

Naidoo

Opening Presentation, July 30, 2000:

Dr. Kumi Naidoo,

Secretary General and CEO of CIVICUS, World Alliance for Citizen Participation

Ladies and Gentlemen, colleagues and friends, dear brothers and sisters, on behalf of CIVICUS: World Alliance for Citizen Participation, I would like to express our appreciation to the International Institute for Cultural Affairs for inviting us to be part of this important gathering.

My younger brother, who spent time in apartheid prisons, and who does a lot of speaking from time to time, and who I spoke to this morning, said to me that he much prefers speaking at a funeral than being a pre- or post-dinner speaker. So I have been feeling somewhat anxious about this presentation since this morning and hope that I can whet your appetites both for actual dinner as well as the wonderful opportunity for dialogue, reflection and visioning that lies ahead of us in the coming few days.

Without any further ado, let me reflect on the ten challenges that I believe that face us in the coming decades and stress the important role that I believe social agents like yourselves can play in meeting these challenges.

The first challenge that we face when we think about social development or even the term civil society is the challenge of definition. In the past, development was often framed in ways in which the rich and rich countries of the world delivered development to the poor and poor countries of the world. Often, development was only represented as pertaining to the economic structures of society. Today, when we talk about development, we need to talk about development in a much more comprehensive way. More and more people are saying that when we think about development, we have to think about development in terms of its economic dimensions, political dimensions, cultural dimensions, spiritual dimensions and as well as its environmental dimensions. This is partly because today, there are extremely wealthy people in our world who are extremely undeveloped or underdeveloped. They are completely disconnected from society and deeply disconnected from the wider processes that are going on around them. In Africa, we have a beautiful proverb that says: "I am because you are." Simply put, we human beings find our meaning, identity and purpose in our relationships and interrelationships with each other.

The other definitional challenge that we face is that of civil society itself. When I started my current job as Secretary General of CIVICUS, I was amazed that my friends in the USA would say: "The world of civil society is so broad and includes everybody and excludes nobody. Organizations like the Klu Klux Klan are also members of civil society." Coming from Africa, I found that very alarming. I was told that the Klu Klux Klan is democratic, membership based, non-governmental, and for that reason, it is part of civil society. Therefore, one of the challenges that we face more and more today is that people realize what role civil society plays in development, and that we begin to clarify, without seeking to be exclusionary, which organizations, exclude themselves from the family of civil society by advocating for religious intolerance, racism and sexism. One of the values of the term civil society is that it is an inclusive term, including trade unions, religious organizations, social movements, womens organizations, NGOs and so on. In some parts of the world the term NGO is often used interchangeably with the term civil society, while in fact we are talking about the full range of institutions that are formed by citizens to advance the common good. (Incidentally, since many people have left the NGO community to go to government, some jokingly say that

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NGO refers to the next government official. And in South Africa in the 1980s we said we are not NGOs, since we prided ourselves on being anti-government organizations. So generally we should not get obsessed with who is in and who is out, but those that violate the broad international conventions agreed to by the United Nations, such as the UN Declaration of Human rights, I would argue, exclude themselves and can be termed as part of the uncivil civil society.

Another issue is how do we include people who work in government and business in the work of civil society? While government departments and the institutions of business itself cannot stake a claim on the universe of civil society, the citizens who work in those institutions can, particularly when they embrace civil society organizations in their community, in their places of worship and so on.

The second challenge, I want to address is that we no longer accept that the enterprise of governing and the enterprise of government is solely the enterprise of governments alone. Today, there are many places in the world where we talk about co-governance; where we talk about governance being a partnership venture between elected officials and the organizations and institutions formed by citizens acting in the public interest, and where we talk about governments having ongoing dialogue with the citizens so that the society is managed in a way in which the most just outcomes are achieved. We cannot even accept in democratic systems, where there are elections, that by simply winning an election, a blank check is issued to governments to do as they will for the next four or five years. This is especially true today as democracy is coming under serious stress and strain all over the world. As citizens, we cannot abuse our responsibility to live in a democracy simply by participating in an election. We need to honestly acknowledge that even where we claim democracy, even the old traditional democracies, in the main, and with, in several countries, there are only three types of people that can run for power: the rich, the very rich and the absolutely rich. The media has come to play a central role in the political and developmental processes of our countries. However, while some of us might celebrate an opening up of the media, it is important that we recognize that the media has a controlling influence. With that controlling influence has come a high degree of responsibility and social accountability which I want to argue is lacking in the world of media today. However, we should not have to choose between development and democracy as some leaders would have us do, especially since democracy is central to promoting equitable development. Rather we have to look at how we can refine, nourish, deepen and improve democratic institutions. If we fail to do this we will have a situation where we have the form of democracy without the substance and representative democracy will run the risk of becoming little more than a pre-ordained elite legitimization process.

