

Frontend – Educação Socioemocional – Teoria do Encantamento

– Com Chloé Valdary.mp3

abril 28, 2021

• 2:34 - 3:37

Olá pessoal! Bom dia! Sejam bem-vindos ao fronteiras e tendências da ENAP é com grande prazer que hoje a gente vai discutir um assunto superinteressante que é a educação socioemocional e como a teoria do encantamento pode ajudar na conquista da liderança, eu sou a Rebeca, sou a diretora executiva da ENAP.

E pra quem não conhece o ENAP fronteiras e tendências, a gente oferece uma série de conversas regulares pra promover a discussão de temas atuais e relevantes para o governo com a participação de renomados especialistas.

Nossa convidada hoje é Chloé Valdary e ela é a criadora da teoria do encantamento, uma estrutura inovadora que combina educação socioemocional, desenvolvimento do caráter e crescimento interpessoal como ferramenta para desenvolvimento da liderança. Chloé treinou em todo mundo, inclusive África do Sul, Holanda, Alemanha e Israel. Seus clientes incluem alunos do ensino médio e universitários, agências governamentais, equipes de negócios e muito mais, ela também lecionou em universidades da América, incluindo Harvard e Georgetown.

• 3:37 - 4:30

Seu trabalho foi publicado na revista *Psychology Today* e seus escritos foram publicados no *New York Times* e no *Wall Street Journal*. A Chloé me conquistou no primeiro momento, quando fui entender sobre a teoria do encantamento quando ela começou a trazer cultura pop pra ensinar coisas tão simples que fazem muita diferença no nosso dia a dia, então no primeiro momento que ela já trouxe Beyoncé, ela já conquistou meu coração.

Então pra debater mais sobre o assunto e trazer aí em primeira mão pro publico brasileiro a teoria do encantamento, eu passo a palavra pro Diogo Costa, presidente da ENAP. Os dois conversaram sobre educação socioemocional e vão trazer como a teoria do encantamento pode ajudar aí na nossa conquista da liderança e desenvolvimento dessas capacidades.

Então, aproveitem muito o conteúdo, é vão colocando as perguntas que a gente vai fazendo aí essa mediação. Diogo, é com você e excelente aprendizado aí pra todo mundo.

• 4:36 - 4:42

Obrigado Rebeca. E a gente também já está ensinando cultura pop brasileira pra Chloé. Vou mudar agora pro inglês pra gente conversar.

• 4:43 - 4:45

Chloé, welcome.

• 4:45 - 4:47

Thank you. Thank you for having me.

• 4:48 - 5:13

Thank you so much for joining us to have this chat. So Chloé, first of all, uh, could you, uh, guide us through your theory of enchantment? You have, um, already talked to many audiences in the U.S about it, and we understand this is the first time that you were talking to a Brazilian audience. So, can you please tell us which principles on which the theories faced?

• 5:14 - 5:44

Absolutely. So, the theory of enchantment has three fundamental principles, that are our guiding principles. The first is treat people like human beings, not political abstractions. The second is try to criticize to uplift and empower, never to tear down or destroy. And the third principle is trying to root everything you do in love and compassion. And by love, we define love as *agape love*, which is an old Greek term. I loosely translated to the English.

• 5:44 - 6:00

It means unconditional love or love not based upon conditions. This is a concept that was super prevalent during the civil rights movement in America. And its what Dr. King said that the civil rights leaders aimed to embody and all of their work.

• 6:03 - 6:27

And, when you talk about the political obstruction, it's usually the way that people see themselves, the way that they see themselves as a personal identity is based on abstractions. So how do you combine this need for a personal identity without creating the political abstractions for us to then to identify with?

• 6:28 - 7:01

Yeah, that's a great question. I think it boils down to understanding the complexity of the human condition and understanding that as human beings, we contain multitudes and we don't want to reduce ourselves in our own minds to any one thing. So, seeing yourself as incapable of doing good or incapable of doing bad, for example, is a reduction of what it means to be a human being. As human beings. We have the capacity to do both good and evil. We have the capacity to uplift and destroy.

• 7:01 - 7:30

It's a very ambiguous thing I think, to be a human being. And so, the impulse to express oneself is definitely a very strong impulse and a strong need. That's a part of being human. But just in the middle of expressing oneself, it's important to keep in mind that one's identity contains multitudes, as I said, and once identity cannot be simply pegged down or fit into a monolithic box.

• 7:30 - 8:03

So, for example, in America, right now we are having a lot of challenges with regards to people, such as journalists and people in the media who are reducing people based upon skin color, based upon race, to certain things. So, if you are white, you are seen as fundamentally or inherently problematic in some ways. And if you are black or African-American, you are seen as pure or angelic in a different sort of way.

• 8:03 - 8:17

And both of these are caricaturing human beings, both of these are our acts of really trying to reduce human beings to one thing, as opposed to taking in the fullness and the complexity of what it means to be a human.

• 8:18 - 8:22

And how do you deal with people who treat you as a political obstruction?

• 8:23 - 9:01

Well, we have a lot of different exercises within theory of enchantment that teach people how to depersonalize and teach people how to do what's called shadow work so that you're not triggered by people who are treating you in a stereotypical manner. This is something of course, that was also practiced during the civil rights movement, where in the fifties and sixties, when there was a great deal of racism, put forward toward African-Americans. Dr. King and many members of the civil rights movement practiced certain exercises so that they wouldn't internalize what was being said about them.

