeling what *they'd* once felt as a vulnerable child? Whatever the reason, because of their protective stance, their communities could set no limits and boundaries on members’ behaviors when needed, sadly held hostage by their community members’ own unhealed traumas.

### “We Can’t Do That!”—The Rescuer in the Karpman Drama Triangle

Another possibility is from the Karpman Drama Triangle model. This is a model of unhealthy interactions between people embroiled in conflicts. Proposed by psychiatrist Stephen B. Karpman in the 1960s, the Drama Triangle model postulates that people engaged in conflict often play one of three roles—Perpetrator, Victim, or Rescuer—each of which expresses the person’s power-over or lack of power with others in a conflict. Those assuming a Persecutor or Rescuer roles have power over the person in the Victim role. *And* it helps them avoid feeling their own feelings. Karpman visually represented these roles in an inverted triangle (see graphic, above).

Someone taking on the Persecutor role (“It’s *your* fault!”), can be controlling, blaming, critical, authoritarian, angry, and superior, and not feel their inner emptiness: the more “overt” especially challenging behaviors of this series.

According to this model, people taking on a Victim role (“Poor me!”) may not necessarily actually be victimized. However, they may feel as if they are being victimized and portray themselves as unable to help themselves no matter how hard they try. Thus, Karpman suggested, they avoid making any real changes in their circumstances and can successfully avoid feeling their own inner anxiety. People in the Victim role experience themselves as persecuted, oppressed, helpless, hopeless, and ashamed. They seem unable to make decisions, solve problems, or achieve any self-awareness. They seek out people they imagine are persecuting them or who actually are persecuting them. They then seek help from people playing the role of Rescuer.

People taking on the Rescuer role (“Oh, let me *help* you!”) feel compelled to try to help, rescue, or enable people whom they see victims (even if they’re not), and they even feel guilty if they *don’t* try to rescue them. Yet their rescuing attempts can actually keep someone in the Victim role dependent on them, and can prevent the person playing Victim from experiencing and learning from their mistakes. The Rescuer feels good about themselves for having tried to help. And because they’re focusing on the Victim’s perceived needs rather than on their own, they also successfully avoid their own feelings of inadequacy and anxiety.

The roles are malleable and shifting, according to the Drama model. People in the Persecutor role, when blamed by others, for example, can suddenly shift into defensive Victim

mode. As we've seen, Mavis and others described in this series can seem like fierce Persecutors who criticize and belittle others. Yet when encountering even the mildest of feedback they are suddenly vulnerable Victims, like how sea anemones immediately retract their tentacles when even lightly brushed by something larger than their usual tiny prey.

### "That's just how community is."

Sadly, many community members are too intimidated by the intensity of these behaviors or perhaps too idealistic to imagine their group taking any action to curb the behaviors, believing "This is just how community is."

But community life doesn't *have* to be this way. Living in community doesn't have to include the suffering of individually targeted, abused members. Communities don't have to put up with dysfunctional, go-nowhere meetings or endure community-wide demoralization and people fleeing meetings or leaving the group. But communities often do suffer this way until enough people have finally realized they have a serious problem. One time a friend in a group experiencing dreadful conflict triggered by these behaviors asked me why, since his community had become so painful and unsafe, did the community leaders refuse to do anything, even though he and several others had repeatedly asked them to. "They haven't suffered enough yet," I said. "They aren't *fed up* yet, or fed up *enough*."

### Communities Don't Have to Go Through This!

You and your community colleagues *can* understand, plan for, and prevent this kind of community demoralization.

**Educate Yourselves.** Encourage your community to learn all it can not only about these especially challenging behaviors so people will know what to expect, and will recognize the fallacies that "with enough hugs" and "with enough community life" people with these behaviors will change. Ideally, also learn about the Rescuer role in the Drama Triangle, and the Green and Yellow stages in Spiral Dynamics (which can provide another helpful lens on these phenomena). The more we know, the more empowered we'll be as a group, and potentially more able to work effectively with these challenging behaviors.

#### Consider these Community Successes and Field-Tested Techniques:

- Hugo's community creating the Two-Minute Rule.
- My community finally setting limits on Olive's behaviors in meetings.
- My community eventually switching to a modified form of consensus.
- Heart-Culture Farm's five-step process to address these behaviors.
- People in Umberto's community organizing a mutual support group.
- Community members who organize alliances and petitions.
- Communities that set up a Graduated Series of Consequences method.

---

But the cumulative weight of community pain had finally become too much even for Stacey. Now more realistic, she retired from her protector role.

---



*Whole communities can change to modified consensus and adopt policies like Heart-Culture Farm's five-step process and a Graduated Series of Consequences to effectively set limits and boundaries on these behaviors.*

Hannah Busing

bot” stage). In my community our NVC trainer member offered a series of free eight-week NVC classes on Tuesday nights. He offered them every few months for several years. At first one of our “especially challenging” members hated that many of us were learning NVC, believing that it suppressed emotions, instead of being a non-confrontational way to express them. Later this member joined the study group and became a fan, even admonishing other members for not using NVC.

