

Workshop Title

## **Transpersonal Psychology Applied: The Report of a Thirty-year Experiment in Community Development**

By John L. Hoff, Th D. and Colette Hoff, M.Ed.

For the International Conference of the Association of Transpersonal Psychology, Summer 2000 (August 3 to 6, *Wisdom Sharing: Community Ritual and Healing*, Vancouver, British Columbia, Canada)



A Program Paper

## **Community: A Nurturing and Challenging Context for Self-Realization**

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Workshop Presenters include: Barbara Brucker, Dyanne Harshman, Colette and John Hoff, Fred Jameson, Elizabeth Jarrett, Pam Jefferson, Richard Kenagy, Rebecca LiaBraaten, Kathleen Notley, Bruce Perler, Claudia Roach, Kirsten Rohde, Irene Sampson, Phillip Stark, Iris and Jim Tocher, and Joan Valles

### **Introduction:**

It is a privilege to present this paper as background reading for our community’s presentation. Several of our community members have been members of the Association for Transpersonal Psychology since 1985, have attended a number of annual conferences, and have attended many lectures and workshops around the country. We have always come to these events seeking the wisdom, inspiration, and experiences of ritual, music and dance that ATP often provides in its program. As a community we are always looking for something old, something new, and something deep to take back with us. When we first read ATP’s request for presentations at this conference, we sensed that the community we live in and serve was ready to present something. We believe this because many of our communitarians have been studying transpersonal psychology for the past 15 years and we are very aware of the ideas that have borne the most fruit. Transpersonal psychology and its references to the perennial wisdom have brought many of us together in a deepening conversation.

While this paper uses the work of Ken Wilber to demonstrate the application of transpersonal psychology in the Goodenough Community, we have deeply appreciated the writing of many authors working in the field of transpersonal studies. We have embraced a large body of material and have grown individually and together from the breadth of this work.

As we announced the acceptance of our proposal to our community, we were delighted by the response. Many said they wanted to help us. And they have! The remainder of this paper, and our presentation at this conference, are best seen as a result of the work of more than 20 persons. They went to work and identified the key concepts that had impacted their lives and told stories of how ideas and practices had changed them for the better. These 20 people demonstrate the energy and commitment of our community for sharing our experience of transpersonal psychology at work in our lives.

## A Program Paper

# Community: A Nurturing and Challenging Context for Self Realization

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# **A Program Paper: Community: A Nurturing and Challenging Context for Self Realization**



## **An Orientation from Colette Hoff, Director of the Private School for Human Development**

Some 23 years ago, I came to know John Lawrence Hoff. He was a central figure in a human growth event called the Human Relations Laboratory that had been meeting annually for eight years. In that period John would gather a diverse group of professional therapists, encouraging them further to bring a cross-section of their most interesting or challenging clients. In the week-long events, therapists were encouraged to learn from and teach each other as co-leaders of small therapeutically oriented groups. Registrants were invited to come to this event in order to *work*—to become the best version of their unique selves. They were asked to take responsibility for their own growth by telling the truth about their lives, inside and out. This combination of therapists in the process of their own development and serious seekers created a powerful life-shaping event. I know this is true because my life was changed.

The Lab as it is simply called is now sponsored by the Goodenough Community, which came into being over the more than 30 years of this event. The labs became an arena for the working out of many issues confronting human beings as persons and as professionals. Our community originated with a group of individuals who caught a vision of what can happen when people:

- Trust and open to each other
- Tell the truth to each other
- Respond non-judgmentally to each other
- Experiment with optional ways to relate and live
- Enrich their fellowship through an openness to spiritual wisdom
- Develop themselves personally and professionally

### **Nine Key Transpersonal Ideas Living in Our Community**

Of course, such a social setting caught the slightest winds of change in theories and therapies, in fads and movements. Eventually, the ideas of transpersonal psychology began to emerge. As time went on there were nine ideas and their applications that became a kind of informal curriculum. I know you will recognize them:

1. Each person is more than just body and mind. **Each person is an expression of Spirit**, urging the psyche to develop its full potential.
2. **It is important to think and to live holistically**, avoiding temptations to any kind of dualism and any judgment of another's differentnesses.
3. **To be human is to experience a temptation to be less than human**, resulting in the experience of *conscience*, which urges us to be fully human, perhaps more than human. Each person stands between heaven and earth and holds the tension.

4. **It is important to value interiority**, our inwardness from which comes our consciousness of sensation, perception, feeling, emotions, concepts, symbols, dreams and visions. Life, love, and service emerge from the Beyond within us.
5. **Some human beings might be considered living scriptures.** As human beings we must attempt to learn from others' examples, stories, folklore, magic, myths and philosophies.
6. The entire universe is always in a process of change. **The human mind must be taught a process orientation** including an experiential understanding of the process of human development and the concept of developmental tasks.
7. There is one particular process in which we all need training—**the creative process.** Confusion, distraction, and discouragement can destroy us when we do not realize that these are commonly and regularly a part of the process of creatively putting your *heart* into anything.
8. For ideas and methods to be good for us—make us healthy, happy, and wise—**they must encourage us to tell the truth, unconditionally and without judgment.**
9. **For any person to help another they must voluntarily extend a feeling connection, join the other, reveal self to the other, and offer hope.**

These ideas formed the core curriculum for a group of people when they asked John to be their teacher in a school they were forming in 1986. That school, The Private School for Human Development (PSHD), has now had 14 years of history, each year convening a class of 35 to 50 adults.

The Private School for Human Development, with the purpose of enabling students to grasp the meaning and direction of their own lives, offers a place for adults to gain a deepened self-understanding within a learning environment using ancient wisdom and the perennial philosophy as well as transpersonal psychology.

This statement, taken from a Private School brochure, illustrates the purpose: *Educational endeavors such as the Private School have existed for thousands of years. Many ancient cultures celebrated the mystery of being human and offered the guidance of teachers and a learning community, a group of people willing to wrestle forth their own authenticity in order to offer an organized social response to others. The school is grounded in many spiritual traditions, including those taught by Jesus Christ, Sri Aurobindo, Sri Adi Da, Samraj, Rudolf Steiner, G.I. Gurdjieff, Joseph Campbell, Ken Wilber, and Dr. John L. Hoff, the school's founder. Teachings are strengthened by ideas from transpersonal psychology and other behavioral and natural sciences.*

*The Private School's discovery as a learning community is that human beings need to be drawn out of their isolation and into relationships that are themselves the context of learning. The Greek word educare refers to this core human process of drawing out truth, knowledge, passion, and hope which are within us, yet which are only discoverable in human process often referred to as **education for the heart**, the key to spiritual development.*

## Curriculum for the Private School

The Private School’s curriculum is presented in three-year cycles: *the first year* is focused on **self development**; *the second* on **understanding and improving relationships**; and the *third* introduces students to **the concept of life’s work and service** (leader development), expanding the scope of study to include organizations, community, and ecology.

While the three-year curriculum focuses on those broad areas of integral studies, within each year are three terms: fall term focuses on some aspect of the self; winter term accents relationship; and spring term focuses on some aspect of service to community and planetary concerns. It look likes this:

|  |   |   |  |
|--|---|---|--|
| <b>Year One</b><br>Self                  | <b>Fall Term (A)</b><br>Discovering Your “I”:<br>Theories of self/no self   | <b>Winter Term (B)</b><br>Learning How to Learn from Re-<br>lationship  | <b>Spring Term(C)</b><br>Forms of Self-Expression:<br>Acknowledging constrictions<br>and the need for energetic<br>releasing   |
| <b>Year Two</b><br>Relationship          | The Transpersonal Self  | A Human Relations Laboratory:<br>The focus is upon understanding<br>relationship, group dynamics and<br>the formation of community. | The Path of Service<br>What is your work?<br>Do you have a vocation or<br>Call?<br>Do you have something you<br>want to do?  |
| <b>Year Three</b><br>Embracing Community | About Being Yourself While<br>in Relationship:<br>Understanding empowerment | An Experiential Learning Com-<br>munity<br>Using the work of Peter Senge<br>and others, we organize our own<br>learning community.  | Exploring the concept of<br>life’s work <ul style="list-style-type: none"> <li>• Making an inventory of<br/>your abilities</li> <li>• Receiving while giving</li> <li>• Learning about personal<br/>empowerment</li> </ul> |

Figure 1. A three-year curriculum of the Private School for Human Development

Education within the Private School combines experiential learning exercises with reading and small group discussions. The class is usually broken into small groups of 8 to 10 persons facilitated by peers who have themselves worked through the curriculum at least once.

### Transpersonal Psychology Influences Our Organization

Ken Wilber’s organization of the field of integral studies and his understandings of the perennial wisdom have become trusted guidelines for us in the Private School and in the organizational development of our community. Wilber’s books have generally moved directly from the bookstore to our classroom as they have come out. And, since most of our key leadership in the Goodenough Community have been involved in the Private School, there has always been an attempt to apply what we are learning in school to the processes of community formation. Transpersonal psychology reminds us that we are much more than what is contained within the limits of our bodies. We extend to the past and the future and we have influence far beyond a room or the place we are in. We are *holons*. We only appear to reside at a location, but are connected to everything else and move in both directions in time and history. We have learned that to know a person is to know she/he is more than what is presented at a particular moment. Wilber’s idea that follows has been used by our community leadership in wrestling out our own organizational philosophy:

Central to the perennial philosophy is the Great Chain of Being. ... Sometimes the Great Chain is presented as having three major levels: matter, mind, and spirit. Other versions give five levels: matter, body, mind, soul, and spirit. ... The first thing we can't help but notice is that the Great Chain indeed is a "hierarchy" ... And indeed, as used in modern psychology evolutionary theory and systems theory— a hierarchy is simply a ranking of the order of events **according to their holistic capacity**. In any developmental sequence what is whole at one stage becomes merely a larger whole at the next stage...Arthur Koestler coined the term: "holon" to refer to that which, being a whole in one context, is a part of a wider whole in another...Hierarchy, then, is simply an order of increasing holons representing an increase in wholeness and integrative capacity. This is why the great hierarchy of being is often drawn as a series of concentric circles or spheres, or "nests within nest." [So] the Great Chain is actually the Great Nest of Being. [Wilber, *Eye of Spirit*, p. 39-40]

Wilber's work on holism, holons, and nested circles or baskets suggests to us that community must be developed one holon, or integrated system, or level of awareness at a time. And, in this paper we present to you our story of attempting to apply Wilber's integrative approach to our understanding of how community develops.