• 9:02 - 9:23

And that was for two reasons. Number one, they recognize that people who were persecuting them or actually the victim of their own pathologies, they were actually suffering in a sense, and, and they, and Dr. King and others didn't want to add more suffering and inflict more suffering by returning hatred with vengeance.

- 9:23 - 9:56

And so, in order to embody a spirit of, like I said *agape love*, they actually made sure that once they would go to let's say a protest or, an attempt to desegregate a diner, for example, before they would go, they would ask themselves, am I harboring any vengeance? Am I harboring any feeling of resentment within myself? How do I make sure I remove that from myself before I go out and protest, because I want to protest in a way that, putting complete love out there.

- 9:57 - 10:29

So, we have a few exercises within the theory of impairment that teach that sort of, exercise on a micro level, so that you're not actually triggered by people who caricature you or who stereotype you, because you recognize that the person who's stereotyping you is also stereotyping themselves. And they're also coming from a place. That's really not a place where you would wish for anyone to be. And so that actually creates a space for empathy for that person, even as they're attacking you or insulting you in some manner.

- 10:31 - 10:39

Yes, as you've said in an oppressive society, both the oppressor and oppressed suffer. Can you give an example of how that works?

- 10:40 - 11:16

Yeah. So, the famous, writer and author James Baldwin spoke about this often, uh, you know, he said, whoever debases another human being is debasing themselves. He put forth in a debate at the UK, a scenario in which there was a racist Alabama sheriff, and he says, presumably, this man is a man. And he loves his wife and he love his kids, but he does not know what causes him to pick up the Baton to pick up a gun, to pick up a weapon and harm another person, just because that person doesn't look like him.

- 11:16 - 11:43

And then James Baldwin says something very interesting. He says on some level what this man does to a black person is horrible, but what has happened to this man is even worse because he doesn't actually realize that he's afflicted by pathologies in his head. There are certain things about himself that he disliked so much, that he's actually projecting those things onto other human beings that do not look like him and James Baldwin and.

• 11:43 - 12:20

Dr. King use this psychological understanding of the human being to explain how racism works. So, I think a larger understanding, again, of the fullness of the human condition of the interdependence of human beings and how we can sometimes take our own insecurities and project them onto the other. And that's where a lot of extremism comes from a broader understanding of that can equip us with the capacity not to be triggered by others. When they come at us with, you know very disrespectful language or insulting language, because again, we realize that that person is actually suffering.

• 12:22 - 12:42

Yeah, you, you mentioned the concept of love in Dr. King's work. And there's a passage where Dr. King says that his grateful that the Bible asks us to allow her enemies instead of liking them, because, it is more possible to love someone than to like someone who is working against you. Do you agree with that?

• 12:43 - 13:19

I certainly do agree that it's difficult to like, or have affection for, people who are, working against you. But I also recognize the work of folks like Daryl Davis, who successfully got dozens of members of the KKK to leave the KKK over the course of about 20 years. And my understanding and I've spoken to him, my understanding is that it seems like he actually likes the people he was talking to. So even though they were saying horrible things to him, it really didn't phase him.

• 13:19 - 13:47

It really didn't penetrate the way he felt about himself. Now, granted, that is a different scenario. Daryl Davis, you know, was operating in a time that was not marked by Jim Crow, not marked by, you know, legal discrimination. So obviously that's a different context and a different environment, but I do think it proves the point that given the right circumstances, perhaps it is possible not only to love your adversary, but even to like your adversary.

• 13:48 - 14:03

And you work with government agencies also in other organizations, how can government, practically adopt the principles of the theory of enchantment? How does that go about?

• 14:04 - 14:36

So that's probably a longer conversation, a theory of enchantment. We provide different types of offerings, to help inculcate these principles within the culture of an

organization. Those include things like full day workshops, which are really just a taste of a theory of enchantment. You can think of the full day workshops is like a group excavation. And they basically the members of a given cohort go through the principles and do different exercises to actually embody those principles.

- 14:36 - 15:11

So, when it comes to, for example, studying the first principle, treat people like human beings, not political abstractions, well, we actually go through a series of different questions, related to, well, what does it actually mean to be a human being, right? What does it mean to have to deal with things like vulnerability and imperfection and baggage and mortality, and how do we have a self-refinement process so that we can deal with those things holistically and not allow our insecurities to overtake us and cause overcompensation, which we can then project onto others.

- 15:12 - 15:50

So, there are a series of exercises related to that. There are also a series of exercises related to treating people, or excuse me, criticizing people to uplift and empower them as opposed to tearing them down and destroying. So, we talk about the concept of redemption. We talk about, what the, what the idea of redemption actually means. And in the theory of enchantment, it means simply that human beings have the capacity to change, right? This is also what it means to be a human being. And then we go over difficult questions, you know, in terms of like, where do you think it would be difficult to see someone as redeemable, do you think it's possible to see all people as redeemable?

- 15:50 - 16:16

What is the difference between seeing people or casting people or demonizing people, really, what is the difference between demonizing people and, seeing them as redeemable, , which doesn't guarantee that, you know, the person in question will change, but it's more about the practitioner's perception of that person, as opposed to that person necessarily changing in the first place, because what we see and how we see changes, how we behave, , in the long run.