The third challenge, and perhaps the biggest challenge, that we face is the challenge of humanizing the global economic system of the world. Today we live in a world that, even the likes of the president of the world bank, successful capitalists, and President Clinton, we must acknowledge that the global financial architecture requires fundamental restructuring and reform. For many poor people in the world, capitalism has taken on a casino mentality. It is so out of the control of our national governments, particularly in the poor countries of the world.

The fourth challenge is challenge of accountability. Both for the business sector and for the NGO community specifically and civil society more generally, the last decade has also seen a declining in the power of the state and an increase in the power of business and civil society organisations, what political scientist Jessica Matthews, called in 1997, the power shift. As far as NGOs go, governments have in the past

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pointed out that NGOs are self appointed do-gooders who do not have an elected mandate to undertake their various projects they do and adopt the various advocacy campaigns they do from time to time. It is also sometime pointed that unlike businesses who have to account to shareholders, NGOs do not have the same burden of accountability that governments and business have. This puts a special challenge on NGOs. And this challenge has been met in various instances by NGOs forming national coalitions to develop their own code of ethics to improve their transparency and accountability to their societies. Of course, governments and business also have their accountability problems, but NGOs need to in any event take this challenge seriously. While needing to improve our own accountability we should not be for a single moment apologetic of our work and efforts. We also know that unlike governments that can rely on taxes whether they do their work well or not, the biggest accountability control measure comes from the fact that unless NGOs can win and hold public respect they will not be able to finance their work.

The challenge of searching for new paradigms.

John Clark, the former Oxfam policy advisor and head of the World Bank's NGO Division, addressing the 1999 CIVICUS World Assembly in the Philippines last month, noted that there was a need for new paradigms about how we think about social development. He noted that the proverb or saying which goes, 'Give a man a fish and he is fed for a day, but teach a man to fish and he can feed himself forever,' is in need of revision. Since that adage today appears dreadfully wrong: 'If you teach a man to fish, does he have a line and net to be able to catch any fish? Does he have access to water? Can he get his fish to the market to earn income? If the man fishes, does any of the fish get to other members of the family? And does the poor even like fish at all? Are the poor really just sitting by unpolluted and well-stocked water, just waiting to learn how to catch fish. Or is the issue really one of power and poverty. Is our job to teach the poor, or to help people identify their own needs and ensure the right questions are asked?

In thinking about new paradigms and how, for example, we must foster greater social inclusion, NGOs, acting independently and in alliance need to consciously promote the presence of ordinary citizens in the public sphere. We need to move our thinking from focusing solely on government to focusing on the notion of governance. Taking as our starting point that good government is important we need to recognise that the enterprise of governance is one that today is shared more and more between national governments and global institutions and citizens. Governments have everything to gain by engaging in what we might call a shared governance enterprise or as some have called it co-governance.

We therefore, need to consciously deepen the participation of the young and the elderly in all the affairs of our society and world. To do this, is today a demographic reality. Civil society organisations need young people and the elderly to breathe fresh thinking and experience into its ranks.

We need to stop paying lip service to gender equality and acknowledge that it is scandalous that the end of this millennium less than ten percent of women occupy leadership positions in government and in the private sector. I hate to admit this but civil society organisations I am afraid are not too much better. This then remains an unmet challenge that awaits us in the coming millennium.

In meeting the challenge of poverty and growing inequality in our world today, we need to ask how is it that the poor as citizens can be enabled to be active agents rather than passive beneficiaries. This means that

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the poor as citizens must be engaged in the policy making processes and in the very implementation of the programs that seek to improve their plight.

All of these challenges then call for the building of partnerships and alliances, since individual NGOs acting on their own are unlikely to make the necessary impact.