### Introducing Wilber's Diagram, Understanding Holons

A holon is an entity that has the characteristic of being both a whole and a part, and almost everything has this quality. An illustration is: the word *bark* is a whole word, it has meaning in and of itself; however, when it is used in a whole sentence, "The bark of the dog is not the bark of the tree," you can see how the wholeness of the sentence assigns different meanings to the parts of the sentence called *bark*. Thus, a word can be a whole, while at the same time it is a part of a sentence. It is like this all up and down The Great Chain of Being. Parts nest in wholes. Those wholes are held in a greater whole, just like the Russian nesting dolls.

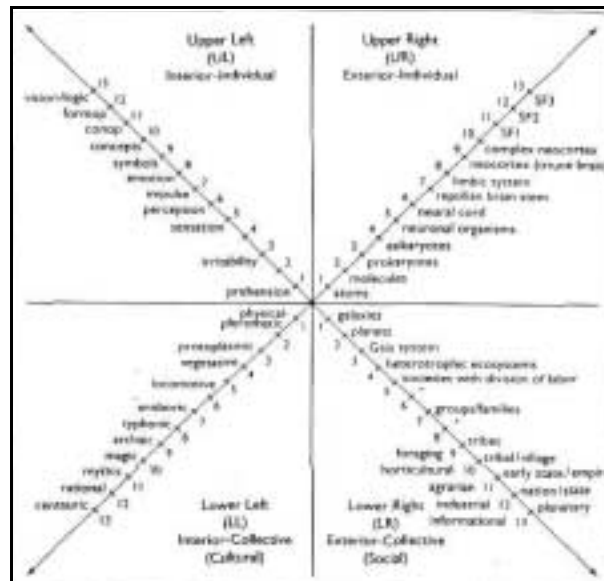


Figure 2. Wilber's diagram. Individual and collective holons are arranged in four holarchies according to their place in the interior and exterior world. [Wilber, *A Brief History of Everything*<sup>1</sup>]

According to Wilber, the universe is made up of individual holons and social holons. In figure 2, we have Wilber's description of how holons are organized and best dealt with. They are arranged in four holarchies that are organized, or perhaps organize themselves. Since all holons are either individual holons or social holons the first step is to recognize that there are two types of holons. In addition, each holon has an inside and an outside.

We have found much learning in applying this theory to our community which we know is composed of individual holons while at the same time being an entity, a holon, and a Being that we often refer to as *our beloved community*. To take Wilber another step into our community, we have explored the work of holon development and it has been revealed to us that there are four kinds of work we must do in our own lives as individuals as well as in the formation of our community.

In the diagram, **the upper left quadrant** is about the **inside** of holons, the inside of human beings, the whole subjective, sensate, and feeling world of that Essence or Spirit that wills to improve and fulfill itself. **The lower left quadrant** represents the **interior** of the social holon, in this case, the Goodenough Community. As communitarians, we have earned the permission to speak for the *we* of our intersubjective context. Our culture gives us permission, yes, even encourages us, to learn how to belong by speaking as a We. The subjective life of the community is absorbed with its history, which it discovers goes far back into time and other cultures. Knowing about the past and other cultures brings us to read about myths, rituals, and belief systems that further help to reflect on our own culture. The community develops itself by motivating us to fill our lives with our own stories, activities, myths, and philosophies.

**The upper right hand quadrant** refers to the external world, the **outside**, the behavior of an individual holon or human. We have consciously evolved a way of life, applying both contemporary science and ancient spiritual practices to the task of helping individuals live in the way they inwardly envision. In our community, this quadrant is in the care of our Church, which encourages individuals to find their own spiritual paths, and to begin that path by deciding on some behavioral changes. **The lower right quadrant** describes holons from the **outside**. One such description of the outside of the holon is *tribe*. Our community was in the process of becoming a tribe when we discovered that we must attend to all of the outward concerns of both our members and our impact on others outside the community. The progression of the arrow in this quadrant indicates that our community wants to develop relationships with other communities. For the past three years we have been proceeding in this direction.

It is our hope that we are saying enough about Wilber's integral system to enable his ideas to enrich our presentation to you about our own mandala. Perhaps it will have the most meaning when you have time to pursue the appropriate sections in Wilber's, *A Brief History of Everything*.



## **Community: The Big Basket that Holds the Rest**

**By Dr. John L. Hoff**

We have imagined that the best title for this paper might be *Community: A Nurturing and Challenging Context for Self-Realization*. This section employs the image that **community is like a collection of nesting bowls or baskets that fit inside one another**. The metaphor is useful because human life, as it develops, moves from one holding environment to the next. There is first the womb, then cradling arms, house/home, neighborhood, school; then a variety of organized contexts for nourishing, educating, socializing, training, and employing individuals. As the individual develops, it emerges from one holding environment only to embed itself in another social context. We can't be human alone, nor, if we could, would it be good for us. We release our potential wherever it is called from us. Community supports us with a number of systems or layers or levels that both attend to our needs and challenge us to care for the needs of others as well. These social systems which hold and guide individuals are being compared here to a set of nesting bowls—the nesting bowls of relationship, culture, organization, and administration.

The most recent chapter of the history of the Goodenough Community begins in 1992 as the majority of community members and friends claimed the community as the primary positive influence on their development and claimed that **the community itself was proving to be a method for personal and social transformation**. They reported that while classes, programs, and services often got the credit as change agents, it was more often the entire community as social context that enabled them to learn from daily life. During this period, we had awakened to the way community itself, its wholeness and mission, its spirit and vision for a good life became visible to us.

**For the past two decades we have documented our life together through audio and video taping, photography, transcripts of meetings and events, and personal journals**. Our appreciation to this community for our transformation has motivated us to discern the layers of organization, done over many years, which have literally built this present place to grow. We want to tell you what we have learned about developing an intentional, educational, multi-residential, and multi-generational community. By way of introduction to the specific ways community has enriched our lives, we want to share our discoveries learned in the beginning as a loose assortment of friendship groups and a somewhat quarrelsome network of professional associates. **There were five developmental periods in which we were creating another layer of community, another level of consciousness, another nesting bowl**.

It will serve our purposes to direct you away from our specific community and to the general field of organizational development. Most similar types of organizations that are studied over years follow the same pattern of development, referred to as an *organizational curve*. Such a curve is a statistically contrived line marking the development of efficiency and goal accomplishment over a span of time in the life of this type of organization. We began to understand that our community's organizational curve was most like that of community-based, human services organizations that:

1. Address recognizable society needs;
2. Depend on community support, including asking for "help" from clients, board members, staff, and general public;
3. Create a service cadre that mixes professional and laypersons;
4. Are guided by a large representative board which functions as a council;
5. Is highly reliant on one or more unusually capable persons who keep all levels and

## The Organizational Curve of Community-Based Human Services Organizations

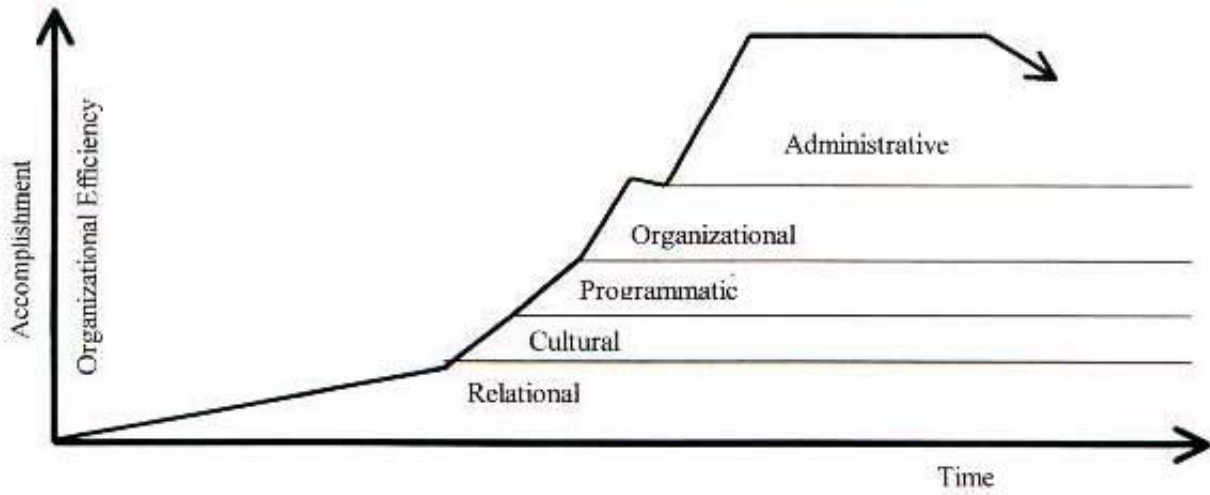


Figure 3

Now let us return to our own organizational development as the Goodenough Community, the diagram immediately below. The curve begins in 1970 and extends to the present, the year 2000. The line also anticipates what we might expect in our future. Examining this curve, you can see that **it took the longest time to develop relational trust, eleven years**. Next, it took just over five years for us to develop a culture that expressed our hearts and reflected the learning we were doing in our relationships. Please notice that much more is accomplished in human beings and their relationships when they attend to culture and learn to define and refine their culture through programs and community events. We developed a culture and began to understand what culture really is and wanted ours to be rich in music, dance and song, stories and myth.

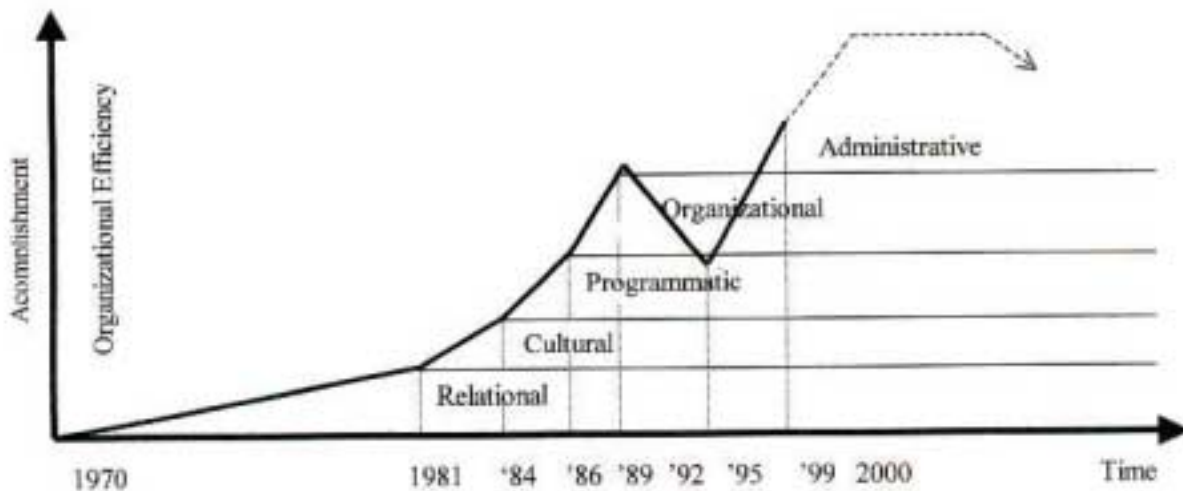


Figure 4

Next you will notice that, beginning in 1987, there was a rise in efficiency and accomplishment as our group organized itself and utilized leadership better. You will also notice that there is a dip or decline in the middle of the organizational phase (1989). It turns out that this is a common feature in most community service organizations (see figure 3). **This decline of efficiency has to do with a crisis with central leadership.** The curve rose again (1992) as the organization found the ability to select and empower some of its leadership, Colette and I, as administrators. However, we literally had to take time away from **organizing and accomplishing** in order to deal with the issue of eldership in our community. Colette and I had been hired but did not have heartfelt respect. Years were required for members to find and really choose us as their leaders. With this accomplished for Colette and me, we were able to recognize the eldership of several other individuals. Over the past year (1999-2000), we have been enjoying an increased sense of accomplishment, with a corresponding improvement at each level—relationship, culture, and organization. Please notice that this rise in efficiency will level out over time and probably even decline again. It is the field of organizational development that reminds us that each organization must be prepared to intervene in its own deterioration every few years, offering a program of evaluation and organizational renewal. However, for now this organization is enjoying being a collective holon.