- 16:16 - 16:50

And then there's also a conversation around the third principle, which is really the culmination of the first two principles. And we also, watch a very particular moving, film that really encapsulates that third principle. So, in the full day training, there's sort of, like I said, a deep dive into the theory of enchantment. That's one thing that we offer to different organizations. We also offer a self-paced course, which is a longer, more intensive training. It's about 25 lessons, uh, 50 hours.

- 16:50 - 17:27

And it's, on an individual level. And again, that self-excavation is there. Um, but it's more intensive because there's more work, there's more workbook exercises, there's more self-reflection exercises, simply because, you know, we're able to put more into a format like that. I'll also say that the theory of enchantment is laid out in such a way that you first have to do self-excavation work, because the idea is that you won't be able to be in a healthy relationship with others or develop a healthy relationship with others unless you first develop a healthy relationship with yourself.

- 17:27 - 17:38

So, the first part of the coursework is all about excavating the self, getting to know yourself, understanding that complexity so that you can then begin to perceive complexity in others.

- 17:40 - 17:51

And, in your experience, is different to teach that you're having a chance to work with the theory of enchantment in the public sector, than it is in the private sector?

- 17:52 - 18:23

That's a good question. It really depends on the nature of the organization. I find that schools are very challenging to work with just because of the bureaucratic nature, that goes into doing work with schools as ironic though, because schools are also a sort of a ready audience, already made audience for it. So, they're very receptive to it and they're in many ways, very hungry for it, but they don't necessarily have all the infrastructure in place, for curriculum delivery.

- 18:23 - 19:00

So, I find that that's challenging to work around still trying to figure out the best solution to that. But I also know that when we have worked with governmental agencies in the past, once a government agency, you know, basically decided that they wanted to go ahead with the program, it was pretty seamless. The challenge is just getting to, getting them to, you know, make that move and, and take that first step. And in terms of the private sector, it's generally speaking easier just because there's less bureaucracy, there's less red tape to go around.

- 19:00 - 19:17

And, there's less of a barrier in terms of people who are making the decisions at the top. There's usually one or two people who are making decisions at the top. And it's easier to reach them as opposed to having to go through, you know, five or six different layers of bureaucracy in the public sector.

- 19:20 - 19:51

And a lot of the, I guess, the problems in empathy and love that you've mentioned, they come not so much with, with, uh, obvious hatred, but sometimes with, irony and sarcasm. And I see that you refuse to call for instance, people caring, and some people call chat, things like that. Do you think that these kinds of, of means or mimetic culture, are also part of the problem?

- 19:53 - 20:32

Yeah, I actually haven't thought about the whole Karen phenomenon in a while. I think it's, I'm not sure how prominent it is outside of platforms like Twitter. I'm sure it's, it's leaked into real life a little bit. I'm not sure how universal it is, at least in American culture. But I do think that it is contributing to a culture of dehumanization and at the very least, contributing to a culture of detachment and coldness, that we have in relationship with each other.

- 20:32 - 21:17

And, uh, but, but it is a by-product of the larger phenomenon of turning people into caricatures. and again, stereotyping others, Ralph Ellison said these stereotyping others is when you stereotyping others, you're essentially stereotyping yourself. And I think most people don't realize this when they, when they say this to other people or when they act this way to other people, but I think it's an important point to point out when you, when you, you know, use a term in jest to name someone who's acting in a certain way, , you're denying the fact that you also are capable of acting in that way, and you probably have acted in that way in a different context and in a different scenario.

- 21:17 - 21:25

So yeah, I would say in general, it definitely contributes to a culture of stereotyping others in caricaturing others.

- 21:27 - 21:38

Someone just asked, um, Miriam, if there are courses about theory of enchantment that are available to the general public online?

- 21:39 - 21:54

Yeah. So, our self-paced course is online and anyone can enroll in it at any time, perhaps I can send you the link to it and you can send it out to the audience afterwards, uh, but it's online and it's pretty accessible. Anyone, anywhere can enroll.

• 21:57 - 22:04

João Vitor asks how can we recognize the person who is inherently imperfect and learn to fortify more wholesome connections?

• 22:05 - 22:37

Well, I think it starts with recognizing that we all are inherently imperfect, right? I am imperfect, you are imperfect. So again, it goes back to that self-work first, once you realize that you are imperfect, and once I realized that I am imperfect, I will be less triggered by seeing imperfection in others, because I will be able to having, having been able to create space for my own imperfection. I will be able to create space for others as well.

• 22:37 - 23:07

Uh, so again, I think it really, really foundationally speaking starts with recognizing it within the self and then moving to the other and once you're able to really direct love and compassion to the self, you'll be able to translate it to the other. I find in one of our exercises on vulnerability, I asked people to list five things that they love about themselves and five opportunities for growth. And I find that it's very difficult for people to list the things that they love about themselves.

• 23:07 - 23:27

I find that people are super, super harsh, super judgmental of themselves. And what happens is we subconsciously project that harsh judgment that we direct towards ourselves onto others. So, it really starts with being aware of that changing that through practice and then translating that practice in your relationship with others.

• 23:29 - 23:46

Luisa Souza asks what practices do you recommend to, build emotional strength at work, especially when you're dealing with a structure that is very complex or, human resources that is not structured at all?

