

#### IV. TEACHING/LEARNING COMMUNITY LIFE GIVING FORCE

##### Selected Interview Quotes

##### A. BELIEFS AND VALUES

- \* Outside of structures I experienced myself as the teacher; in the structures I experienced myself as the learner.
- \* The ICA as a learning community is open to the new, that sees life as not wrapped up.
- \* There are people who simply are the spirit presence in every place that they show up.
- \* You are constantly a learner. there are always a new edge to the mission. There is always more to teach than you could master. It has always been that kind of community.
- \* The way we work with each other. They accept people as they are. Whatever you are, you can be of some use.
- \* We are always trying to dance a big enough picture around people so that they can have a context big enough so that they can make a decision, to create a big enough perspective so that you are always sharing the same whole perspective.
- \* You cannot be a teacher unless you learn it first and remember it afterwards. That is what I think ICA is doing.
- \* I know some people who would do everything they can to always be among the best and the brightest. My perspective is that whenever I'm with a group of ICA people they are the best and the brightest.
- \* Constant research and demonstration, shifting images and enabling new life "from womb to tomb".
- \* It's hard to grow consensus because you have to throw the net out far enough to meet every individual agenda. The corporate agenda is secondary to the individual agenda. To be in a group where the common mission is valued more highly than individual agendas. Generally rather than trying to steer the whole body to satisfy your personal objective, people have generally reconciled their personal objectives to the common objective, either accommodating or changing it. This is lacking in all kinds of organizations, even those that are public-spirited.
- \* We are convinced that the only basis for a team is a common task. If you don't have a common task, don't even bother with a team.
- \* There has to be a level of trust in order for it to work. There is a very deep level of trust that these people are not running on their on agenda, that there is something very common about what we want.
- \* It is just great to always be thinking about things that are relevant.
- \* There is no small talk or anything.

\* It is deeply important to move people around the globe. That is where a lot of my expanded understanding comes from; travel, working with people in different locations. When you force people out of their familiar, comfortable modes of living it draws fresh understanding, fresh resources out of them.

\* I am teachable today; I'm not too old or stubborn to be taught. I think a lot of that has to do with openness and being open-minded. We don't just look at one way to do this or one approach. We look at thousands of ways to do things.

\* Coming out of a working profession with a family, part of the attraction was as an individual in your home you couldn't spend that much time thinking about or dealing with any of the concerns you had for the greater society. It took all of your time just to do your job and to keep the family together. The time design with the sharing of the responsibilities allowed you to have a whole other window to live in to use your time more effectively. That was the attraction.

\* The questions you ask to get the comprehensive. There days you have one trends conversation, and people already know that their actions directly affect the world and world events impact them. The teaching is in three categorizes: enabling people to practically become intentional, futuric and comprehensive.

\* Anyone who embarks on this journey has built in a feedback loop for their own, for taking responsibility of my own relationship to my future.

\* What most people are teaching in Western culture is not what I am talking about. It has to do with an event, providing the opportunity, creating the environment in which another self can decide. And anything other than that person exercising their freedom to take responsibility for their destiny is not teaching.

\* There is no learning without dying. Dying self-consciously to old images and putting in place new images. So the category "on behalf" or "dying to life" actually is a death experience. It is a death to the old and a re-birth of a new reality.

\* What we know about imaginal education is that to change your behavior you have to change your images.

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- \* Certainly study life is important. I am the kind of person who it takes about three months to read a book whereas if we sit down and do a corporate study it is like you get the whole thing in an hour and that builds a common mind.
- \* Teaching is offering learning opportunities. A teacher doesn't impose learning but offers an opportunity to learn. If you experience being a teacher, than you also experience being a learner. One way we used that well is in using interpreters. In India it occurred to me how much more handicapped I would have been had I known the language. Because I needed an interpreter that allowed me to train someone to do my job firsthand in a very necessary way. That was a great gift to be able to do that.
- \* Another way I would talk about being a teaching/learning community is the dynamic of our corporate mission in demonstration, training and research. At least two of these dynamics were always going on in every location at every moment. If the garden needed to be hoed, I could have weeded alone, but it didn't take care of the unity development. Therefore I would find someone to help hoe the garden for a training experience or the involvement. There is another way to say that you never teach for the sake of teaching, or learn for the sake of learning.
- \* When you stand inside of "learning = failure", "failure" becomes the place where learning begins, when you have not reached succeeding to the point that you anticipated or not yet reached the point you are headed.
- \* If you are not doing anything, you can be perfect and not make mistakes. It is those who risk and try to do something and they are going to make mistakes.
- \* Our self-understanding is to give every human being in the globe a chance to relate to their future, whatever is preventing them from doing that at this moment - whether is it poverty, grief, unjust structures, lack of community or their own self-understanding - that is a teaching experience. Giving every person the opportunity to re-relate themselves to their future, their destiny, and change their fate from death to their destinal situation.
- \* We talk about structural revolutionaries; working within structures to revolutionize them. My interest is to continue to allow people to look at our social institutions and see where discrimination is happening, whether it is innocent suffering or employment practices. It is more than just changing laws too. They are written but they need enforcement.
- \* In order to stay a teaching group, it is helpful to continually define the mission to be broader than what a person can accomplish. Where you have to teach is where you are doing a project that you cannot do. The terrible struggle these days is transferring your insight and learning. As long as you can do the job yourself, there is no motivation to train younger people to follow you along. The minute you get a set of challenges that you just can't deal with personally, you have got to then become a trainer. As a way of intentionally maintaining yourself as a trainer is to choose challenges that are beyond your ability.
- \* As a teacher, you are willing to be on any assignment. Although you are willing, you can say, "No"; and there are a couple of times when I have said, "No." But my stance, and the stance we try to nurture in everybody, is the stance in which the first answer is, "Yes."
- \* We learn through what we are doing and what we are trying to create. All of our experiences in training and programs and seminars, everything we do with other people, the processes, the

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methods -- all of this is really teaching and training and shaping the life stance that we are trying to live out of.