### Robert Kegan, On the Importance of Community as a Holding Environment

In an age when psychology has become the secular religion and the practice of psychotherapy the new priestly rite, the impression is often conveyed that the solution to life's ills could be found in universal psychotherapy, if it were only practical. The natural supports of family, peer groups, work roles, and love relationships come to be seen as merely amateur approximations of professional wisdom. From a developmental perspective this view of things is quite backward. Development theory has a long-standing appreciation of nature as the source of wisdom...[T]he developmentalist urges curriculum designers and teachers first to recognize the agenda upon which the child is *already* embarked, and which the teacher can only facilitate or thwart, but not himself invent.

The theory outlined in this book suggests a life history of what Winnicott, referring to the infant, called the "holding environment." I have proposed that we are "held" throughout our lives in qualitatively different ways as we evolve. The circumstance of being held, I have suggested, reflects not the vulnerable state of infancy but the evolutionary state of embeddedness. However much we evolve, we are always still embedded. Development at any period in the life history, involving an emergence from a psychological evolutionary state, must also involve an emergence from embeddedness in a particular human context...The theory makes clear why these psychological contexts are more than just social or psychological supports which do or do not aid a separate person; from the point of view of the person, they *are* him or her.

...If the intrauterine environment is a model for the provision of a medium in which the growing organism can thrive, the framework suggests a basis for a kind of lifelong "psychological amniocentesis," by which the quality of

holding environments, their capacity to nourish and keep buoyant the life project of their "evolutionary guests," might be assessed...How well—it can be asked at any moment in a life's development—is the individual's culture of embeddedness performing its functions of *confirmation*, *contradiction*, and *continuity*?

But the mother, the couple, the school, the chum, and so on, are really all part of a single community, and serve as the vehicles by which that community communicates. Among its most important communications is its recognition of a person's growth and change. Each time a particular culture of embeddedness "holds securely" it insures the integrity of the wider community of which the individual is a part; each time it assists in "letting go" it attests to the community's greater loyalty to the person who develops than to the self-the-person-has-composed... In a community worthy of the name there are symbols and celebrations, ritual, even gesture, by which I am known in the process of my development, by which I am helped to recognize myself... It must operate richly at many evolutionary levels, dedicating itself less to any evolutionary level than to the process itself...

To do so, theories are needed which are as powerful in their understanding of normal processes of development as they are in their understanding of disturbance...

When "self-consciously therapeutic services" are needed, these can derive considerable guidance from their unselfconscious counterpart in nature.

~Robert Kegan, *The Evolving Self: Problem and Process in Human Development*, Chapter Nine, "Natural Therapy," pp. 255-262. Harvard University Press, 1982.

## **The Holding Environments which Multi-Generational Communities Require**

Our research on this community and others indicates that as communities evolve they sequentially deal with areas of life that must be worked with in order to develop shared understanding and behavioral norms. To illustrate, the natural order of social development requires dealing with matters of relationship, culture, organization, and leadership (referring to both eldership and hired expertise). Our community has found it necessary to carefully develop a system at each of these levels. For instance, there are individuals who provide leadership for each of these levels and there are organizations that organize and handle financial matters at each of these levels. There are, of course, clearly defined processes, sometimes referred to as lifeways for each of these layers of community life.

We have found it necessary to articulate our lifeways and to be as clear about cultural behaviors as we are about relational matters. For instance, our community's experience with addictions has shown us that people become more mature and stronger of heart as we encourage them to moderation rather than abstinence. Our community was knowing the Buddhist wisdom long before some of society's experts acknowledged that militant abstinence was still an expression of addiction or attachment. Hence our community is paradoxically more tolerant of deviation than society and more requiring of the maturity and "teachability" of individuals and relationships. **The norms, guidelines, goals, and outcomes that shape each system (level) in community life are experienced by our members as the organization's holding them with caring intent.**

However, you will only catch our meaning if you hear us tell you that each of these systems was years in the making and became a system only through much discussion by many people over much time. We also know they are systems held in place by **on-going conversation and the willingness to speak the full truth in full love**. Our book, *The Goodenough Story, A Goodenough Life: An Experiment in Community Formation and Self-Governance*<sup>2</sup> is a much fuller treatment of both our story and what we have learned and taught as lifeways and organizational processes. What we express here is motivated by our excitement at finding a way of life that works for us and provides a qualitative difference. Although the majority of us live in different houses, community is our Home. Although we have separate households and budgets, we so value our common life that we give to this community a large portion of our discretionary income and time.

We are emerging into a new time for our community, a time when we are demonstrating the fabric that holds us together relationally, a culture that celebrates creativity and the expression of good will; organizations whose goals and processes enable us to be trained and serve—and through all of this and even beyond this, we recognize and support authentic leadership and effective facilitation. We hope to draw out of each of us a spirited leader and perhaps a wise elder. This is one of the ways God blesses us—through our own leadership.

## The First Nesting Bowl Is the Holding Environment of Relationship

By Colette Hoff

Here are some illustrative phrases overheard at a recent Goodenough Community meeting:

- “Thank you for supporting our family when I was hospitalized for so long with the birth of my daughter. Thank you for the meals you made, the baby-sitting you provided and your visits.”
- “Thank you for holding our marriage in your hearts and prayers. We are doing better now, and the fact that you wanted us to work this out and expected us to be mature was just what we needed.”
- “I am new to leadership roles and could not have managed these last few months without the support and guidance of members of my team, several of whom had more practical experience than I.”



**Community needs to be a relational system where behaving responsibly as a relational partner is held in high esteem.** It takes many years for an individual to learn to be relational, because being a skillful relational partner involves moving beyond *preconventional narcissism* to learning how to get one's own needs met while also being considerate of others. This involves paying attention to the context in which you and your partner(s) exist. Being relational also involves becoming emotionally mature enough to see which impulses come from within your self, from your partner, and from the situation you are both in. Becoming a mature communitarian requires a “generalist ability” to be relational or common-sensed about accepting the viewpoints of partners in a social context. Being relational requires one to be grounded in a sense of the whole—the whole relationship, the whole situation, the whole purpose of the relationship, **and** the situation—including a holistic sense of your own inner intentions and reactions.

Much of the Goodenough Community's life is focused on helping individuals become well socialized and mature. Becoming adequately socialized is a rightful concern for everyone for more than a third of their lives. Socialization is a reciprocal, need-meeting process that is best carried out in a friendly manner that encourages continuous improvement. Socialization requires individuals to know what they want and to ask for it from others, while taking care of the needs and feelings of those who respond; and, making sure there is a pleasant attitude that encourages companions (parents, siblings, teachers, friends) to continue “doing business.” Socialization may be said to be complete when an individual can get her or his needs met in largely pleasant social experiences that also are experienced by others as satisfying. At this point—where two or more individuals find themselves fulfilled in each other's presence, respectful of each other's contributions and somewhat consistent in relating—the process of socialization becomes a **relational process in which partners are focused even more on maintaining and improving the relationship than they are on immediate individual needs.**

Relationship is the first context in which people experience themselves as learning, *not so much about relationship, but about themselves as social beings. Relationship, then, is the first level of a community's consciousness*, a layer of relational experiences and educational discussions about social issues that have been present latently but are only now being consciously understood and behaviorally chosen. On average, a serious student in our school or member of our community, will take three full years developing the ability to be conscious

enough of relational factors that he or she shows a relational common sense—the ability to intuit what is appropriate.

In community, we are challenged to develop a *common sense* about social process: about relating, being human, being real, being present, being responsive, respecting, appreciating; about a quality of relational life that our hearts hunger for. This can only be learned in and taught by some unit bigger than a family or small group. In community, we are “worked with” in our inwardness so that we become conscious of many things at once, so that we see interrelationships, intentions, and outcomes. We learn that it is expected and desirable that individuals wake up, discover their real natures, discern their own characters, and see their own influence on others. While processes of socialization are *taught* in community, a sense of one’s self or Self is *caught* in relationship.

Community is intentionally organized to be relational. Our goal is to very naturally bring the capacity for human consciousness and sensitivity back into hidden areas of our lives. It can be said that community-in-its-entirety is lived in the intimate zone. Rebecca LiaBraaten, a long-time member, reports this recent claiming of our membership:

*Our relationship with each other, and the community as a being, has been recently described as a primary relationship, of the type and quality of marriage or committed relationship. We learned we wanted a committed relationship of one Self to another, mutually interdependent, unlimited in duration, voluntarily entered into, carefully contracted, and mutually valued. We now know that community is not just a good place to come for healing and growth, but it is the best place to sustain a vibrant life. We appreciate this primariness with each other in order to become free, awake, creative, loved, and known. Our community, then, becomes Camelot, the vision of living well together, urging each toward service and enlightenment.*

### **Developing Our Abilities to Relate**

What does it mean to be in relationship? What does it mean to belong or be a member? What does it mean to commit to someone or to a group so deeply that one’s life is shaped by the relationship that is forthcoming? What does it mean to think and live relationally, always considering the thoughts, feelings and needs of others—without giving away one’s self?

Our annual Human Relations Laboratory, our academic year program, the Private School, and our community system are intentional training grounds for relationship.

At lab we spend a week celebrating our culture, engaging in experiential learning, and practicing our lifeways. Each lab creates a unique world of circumstances and shared understandings in which to learn. Some liken it to experiencing a *non-ordinary reality* similar to a native or tribal experience. Experiential learning is both practical (skills building) and exciting (the liveliness of authentic intimacy). A lab is a safe *place* to experiment with living from our true nature or conscience. A lab is a *process* that challenges each participant to growth. The experiments and experiences we build collectively lead us to a place no one of us could reach alone, a week of feeling more and more secure and empowered and awake to our fullest potential.