• 23:49 - 24:27

Yeah, that's a tricky one. Um, when you're dealing with an institution that has limited resources in terms of developing your own or helping you develop your own social and emotional health, that can be super tricky. I'd say that there are certain exercises that you can do as an individual, , including some of the exercises that I mentioned, you know, doing that, , that vulnerability practice, where you're listing things that you're, that you love about yourself, listing opportunities for growth that you can work on, and then committing yourself to, amplifying one of those things that you love, and also working on one of those opportunities for growth.

- 24:27 - 24:38

Another, practice that, that we teach that I alluded to earlier is called shadow work. And the idea of the shadow, is the shadow is a sort of psychological term that was popularized by Carl Young.

- 24:39 - 25:12

And the idea of the shadow, is the shadow is everything that we do not like about ourselves, that we project onto others. And a shadow exercise that you can do is you can identify someone you do not like identify why you don't like them. So, like what behavior they engage in that you don't like, and then identify the impulse to behave in that way within yourself. This is a very difficult, practice because we don't like to identify with people we don't like. But the purpose again, is to realize that these are all very human things.

- 25:12 - 25:31

These are all very human behaviors in the human impulses. And when we're triggered by such behavior. And I want to clarify for you being triggered is not the same thing as needing to hold people accountable for their actions or calling out misbehavior, right? You can do that.

- 25:31 - 26:06

And certainly Dr. King and the civil rights leaders did that, you can do that without actually being triggered by what they're doing or what they're saying to you. And, but when you're triggered, it's actually a function of the ego. I can tell you personally, when I'm triggered it's my, my ego begins to see someone behaving in a bad way, and then it starts to otherize them, right? Which is a problem because if we otherize human beings, we're falling into the same cycle, that, or the same pattern of behavior that we wanted to stop in the first place.

- 26:06 - 26:37

So, the shadow work actually helps us, if we're, if we exercise it over a long period of time, it helps us stop our ourselves being triggered by that behavior, because we recognize that we too are capable of that behavior as well. That behavior is a very human thing in a different context or in a different situation. We could find ourselves acting in that way, you know, whether it's selfish or, you know, at some other, human behavior that we don't like to admit we can sometimes embody.

- 26:38 - 26:46

So that's a, that's a practice that I would say again, is very difficult to practice, but it's also very useful, in the long run.

- 26:48 - 27:11

And Rebeca Loureiro, our director asks about the theory of enchantment in the context of, remote work, working from home, she says that leaders need to innovate in the way they lead with their teams in, the scenario of remote working and social distancing. So how do you apply this, three principles with remote teams?

- 27:13 - 27:52

So, I think one of the interesting things that comes out of the understanding of the first principle, we don't treat people like human beings. What does it, what does it mean to be a human being? One of the things that comes up in conversations with practitioners is human beings actually need rituals. So, you know, during COVID a lot of graduations, for example, have been canceled. Graduation ceremonies rather have been canceled, a lot of transitional rituals that are, you know, normal to human life, that mark the end of one phase at the beginning of a new phase have been canceled or have been put on hold for the time being.

- 27:52 - 28:11

And that's very difficult and that's very hard for human beings to deal with because, you know, we respond to the changing of the seasons, right? We respond to, to transitions or rituals that actually mark the beginning of the end of certain moments in our lives.

- 28:11 - 28:46

So, I think it's actually important for leaders in work environments that are dealing with their teams online and on zoom. I think it's important for them to ask themselves the question of how they can try to implement rituals, given the barriers of only speaking to each other on zoom, of being an isolated, situations of not being able to see your coworkers in person, although your colleagues may not tell you again that's a very human thing to want to, or to need really, different rituals.

- 28:46 - 29:27

So, for example, I was working with an organization that just turned 50 years old, but you know, all of their members are isolated and communicating via zoom or other such platforms. And I said, I suggested to them that they actually do something within the limitations that they're forced to exist with it, but they do something to actually celebrate the 50th anniversary to mark the 50th birthday of the organization, whether it's sending, you know, like, grub hub or some such food cards to all of their members, or, you know, putting something on the calendar to actually do something over zoom, that's fun to celebrate it.

• 29:27 - 29:57

Um, it's important that your coworkers and your colleagues have these rituals in their lives because rituals create a sense of order. An order creates a sense of meaning. So that's just one, I guess, piece of advice I would give, in terms of like navigating the limitations, of work life in a COVID-19 environment, it's still important to, to implement certain things that are, that are critical to human life.

• 29:59 - 30:28

And what's the role of humor and how the has humor changed because of current circumstances. I remember John Cleese saying that, the whole point about humor is that humor is critical. And then if you cannot criticize or offend people, then the humor is gone. And also, that if people can control their own emotions, then they'll try to control other people's behavior. Do you think that we're living also through a crisis of humor or if humor can be a tool in your toolkit?

• 30:30 - 31:05

Yeah, that's an interesting question. I haven't really thought about it that much. I mean, I don't know if we're living through a crisis of humor. I feel like there every action has its equal, but opposite reaction. And so, anytime you see a movement in the culture to suppress humor or suppress comedy, because some people find it insulting, you also find an opposite reaction, you know, if you look at, um, if you look at certain comedians in America, certain comedians in America are basically uncancellable, I think like they Chappelle for example.

• 31:05 - 31:59

And so, I'm not sure if we're dealing with a crisis, but I will say that if you stifle your like natural reaction to something as humorous, this is very problematic because you're stifling a human thing. And, and that's part of the process by what you become hyper self-conscious and self-consciousness is actually a fundamental feature of narcissism. And so, there's the connection between a society that becomes more rigid, more mechanical, more, you know, incapable of, of just naturally responding to things, whether it's through humor or other forms of emotion, there's a direct relationship between that and narcissism or narcissistic, personalities sort of developing across a society.