#### Conclusion

The challenges of globalisation necessitate that the tendency towards national parochialism will need to be tempered in order that NGOs are able to truly act both locally and globally and to think both locally and globally. In taking up these various challenges that lie ahead we should be honest with ourselves about how difficult and challenging things might be. As one of the leaders of the African anti-colonial movement, Amilcar Cabral put it, we should tell no lies and claim no easy victories.

Permit me to share with you a story of a good friend of mine, Lenny Naidu, who was an activist for social and economic justice in South Africa as part of the anti-apartheid movement. The last time we saw each other before we both fled into exile in 1987, he asked me, Kumi what do you think is the biggest sacrifice we can make as individuals working to create a more just world. And without blinking an eye-lid I said lay down our lives, meaning giving up our life by getting killed during the course of the struggle. And he said it is not giving your life, it is giving the rest of your life. On June 1988, Lenny's parents had the task of going into a mortuary and not recognizing their dead son who had been murdered by the apartheid police force. He and three young women activists had given their lives for the cause of humanity. For those of us that remain, in gatherings like this, and in the work that we do, and in the memory of the likes of Lenny and so many others around the world, we have an obligation to make the appropriate connections with each other in this new millennium. We need to connect with each other as people first and foremost but we need to go further need to ensure that young people embrace the cause of the elderly, that older persons should embrace the cause of young people and men should embrace the cause of women and so on.

In doing all that we do, let us not forget why we do what we do. To help us remind ourselves, let me conclude with the words of the Indigenous people of New Zealand/Aotearoa. As the Maori ask and I quote: What is the most important thing in the world. I tell you it is people, it is people, it is people.

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## **The Stream Report for Sustainable Community Development Millennium Connection Conference, 4 August 2000**

The Sustainable Community Development stream had several objectives. These included the need to promote sustainable practices, integration of ecological design with community development, discerning pillars and indicators for a sustainable community, develop a philosophical-ethical framework for our work, support agents of change, and facilitate local/regional collaboration. Overall, we need to shift the *context* of sustainable community development to account for critical ecological and economic realities.

Sustainable communities are necessary for life to continue on planet earth. Sustainable practices must be comprehensive and inclusive, based on the concepts that community development considers all aspects of community. Do you have the skills to be an effective facilitator of community development? Innovative and practical ways need to be developed so that inspiration can be shared between groups. The 4 Es (equity, ecology, engagement, and economy) focused our energies.

Information was shared on the ecological and economic impact of existing ways of development. Other stream participants were interviewed on what kinds of ecological design are of interest to community development projects and how ecological design can be introduced and sustained. In model communities, topics considered included community identification; natural endowments; the standard of living; housing, transportation, health, and security; purposeful work; wisdom; tradition; and spiritual dimensions. A list of core values and a mission statement were considered. To promote sustainable practices requires local accessibility to community resources, well-organized and effective projects, organizational growth and stability, and sustainable funding according to local needs and a global context. Universal principles for successful collaboration included the importance of face-to-face time and global initiatives.

Challenges were the awareness and availability of data as well as missing critical information. The breakthrough was a critical need for a new context for the entire development process with different messages for developed and developing nations. Sustainability is based on our work's impact in the four areas of equity, ecology, engagement, and economy in four cycles or components connected through planning, monitoring, and evaluation processes. The response to the 4 Es image was very positive for the different task areas, with much discussion of what the illuminating core is pointing to. Challenges in supporting agents of change were the diversity of views and the difficulty of getting focused. Breakthroughs were creating a framework of key areas of work to support these agents; discovering the personal qualities, knowledge, and activities needed; and identifying the key next steps for supporting and sharing inspiration between local projects. There are universal principles for successful collaboration, no matter where you are and what you are working on; in many cases, political initiatives are not using these universal principles of collaboration; effective collaboration starts with one-to-one interaction. Each community is unique, so each are

encouraged to develop their own indicators, encompass a seven-generation perspective, and include the rights and needs of all species.