- \* Relative to the new, this community has probed mythology: what is it, that does it mean, what does it do for us?
- \* The ICA has always been on the edge with methods, new ideas, with the scientific paradigms.
- \* It has to be in the context of the farthest neighbor, and I do mean globally.
- \* We really embody the life stance of possibility and participation.
- \* Willis Harman's statement about learning community is absolutely right. It goes back to one great spiritual happening, one great act, one great intellectual happening every day.
- \* Every time we look and listen deeply to what other clients are saying, it is sort of like a mirror, like we are seeing ourselves. The dilemma of a learning community is how do, to keep the windows open, keep freshness and on the edge. I think we have done pretty well at this.
- \* Openness to what other people are saying, being and thinking. You are learning because you are open; you may not agree, but you are learning.
- \* Discovering or questing for an answer to that could learn and grow from one another in a world that something greater than us has allowed us all the gift of life.
- \* "Experimenting" keeps before us the fact that we are fundamentally ignorant, though well informed, as opposed to having all the answers and everybody else being too stupid to see it.
- \* Teaching people to embrace your situation and focus on the good rather than on what is "yucky-pucky" about the situation.

#### B. TASK AND STRATEGY

##### 1. Research Learning

- \* I don't talk about developing the whistle points as learning but I suppose in retrospect you have learned. It is creating, building models and theorizing. That research is a learning process.
- \* As a teacher I learned enough that I could sit down for months and think about new ways to do my class rooms that were really effective ways for high school students to learn.

##### 2. Training

- \* We have moved from living in particular villages to becoming trainers in community development, teaching other NGOs the skills we have learned.
- \* I teach a home ownership training class where we try to incorporate some of the new innovative learnings and approaches.

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- \* Putting together two training schools was a very comprehensive training experienced I had both in preparation, execution, design and follow-up.
- \* I am an operations supervisor in charge of three departments. I teach in my work place by offering proposals at our management meetings and holding team meetings.
- \* I have been pleased with our training programs and the kind of awakening that came to people as we taught theology and cultural courses across the US and then gradually to other countries. Individual people has something new happen to them through these programs both in their thinking, the way they care for their family, community, church or whatever was their vocation.
- \* Motivating local citizens to change their situation both physically in a community as well as economically.
- \* We need to do Town Meetings in 25 countries in South Dakota in two weeks with two people. you had to create instant facilitators, and being forced to do it, you usually could. It proved once again that people could be trained, when at times you might have forgotten.

#### 3. Methods

- \* A lot of things that I learned from the ICA over the years have such wisdom that I have learned to take for granted. Things about how groups operate, how to build consensus, getting everybody's voice out. I have found ways to share those in quite a different context with people who knew nothing about us.
- \* A lot of the learning we do is not through our work We have seminars, conversations and study books on different cultures. We go other places to learn and bring it back to the community and share it.
- \* Doing the human development projects, we make it up as we go. That is another kind of learning, learning by doing.
- \* The conversation method: maybe because it was so seemingly casual. It was very disarming for people and introduced them to a thought process that was something they had not experienced in an everyday working situation. To really see some depth in what they were dealing with beyond the surface.
- \* We have a real capacity to take our experiences and translate them into the most basic and fundamental aspects of human life and then give them back in sort of a dramatic fashion to people in such a way as to transform their whole experience of life.
- \* The example that rooted itself in my consciousness was the older Balinese women dancers teaching the little girls by holding their bodies together so the muscles of the woman taught the muscles of the young girl. It was not rational at all the muscle learn through muscle. I remember talking about typing 120 words a minute with fingers doing the typing.

#### 4. Inventing the New Design

- \* I think we have contributed images of hope around the world enabling people to see there was something beyond where they thought there could be or they never dreamed of.

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\* We provide a point of objectivity and ask hard questions and keep asking questions until one gets to the heart of the artichoke and not just the outside layers.

\* We have the capacity to make it applied learning. We were invited to do a collaboration with a university to put together a three day learning program for supervisors. We don't have supervisors hardly so we really had to go to school to get inside of what was needed.

##### 5. Facilitation Flexibility

\* To facilitate we do not need to be experts in content areas but facilitators of the human process of participation.

\* Right now the process is taking our learning and transformational processes and beginning to package and integrate them for organizations.

\* We are willing to create a creative, competitive work force which means that the more a person can learn the more valuable that person becomes to the company.

#### C. OPERATING STRUCTURES

##### 1. Summer

\* I've mentioned the summer programs where we do the consensus building. A lot of the consensus building is doing an analysis of the world, the times, the city.

\* The other one happened about two years ago when I was in Chicago for a summer program and we had a video tape of Thomas Barry.

##### 2. Training Programs

\* I think one of the most effective is Training, Inc., which is now spreading out getting more successful because of Imaginal Education. I think we have always done effective work with preschools around the world.

\* One place I have visited in Washington they have a youth center for the ICA youth and they use Imaginal Education in grades 7-12 and I would call that a very creative learning and a way to teach youth.