• 31:59 - 32:14

So, on that, on that level, and in that sense, I would say, yes, it's very problematic in general, if you're stifling your natural reactions to certain things, because you're becoming much more machine-like and much less of a human, and that's a very dangerous place to be in.

• 32:16 - 32:17

Would you abolish Twitter?

• 32:19 - 32:50

No, I would not abolished Twitter. First of all, I'm a very much believe in the free market, so I wouldn't abolish Twitter. But in addition, I also think that, Twitter, you know. I have a love-hate relationship with Twitter. I actually try to stay off social media during the week in general, but I'm able to curate a pretty positive Twitter, for the most part, because of how I, hold myself and the energy that I put out on Twitter.

• 32:50 - 33:29

I think that you attract what, you attract the energy that you put out on Twitter. And so, if you want to curate a more holistic, you know, positive Twitter, you can do that. And if you want to curate a more negative, bitter, cynical Twitter, you can do that. So, I wouldn't want to abolish the, the platform, but I also would recommend taking breaks, taking regular social media breaks in general, because you have to remember, these are all platforms that are designed to trigger dopamine within you, and really pull on those dopamine neurotransmitters that you have in your brain.

• 33:30 - 33:53

And so just being aware of that, because like, you know, if that becomes hyperactive, that can lead to addiction and it can lead to, you creating, you putting yourself in a bubble or you putting yourself in, into these echo chambers. So, I would definitely practice healthy habits in terms of how often you use Twitter, but I wouldn't abolish the platform.

• 33:55 - 34:14

Okay. Victor Queiroz also has a question. So, he asks in the working environment, recognizing perfections in others makes you, does it make you less demanding as a coworker and how you motivate people while recognizing their weaknesses in dealing with certain activities?

• 34:14 - 35:03

Yeah, that's a great question. I think it, it goes back to recognizing both the weaknesses and the strengths, and then designing a different mentorship programs around trying to extract those strengths from the people in question, and also trying to work on those opportunities for girls. So, I would actually highly recommend mentorship programs. I am definitely a product of amazing mentors who have helped me in life. And if you can partner with different individuals within an organization with certain mentors that can pick up on that person's strengths

and weaknesses and help them build a plan or create a plan toward amplifying those strengths and, and mitigating those weaknesses with the understanding that people have different strengths and weaknesses, depending upon the context they're in life.

• 35:04 - 35:07

Um, I think that you can actually create a culture of excellence,

• 35:09 - 35:17

Daniela Lopes asks how can you help a leader that has low social, emotional awareness when you work under her or him?

• 35:19 - 35:56

Yeah. I mean, I can tell you that there's a connection, both in the profit and non-profit a for-profit and nonprofit environment between high social, emotional awareness and ROI, whether that ROI is a profit or whether that ROI is simply, you know, social cohesion or whatever you're working towards. So, I think the key is trying to make it clear to that person, the connection, presumably that person is interested in doing their job well and, advancing whatever the mission or social cause of the organization is.

• 35:56 - 36:19

And that person is just going to be at a disadvantage if they lack self-awareness and if they lack that social emotional learning piece. So, it's about trying to explicitly, connect the two, so that they can understand that it's not some random incidental thing. Um, it's actually a super critical, to the work and the mission that they're involved in.

• 36:21 - 36:57

And let me ask you maybe, about to an alternative take. To empathy and love. recently Mark Lilla has written on the difference and he wrote that, it is a paradox of our time that the more Americans learn to tolerate difference, the less they're able to tolerate indifference, but it is precisely the right to indifference that we must assert now the right to choose one's own battles, to find one's own balance between the truth, the good and the beautiful. Do you think that we tolerate indifferent mores? Should we, recognize it as a social value in a way that we don't?

• 36:58 - 37:42

Well, I'm not sure Mark's definition of indifference is actually what indifference is or at least how it has been historically understood. I don't think trying to find the balance between. What did he say, the truth, the good and the beautiful?

Yeah.

I don't think that is the definition of indifference. So, I, you know, I would agree that people have the right to find that balance. I don't think that attempt is the definition of indifference. I'd also probably disagree with the premise that Americans have learned, or at least Americans on the coast have learned to accept the differences of many Americans.

• 37:42 - 37:54

In general, I would actually challenge that premise so I would challenge both that premise and the notion that what he defines as indifference is actually the definition of indifference.

• 37:55 - 38:07

Okay. Going back to the workplace, Marina Rodrigues has a question, how do you, use criticism to empower someone, especially during, remote work.

• 38:10 - 38:49

So, I'm not sure of the different or the barriers that are specific to remote work versus in-person work when it comes to criticizing, except to just be aware of the fact that the person is probably experiencing some measure of isolation, and the feeling of, uh, probably loneliness on some level, at least compared to a pre COVID reality. And so, I would levy my criticism in a way that just is aware of that and, creates space for that and acknowledges that we're all struggling in different ways at the moment.