In the Private School, students study and practice skills needed for relationship. We use the writings of Gurdjieff and Ouspensky<sup>3</sup> to outline **three lines of work** which the students are asked to consider. The **first line of work**, involving a study of one’s own process of thinking, is to bring the student to a sense of a permanent “I.” The **second line of work** has to do with being able to work with one’s emotions and the feelings of others while making wise decisions. The

**third line of work**, done at a body level, frees the body of its habits and constrictions in order for new behaviors to become present. In this school setting, body work has been very effective in bringing deep change.

As a community, desiring to commit deeply enough that we could feel secure as a collective, and therefore, could project a future, we discovered that **human beings are generally flawed by a tendency to forget and break promises**. Psychological and philosophical literature that describes the phenomenon of *splitting* in the human psyche has become important to us. This literature shows us that personal integration is an aspect of maturation. The human psyche contains many sub-personalities that handle a variety of functions in daily life. The task of becoming mature and responsible is accomplished over many years through a process of understanding and accepting all facets of our psyche and integrating them in a relatively constant personality that can operate honorably with other people. **The task in human development is to develop a personal center or “I” that accepts responsibility for all that one does**. This requires owning negative emotions and dealing with false personality. This “I” becomes the source of integrity. In each of our community programs, there is a call to the individual to stretch and grow, to change and learn, to unlearn and relearn—to commit in relationship.

**When we have become sufficiently relational in attitude and activity, we are able to attend to some other levels of community life, namely, culture, program, organization, and administration.**

## **The Second Nesting Bowl Is Culture**

**By Dr. John L. Hoff**

If we were watching someone die, we would see them become increasingly weakened in body and in the ability to project beyond the body. We would see the forces of life retreat and the body diminish until finally life is apparently over. A comment might be made, “He is gone.” In this day of universal monitoring of our planetary situation, much is said about vanishing life forms and disappearing cultures of indigenous people. Just as we are becoming interested in them and learning from them, we are becoming aware of how we are destroying them.

Literature from a variety of fields observes a form of life is disappearing among *cultivated* people as well. Community is disappearing as a felt sense of involvement with each other and an interest in each other’s lives. The literature says that even those who are civilized have gone through several hundred years of criticizing the fabric of culture. Cultural traditions have been ridiculed by rational people as primitive and unscientific, provincial and unsophisticated. Culture, it has been said, should involve having material possessions and owning *real* property and having other people work for you. And culture that values the non-rational, feelingful, spiritual knowing of truth ...is partially disappearing.

Over the few hundred years in which science and modernizing institutions have shamed us for the little culture we had, we have lost the language which conveys culture. We are likening the word *culture*, as it pertains to society, to the word *life* in its relationship to the body. When life leaves the body, it is dead. *And when culture leaves the soul of its people, the sense of community wanes.*<sup>4</sup>



And what is the heart of culture? The heart of culture is the courage to create. Culture—art, religion and spiritual practice—must be drawn out from *within* people and re-created ritually *among* people. Is it not culture that people will die for? Is it not culture expressing itself as ritual, tradition, and celebration that first catches your attention as you observe a people? Culture, as a 19th century word, actually represents the anthropologist's discovery that relationships, religions, values, and traditions express not only people's solidarity or feeling for each other, but also their courage to pass on to others what has been most worthwhile to them. **Culture involves the courageous offering of one generation's soul life to the next.** Courageous because it may be rejected. And there is always the question of whether it is as valid as it once was. To offer one's culture to another requires the same courage as to say, "I love you."

Our community-as-culture receives a lot of attention from visitors and new friends because our social customs, developed over decades, are sometimes taken for granted by members, yet seem strange to newcomers. Visitors sometimes report resentment at having to adapt to our ways. Our culture is composed of many *lifeways* (standard operating procedures) which are our agreed-upon social processes for teaching children and newcomers about our values and traditions. We also have an orientation process for newcomers to enable them to adapt to our culture. Below are some of the common observations of our culture.

### **Observations from Visitors**

**We are intimate with each other and family-like** because we make frequent references to history and seem to know the intimate details of each other's lives. Our statements reflect 5, 10, 15, 20 or more years of friendship and shared living. We speak rather naturally and casually about many matters that some people in society experience as sensitivities reserved for privacy.

**We reflect a different attitude toward boundaries,** limits, touch and affection. People hug each other as good friends—slowly, fully, gently and with feeling—affection, loyalty and playfulness are a part of such intimate gestures. Sensuality and sexuality are naturally and openly expressed, ever reminding a newcomer that these people have accomplished a general acceptance of each other and give each other permission to be freely expressed in their affection.

**Communication patterns are stylized within the community;** some words are used more frequently and with special meanings—jargon. What is most obvious about communication among us is that we have agreed to tell the truth to each other about what is going on in the present. The air is often "electric" with directness, encounter, confrontation, appreciation, affirmation, and affection. All of this is without the usual charge or emotionality that accompanies such behaviors in society at large.

**We spend a lot of time with each other.** We live in an urban village where many of us spend time with each other three or four times a week, sometimes studying, sometimes organizing, occasionally helping each other with householding and home maintenance. And often we are partying at birthdays, wedding anniversaries, graduations and a variety of other excuses for affirming each other. Visitors to this community, who have previously lived in communes or residential communities, report that many Goodenough Community members see each other more frequently and have reasons to know each other more meaningfully than people who live in the same house communally. Members help each other not only in times of crisis and illness, but also in practical daily friendship involving help with child raising, financial management, and group travel.



**Our meetings and social events blend several processes**, with many things happening at the same time. There is both patience with tardiness and a regular call to timeliness. A shared commitment to be fully present and active in meetings exists along with taking time for humor and play. There is a mixture of orderliness and attention to detail, with an easy-going, good-humored acceptance of the frailties and inadequacies of individuals.

Consensus is always sought, yet leaders feel free to make proposals. Resolutions that come from a committee process are highly respected. Wise and experienced leaders are revered for the way they can deliver results. And most of the time, organizational soundness and efficiency are in direct tension with emerging individual needs and group dynamics. We remind ourselves that this is essentially a creative process with many levels and we feel held in those times by each of our nesting bowls.

**Men and women gather separately as a feature of cultural development.** For instance, women have identified some ways they want their life in community to be in contra-distinction to society's norms: respecting the importance of the maiden, mother, guardian, and crone as expressions of development; valuing initiation rituals as a rite of passage for their daughters (and sons); discerning together what a good woman in community actually is; acknowledging the affection and sexual needs of single women. Similarly, men's culture encourages men to examine themselves through the lenses of classic male archetypes: King, warrior, lover, magician, and father. Men's stories are drawn out and themes and patterns are lifted up for all to learn from. These tools and processes help men raise their awareness of the maturity and responsibility desired in their own lives and invite them to be practical in supporting and caring for each other as brothers

When a woman faces a difficulty in her life, she will be responded to first by her sisters who will help her decide how she wants to solve the problem or situation before her. If a man were to face a difficult decision he would know first to sit in discernment with his brothers, considering next steps. This cultural pattern has contributed greatly to our making it through the last five years or more. We have learned that the old cultures were wise in encouraging such a life. Of course, men and women come together formally several times a year, sometimes for organized conversations that compare how we think about things and want to deal with them.

### **An Introduction to Our Cultural Programs**

Our cultural programs have been shaped by the fact that we became a covenantal community in 1984—a logical expression for an intentional community, and a member of the Fellowship of Intentional Communities. The process of developing our covenant involved everybody. The covenant was written and rewritten until we were satisfied we had something we could believe in.

## The Goodenough Community

The purpose of the Goodenough Community is *to create a way of life, a culture we share. By entering into this covenant we define our community and shape all our relationships. We agree to be accountable to each other for living this covenant.*

As a member of the Goodenough Community, I commit to being the best version of my unique Self:

- By entering fully into life's experiences,
- By giving myself fully to the process of transformation through the expression of love,
- By trusting the good intentions of each one of us,
- By relating with respect and acceptance,
- By making and keeping my agreements with great care,
- By being constant through conflict,
- By honoring and respecting leadership in others as a method of developing the leader in myself,
- By taking responsibility for my significant role in the Universe,
- By acknowledging the inner and interconnectedness of all creation, thus making myself safe and at home in the Universe.

So be it!

**Well so much for being an intentional community!** Individuals kept breaking elements of the covenant. For instance, we broke agreements and learned that one aspect of *keeping* agreements was to *make* agreements with greater care. Similarly, staying constant in conflict turned out to be more than a good idea; it required training in dealing with each other's emotions as well as learning conflict resolution skills. Every line in the covenant required us to develop trainings and organized social processes—lifeways—to help us remember our covenant and to learn the skills of behaviorally keeping the covenant.

### About Our Lifeways

Our lifeways teach the behavior and attitudes necessary to live the covenantal agreement. The following principles shape our lifeways and bring social change into our lives:

**Principle one:** Each of our lifeways calls for participating individuals to speak the truth about what they perceive in the external environment and what they experience in their inner life. Only when we talk truthfully about what is happening as it happens do we develop the ability to guide ourselves wisely.

**Principle two:** Each of our lifeways requires us to respond respectfully to the spiritual person within each individual. We value curiosity about each other's stories because each individual's story is a living document from which we can learn.

**Principle three:** Each of our lifeways encourages people to avoid becoming frightened in a community event or program and to claim a trust in the community's stand that there is no reason for fear in our midst. We request that people respond without judgment of human behavior. This commitment suggests that most human decisions in our community life be made on an esthetic basis of the right fit or good timing.

**Principle four:** Each of our lifeways encourages pro-active *win-win* strategies for making decisions or designing programs. We encourage individual creativity. We encourage making

decisions only after experimenting with several options. We call this our social creativity, and we approach such experimentation with the rigor and passion of scientists.

### **Our Current Cultural Programs**

**Women's and Men's Culture.** A distinct culture of men and a distinct culture of women enable people to work gender issues. Men are at work trying to define what makes a man a good man in this day and age. Women, similarly, are exploring what it means to be a good woman in our modern world. Both men and women are exploring archetypal images and mythology. Both are discerning the needs for rituals that mark developmental passages. Reading and discussion are common program formats and extensive bibliographies are provided.

**The Conscious Couples Network** provides a context for partners in marriages or committed relationships. Couples learn to support each other's fullest development and break collusive patterns. They are taught behaviorally oriented processes to ensure successful relationships and are guided in the rigors of experiencing marriage as a spiritual path.

**The Family Enrichment Network** brings families together so that each family can experience the differentnesses among families. The Network encourages parents to help each other in assessing children's needs and parenting each other's children. Children learn how to receive parental advice from other parents.