\* I think one was participating in the Pacific Training School in Tonga. Another was the training school laboratory in the summer of 1983.

\* particular events ... one of the most exciting for me personally was when we began the eight week academy. We had an 8-week academy that started in 1968.

\* Yes, and the Academy, the pre-school, the teenager's school in Chicago, the reflective conversation. They went to any movie that hit town, they saw them as "slices of life" and reflected them.

##### 3. Internal Learning Structures

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\* We used to do things like collegiums. Every morning before or after breakfast the whole group would meet. We'd either study a paper or someone would make a presentation. We'd study the news of the day. We'd try to talk about it's meaning and implications. We would always be reflecting on what's going on. An hour a day every morning ... Then one night a week would be related to a more in-depth study and maybe one or two weekends a quarter. We've studied whole books on a Saturday.

\* We used to have ecclesiolas three nights a week. You did college one night, seminary another and sodality the third night.

\* We've conducted regional conferences where we'd invite outsiders to come and speak to us. The weekend you were here we had a man named Dick Simpson come in. We try to listen to the world and reflect on the world. We've designed study and learning methods and we continually use them on ourselves.

#### 4. Future Moves

\* Every once in awhile I say that it's in our life blood because whole history has been looking at trends and trying to decide whether the educational or structural responses that you make to that. We took other people's models, our whole life has been a continual development with town meetings, human development projects and then our shift toward organizational development. It's in our life blood.

\* You know, I could think that for us locally to think about how we can do that on behalf of the formal educational structures. That's been a very strong area. And I know it's been going on in curriculum although I have not been directly related to it. I feel like that's a terminology that describe an experience that has been going on throughout our history.

\* This particular location has just launched a brand new edge, called the 2020 team or the Education program or whatever, which says that we want to learn.

\* We've developed curriculum over the years. we've done an 8-week training academy. In fact, our office in phoenix is putting it back together for the 1990's. So, we are going to be putting some new fresh exercises in it.

#### D. ORGANIZATIONAL PRACTICES AND METHODS

##### 1. Reflective

\* I think at the end of the courses and programs where we've said what happened, that needs to happen, how should it be changed ... the reflective process that we've guarded so much in our corporate work makes us a learning community. At the end of the audit when people come back the first thing we did was "What have we learned? What shall we do differently next time?" Which makes life the teacher. The experience becomes learning. It's almost in our genetics.

\* You know, at the end of our weekend wit these guys, we said to someone, "Do a reflection." The other team, (CWR?) team was amazed. That was the capstone of the weekend process.

\* The learning community has been one of the most live demonstrations of thinking and reflective

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community and we are constantly creating on the theories and models for meaning in our lives and society.

##### 2. Practical

\* You felt both like you were teaching just because you were leading through those "invisible" steps, not visible to the people, and also learning by the types of responses that you got.

\* But there is a place for ... it was good for some people to get out of the classroom and into some real life, too.

\* Most appreciated? Practical skills. More than one person has said, "If we didn't have you around, we would have gone crazy." Why people put up with things that don't work i just don't understand. But they do.

\* I always think of the activities related to work days when you are doing manual labor, cleaning up this building, painting. My wife and I have re-done our apartment recently. And we have done most of the work ourselves and that has been a learning experience for me. I'm always surprised that can build these shelves and all kinds of things and make the space beautiful.

##### 3. Conversation

\* On vacation we do all kinds of things but we also have great conversations.

\* Other processes by which you learn? I think conversations.

##### 4. Teaching

\* We used to play a teaching role as much as we could which was a laboratory and lucidity for teaching discipline and whether the Academy survives in its old form today, but we are ourselves very much learners.

\* One of the things that was very important was what happened to me during the experience of being in the faculty meetings in between as well as teaching Tillich for the first time. I essence the faculty training mode was to walk through the session each time before they went out and did it.

##### 5. Social Methods

\* One time we did this with a group of neighborhood development groups about 3 years ago. We analyzed many of the contradictions. The root cause of one of the clusters was named "The Dilemma of Coalition Building" pointing to the fear of giving themselves away they are in partnership or collaboration.

\* I think back through the times in our history when before we had this image of being a learning community our work in international development was certainly a dimension of that. I think of how we've moved from living in particular villages to becoming trainers in this whole arena, teaching other NGOs in the skills that we had learned. i think there is that kind of history there.

\* A common context in which people of varying backgrounds learn how to live together in a

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community, learn different mores from different cultures, languages. In doing so, individually grow.

\* Key ICA contributions? Making a contribution in a gestalt manner, not in pieces, but exhaustive.

\* We were immediately groomed and trained to be pedagogues and leaders of seminars and educational experiences and thrust into situations where we had to learn to be teachers even before were ready in lots of cases.

\* We developed a teaching methodology that was quite unique.

\* I experience it as being, having left the corporate setting and going back out into the world that I walk in most days, bring with me what I know and sometimes being able to help other people understand. Having my friend Joan, the black woman I talked about before, understand that she can have a white woman as a close friend. That is possible for her is a new experience. Having people walk into my house and lift the multicultural artifacts in my house that I have gathered over the years and see appreciate art in my other cultures; and being able to tell stories and have people accept those stories. Going back to RS-1 and being able to insert into a conversation a concept or phrase or name something that is going on.