Overall, existing models of development do not work. Even new models miss critically important relationships and realities. Sustainable community development must be earth-centered in its philosophical approach. Honoring diversity of all kinds is key. Truly comprehensive and inclusive skills in community development are key to sustainability. We reached and recognized the need for balance between the 4 Es – equity, ecology, engagement, and economy. We also recognized the importance of thinking of grandchildren. Inclusive community participation automatically leads to dealing with ecological concerns. Key insights were that community gardening is a vehicle for incorporating ecological design in community development and that the Internet is a powerful tool for information dissemination. Universal principles for successful collaboration include participation, common knowledge, balanced integrated approaches, inclusivity, networking, and sharing learning. Much commonality among all the streams was evident. There was not enough time for networking, but our product is not as important as our connections to people.

We are left with many questions. How to shift the context, broaden and continue the dialogue? How to effectively assure full participation of all the community sectors? How to provide needed training in the skills of comprehensive thinking and facilitation? How people, projects, and organizations can work with institutional partners (private sector, governments, NGOs, etc.) to create income generating activities to become self-sustaining individuals, communities, and organizations? How to integrate the work of all the streams? How to affect policies in countries with closed governments? How to use the Internet more effectively? How to implement the next steps? Who will do the work?

Decisions include creating an Association of Sustainable Community Development Practitioners. Since there is a need for and a value in our global interdependence, we are encouraging the Sustainable Community Development Stream to build a capacity for joint initiatives on crucial issues. The group will email each other at least two times per year and relate how we have used products in the topic areas we have covered in our work. We need a web page for interactive dialogue and information resources. One subgroup, supporting agents of change, will stay in touch and submit a proposal to ICA International to implement our work with a plan for sharing inspiration and stories of success. In ecological design we plan to promote community gardening and develop its ecological dimensions. Decisions are needed on communication systems which work globally since people do not have computers.

The graphic swirl of the 4 Es (Equity, Ecology, Engagement, and Economy) is a clear Master Image for our work.

## *CYD stream highlight notes*

### *Key Elements of CYD Movement*

#### *Group 1*

Positive Communication, eliminating the communication gaps with levels of trust  
Always keep activities motivational and fun  
Making sure that youth and adults' talents, assets and different styles of communication are being respected and utilized  
Keeping an open mind to all ideas and being respectful to each other, valuing and utilizing diverse people  
Continuous learning process and development to keep learning and growing and also to reflect on what is learned

#### *Group 2*

Individuals as part of a global community  
Young people and adults partaking and understanding  
Commitment  
Open communication  
Having a cause to work for

#### *Group 3*

Youth and adult partnerships  
Affecting policy  
Prepare youth people for inclusiveness  
Skill development, working w/skills young people bring to the table  
Empowerment of young people (adults willing to give up power)

#### *Group 4*

Fun  
Mutual trust and valuing  
Caring relationships built  
Authentic youth voice and ownership with multi-level opportunities to contribute  
Done in context of comm.-family, culture, and space allowing for understanding own story and cultural identity.

#### *Group 5*

Critique of white supremacy  
Education on class struggle, economics and social justice  
Youth participation  
Understand cultural identities  
Develop accountable indigenous leaders

#### *Group 6*

Getting to know the comfortable myth 'self'  
Being open, not stuck on polarity, rebuking judgement (right vs. wrong)  
Making each generation define itself, adults expect to step back when youth step up  
Redefining wisdom and agelessness  
Creating and nurturing meaningful roles w/youth and adults; no tokenism or cloning

#### *Group 7*

Appreciation of the role of young people can play in community developments  
Identifying new areas in which CYD can impact the layers of society  
Sharing of power between youth and adults  
Breaking into new areas where youth have not traditionally being involved  
Building confidence and trust in CYD partnerships

#### *Group 8*

You need to be valued for who you are not who you can be  
Youth adult partnerships that are sustainable after a long period of time  
Both sides providing insight, education and support  
Ensure young people know they are valued  
Healthy communities are necessary for healthy youth  
Personality develops within the context of tribal dynamics

#### *Group 9*

Sharing resources between generations  
Breaking barriers- Diversity, questioning, taking risks, new leadership, Ôputting yourself thereÕ  
Knowledge development and understanding at all levels  
Connecting, communicating and respecting  
Early development: advocacy, modeling, involvement and vision

#### *Group 10*

Shared ownership and comm. wide interconnected series of actions & responsibilities  
Shared learning and vision  
Relationships based on a symbiotic trust and value  
Ideas, answers and activities are collimated through y/a partnerships; supported through outcomes and evaluations that show our real, tangible, visible social change