The group called the **Young and Restless** (age 25 to 30 something) has engaged the culture of the community with both appreciation and a stated desire for understanding our lifeways. Individuation, socialization, and experimentation are the themes this group addresses. They also have an on-going dialogue with our senior citizens.

**The Third Age Group** is exploring the role of elder in our modern society, borrowing from Native American traditions and other cultures to shape their role in the community. They focus on the work of bringing meaning to their lives and offering each other practical support for decisions around retirement, health issues, and adult children.

We are about to conclude dealing with the nesting bowl of culture. Members and friends alike report that it is cultural programs which help individuals feel connected to the whole community. It is our cultural programs that are felt to affirm and lift up the individual identity of persons. Leaders of cultural programs report that what they are doing seems a lot like "building a boat while you are sitting in it." This is because it is in our cultural programs that we most often find ourselves talking about things as they are happening, which we find as one of the best consciousness-raising methods. And speaking of consciousness, let's return to Wilber's suggestion that there is value in seeing ourselves as individual holons and our community as a social holon.

## Remembering the Significance of Wilber’s Holons

I begin by reminding you that Ken Wilber uses the word *holon* coined by Arthur Koestler to refer to *that which, being whole in one context, is a part of a wider whole in another...The whole, in other words, is more than the sum of its parts, and that whole can influence and determine, in many cases, the function of its parts.* <sup>5</sup>

When we see our community as a social holon, we notice that the collective holon is called upon by each individual holon to be supportive of it in at least two ways. *First*, the individual wants to be in relationship not only to other individuals but also to the organized body. In fact, the individual desires the collective to make relationships safe and useful. I now reference both figure 2 (on page 7) and figure 5 (below) where Wilber presents the organization of holons into four holarchies or quadrants. **In the upper left**, the human being is described in its process of subjective development; confronting sensations, perceptions, emotions, symbols, concepts, and upward to vision-logic. **Yet this inner work needs a supportive relational context.** The individual has a first need of being supported in its development to be the embodiment of its highest Self.

*Second*, the more an individual develops a sense of “I”, the more it longs for a mirror, or a friend to compare notes. The individual wants to be supported by the inner work of the community through stories, rituals, and its processes of making meaning. We are describing how this community enables inner, individual work by offering its own interior wisdom—its culture. Of course, the community, in sharing its own culture, must also make connections to the histories, cultures, and philosophies that precede and empower it.

In summary, the development of an individual holon in its interior consciousness is facilitated by the relational and cultural processes. Again, the community is the context for raising up an individual to vision-logic as well as deepening the individual’s sense of connections to his roots, his humanity, his integrity, and his cultural fit. In addition, both relational and cultural work within our community suggest that some behaviors are better than others. The community involves the individual in learning lifeways and skills. In this, the community is dealing with Wilber’s individual/exterior quadrant (upper right). We have found that cognitive behavioral therapies in psychiatry and psychology have been very helpful to us in addressing the fact that many of us human holons simply do not have the behavioral skills and strategies to live effectively.

Figure 5.  
A summary of Wilber’s quadrants, see especially A Brief History of Everything, p.86.

|                   |  |   |
|-------------------|--|---|
| <b>INDIVIDUAL</b> | <p><b>INTERIOR</b><br/>Left Hand Paths<br/><i>SUBJECTIVE</i><br/><i>intentional</i><br/><i>Truthfulness, sincerity</i><br/>integrity, trustworthiness<br/><b>I</b><br/><b>thinking</b></p> | <p><b>EXTERIOR</b><br/>Right Hand Paths<br/><i>OBJECTIVE</i><br/><b>Behavioral, spiritual life</b><br/><i>Truth, correspondence</i><br/>representation,<br/>Propositional, acting<br/><b>it</b></p> |
| <b>COLLECTIVE</b> | <p><b>we</b><br/><b>INTERSUBJECTIVE</b><br/><b>Cultural</b><br/><i>justness</i><br/>cultural fit<br/>mutual understanding<br/>rightness</p>  | <p><b>it</b><br/><b>INTEROBJECTIVE</b><br/><b>Organizational</b><br/><i>functional fit</i><br/>systems theory web<br/>structural-functionalism<br/>social systems mesh<br/><b>technology</b></p>    |

Wilber writes of this figure:

*Above is a schematic summary of what I call 'the four quadrants' of existence: intentional, behavioural, cultural and social. These four quadrants are a summary of a data search across various developmental and evolutionary fields. I examined over two hundred developmental sequences recognized by various branches of human knowledge — ranging from stellar physics to molecular biology, from anthropology to linguistics, from developmental psychology to ethical orientations, from cultural hermeneutics to contemplative endeavours — taken from both Eastern and Western disciplines, and including premodern, modern, and postmodern sources... I noticed that these various developmental sequences all fell into one of four major classes — the four quadrants — and further, that within those four quadrants there was substantial agreement as to the various stages or levels in each. [This figure] is a simple summary of this data search; it thus represents an a posteriori conclusion, not a priori assumption.*

*But individual holons always exist in communities of similar holons. In fact, the very existence of individual holons in many ways depends upon communities of other holons that, if nothing else provide the background fields in which individual holons can exist. Erich Jantsch, in his pioneering book *The Self-Organizing Universe* (1980), pointed out that every 'micro' event (individual holon) exists embedded in a corresponding 'macro' event (a community or collective of similarly structured holons). These communities, collectives, or societies are summarized in the Lower Right quadrant, and they, too, simply represent the results of generally uncontested scientific research. [Wilber, *A Brief History of Everything*, ch. 5.]*

## **The Third Nesting Bowl Is Organization**

**By John L. Hoff**

We have explored many definitions of community yet find ourselves returning to this one—**community is an organized social response to authentic issues of real people**. Our social response to each other is organized so that we can contribute to an individual's development of their potential. While this has an inner psychological focus, it also includes attention to external behavior by improving relational skills and basic training in personal empowerment and professional development. It is in our organizational life that our interior accomplishments and our behavioral effectiveness are tested, refined, and appreciated. To become a responsible communitarian—that is, to keep a strong sense of one's own individuality and bear responsibility not only for one's own life but also to help the lives of others—will require a person to see community not as place, but as process. Community is primarily a methodology through which individuals may join and collaborate in developing a common mind and will with others.

It takes strong individuals to stand up to the natural and well-intended social pressures that insist things be done and to a standard. And a truth of this community is that **many of us choose to work in roles and on committees in order to develop ourselves and fine-tune our abilities**.

This community embodies a process orientation whereby people become good at living, strong of ego and self-reliant. We discover that **such people have an increased appreciation for the timesaving, stress-reducing, and supportive organizational processes that are routine ways in community life**.



The organizational life of community must be seen as a methodology for training people in citizenship, encouraging maturity, and becoming creative in practical ways. This is why our community must always be a manageable-sized, social organism. We must all know each other and understand our motivations to learn and accomplish some things. The writings of Amitai Etzioni have been crucial to shaping our communities balancing of rights with responsibilities.<sup>6</sup>

The basic process of becoming conscious involves committing ourselves to respond openly and warmly to the whole world of human-shaped, human-sized experiences. In community one comes to know that self-improvement and self-realization happen most naturally and gracefully as we participate in lifeways—that is, in organized social processes where people can more effectively and joyfully relate to each other. *Social pressure is vital to effective social process.*

## The Formal Structure of the Goodenough Community System

### Organizational Model of the Goodenough Community System

Carl G. Jung discovered that people from a wide variety of cultures and historical periods have worked out their thoughts about structure and organizing by clearly referencing the four directions. Our mandala format, used as an organizing chart, also becomes a kind of “game board” that houses leadership roles and also suggests their duties and the rules that guide their conduct. Each quadrant’s circle represents a perspective on life. It could also be said the circles represent four problem-solving approaches, and four methods of processing reality. Or, these approaches may be familiar to you as four learning styles. Elements of the Myers-Briggs typologies and Jungian functions—thinking, feeling, sensing, intuiting—are also interwoven into this paradigm. The image is the backdrop for a learning game which has the serious purpose of guiding community governance and an educational method to help individuals strengthen their natural abilities and work with their weakness.

### The Mandala

At the heart of the Goodenough Community System’s organization is the mandala. It is based on seventeen aspects of the human psyche, each providing a specific function and connected to archetypal realities. These roles may become powerful, influential roles within the individual’s mind and spirit. An archetype is a universal thought form found in many cultures over time and provides a connection between human beings and the divine. Jung claims in *A Man and His Symbols*<sup>7</sup> that the archetypes have their own initiative and their own specific energy and provide the myth-making functions for individuals and collectives of people.

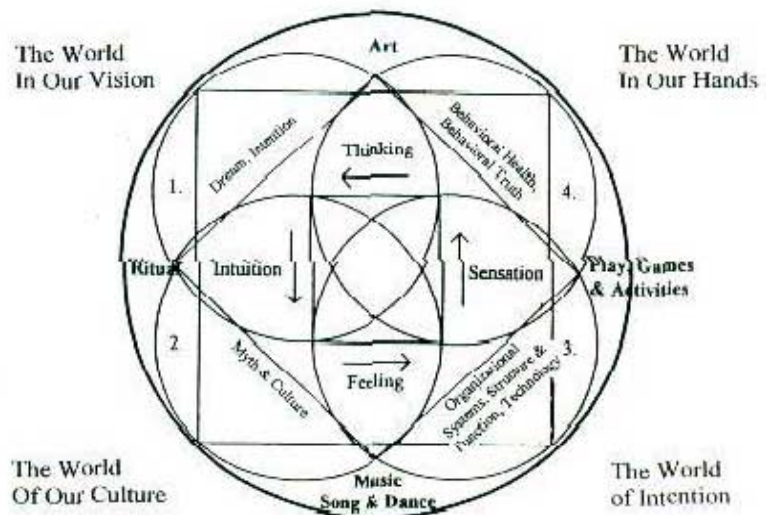


Figure 6. The Goodenough Community Mandala—a model for organization.

## **Quadrants of the Mandala**

The *Mandala* teaches a four-phase planning process integrating the four perspectives of each quadrant.

***Quadrant I: The Dream.*** Envisioning and pretending allows a new dream of how we can be together in a way that calls forth the unique vision and potentialities in each individual life and each untested idea.

This quadrant challenges us to remember that life is either a dream coming true or a nightmare. Life is to be lived from the inside, outwardly. The basic correction needed in most of our lives is that of renewed vision.

Persons who naturally approach decisions from this quadrant begin with an awareness of images, sometimes they see a problem as already solved. They often have more than average ability to visualize, and have hunches which they don't seem to need to explain.