#### 6. Spirit

\* I think every program that we do provides learning. The studies that we've done of different writers like Riane Eisler, who wrote "The Chalice and the Blade" for me was a real learning experience. I think reading and studying together Thomas Berry's book "The Dream of the Earth", was a powerful learning. Our trip and gathering in Mexico was an expanding of awareness in so many different ways. the recent gathering over Memorial Day a group of lay people from Milwaukee did some work on mythology. They did it extremely well. That was a learning experience. Naga did his brief lecture here that excited me, new insights and new understanding.

\* The Odyssey, the Voyage, the Vocational Journey Lab, the vision Quest, as the kind of events where in my experience nothing happened through me that did not also happen to me in terms of expanding my horizon.

\* Special knowhow to be fostered? Well, one obviously is our methods that allow people to work together and get things done for the sake of their community or whatever. We point with our methods but our spirit does it as well as our overt methods. The singing did a lot of that, too. I think we have done a little bit recently on how you externally point to the Mystery and how do you internally point to the Mystery and how that connects you with the community.

\* The experience of the Global Odyssey ... that kind of allurements of that kind of image creating events has been very meaningful to me. So that the big picture views of many things are critical. I suppose that's a learning that's needed in a whole lot of arenas.

#### 7. Intellectual Methods

\* One of the things that makes us a learning community is that we do not vegetate and live in our past. We are constantly reading new books. We are studying new books. We are studying new theories from different authors. We take part in seminars. And we help teach seminars. "The Road Less Traveled", is a book that comes to mind that we have studied.

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- \* What comes to mind is a group of people studying and seeing the whole world as one and be that so that people will consciously be one.
  - \* And the second thing that comes to mind is that every gathering I came to the learning has soaked in, the exploring, cheerful exploration of the mind, with a built-in process of gestalting and brainstorming that is constantly used.
  - \* When a new book comes out that somebody someplace in the ICA universe finds to be useful, then study groups happen around in the different geographic locations to explore this book.
  - \* Occasionally we still have these ad hoc studies of which I've participated in a couple. That is the best way for me to read a book, as a group process.
  - \* There are sort of like two phases for when we did courses and when we did rural development projects. Now the courses really had their place in the intellectual clarity. And it was a source of motivation and reason why you would do something.
  - \* Although I don't do it, a lot of other people to which is to read edge books that are coming out and then are willing to share those and lead a study. The hardest thing I think we ever did was to try to write a book on our methods because they shift as we become clearer on what works better ... so we change them, we don't like to set things concrete.
  - \* I appreciate having this kind of community to learn in. I really think I've read things I would never have tried to read. I've learned methods that have enabled me to read things that are deeply intellectual where I wouldn't ordinarily get past the first page. So our study methods that we have developed, our pedagogy where we have trained people to train each other, to train groups of people ... I have never experienced teaching as easy, but it's easier than it was.
  - \* I think in the 60s and early 70s I learned what tended to be more on the theological side. We studied theologians. We studied different religious orders. We studied "New Castles" and "Interior Castle". And then in the 70s, early 80s we shifted to the sociological ground but always kept a toe in; the spiritual for sure.
  - \* I think corporate study, either a seminar or charting a book or a paper, discussing it because I think you both learn from each other but you also learn, you know, Johnson says and I know this is true, you learn by hearing yourself talk. You learn what you already know but you didn't know you knew it. Or you say it in response to someone's question or response to somebody else's answer. And it comes out of you and you know it's right but you didn't know it before you said it. And probably you didn't even think about it. That's why I'm into corporate learning seminars.
- They'd go to movies and come back and have a reflective conversation, this trained you to look at any part of life and see the good in it, as well as that, that needed to be acted on. We were always in constant study of the recent books that were out. Each House was assigned new books of that year to read and put together a synopsis on each one. You could flip through this huge book that took care of all the wisdom of that year.
- \* The studies that we did, particularly the ones recently that I've come to.
  - \* That is what I remember about the methods. It was the emphasis on the grounding of it in our life experience.

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##### 8. Application

- \* Having team meetings with my different departments and helping them see what the contradiction is and helping them to say how it is better, that's how I'm teaching.
- \* That perhaps may be our greatest gift is that historically our organizational structure has utilized the multitude of gifts that reside within all the individuals.
- \* We created charts, created a manual for this program, gave it back to the university and asked them if this is what they had in mind? They were astounded. We helped them know what they knew ... We had a chance to integrate their whole curriculum which they had never done before.

##### 9. Philosophy

- \* Well, my generic title would be "indicative". it was one indicative method.

##### 10. Curriculum Building

- \* I need to learn them. I wanted to ask, too, where you see how we might integrate some of these things into our own programmatic activities? One would be the imaginal education course.

##### 11. Wise People

- \* Another thing I'm thinking about in more recent years, we have exposed ourselves to people who are kindred spirits, but who have a different history than us. We have not been isolating ourselves from the greater wisdom of the world ... We sat at the feet of the some well known people and took in new approaches to our learning.
- \* The last time we did it, a colleague had written a book called, "Beyond IBM." It was on business management by Lou Mobley and Kate McKeoun. That had talked to us about being in a joint venture that we would help to create some seminars around the book. So six or so of us took a whole day and got on top of the book. We do that sort of thing.

##### 12. Community Life

- \* For the first 10 years I did everything in this organization from cleaning the toilets and teaching in the preschool, to being in the national office setting up teams of people to go out and teach courses, teaching courses, to training parents in the preschool form the community.
- \* In some ways there was a period from '73 to '75 when I coordinated several practice crews. I was the gun on several practice crews in this building.
- \* The same time when our time and finances were restricted we did provide more of that for ourselves, but not as much from outside except all our reading was from outside sources and movies also.
- \* What makes it a community is the willingness to be in dialogue with that which is not me and discovering in that process that me is more than I thought. Continually expanding those definitions and being drawn beyond yourself continuously leads to the learning.