## Finally

I want to thank all of you who’ve read these articles for kindly considering these ideas about both the causes and typical effects of especially challenging behaviors in community—and for considering what we can do to work effectively with them, as individuals (articles one through four), as small groups of friends (fifth article), and as whole communities (sixth and seventh articles). I wish you and your community all the best in educating yourselves further about these behaviors, finding compassion and understanding for the people who do them, and setting effective limits and boundaries for more peace and harmony in your group. With this knowledge, and drawing on the experiences of the communities described in these articles, I believe your group, and all groups, *can* become more healthy, successful, and thriving, better achieve community goals, and experience the emotionally safe, warm, connected, and wonderful community life we long for. Let’s make it happen! 🐦

*Diana Leafe Christian, author of Creating a Life Together and Finding Community, speaks at conferences, offers consultations, and leads workshops and online trainings on creating successful new communities, and on Sociocracy, an especially effective self-governance and decision-making method. See [www.DianaLeafeChristian.org](http://www.DianaLeafeChristian.org).*

1. To learn more, I recommend the book *Spiral Dynamics* by social psychologist Don Beck and neuroscientist Christopher Cowan, the website [spiraldynamicsintegral.nl/en](http://spiraldynamicsintegral.nl/en), and YouTube videos on this topic by Max Saris and Actualized.org. Spiral Dynamics was developed by Beck and Cowan based on the work of developmental psychologist Clare Graves and evolutionary biologist Richard Dawkins. Its concepts were later included in spiritual/New Age philosopher Ken Wilber’s Integral Theory.

## Especially Challenging Behaviors

### **More Obvious, Overt, Extroverted Behaviors** (Grandiosity on the outside, insecurity on the inside)

Delusions of superiority; self-centeredness  
Entitlement  
Impaired empathy  
Lying; exaggerating accomplishments  
Rapidly escalating anger; sudden angry outbursts  
Grandiosity  
Craving attention  
Criticizing others  
Mocking or jeering at others  
Invalidating, demeaning, or belittling others  
Bullying others  
Usually cannot change or benefit from therapeutic help

### **Less Obvious, Covert, Introverted Behaviors:** (Insecurity on the outside, grandiosity on the inside)

Delusions of superiority; self-centeredness  
Impaired empathy  
Relishing vengeance  
Manipulating others; using people  
Hypersensitivity to criticism  
Projecting their behaviors and attitudes onto others  
“Gaslighting” others (telling someone what they directly observed didn’t actually happen)  
Envy others; resenting others  
Limited self-awareness  
“Grooming” newer or less confident members to be their allies and support their version of reality  
Usually cannot change or benefit from therapeutic help

## Can Community Consultants Help with Especially Challenging Behaviors?

In my experience community consultants don’t seem to understand and recognize that most people with these behaviors cannot develop self-awareness or empathy and so cannot change their ways. Or that they don’t respond well to therapy, sharing circles, mediation, or NVC and other forms of empathetic listening. Consultants don’t usually suggest how the group can set firm, courteous limits and boundaries with members with these behaviors. Usually consultants treat the conflict as if it were just ordinary interpersonal conflict among community members. The idea that the source of some community conflict may be one or more members with especially challenging behaviors seems not only unknown to them but probably also too “politically incorrect” to acknowledge.

The prevailing view among community professionals, as far as I know, is that with enough hours of the conflict-resolution mediation method the consultant offers, or NVC or other special communication methods, most community conflicts can be solved. (I call these the “With Enough Mediation” and “With Enough NVC” fallacies.) So, no, sadly, I don’t think calling in a community consultant or conflict and mediation specialists can usually offer much help with *these* kinds of behaviors.

–DLC

## Six Things We Can Do to Protect Ourselves as Individuals

Here’s an overview of what we covered in articles #1-#5:

- 1. Learn** as much as we can about narcissistic behaviors to be more realistic and know what to expect (#1, #2).
- 2. Lower** our expectations that the person will be empathetic and cooperative (#2).
- 3. Set limits and boundaries** so these behaviors affect us far less (#3, #4).
- 4. Make all communications with the person “public”**—in emails, phone calls, and in-person meetings (#4).
- 5. Use the “Inner Ninja” technique** for self-protection (#3, #4, #5; email me at [diana@ic.org](mailto:diana@ic.org) for a handout.)
- 6. Get outside healing help** to become more emotionally resilient and less vulnerable to these behaviors (#4).

–DLC

# Subscribe to COMMUNITIES!



## What Readers Say about COMMUNITIES

I love COMMUNITIES magazine. I've read and kept every issue since 1972. Deciding to be communal is the best decision I've ever made in my life. COMMUNITIES has been there from the beginning.