This quadrant encourages that the earliest phase of our conscious process and our community organizing be that of "possibilities thinking"—brainstorming, catching a new vision that inspires us to a new hope. Receiving new ideas non-judgmentally, drawing out the dreamer to ensure the idea is understood, and beginning a feasibility study on the dream are some of the functions of this planning, pretending perspective.

***Quadrant II. Leadership.*** This approach to reality emphasizes the importance of paying attention, valuing human resources and wisdom in making dreams come true and the consciousness of telling the truth about what is working well and what isn't working. The person in this quadrant will naturally stress the motivation for a task and remind us to get our needs met. This perspective encourages team building because skill in collaboration is an aspect of the training offered. Building working teams is based on pre-existing relationships, complementary skills among the team, the learning curriculum of each individual, and the type of resistance a dream is likely to encounter.

The training processes of this quadrant value the cultivation of spiritual capacities that transcend ego battles and willful encounter. This is done through the careful discernment of abilities, the assignment of clear roles, team work, and development of effective process and maturity sufficient to put one's self in service of a truly good idea.

This quadrant develops leadership and discerns its widest use. This perspective develops tested strategies for working with resistance to the powerful unconscious forces released through the pursuit of a vision. Serving as relational consultants or trainers to resolve conflict, keeping an idea moving in development, and ensuring a high quality relational environment are also functions of this quadrant.

Paying attention to individual and group learning is on-going from this perspective.

***Quadrant III. Doing.*** This group of people receive a lot of pleasure from actually doing tasks and intending their outcome. They describe two aspects of this enjoyment of a task: First, there is the pleasure from the task itself as they do something skillfully and efficiently; secondly, there is pleasure in the social contact in working together.

Particular responsibilities of this approach involve careful, detailed planning and careful communication. Individuals are never just doing a senseless task but are made aware of the significance of their activity. In this approach to learning and problem solving, effectiveness comes from careful choice of methods which are then continued in a process of self-correction

until a person or organization can be proud of the way something is done. This is the quadrant that designs a way of life. This is a person who has learned that the pleasure is in the process as well as in the result. Within community, there is a beautiful opportunity to learn to do simple tasks with grace as we follow the lead of an experienced person.

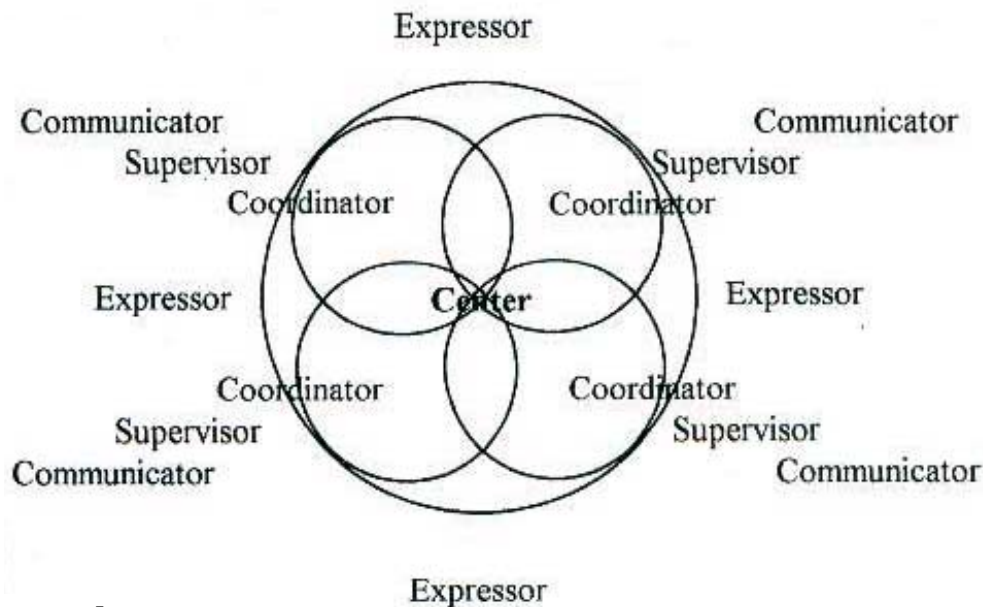
**Quadrant IV. Quality Assurance.** *A vision seen.* A vision is embodied in feeling people. Next, the vision and the people become servants of the tasks at hand. Finally, as the work is being extended outward, there are those who guide our reflection by pointing us back to the original intentions. The leaders of this quadrant make sure that the dreamers have been specific or grounded in their original visualization by making sure that a vision includes a statement of desired outcomes and declared objectives. Now, as a project reaches completion the outcomes or original values are applied as tests. Evaluation emerges from the original claiming of values.

Leadership must be trained in the use of positive reinforcement which enables the avoidance of judgment and must be able to approach criticism in such a way that people are helped to learn from their mistakes without being discouraged. A primary question is, "Have we expressed our true selves and have we done this consistently and harmoniously?"

We encourage individuals to remember that they are usually better at one or two of these quadrantal perspectives/processes and possibly quite weak in their ability to function in the others. This is natural and can be remedied by discerning strengths and weaknesses and then joining a quadrant that can help us re-learn a more effective way. Operationally, each group working on a project contains at least one person trained in the perspective and skills of each of the four quadrants. Each person becomes a trainer in helping others appreciate the contributions their quadrant makes especially at their specific phase of project development.

**Dream Quadrant**

**Quality Assurance Quadrant**



**Leadership Quadrant**

**Doing Quadrant**

Figure 7. The mandala as applied to the organization: Goodenough Community Council.



**In summary of our reflections on the value and purpose of our organizational life** in this community, there is nothing like the real responsibility for our real lives and our beloved community to draw out the best and the worst in each one of us. Through role training we are making some gains in both personal development and the development of systems which rely heavily on placing responsibility on the individual for remaining informed and motivated organizationally. We have learned that we are a tribe, that is, we have accepted responsibility to know about, care about, and speak to all the issues in all our lives from birth to death.

For instance, when Ken Wilber writes about the quadrant that describes the exterior of a collective holon (our community), we can see that we qualify as a tribe for this reason mentioned and we can see that we must be part of a movement to find and relate to other such communities. We are serious about this task and take our relationship with the Fellowship of Intentional Communities and the communitarian movement identified with the work of Amitai Etzioni very seriously.

It must be further noted that we have found technology vital to whatever success we have as an organizational system. Our web site ([www.aboutcommunity.org](http://www.aboutcommunity.org)) carries information that the public might be interested in. Members have an access code that allows them to explore all of our community's documents: Constitution and by-laws, mission, goals, and objectives, work plans for each organization and program; and a software program provides a "tickler" system that reports on the work being done each week and each month. Chat room times for task groups and email correspondence, in addition to faxing and phoning, fill out the contribution that technology makes to our system.

### **The Corporate Bodies of Our Community System**

In the Goodenough Community System there are three distinct corporations: The Goodenough Community, Convocation: A Church and Ministry, and Mandala Resources. The Private School for Human Development is sponsored by Convocation.

For more than two decades we have worked to understand and apply the social insights of Rudolf Steiner and Anthroposophy to our organization. We found the journal, *The Threefold Review*, published by the Rudolf Steiner Foundation of great help to us.

Steiner saw the importance of societies and communities recognizing that there are three important organs or bodies that they need to develop in order to deal with the *social situation*.

1. **The Rights body.** Involves people in **the responsibility of governance** with its emphasis on voting our values and protecting our human rights. A primary goal of all community work is to train people in the skills of citizenship, including collaboration and peace making. The Goodenough Community Council serves as the governing body of the system.
2. **The Cultural body.** Creates the ability within individuals and among the membership to continue or transmit the culture and spiritual insights from one generation to another. Convocation: A Church and Ministry was developed to teach the Perennial Wisdom and to awaken people to live lives more worthy of their spiritual nature. We teach a way of life.
3. **The Economic body.** Develops the capacity of the organization to create a caring *household* to improve the economic conditions of members and organizations. Mandala Resources, Incorporated was founded in 1987 for the purpose of helping the Goodenough Community System be an effective and compassionate organization which improves the economic welfare of individuals as well as our corporate structures.

The Goodenough Community has taken Steiner's Anthroposophical insights seriously by creating a community that educates people for citizenship and trains them for leadership in all three social organs, and in collaboration among them.

### **In Summary:**

#### **The community's statement of identity and mission is:**

*The Goodenough Community is an intentional, multi-residential, multi-generational community offered by its members and friends through its council.*

*We, the Goodenough Community, are at work to demonstrate a culture and lifeways that encourage awakening, learning, human development and personal and social transformation.*

*Through our relationships, programs and organizational processes, we each heal and develop as individuals while we also support each other, allowing spirit to emerge, thus freeing our vitality and creativity to serve the good of all.*

### **Reviewing Wilber's Quadrantal Model**

Speaking of the two "Right Hand" quadrants (see Figure 5, page 20), Wilber writes: *What both of those quadrants have in common is that they represent holons that all possess simple location — they can all be seen with the senses or their extensions; they are all empirical phenomena; they exist in the sensorimotor worldspace. They are, in other words, objective and inter-objective realities; they are what individual and communal holons look like from the outside, in an exterior and objectifying fashion.*<sup>7</sup>

The **lower right quadrant** of Wilber's model refers essentially to the **organizing of all holons** and references the history of human organizational and collaboration. In the Goodenough Community, it has taken the last five years for the community to put into place a conscious, self-correcting process of governance which is consistent over time. While we have always paid attention to organization, it was not until some critical mass of our membership acknowledged that they grew, changed, and empowered themselves the *most* was their involvement in organizational processes that a change occurred. We have learned that when members accept responsibility for roles and tasks, the activity of dealing with objective data and measurable skills awakens them, and expresses itself as a community conscience as well. **When this awakening happened among us, individuals could no longer tolerate our corporate community acting with less intelligence and compassion than an individual respected leader.** As a community, we found we were not relating to the Hoffs in ways not one of us felt right about. We could see that we had broken agreements with them—especially financial agreements; we had neglected dealing with their feelings about our behavior and had taken advantage of their proven commitment to us. It sickened us to see our corporate lack of conscience.

Perhaps the way to see this aspect of organizational development most clearly is to be introduced to the financial area of our life together. We have come to refer to it as householding, which is the basic idea in the word *economics*.

## **Organization as Household Our Common Life**

**By Colette Hoff**

Another area of organizational life has to do with money—money in the original sense, harking back thousands of years before the concept of money was necessary to society. Households could get along then with little money. They were established, usually quite literally, as the work of a family taking care of each other, making sure all shared in the work and received the necessities of life. These householding units created a system of exchange among themselves in which they bartered services and products. In this system, children and youth were trained to work and even those who were aged or infirm were usefully employed as a way of respecting their value to the group. These original “household finance organizations” were established to do business with friends and family whose loving services one enjoyed receiving and whose carefully made products one enjoyed using. Householding was a method for assuring quality in one’s life much as modern cooperatives were established to standardize quality and assure value. Within the household, the need for money as such was kept to a minimum.