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\* The key to the corporateness is that it was definitely the kibbutzes, our kibbutzes and our communes were based on people who had the same commitment to a task and who felt this was a better way to do it and the only way to do it. The other part of it is that you have to be very intentional.

\* I did the menu planning Taiwan. I had to go out and buy things in the market when I didn't even know how to speak the language. I had to point and ask.

\* It was a teaching and learning community in the sense that everybody was encouraged and invited to share their experiences. So my own life experiences became part of the teaching and learning to each other.

#### 13. Learning Styles

\* One part says it is a given; the other part says that it is the intentional decision that is made. It is the intentional decision to study.

\* Deciding what you are which talks of the spirit but also of the learning factor. Because you learn and grow as a community at the same time.

\* If you're stagnant, you are losing it. So studying all the people who have ideas today. Going to conferences that "New Education for Learning" that my wife goes to. These are all new things, we learn from and that helps us to grow. Though my participation is limited I learn by reading, listening, talking to others, that's learning.

\* When we do a video tape or study somebody else's material to see what it says about us, in today's world you can't go aside and learn privately and keep it private. Everyone needs to know it.

\* When you think about meditation and sociality. That is part of what I have learned that a community is inside of you. There have been several places of learning for me. Working with and returning to a local church has been a learning place.

\* There are 2 profound turning points in my life during the time I have known the ICA. The first one was just getting exposed to the ICA, going to PLCs and taking something of a new direction with my life.

\* We also send people to things, not just for themselves but representationally, they'd go as an missionary on behalf of the group and come back and report to the group.

\* Effective learning method? Watching someone do something and then me doing it, is still a good one. And then me trying something. There are so many things to adjust on machines that I use that I've never worked on before. I just do everything and slowly turn on the water valve. You can't slowly turn on an electric switch, but you instantaneously see if something is going to work without blowing up. And be ready to jump.

#### 14. Teaching Styles

\* Like for example, when I'm at other places that have volunteers and they have training courses for volunteers, I just sort of sit there and realize that they haven't yet picked up a lot of things that

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we've known for a long time about how people learn and we sort of watch people not learn because of the way it's presented to them. Also by learning how to say something without imposing it on them. They pick it up and see what a difference it makes in the learning that people can have. It is really concerned with what works.

\* I don't call this a teacher, but when we had a small group meeting on myth I reported for our group.

\* To be an imaginal educator is what you see yourself being, it does not mean that I am a teacher, but when I get into planning the family reunion, I go through the same kinds of thinking to plan the activities for the family reunion that I would do for a class.

\* I most always experience my relationships in the community as informal teaching. Either from the priorship perspective of trying to always draw bigger perspectives for people to think out of, which I think is a teaching role like in May of the leadership team.

#### 15. Future

\* We may need to somehow become more current and I don't know what that might be, and I'm not suggesting that there is a current need.

\* Now sense the great breakthrough to areas like meditation, the field has become wider and people understand that spirituality does not have to be limited to a given religion.

\* For me it used to be Joe's treks. We ought to recover that. We ought to send a couple of people every few months out to do that.

\* ICA is a research and demonstration, basic to them is constant research, actively involved in the search for truth.

\* They still keep up with everything that's current.

\* As the ICA looks to the future they also see themselves as creating new ways of responding to the future. New forms and learning communities.

\* There are thoughtful, responsive people in every place. That's been my experience. I think we've got to do a lot of pulling together of our experience. We've got to shift through that and say, "These are the resources we have for the present situation we are in." I think this Appreciative inquiry type of thing has got to spread around the globe. I think we've got to recruit fresh people into our organization and we've got to find new ways to discipline our lives toward missional intent that may be unique in every location but which is fundamentally oriented toward the future health of our planet and the future of the human community.

\* Some of our shift to the New Age stuff I've experienced as very much forcing me to be a learner because it's not something that I'd come by naturally. ... it has always been listening and learning and paying attention to what's happening, what's shifting.

#### 16. Particular Learning Experiences

\* The most recent was the study we did on what it means to be a supervisor. Another one that I

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enjoyed relates to the strategic planning that we frequently facilitate for our clients. ... We generate a chart form so they brainstorm and we facilitate their consensus.

\* And this is also part of Ochi's book and Theory Z, where people are just trying to dispel what is really the core of the Japanese management system. It's not so much the technique; but it's that you have to have a level of trust. And he said in order to build trust you have to have common goals that people believe in. Again, the rehearsing and clarifying of the common task is probably one of the keys, the key.

\* I learned how to use the computer. And I learned how to teach children how to write children stories, and I began to write poetry. Not only have I learned how to write poetry, but I have learned how to spell the poetry that I write.

\* And teaching people that they can identify and actually do have priorities, places where they would like to focus. So attention management and capacity building and the word "catalysis", that all holds.

\* Just like in computer skills. I find that you can get the basic skills and I can type word processing and so, but there are so many other dimensions of that I don't know. The more knowledge I gain in computers the more valuable I become.

\* I think the reason that was fulfilling was that it gave me a way to use my life experience as the grounding. So, no matter what life experiences or variety of experiences that you've had, you had a way to put it in.