• 38:50 - 39:36

I would also say that criticizing to uplift and empower is all about, again, recognizing that person's shortcomings, but also their strengths. It's not enough in a sort of constructive criticism, a feedback session to just say, what's not working. You should also be able to point out what is working so that person actually has a kind of a vision to aspire towards and an objective to reach, so it's, I would say that's the main, that would be my main point if I were to give any main point, , or main answer to this question is to not only just point out, what's not working, but also point out what's working and also just, you know, give space to the fact that we're all struggling in different ways.

• 39:36 - 39:44

And that, that it's okay. I mean, it's, it's natural to be struggling in the environment that we find ourselves in right now.

• 39:46 - 40:17

Do you think that a cultural fragmentation, is a challenge to, your approach? So, you use a lot of pop culture, usually that requires a lot of people to share the same references. And you can see that in the us, we can see that in Brazil, in the past, everyone would watch, you know, the same news shows, the same telenovela at night, and the same soccer games, but now everyone is doing their own thing everyone's in their own mobile device. Do you think that lack of shared references can be a challenge?

• 40:18 - 41:02

For sure. It's definitely a challenge. However, I'd say the cool thing is that regardless of the different, pop culture references, that people are tuning into the shows and the films and the music that they're listening to, there are perennial themes that are common to the human species that will continue to exist probably forever and so regardless of the phase of culture that we're in or the, you know, historical time period that we're in, I will always be able to pull up certain things that speak to those perennial constant timeless themes.

• 41:03 - 41:27

Um, and in that sense, I'm, you know, I'm aware of the fragmentation of the culture as you say, but in that sense, there's actually more to choose from. Um, and therefore more perhaps of an opportunity to reach more people in the long run. But I do think that there are certain themes that will always be constant themes, because they're just organic to human life.

• 41:28 - 41:33

Why do you think that Oscar viewership has been declining?

• 41:34 - 42:04

I actually tweeted something about the Oscars the other day that did not give a lot of a good play? I was like, isn't it wonderful that so many people are tuning in and sharing their joy is about stories that they've loved seeing in the past year. And isn't that fascinating how story can connect us and unite us? I think certainly, you know, Hollywood has become politicized and, , folks in Hollywood tend to, , condescend to people who are different from them.

• 42:04 - 42:37

This goes back to my earlier point about certain Americans actually not being open to differences, on some level. And I think that certainly the positions of certain celebrities, um, certainly on Twitter has, left a sour taste in the mouths of others who would otherwise watch the Oscars, but at the same time, I do think there's a feedback loop that causes people to be overly cynical, in response to these things.

• 42:37 - 43:07

Again, I don't really take things that personally and I also quite frankly, enjoyed a lot of the films that won Oscars this year. So, I don't take it personally as a personal attack on my identity, even when people in Hollywood or in the film industry may say things that I disagree with. And so, I just don't receive it in that way. Whereas others do receive it in that way and they become bitter or jaded. And as a result, they don't tune in.

• 43:09 - 43:21

Rebeca, also in movies, Rebeca Loureiro asks about the Disney movies that you use to teach the three principles. And what tips do you give to parents to raise better human beings?

• 43:22 - 43:58

So, Disney is, you know, one of my favorites. So, I love this question. So, we teach a number of Disney films in theory of enchantment. We teach the *Lion King* we have a whole like write up on Simba's development from a juvenile essentially to an adult. And what that actually looks like. We also teach *Moana*, because *Moana* is an incredible representation of the fact that both good and bad exists within human beings, as represented by the villain and the hero who are, who was actually the same being.

• 43:59 - 44:20

I hope I'm not giving a spoiler away, but, it's been a number of years since the film has gone. But *Te Ka* and *Te Fiti*, the villain and the hero in that film are the same being. And the idea is that, you know, you can do good and bad as a human being and the need is to integrate oneself so that one becomes whole.

• 44:21 - 44:51

So those are two of the major Disney movies that we teach, or we teach those Disney movies in full. We also teach other Disney movies as snippets. So, when it comes to teaching people, the difference criticism that seeks to uplift and criticism, that's really just a form of manipulation. We teach three Disney villains. So, we

teach, *Froyo*, from *The Hunchback of Notre Dame*. We teach, *Ursula* from the *Little Mermaid* and we also teach *Lotso, old bear*, from *Toy Story 3*.

- 44:51 - 45:20

And all of these villains basically demonstrate what a manipulation and exploitation looks like it seems, it can seem like a positive form of criticism if you're naive or if you're ignorant, but it's actually a deliberate, attempt at exploiting a person's insecurities so that they can essentially be beholden to you.

- 45:21 - 45:47

"Poor unfortunate souls", which is, is what *Ursula* sings in the *Little Mermaid* is a perfect example of this. in terms of, what parents can, do to teach their kids, theory of enchantment. We do have a free Disney reader called, well, it's, called the Disney reader. And I can send it along, and that can be forwarded to you because there are different. You know, we talk about *Aladdin* and the different lessons of that film as well.

- 45:48 - 46:01

So, it's basically taking different Disney films and showing you how you can apply it to teaching your kids, the theory of enchantment.

And do you think *Hakuna Matata* is usually misunderstood by people?

- 46:02 - 46:41

This is a leading question. So, I don't, I mean, listen, I don't think most people think about the *Lion King* in general, let alone *Hakuna Matata*, but yes, *Hakuna Matata* is, you know, we teach this in theory, it's weird, because people have gotten tattoos of *Hakuna Matata*, right. But, *Hakuna Matata* in the context of the theory of enchantment is actually a warning. Now *Simba* must go through this period of exile, where he meets *Timon and Pumba* who tell him, you know, if the world turns her back on you, you turn your back on the world and *Hakuna Matata* means no worries, right?