#### *Group 11*

Youth must know their role in community, what can I do?  
Making sure all youth that want to be involved is involved in the development stages  
Develop a committee of representatives from youth organization in a particular area  
Leadership skills development for youth  
Youth having real power to make a change  
Making it fun and interesting for youth  
Youth and adults and elderly planning together  
Global CYD Networking  
True and respectful diversity

#### **Themes that Emerged from Marketplace discussions**

Youth Policy Development:  
Critical need for national youth policy  
Create universal youth policy  
Influence public policy (National)  
Ensuring basic youth rights  
Globalize  
CYD language that translates globally  
Attitudes & language have a major impact on this work



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Communications- Generation gap, Acquired for solving problems, Listen as well as talk  
International Translation- Not literally "translation" but how to "indigenize" these concepts

How do we define what social change means in CYD?

Networking- Breaking boundaries, Continuity

Common language! Communication and listening

Practice and Partnership:

Training youth and adults together in facilitation & other skills

Youth involvement in developing projects- Money, interest, power, training, representation

Partnership with youth and adults-Exchanging experiences, equality, openness, understanding, cooperation, integration, harmony

Implementation of partnerships between youth & adults

Training: Key ingredients for empowering youth & adults

Adults helping youth hopelessness & vice versa

Adult development: Focus on adults as well as youth, 2-way street & parents

More about community; don't segmentize

Research for results:

Lessons learned, finding financial, technical and human resources

Accountability, evaluation & demonstrating effectiveness

Research: how do we really know what we do works or doesn't work?

Lack of research

## IMPLEMENTATION CYD IN EDUCATION SYSTEM:

Education

Youth voice within school system

Youth in power in school system

## PHILOSOPHY & PRACTICE OF CYD

Positive movement

How do you sustain engagement?

The base premise of CYD needs to be strengthened

Youth as critical resource for community development

Willing to think out of the box

## ADDRESSING RACE & ETHNICITY IN THE CYD MOVEMENT

Ethnicity

Address social justice and racism

Including Youth in discussions & action planning around equality & discrimination

Need to keep issues of racism on the table

Address white privilege

## CYD AS A TOOL FOR SOCIAL JUSTICE

Social justice, maintain \$\$

Diversity- age, ethnicity, educational, social

Social Justice

- Admit past mistakes
- Equity
- Realistic
- Honesty
- Independence
- Spirituality/religion
- d) -The challenge of looking at issues of power- race, class, culture, gender- within the CYD movement
- f) -Combating social injustice
- g) -Cross Cultural Awareness
  - Race
  - Gender
  - Sexual orientation
  - Geography
  - Religion
  - Etc, ect., ect.,
  - h) -Respect for cultural diversity
  - Understanding
  - Role-playing
  - Story telling
  - Globalization
  - Interaction
  - Education
  - Other cultures
  - People's differences

#### **Specific Action groups and Plans**

##### ***Shared power for social justice***

**Members:** Hani, Jennifer, Elfie, Keri, JõLein, Sando, LJ, Nicole, Linda, Danah, Ketzia

**Theme:** CYD embraces the political nature of the work (social justice and community change)

**Actions:**

ICA conference 2004 is a forum that focuses on issues of social justice as the central theme.

ICA creates strategic plan to address race, social justice and power.

Create ways to connect to curriculum & international models of addressing issues of power

When creating tools, include tools & ways to address issues of power

Have youth on staff

Networking around the globe (pen pals, exchanges to explore issues of power)

Impacting organizational change

##### ***Ongoing capacity building for CYD***

**Members:** ICA-John Oyler, NNY, Brandies University, Innovation Center, CYAR-Usha

**Theme:** To find 10 U.S and 10 international organizations that are willing to work together to track the progress of CYD movement in 5 communities in a common format.

*Description of work & activities:* Publicize, develop design & action plan for research, collect information and have the collection of information available

*Recommended resources for the ongoing capacity building of CYD communities:*

Usha (center for youth as resources)  
Naonei Rue (W.I.C.S.)  
Jerry Garcia (Mi Casa)  
Leif Oder (ICA rite of passage)  
John Oyler (ICA Phoenix)  
Bill Staples (ICA Canada)  
Linda Hamilton-Richland CA  
Betsy Fox (building assets in youth-Boulder, CO)  
Brenna Shankman (National Network for youth)  
David Phelar (The community forum)

*Complete chart:*

Curriculum/tool kit  
Organization  
Unique, specific application/purpose  
Availability  
Is the CYD domain reserved?  
Website links

*Others:*

Organizational commitment, dissemination strategies, feedback strategies

***Involving youth in policy at all levels***

*Members:* Phil, Sally, Ashley, Amelia, David, Juan, Jerry, Rodney, Beth

*Theme:* Young people share power to effect policy outcomes that reflect the value of youth people as full community members.