\* Some of the major examples are a lot of the little ones; running mechanics of the House, pulling together a celebration, things like that. And the big celebrations, we were talking the other day about the parties that were planned and prepared in an hour or two, major extravaganzas. What strikes me is the absence of corporateness in most organizations today.

\* I just learned my whole job from 1964 until now. Now, I feel like I know what I'm doing. Recently, we've learned all this business about payroll and employers and employees and what that means that we never knew before. I've started to learn about investments, and how to sell stock. So I consider my learning curve on my current assignment to be real high. And it's a whole different kind of finance when you have the money than when you don't. My husband reads all the computer books, he reads the whole Multimate manual and then he goes and uses it. I do it the other way, I go write a letter and when I can't solve my problem I go look it up in the manual. I'm an experienced-based learner.

\* What comes to my mind are the studies and books, Fox, Berry, and Swimm learning is always going on and what we can learn trying new methods. We tried dance to break out of the rational and analyzed what we learned in our experiments. I have long been interested in the relationship between psychology and the spirit and a recent learning has been in a particular theory called "Object Relations." They are saying that a baby's first experience with the mother is the most significant experience and how that child is nurtured in the first few months and few years of life will have much to do with what happens to that person later in life. In addition, the environment it is placed in has a lot to do with what the child's concept of God will be later in their life....To break it down to that level of mother has provided a new learning for me. "In The Coming of the Cosmic Christ", Fox talks about mother earth and our need to return to the earth and vision her as mother, as giver of life...tying that together to the child and mother relationship has been a new

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understanding.

##### 17. Euphoric Stories

\* One thing that quickly comes to mind is when I was working out with a Girl Scout agency here in the city. A new person come and we all took her out to eat. It was her first day at work. I said something that was an acceptable quote from here and they were supposed to respond. She was stunned. After everybody left she pulled me over to the side and said, "How long have you been with the Ecumenical Institute?" She had been with the Institute about 5 years before I got here. Her parents had gotten her a room here while she was in school. She picked up some of the methods and language or whatever that she recognized immediately. I thought that was weird.

\* A word no one else has mentioned and that is obedience. What do you see in that? We used to talk about the New Religious Mode, Knowing, Doing, Being and Poverty, Chastity and Obedience. Obedience was stressed as being obedient to God, your own self and the will of the group. You were obedient to what the group consented on whether you agreed with it or not.

\* Every once in a awhile I say that it's in our life blood because our whole history has been looking at trends and trying to decide whether the educational or structural responses that you make to that.

\* There have been so many people who know so much that I wanted to grasp that I always feel like the learner.

\* Some ways...learned most effectively? In retrospect? Being pushed to my absolute limit. I would say to you there are some who would be surprised to hear me say it still today that those two houses I have lived in really benefitted me, but at the time it was the most painful experience of my entire life. It nearly wrecked my marriage, it nearly killed of my kid, but today I know that I learned a lot....exposure to new people, new faces, new ideas, the global connections. Being raised as a white, middle upper class, servitude Midwesterner, I went to Sol de September and had all my images blown right out of the world. And the biggest learning was that in the place I was dumb and people who lived there were bright. And that intelligence had absolutely nothing to do with economics or schooling. It had to do with having the knowledge that was needed in that moment in that place. One night they were all sitting in a room with us finally getting warn and the native people got up, grabbed the brazier out of the middle of the room, stormed through, opened the windows and doors. I thought, what in the world are they doing? What they were doing was saving our lives because the carbon monoxide level was too high and they knew it. I would have died in that room. I was stupid and that was like absolutely having my world turned topsy-turvy. I see everything being different because of that experience. The exposure to people of different cultures and the appreciation of those cultures, exposure of different economic means has been the most tremendous learning experience of my life.

##### E. DECISION MAKING

\* Where ICA most creative? I will tell you the most creative one that I can think of right now is maintaining this building by a few people who decided that it was important enough at great cost to stay right here and to exist, not move away into someplace else and try to create something else.

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\* Right now, we are not doing any collegiums. The books that we study we do by interest groups and not as a whole group. We used to have a pretty good common mind about certain topics, issues or concerns. We don't have as unified a common mind now.

\* If you could somehow enable the mechanism of decision-making to take on--for people to take on the whole world as part of their decision-making-- and then use decision tools that help make whatever "responsible" decisions are. That's a worthwhile thing to be teaching.

\* So 30 families, 40 adults, to live in a two and a half million dollar building with essentially zero assets outside this building and deciding that we are going to stay here and continue to do programs, continue to work and do all these things, run a conference center as a separate business, do our own accounting, like we did before -- to stay here and to make this work and to make it economically feasible for everyone to participate and live here and to have a life and still be able to create whatever the mission is for the future, but living and staying here, that is being creative.

\* It just depended on what was needed and who was responding to what was needed.

\* People have the capacity to make decisions which they feel they're responsible for.

\* A lot of people decided that they did not want to do that and they left. That's fine. God bless them. But we decided to stay here and if that isn't being creative, than I don't know what the word creative means.

\* We checked signals with critical issues as well as corporate issues that affected other council members. I thought the experiment was a good one. I wanted the council to continue that way to give others the experience of that role of leadership. I thought about what it would mean for places in our society to have 2 or 3 people in the presidential role, a troika. That is one of the things we did in the past.

\* To me the Polity Manual was one of the better documents that we put out on explaining the intricacy of creating a common team life that works, and that it doesn't happen just by "hanging out"; it has to be very intentional and creative. The rules are not so important as the fact that the group of people sit down together and don't make any assumptions, but lay everything on the table and discuss to as much detail as possible. Between that, and having a common task.