Householding is about valuing people by developing them, so as **to increase both their worth as an individual and their importance to the community**. There once was a time when communities knew that their main crop was the *next generation*—people. Back in those times, they developed the habit of **generosity** which they thought was a generally good idea for generating hope in each other and congeniality among themselves.

Another important word that comes from those ancient times is *steward* and the concept of *stewardship*. A steward watches over stores of valuable goods and commodities. The steward also safeguards the money and supervises the exchange of money between the household and the outside world. Community economics has to do with training people in basic stewardship—how to care for what one holds in trust as a person responsible to the householder and to all members of the house—life is a sacred trust.

Modern economics is a game of huge proportions and a mystery in the truest sense of the word. Internationally we are forced to look at a world that is not being well householded. Thinking people around this world agree that land and water are being polluted, that many other resources are being destroyed, that life of all kinds is unnecessarily wasted, and that there is a growing disrespect among us for the kind of decisions that must be made to improve our earthly household.

In our community, we are trying to learn about the principles of householding and good stewardship. The soundest motivation for doing this work is sensitivity to each other at all ages and in all areas of our life.

We have come to a time when we can envision a future where our community life will be arranged around three “campuses”:

1. **A retreat and workshop center located within an hour and half drive of Seattle, Washington.** Here we will care for the land, its orchards and fields and a few animals. Five to ten individuals and families will live here, caring for the property and serving community members who come to relax and play or camp and care for the workshop attendees who come to share our life for a while.
2. **A forty-apartment housing complex in Seattle with shops, a restaurant, a fitness center, administrative center, and an auditorium on the ground floor** will be a center of shared housing and industry.

3. **Shared-housing-locations.** While we have places where several members or families are living together, we have a commitment to living more densely because of the obvious way it speeds up the process of individual and relational development.

Many of us look forward to this “fullness of time” when we can more easily and fully live together. We have defined community, not in terms of people being under one roof but rather as being a multi-generational and multi-residential group that shares one primary relationship, one vision, and one hope—that by living in truth and in love, we can both improve our lives and encourage others to do the same.

## **Money and Community Economy**

**By Kirsten Rohde**

- *“Wealth is a force—I have already told you this once—a force of Nature; and it should be a means of circulation, a power in movement, as flowing water is a power in movement. It is something that can serve to produce, to organize. It is a convenient means, because in fact it is only a means of making things circulate fully and freely.”* from the Mother<sup>9</sup>
- *“Financial planners claim you need 60% to 80% of your annual pre-retirement income to maintain your lifestyle ... there’s no guarantee company pension contributions to your employer’s retirement plan will continue ... How much will you need to save? ... How will I meet my yearly retirement needs?... You should increase your savings each year.”* Quote from an investment brochure

What a contrast in views—from the idea of keeping money circulating to encouragement to save as much as you can. Both views are valid in the society we live in. Within the realm of economy, the work of Mandala Resources in our community, we find that we must study and become wise in both viewpoints. In order to be good stewards of our community’s resources, including money, we have to study the urge to hold on to money, the constriction that occurs when we try to talk about financial matters and all the other behaviors that money brings out. We are products of our society and it is only by understanding our response to money that we can become free. The same intense work that goes into freeing oneself from the wounds of childhood, for example, and the same principles of healing apply to work with ourselves around money.

As we study these personal and interpersonal dynamics and begin to free ourselves and become un-constricted, we begin to see how money is a metaphor for how we are in relationship and in organization, whether we are dispirited and constricted, or creative and loving. I love studying the writings about money of Sri Aurobindo and Madame Mirra Alfassa, known as the Mother, colleagues in spiritual and community work in India in the mid-twentieth century. Sri Aurobindo writes about money, “Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower nature can be usurped for the uses of the ego ... and perverted to [its] purpose.”<sup>10</sup>

And the Mother writes, “At an age when they should be dreaming of beauty, greatness and perfection, dreams that may be too sublime for ordinary common sense, but which are nevertheless far superior to this dull good sense, children now dream of money and worry about how to earn it. So when they think of their studies, they think above all about what can be useful to them, so that later on when they grow up they can earn a lot of money.”<sup>11</sup>

Those of us working in the Mandala Resources area know that we must pursue a spiritual understanding of money while, at the same time, becoming wise and smart business people. Interestingly, Sri Aurobindo, unlike many spiritual masters, does not advocate poverty as the only path to enlightenment. In fact, he emphasizes that money ought not to be rejected because then it will end up in the hands of those who are not wise, compassionate, conscious people. Better to receive money and use it well for the work of spirit. To this end, in our community we have a duty to study the business ways of the world we live in, make wise recommendations about the use of our resources (which include far more than money), and understand the legal rules and regulations, theories of investment, plans for retirement, compensation plans, means of building the resources and expertise to have and run a retreat center, and so forth. Our goal is to blend these two philosophies and the vision and principles of our community to create a sound economy for ourselves.

Another fascinating commentator on economic life is Rudolf Steiner. He emphasizes that the realm of economy is not where competition occurs. Competition belongs in the spiritual/cultural sphere where there is a free flow and competition of ideas. In the economic sphere, collaboration and cooperation are the rule. We cannot function as individuals alone and build a community economy. Householding is only effective as collaboration. Steiner makes an analogy with the human body comparing the economic realm with the digestive system. “The digestive system is concerned with the consumption of foodstuffs, their transformation, and their conversion into energy used by the entire human body, a function not unlike that of the economic system in the social order.”<sup>12</sup>

Steiner proposed associations as a means to organize economic processes. “The economic process can only be sound when a wise *self-active Intelligence* is working in it. This can only happen if human beings are united together—human beings who have the economic process within them as pictures, piece by piece; being united in the Associations, they complement and correct one another so that the right circulation can take place in the whole economic process ... Something else must be contained in the Associations... There must be in them the *community-spirit*—the sense of community, the sense for the economic process as a whole.”<sup>13</sup>

Steiner proposes that all surplus generated from the economic sphere should not remain in that sphere but rather belongs to the spiritual/cultural sphere. This “gift money” is used by the spiritual/cultural body to support education and cultural activity, creating much greater wealth of all sorts within the community as a whole than if it were simply retained as money to produce more material goods or to enrich individuals. This certainly raises issues for great discussion among us in community as we are proposing projects such as a retreat center and an apartment complex that will produce income. Creating a clear, collaborative, and fair system of recognizing all the resources, including individual investment of time and money and the ideas that create the end result, will be an entire area of work ahead of us. Historically, Mandala Resources has donated to Convocation a portion of its profits, primarily generated from the Home Services Project. Home Services is a home maintenance and remodeling business whose mission it is to assist members and others with their householding needs. This has represented a recognition that the products of Mandala Resources would not have the same value if it weren't for their affiliation to the community as a whole and recognition for the resources, staff, training, and work exchange time contributed to the work that occurs in Mandala Resources.

All of these ideas produce food for thought and good discussion. As a learning community, we have the opportunity to experiment with different models alongside one another from which we can learn if we so choose. As in all areas of community, the process by which we do

something is as important as the outcome. In fact, we believe that our processes and learnings over the years are themselves valuable products to be offered to the world.

### **Wilber's Upper Right Quadrant (the exterior of the individual)**

This quadrant deals with the aspects of an individual holon that are visible, describable, and behavioral. We are talking here about how a holon behaves, re-presents itself. We are talking about a holon's way of life. A major test for such external behavior is whether it represents well, or corresponds to the intention of the interior life of the holon. In our community, this is the work of our mandala's fourth quadrant as well (see figure 6, page 22 and figure 7, page 24). Here is where our church—Convocation: A Church and Ministry—works with us and encourages us to develop our lifeways from a spiritual motivation, bringing to bear the test of enduring Truth. Over the years, this intention has brought us to research, discuss, and attempt to embody the Perennial Wisdom. **We have discovered that many of us were unable to change our behavior until our changes were rooted in our spiritual path.** Both addictions and relational “acting out” have proven to give way to spiritual resolve and a reliance on others in a Pathwork Circle.

Progress in this direction, that is, the ability to change our behavior, was slow in coming for us. A major theme in the social experiment which is this community is that the community committed to a covenant in 1984 only to find that it could not keep the elements of the covenant. Each individual had to learn a set of behaviors.

We have trained people in the skills of communication, collaboration, planning, financial management and most recently, “The Living Arts” of being: (1) ordered and organized, (2) loving or friendly, and (3) happy and positive in attitude. We are learning that we are teachable, that behavior can be improved, and that we can operate behaviorally with efficiency and constancy.

## **The Fourth Nesting Bowl Is Administration**

**By Barbara Brucker**

**It is just in the last three years that we as community members have understood that our administrators must have the capacity to hold in their hearts and minds all of the organizations, programs, and individuals in this entire community.** In the language of Ken Wilber, our administrators are holons, who, along with an administrative group and an office staff, literally hold and shape the other systems or levels of organization. We desire them to hold and guide our organization, programs, culture, and relationships. Our 1995 commitment to more thoroughly develop the organizational level of community life revealed that we did not adequately honor our elders and appreciate people who carried this burden of consciousness-about-leadership. However, when we put ourselves through the process of admitting and correcting this, we found a deeper consensus among a larger core of community membership—**we wanted to use John and Colette Hoff to direct and train us yet another time.** Our corporate awakening, which began in 1995, was to our own resistance as well as to their leadership and their vision. Since we had now chosen our mission, goals, and work plans, we wanted to focus our support on helping both Colette and John take up their tasks of firmly directing and training us. We empowered them as employed staff members to train and to



support the key volunteer leaders of our organization. And with this shift in our thinking, we began to enter another level of community life—we had selected administrators. For **administration** to be effective, there had to be a fuller understanding that our community had come to a place where it needed and desired the best professional leadership we could obtain, leaders **who were also conscious, compassionate, and creative human beings**.

During this time, we imagined we were creating a web that linked every member of the community and each organization to our administrators—listening for their guidance, watching their example, sensing their priorities and degree of urgency, and benefiting from their non-anxious presence. We were learning how to weave the supportive web that enables our administrators to infuse us with their sense of how things could work even better. Now, we were learning how to respond to their consciousness and to use their insights about improved process. Slowly but surely, we began to see how practical en-light-enment really is.

The most common illustration of this layer of community is that of a city manager who is an administrator, hired by a city's council. The administrator sees that the work gets done, the work that community members have voted into their goals, objectives, and work plans. We want you to understand that we finally came to comprehend what the Hoffs were teaching us about the work of community development; namely, that we must lay down a sequence of systems, leaders, activities, and understandings.