- 46:41 - 47:02

And this is sort of a, this is sort of a nihilistic phase in *Simba's* life where he is taught that he doesn't need to take responsibility for anything. This theme actually repeats itself in multiple Disney films, including in the classic *Pinocchio* where *Pinocchio* is sent to pleasure Island or sticking to pleasure Island, for example.

- 47:02 - 47:34

But yes, *Hakuna Matata*, although it is a very catchy song, which is also, Disney's clever at that. Um, you know, it can, it can trick you into thinking that it's something

to aspire towards, but *Hakuna Matata* and this is the lesson that *Simba* must learn is actually not the way you're supposed to live your life, you do have responsibilities just as we have, right. We also have responsibilities and we were to the people around us, we're responsible to our family and our friends and our community.

• 47:34 - 47:40

And this is something that somebody must actually learn, which is why he eventually leaves exile and returns to *pride rock*.

• 47:42 - 47:56

How did growing up in the South, shaped your view of race and American society in a different way than if you had grown up in New York, where you currently live?

• 47:58 - 48:29

Yeah, so I've actually, recently realized that the education that I received growing up in the South was not universal. And what I mean by that is as early as first grade, when I was six years old, I was exposed to civil rights leaders. I was exposed to the writings and the poetry of many different African-American artists who were big during the Harlem Renaissance. I had to memorize this poetry, for example, the poetry of Maya Angelou in particular.

• 48:30 - 49:12

And that certainly shaped my understanding of the human condition in general, but in terms of race, the fact that the civil rights movement represented, a community taking it upon themselves to, practice a spiritual practice against resentment and against self-righteousness. So, Dr. King said that if you were a victim, or if you were a survivor of racism, you were susceptible to falling into a spirit of vengeance and a spirit of self-righteousness and that's bad because then that would just create a cycle of hatred and vengeance and never-ending cycle of hatred and vengeance.

• 49:12 - 49:43

And so, to transcend that we needed to practice things like, um, you know, non-violence, and also in general, this practice against resentment. But what I realized is that history, that understanding of that history is not universal. It's not universally taught in schools all across America and it's not even taught in schools in the Northeast, which I thought it may have been or assumed it would have been, but it's not the case.

- 49:43 - 50:11

Most people were not exposed to James Baldwin or Maya Angelou or Dr. King in their elementary school life. And so, they are, I mean, this goes back to your question about, you know, the fragmentation of the culture, right. And the fact that not everyone has access to these stories. Now, in a sense, um, I'm working at an advantage here because people have heard of.

- 50:11 - 50:42

Dr. King, right? There's MLK day in America, which is a national holiday. Right. But they don't really know a lot of people don't really know the teachings and the writings of Dr. King. I sort of hear about him in passing. So, I'm at an advantage in that there's some awareness that this was a very important figure in American history who did a lot of important things, but in terms of the specifics, a lot of people are ignorant and that's not their fault. They're just ignorant of it. But I think that this is an incredible opportunity.

- 50:42 - 50:52

That theory of enchantment is providing people to become more aware and to be exposed to the writings and teachings of these individuals.

- 50:54 - 51:19

There is an interesting question from Katia Campos. Katia says that, to get results when you're facing complex and difficult challenges, sometimes you need to be very focused, very demanding and very, harsh, and that sometimes, maybe a leader shouldn't have too much, uh, sensitivity and enchantment. What do you think?

- 51:20 - 51:50

I think that virtue is, uh, uh, an active balancing act. Um, I don't think that these are, I don't think you should think of the three principles as propositions, but rather as a sort of calibration tools. To sort of balance a rebalance where you are in a given situation. Uh, I do think that certain situations may certainly call for less empathy than more empathy.

- 51:51 - 52:23

It is impossible to be operating, um, you know, at hundred percent empathy all the time. But I do think that one should be aware of the risk, that one is going into when one is too overly harsh with another person as if you're willing to bear that risk and take on that risk, you know, that's up to you, but you should at least be aware of the potential repercussions that might occur as a result of that.

• 52:23 - 52:57

So, you know, I, yeah, I don't, I think that if you're, for example, the head of the military, it can be very, uh, it can be very debilitating to, and really, um, not useful to be in a state of a hundred percent empathy all the time. Things will not get done and things have to get done. but this is more of a sort of interpersonal, uh, practice. and even in the interpersonal context, you know, like I said, a hundred percent empathy isn't called for all the time.

• 52:57 - 53:29

Anger is also a natural human thing. And, you know, we can talk about the differences between immature anger and assertive anger. sort of anger is a healthy, is a healthy mode of anger. Um, you shouldn't suppress your anger, um, cause that's also not healthy, but again, this is all about calibration and recalibration and, balancing yourself, which is, which has to be an active thing. It's not liked a one-time thing. Like you balance yourself once and then you're balanced for the rest of your life.

• 53:29 - 53:41

I'm a human being as constantly becoming and constantly changing. So, I think it's a useful to think of theory of enchantment within the context of that visual or that conceptual image.

• 53:43 - 54:07

Yeah. Your answer is related to a question that Penha Santos has sent us. And she's saying that sometimes the imperfections, you finding people are negative feelings, uh, envy fear of losing a job, or are there negative forms of feelings and people, therefore don't have too much enchantment. from the leaders. What's your opinion on that.