#### G. COMMUNICATION

##### 1. Internal Interchange

\* It's like multiplying yourself 30 times. I've noticed in all these newsletters that go around from people who are engaged elsewhere at this time or are still in the community.

\* Certainly in Program Enterprise, in our Monday morning meetings we do a lot of interchanging and then every now and then we take on a particular issue and hash it through.

\* To me that kind of interchange is one way we are a learning organization.

##### 2. Interchange with Others.

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- \* People find the freedom to go to those now because our time and financial restrictions are less than they were before.
- \* They are giving them role models to accomplish the education process. Their methods are a learning process, not just for the people who are learning from the methods, but from the people who are teaching the methods.
- \* Again, in recent years we have exposed ourselves to people like Jean Houston as one example where we have expended a considerable amount of energy and money in availing ourselves of her methods and insights. At the same time she has availed herself with our methods and our insights and our contacts with local people around the world.
- \* It helps us to listen when a client from a chamber of commerce and one from a bank and one from a school and from other fields are telling you that they have problems with their public image, that is more than an accident. That's telling you something about what is going on. You try to listen to what is behind what is being said.

#### 3. Learning

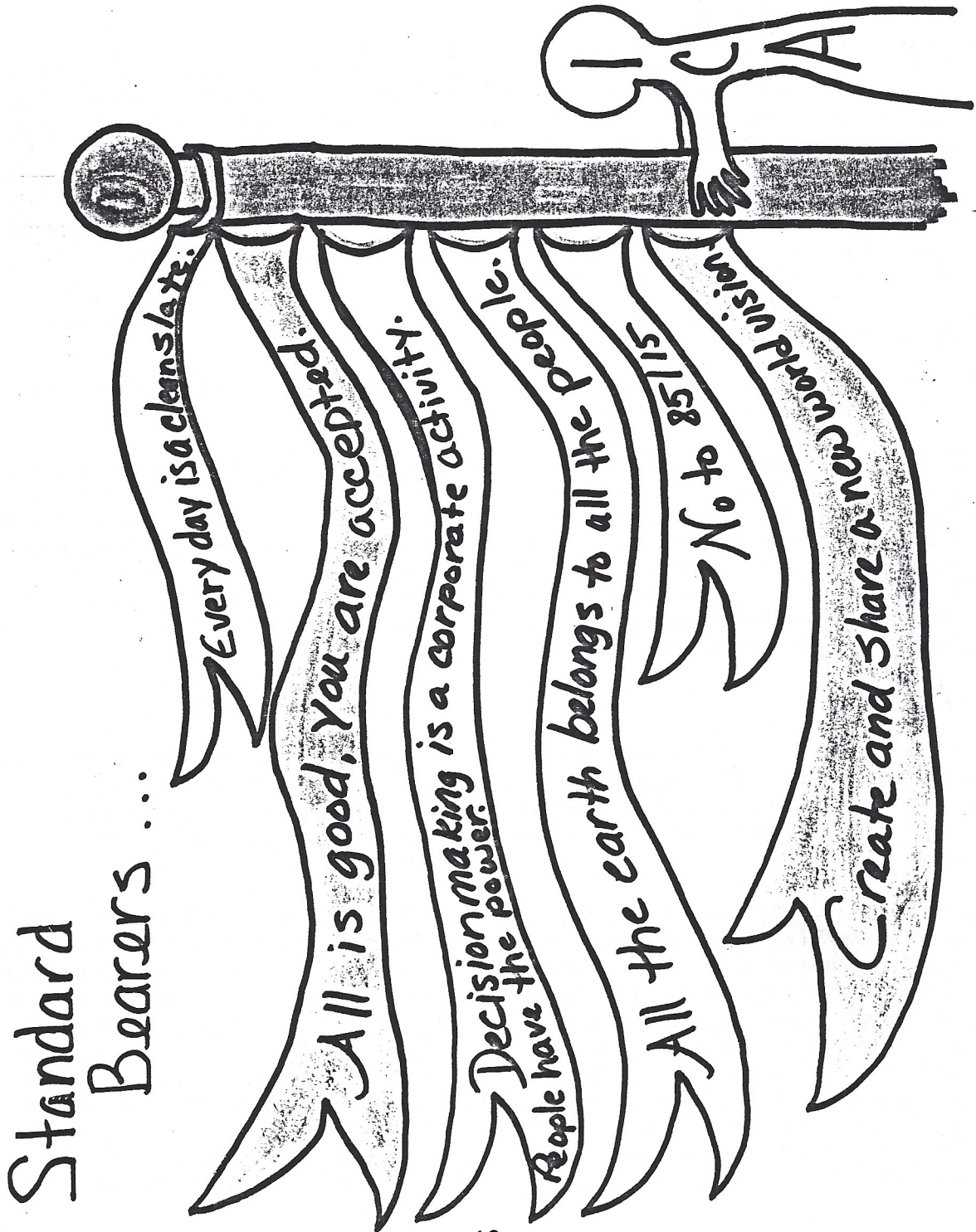
- \* I'm not sure I have ever thought anyone anything. I am sure there was a point when I thought that I had some great things to teach.
- \* In our collaboration with Loyola in creating the supervision course we learned a lot about performance appraisal, conflict resolution. We knew a lot of it but we didn't apply it or use it in the same way. We've had conflicts, too. But the way they teach conflict resolution is different than the way we practice it. It was a both way learning. We relearned what we knew but maybe we had forgotten and at the same time we learned some other techniques that we could apply on ourselves....One of the things we ask this is called performance appraisal. We never thought about that. since everything is so democratic and a part of the collective right now, how does one peer hold another peer accountable?