I have learned that after a community has proven its ability to support and guide the relationships it holds, and after a culture has formed, and organizational functions have been created and maintained, and after a degree of economic stability exists, a conscious community will seek professional help for the way it conducts its work and presents itself to the public.

For board members of the Goodenough Community, **administration carries two meanings: the highest service and service to the Highest**. This board, which I chair, has learned that to administer this community we must have people who hold the largest frame or vision of what we wish to accomplish. We hope that their wisdom, which they report comes from their work with us, helps us to apply our vision in very practical ways. We have come to expect that our professional leaders will practice what they preach; that is, that they will live lives of excellence in order to inspire and teach us what is possible in human life.

For instance, I would never have thought that our community leadership could do what we have done by stopping in the midst of a busy summer to examine the question the Hoffs put to us: "What are the ideas and methods you associate with transpersonal psychology and what have they done for you? Can you think of ways you have learned?" Our response has been to spend the equivalent of several days identifying key concepts and how we learned them; grappling again with Ken Wilber's quadrants and comparing them to our own mandala and our learning experience over 20 years. The result is that we have had an exciting learning experience that provides our leadership group with a better sense of our future work.

## **The Work of Convocation: A Church and Ministry** **By Rebecca LiaBraaten**

*“There is no such thing as true religion without community. The sacred community is the necessary theatre wherein true religious responsibilities and activities can take place.” Sri Adi Da Samraj*

We begin to sense that there is more than we can know about this theater of life as we observe relationship develop among people, as we watch conscience grow and understanding transform lives. We observe people moving from one level of development to something altogether different, sometimes in quantum leaps. People begin to know, deeply and with a sense of demand, that they are here to do something, to serve in a certain way. Some feel a *calling* that deep within them they must follow their inner guidance about a way to live in order to be at peace. We feel this movement within and among us as somehow less than personal, as not about our personalities, but about our souls. This realm holds our community conscience. We recognize this as the heart of community, where service becomes our way of life.

The spiritual world must be entered where we can find a way in—that means we each know god as our own psyches allow us and inform us. Spirit is not a state, but a constant process, and as we travel our own path, spirit is revealed more and more to us. Therefore, community must help each person, at the level they are at, to work with practices that help them understand the movement of the divine within them. Each person is required to do the work of coming to know spirit for himself or herself. Each stage of development offers a new glimpse of and relationship to the divine, and each stage then holds the old within the new. Unlike most religious organizations, community can provide a context for each person to work out and develop their own cosmology and relationship to god. Basic to our understanding is that the doorway to that understanding is through relationship and behavior. Choosing a practice, observing a planned change in behavior, being more real in relationship and learning to trust in the healing of love are all ways that spiritual movement can be gained.

Our fourth nesting bowl, the world of spirit, is cared for within the context of Convocation: A Church and Ministry. Convocation’s ministry is in helping people find spirit in their life and finding and living their life’s work. Weekly Pathwork evenings allow a place for teaching and sharing of each participant’s understanding of their own path, allowing members to hold each other’s work in a sacred circle. The circle as a group undertakes some common practices, and each member chooses a few practices suited to their individual needs. Study of various spiritual practices is undertaken by the group whether in Pathwork or in a context provided periodically by Convocation titled *Education for Enlightenment*. The Perennial Philosophy is the groundwork for all of the community’s spiritual understandings, and we are influenced by many teachers including Jesus, the Buddha, Sri Aurobindo, Rudolf Steiner. Sri Adi Da Samraj is a spiritual adept and teacher that we have been studying, staying in touch with, and finding guidance and blessing in. Several of us have been to visit him and receive Darshan with him, and find his work and life to be of great importance and blessing in our community and the world today.

Convocation offers a context for students of John Hoff to work with him as their spiritual teacher. His work is to draw out and support spirit from each person and to offer them an experience of unconditioned love that, for many, is their first glimpse of their own spirit reflected back by John. Other members of Convocation also act as teachers and elders, providing a base of support and eldership to the community as a whole.



## **In Conclusion**

**By John L. Hoff**

Thirty some years ago, after having spent several years searching for gurus, ashrams, and communities as a place for my continued development and Self-Realization, I responded to a Call to live out the rest of my life in the Seattle area and to engage in research and development of the kind of community that could help me mature personally and be of similar value to others. Sometimes I don't know where the years have gone until I engage such an exercise as I and we have been through in reviewing our history with the question in mind "Of what value has transpersonal psychology been to me and to us?" An answer is: my and our involvement with the Association of Transpersonal Psychology and the large and diverse body of literature which seems to be required for really catching on or being enlightened, has been causal in transforming my life and shaping this community. I believe this paper has adequately told our story about learning to learn.

What I find myself still responsible to say is that while I am appreciative to many living teachers and authors, there are two persons whose writings have always seemed to speak directly to the life that I was living, the work I was doing, and the questions I was asking—in community. The first is Da Free John who is now known as Ruchira Avatar Adi Da, Samraj. His relational methodology for working with people suggests that it is centrally helpful to learn how not to constrict in the presence of an other. He suggests we query ourselves continuously, "avoiding relationship?" I began to learn how afraid I was of intimacy even though I was leading a process of developing an intimate community. As He published book after book, I found they each helped me with other difficult aspects of community life: people's fear of cults; the human difficulty with sexuality; the problem of dealing with levels of consciousness; the conflict that can occur between good friends at different stages of the journey, and the like. His writings have also impacted many members of this community, helping them to appreciate my own process of Realization. A wonderful experience of Him at Darshan when He visited the Northwest this spring was a huge gift to me and to three other members who were with Him as well. The power of His Blessing has been experienced by many of us.

The second person to most influence our community is an author I have never met, but whose work has shown me that the field of integral studies and the process of looking at what people and ideas have in common rather than focusing on differences, has been effective. We are learning to avoid dualistic thinking and know that it is important to refuse to bring judgment against another in community. Ken Wilber's writings, from the *Spectrum of Consciousness* to his more recent work on holoarchies, has satisfied my need to deal with things with intellectual integrity. This paper speaks to how valuable we have found his work on holons and holarchies, and his recognition of two basic types of holons, individual and collective. These have been key pieces in our developing a shared understanding of what community is about. We are sending a copy of this paper to each of these men and inviting their comments.

It has been impossible to develop community without confronting the fact that there are **levels** of consciousness, being, and ability among people. Community cultures have always found that stair-stepped education in which someone who knows more passes on their knowledge to someone who knows less is essential for the transmission of knowledge from one generation to the next. This has led me to appreciate the way the Perennial Philosophy makes the *Great Chain of Being* a central tenet. In thirty years of developing this community, we have had three generations or "classes" of members and adherents. In those years, there have been

two periods where we almost lost our whole venture because community did not take seriously the principle that we do not really know something until we teach it. Even in the collective holon of a deepening and spiritualizing community, we have had to develop our own chain of being:

- To develop a relationship between and among persons whose covenant with each other is made consciously as an act of their Self. This has become an intimate and primary relationship out of which we live as individuals.
- To create, as individuals, couples, families; as men and as women, a culture that expresses our dream life and our soul life. We simply **must** work out our lives through rituals that allow us to laugh and cry, sing and dance, play and pray.
- To create *program* that encourages us to learn about ourselves and to understand what a good life for ourselves might look like. Our programs are about learning to be human and be good at it. Some of us have a natural inclination to spiritualize this learning process while for others it is a matter of common sense and of merely being intellectually honest.
- To build together an organization that teaches about responsibilities as well as rights. Organizational work is necessary for people to learn about citizenship and about playing together well on the same team.
- To train and select leadership who can truly administer such a community organism in truth and love, filling it with their own Self and empowering it with divine Love. This person or these persons must know themselves as responsible for holding and guiding it all—while at the same time every member of the community must appreciate that this is the essence of their high service.

#### Notes

1. Ken Wilber, *A Brief History of Everything* (New York: Shambhala, 1996), p. 74.
2. John and Colette Hoff, *A Goodenough Story: An Experiment in Community Formation and Self-Governance* (Seattle, Washington: The Goodenough Community, 1993).
3. P. D. Ouespensky, *Conscience: The Search for Truth* (London: Rutledge & Kegan Paul, 1979); Michel Waldberg, *Gurdjieff: An Approach to His Ideas* (London: Penguin Group, 1981).
4. Morris Berman, *The Re-Enchantment of the World* (New York: Bantam Books, 1984).
5. Ken Wilber, *see reference 1*, p. 75
6. Amitai Etzioni, *Studies in Social Change* (New York: Holt Rinehart and Winston, 1966.)
7. Carl Jung, *A Man and His Symbols* (London: Aldus Books, 1964).
8. Ken Wilber, *See reference 1*, p. 75.
9. Sri Aurobindo, *Money* (Pondicherry: Sri Aurobindo Society, 1994)
10. *Ibid.* p. 5
11. *Ibid.* p. 4
12. Stewart Easton, *Man and World in the Light of Anthroposophy* (Spring Valley, NY: Anthroposophic Press, 1989), p. 332.
13. *Ibid.* p. 336

## About the Authors

**John Lawrence Hoff, Th.D.**, is a founding member of the Goodenough Community. After serving pastorates and teaching in two universities, he began to work as a trainer with the National Training Laboratories. Realizing the value of community development, he settled into exploring the difficulties and possibilities of creating authentic community in this day and age. He is a knowledgeable student of community and calls himself a “happy product” of the Goodenough Community’s work in personal development.

**Mary Colette Hoff, M.Ed.**, is a co-founder of the Goodenough Community. As a behaviorally-oriented trainer, her skill in administration and motivation makes her one of the community’s most valuable leaders. She is known for her passion to see people discover that the empowerment they seek can be found in intentional community and in their own spiritual development.

Together, Colette and John have been chosen as co-administrators of the Goodenough Community System.

**Barbara Brucker**, carries focal responsibility for the leadership of the Goodenough Community, both organizationally and culturally. A member of the community for 20 years, she has carried several other roles that were crucial to the development of the community. She is on the faculty of Green River Community College, a Washington State institution, where she heads the department of Physical Therapy.

**Rebecca LiaBraaten** is chair of Convocation: A Church and Ministry, which cares for the spiritual life of the Goodenough Community. Rebecca, a former organic orchardist, is an agricultural consultant. She has been a member of the community since 1986 and is a member of the community’s operating staff.

**Kirsten Rohde R.N.**, who works with the elderly as a nurse and administrator of a research program, came to the community in the late 80’s. She has held the role of overseeing our economic life as the head of Mandala Resources, Inc., the for-profit corporation in the Goodenough Community System.

NOTE: We welcome dialogue about this paper, which also may be found on our web site, [www.aboutcommunity.org](http://www.aboutcommunity.org). Feel free to communicate with any of the authors above. We are available for consultation, training in community development, education, and a number of other workshops.

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