• 54:08 - 54:59

Yeah. I mean, you can't control another human being and you only really have control over the energy that you put out, not over what other people take from that or how other people receive it. So another, we teach stoicism and the theory of enchantment, and one of the practices of stoicism is all about understanding what you can control and what you cannot control, , and not obsessing over things that are not within your control, so yeah, I would just, I would agree with, with the, with the person who asked that question, you can't control where another person is coming from, but you can certainly tend even control their response to what you say, but you can certainly control, you know, how you can comport yourself, what energy you put out there, how you communicate to that person.

• 54:59 - 55:28

And even if you're, if you find yourself in a situation where you're aware that that person is struggling with something, I think that that should inform, you know, you can acknowledge that. You can say I've also struggled with X, right? You can try to find some space of connection that, that actually, I think oftentimes helps and then you can say what you need to say, but there's no guarantee that person is going to respond in a way that you would like them to respond. Um, but that's okay. Also.

• 55:30 - 55:50

The economist, Tyler Cowen thinks that we misunderstand the problem of polarization in the internet for him, the greater problem of the internet. It's not polarization, but weirdness and strange moment that the internet allows people to be much weirder, which sometimes it can be positive, but also pretty often is, is a significant negative. Do we agree with that?

• 55:51 - 56:26

I don't know what the question are means by weirder, so I would have to ask for clarification in terms of estrangement. I certainly think, as I said earlier, that social media can cause us to be an echo chambers and can cause us to silo ourselves off from each other, but it can also create the opposite, right. It depends on how you use it. It's a tool, ultimately, and it depends on how you use the tool you can create and curate a space that is, that doesn't create estrangement.

• 56:27 - 56:47

And certainly, I think different, new platforms like clubhouse, are experimenting with this at the moment. but you can also be bitter and cynical and put out bitterness and cynicism and then attract bitter and cynical people to you. Um, so I, I do think it's a, it's a two-way street.

• 56:47 - 57:25

The platform, the Twitter at least is designed in such a way, that triggers dopamine, but you are also a human being. You also have autonomy, you also can control, right? certain things that you put out there and how you curate your feed. One of the, one of the practices or one of the things, rather than I say, when we start talking about stoicism, is there are two modes of being that human beings sort of find themselves trapped in, in terms of thinking. Sometimes the first mode of being is sort of like when human beings think that they're omnipotent, that when we think that we can control everything, right?

• 57:25 - 57:47

That's like one side of the spectrum, one end of the spectrum. And then the other end of the spectrum is when we believe that we're impotent and we can't control anything. And neither of these are represent the reality, right. It's somewhere more in the middle. And I think it's worth thinking about that when it comes to our relationship with social media platforms.

• 57:50 - 58:08

Chloé, we thank you so much. we are almost out of time, uh, and we have many questions that, uh, we haven't been able to, to ask, but, uh, one last from Tuana Neves asks about any books, articles, films that you recommend, for it to learn more about your subject from general.

• 58:09 - 58:10

Okay.

• 58:13 - 58:17

I know you have a lot, so you have to make a quick selection for Brazilian public servants.

• 58:18 - 59:03

Books, *The Master and his Emissary* by *Ian McGilchrist* definitely a must read. I'll also offer one more cause that's a massive book. *The Omni Americans* by *Albert Murray* is another book I'd recommend. In terms of films, I'd say the movie *Freedom Writers*, writers with a w uh, not with the R, has really influenced my life, since I was 14 years old, when I first saw that film. True story about a teacher who changes the lives of her students, her students are people who come from different ethnic backgrounds who start out hating each other, but then at the end, learn to love, love each other, essentially.

• 59:04 - 59:07

Um, so those are three, I'll leave you with three recommendations.

• 59:08 - 59:18

Excellent. Chloé has been wonderful, delightful talking to you, and I really hope that next time we can be in the same room, hopefully in Brazil.

• 59:18 - 59:22

Yes. I would love that.

• 59:22 - 59:27

You can get to experience a bit of our country and culture. Thank you so much for your time. And Rebeca, back to you.

• 59:29 – 59:59

Thank you so much, Chloe. Obrigada, Diogo. Acho que a gente sai desse evento esses três princípios fáceis de aplicar no nosso cotidiano de trabalho, no nosso relacionamento com as pessoas até dentro de casa, nossos parentes filhos. Então, lembrando os 3 princípios da teoria do encantamento. Tratar as pessoas como seres humanos e não como abstrações políticas, critique pra elevar e capacitar, nunca pra derrubar, nunca destruir e enraíze tudo que você faz com amor e com paixão.

• 1:00:00 - 1:00:28

Então acho que com esses 3 princípios, a gente fechar com isso, a gente consegue imaginar formas interessantes de aplicar e fazer diferença, fazer com que esse conhecimento seja aplicado e fazer diferença no nosso dia a dia. Então deixo vocês, a próxima edição do fronteiras e tendências será no dia 12 de maio, com a professora Alexis Wichowski da Columbia University que falará sobre government e democracia digital. Aguardamos vocês no próximo fronteiras e tendências. Façam o check in pra receber o certificado e avaliem o evento pra gente melhorar, cada vez, essa oferta de conteúdo pros servidores públicos e pra população. Valeu demais, gente. Muito obrigada e até a próxima.

• 1:00:43 - 1:00:44

Tchau.