—Patch Adams, M.D., author and founder of the  
Gesundheit Institute

Our mission at *Utne Reader* is to search high and low for new ideas and fresh perspectives that aim to start conversations and cure ignorance. To that end, COMMUNITIES has become one of our go-to sources for thought-provoking pieces about people opting out of the rat race and living life on their own terms. We're pleased to share the voices we come across in COMMUNITIES with our readers because they remind us all of the virtue of cooperation and the world-changing potential of coexistence.

—Christian Williams, Editor, *Utne Reader*

I've been subscribing to COMMUNITIES for over a decade. Each issue is a refreshing antidote to the mainstream media's "me, me, me" culture. COMMUNITIES overflows with inspiring narratives from people who are making "we" central to their lives instead.

—Murphy Robinson, Founder of Mountainsong Expeditions

Community has to be the future if we are to survive. COMMUNITIES plays such a critical role in moving this bit of necessary culture change along. Thank you COMMUNITIES for beating the drum and helping us see.

—Chuck Durrett, The Cohousing Company

COMMUNITIES mentors me with real human stories and practical tools: networking, research, and decades of archives that nourish, support, and encourage evolving wholesome collaborations. The spirit and writings have helped guide me to recognize and contribute to quality community experiences wherever I am. The magazine is an irreplaceable resource and stimulus during the times when community disappears and isolation/withdrawal looms; and an inspiration and morale booster when I am once again engaged with intentional and committed group work.

—Shen Pauley, reader and author, Barre, Massachusetts

See [gen-us.net/subscribe](http://gen-us.net/subscribe).

To subscribe via online payment, please visit [gen-us.net/online](http://gen-us.net/online).

To renew your subscription online or update your address,  
please log in at [gen-us.net/account](http://gen-us.net/account).

To subscribe via postal mail, send a **check or money order payable to COMMUNITIES Magazine** along with name, address, city, state, zip code, country, email address, phone (optional), subscription type(s), start issue requested (current or next) for each subscription, and addresses/contact info for any gift recipients, to: **Communities, c/o Roths, 330 Morgan St., Oberlin, OH 44074 USA.**

### SUBSCRIPTION RATES

**Print + Digital:** \$30 per year in US, \$25 for each additional in US; \$40 per year outside of US, \$35 per year for each additional outside of US. **Print + Digital, Supporter:** \$40 in US, \$50 per year outside of US. **Print + Digital, Sustainer:** \$50 per year in US, \$60 per year outside of US.

**Digital Only:** \$20 per year anywhere in world, \$15 for each additional. **Digital Only, Supporter:** \$30 per year anywhere in world. **Digital Only, Sustainer:** \$40 per year anywhere in world.

**Bonus:** every subscription, print + digital or digital only, also includes **access to all digital back and current issues** for online viewing and/or download.

[gen-us.net/subscribe](http://gen-us.net/subscribe)

## PLEASE EXPLORE OUR PARTNER ORGANIZATIONS!

Diverse groups help to provide support, education, and networking for those interested in and/or living in ecovillages and other intentional communities worldwide, including:

- FIC (Foundation for Intentional Community): [ic.org](http://ic.org)
- BIPOC ICC (BIPOC Intentional Communities Council): [bipocicc.org](http://bipocicc.org)
- CohoUS (Cohousing Association of the United States): [cohousing.org](http://cohousing.org)
- CSA (Communal Studies Association): [communalstudies.org](http://communalstudies.org)
- ICSA (International CSA): [icsacommunity.org](http://icsacommunity.org)
- GEN (Global Ecovillage Network): [ecovillage.org](http://ecovillage.org) and its regions:  
[ecovillage.org/region/gen-africa](http://ecovillage.org/region/gen-africa)  
[ecovillage.org/region/gen-europe](http://ecovillage.org/region/gen-europe)  
[ecovillage.org/region/casa](http://ecovillage.org/region/casa)  
[ecovillage.org/region/genoa](http://ecovillage.org/region/genoa)  
[ecovillage.org/region/genna](http://ecovillage.org/region/genna)
- NextGEN (Youth Network): [nextgen-ecovillage.org](http://nextgen-ecovillage.org)

We welcome stories and connections from throughout these and related networks, and hope to hear from you!

## MORE WAYS TO PARTICIPATE

Donate to COMMUNITIES:  
[gen-us.net/donate/magazine](http://gen-us.net/donate/magazine)

Become a Benefactor:  
[gen-us.net/visions](http://gen-us.net/visions) and  
[gen-us.net/reach](http://gen-us.net/reach)

Submit writing, photography, artwork:  
[gen-us.net/submit](http://gen-us.net/submit)

Advertise:  
[gen-us.net/advertising](http://gen-us.net/advertising)

Explore past content:  
[gen-us.net/back-issues](http://gen-us.net/back-issues),  
[gen-us.net/themes](http://gen-us.net/themes),  
[gen-us.net/index](http://gen-us.net/index),  
[gen-us.net/index-by-community](http://gen-us.net/index-by-community)