#### STORIES

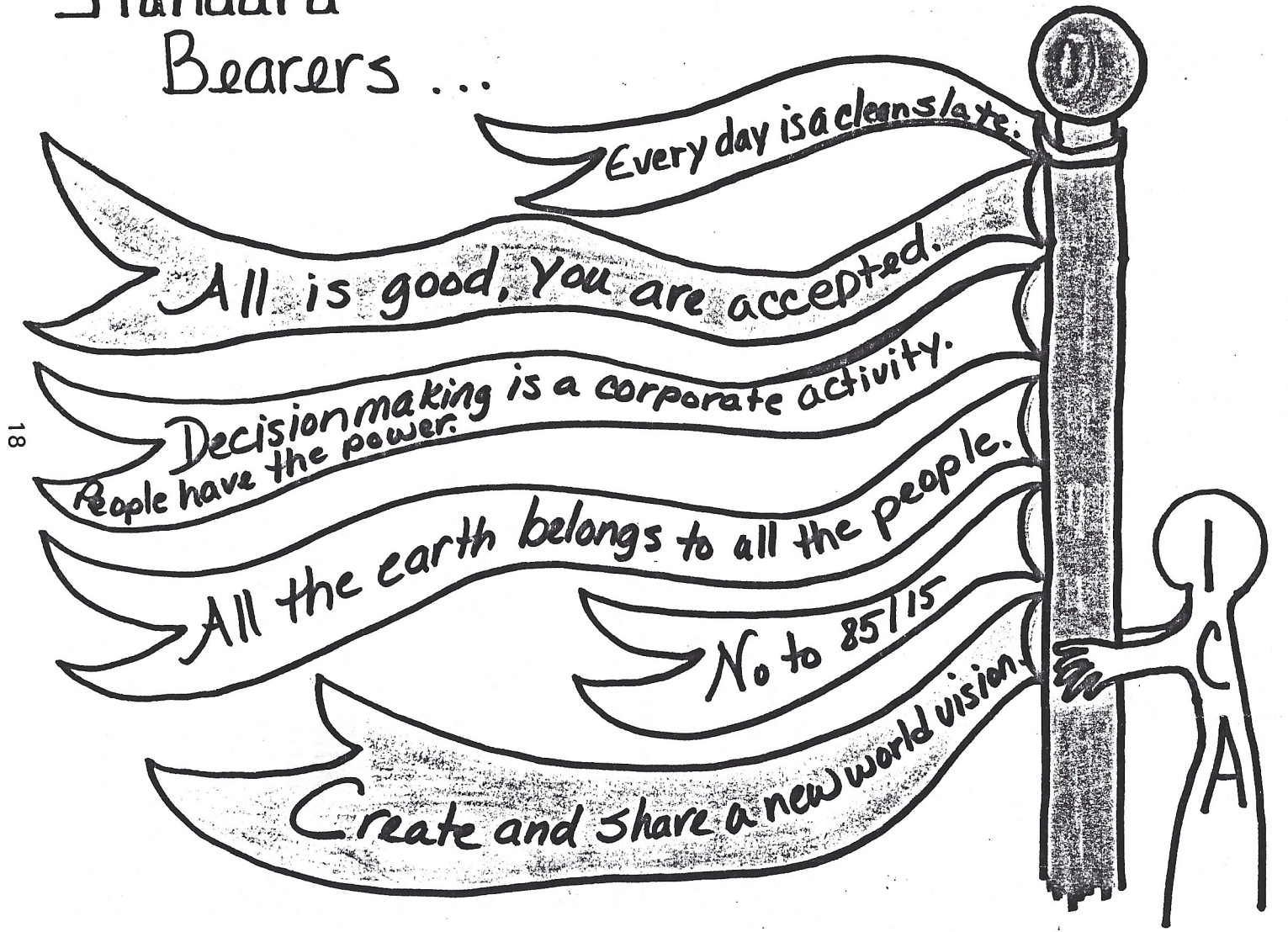
- \* Back in the Academy at one witness, I said, "my image of heaven would be to have this big round table with all these pedagogues sitting around and each one would get up and give a talk and they would sit down and the next one would get up". Then at the breakfast conversation, Joe Pierce said "it's interesting how some people's images of heaven are other's people's images of hell".
- \* Well, I'll give you a couple of little stories about people who have been involved. There's one young woman I remember who had finished maybe her 7th or 8th grade who was basically a street person, but had taken a course from the ICA. She would come and sit on the fringes and say nothing, because she just didn't feel like she was learned enough to participate in what was going on. With the conversation methods, she'd have to be in on the objective level, that was just part of it. Then, after a time they just started questioning her, which bothered me. I remember when that young woman decided to go to Chicago, right out of the clear blue she announced -- while we were trying to figure out who was to go -- that she was going to go and represent the (region) of the United States. She went to this conference with Joseph Mathews. When she came back she became involved at the Presbyterian Church. This was a young black woman who lived in the inner city. She's the person I see when I see ICA's potential. All her life is transformed and

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changed by her association. That's right. After that she went to any kind of course and her contribution was far, far more significant than you could ever dream of, because her mindset had changed. She was equal to all the rest of us. She knew it, too. She knew she was just as important as anybody there.



# Standard Bearers ...



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