*Action plans:*

Mobilize around and review the younger America's act to include CYD elements  
Lobby for the 1773 Bill Passage  
Create a national youth council  
Work to share power with job corps youth to move beyond tokenism training in job corporation  
To mobilize and ratify U.N. Human Rights of the Child  
Identify & develop an international CYD team (like amnesty int.) with training review; information on policy opportunities & gaps

***Intergenerational community development is mainstream***

*Members:* Kristen and Jennifer: To incorporate community development more in the CYD movement and to make a stronger connection with community developers and youth.

*Actions:*

Having youth attend International Community Development conference  
Have more interaction between CYD stream and Sustainable Community Development stream

***Intergenerational networking and exchange***

*Theme:* Global awareness through celebration and reflection

*Goals:*

Media exposure  
Education (Cultural tour chain)  
Local and international exchanges  
Ratification of the Rights of the Child  
Universal organizations on volunteers

*Actions:*

U.N. youth forum  
CYD journal emphasis on youth era  
International CYD awards and articles, form international body  
Teleconference  
CYD guide team to be internationalize  
Choose regional reps to international conference  
Speak to Ford re: CYD and free movement  
Mobilize American Friends Service policy committee re: free movement  
Seek media attention for Nigeria presence  
Connect Philippines (local and philanthropy)  
NNY connecting w/Egyptian NGO's and national NGO networks to share  
success stories & strategies to engage govt. & youth people and explore  
possible networks connecting. Exchange info by Oct. 10, Connect via e-  
mail and possible attendance at Symposium 2001

***Implementing CYD in Education***

*Theme/Ideas:*

Raise awareness of CYD  
To connect the classroom ideas with what is being implemented in CYD  
Declaration of the Human Rights of the Child curriculum  
Join with service learning movement  
Students on board of education

*Goals:*

Global youth council  
Clearing house of curriculum, models and tools (CYD)  
Local caucus established in communities  
Youth facilitators help empower youth to run w/ideas  
Youth educate the community/community change training  
Training curriculum that is promoted and dispersed through many ways and gives  
specific skills and topics

***Other***

*Members:* National 4-H council and Baltimore Full Partners

*Theme:* Youth-led service learning through community change.

*Actions:*

Discussion of possible partnership with Council and Baltimore Full Partners  
around youth-adult partnerships in community change.

*Timeline:*

August-discussion & partnership  
Sept 2000-project activities

Aug 2001?- Facilitation and youth adult partnership training, community  
visioning and community mapping

Section

Ends

# **Toward a Definition of Transformative Learning**

Wholistic Lifelong Learning Stream

Millennium Connection Conference

August 4, 2000

Transformative learning is often recognizable in the midst of lifelong learning and wholistic learning.

Lifelong learning spans one's lifetime and all of life's phases from pre-birth through the elder years. It connotes ability and passion for learning inside the classroom and informally within one's social environment. A wholistic, lifelong learner has the ability to learn all of the time, whether attending schools or not.

The wholistic aspect of learning involves the whole-person including physical (wellness, psychomotor, kinesthetic), mental (verbal, mathematical/logical, problem-solving), emotional (intrapersonal, interpersonal) and spiritual (artistic, ethics, values<sup>1</sup>, meaning) dimensions. Wholistic instruction is intended to break cultural stereotypes and build bridges among people of diverse backgrounds and perspectives.

In exploring this wholistic<sup>2</sup>, life-long approach, the conference chose to focus its discussions on the transformative aspects of this learning. Transformation refers to a fundamental self-image change occurring in the learner, a paradigm shift that radically/significantly alters an individual's behavior. More than "knowing" something new (gaining knowledge) or being able to "do" something new (acquiring skills), or "believing" something new (changing attitudes), transformative learning leads to becoming or "being" a whole, new person. It is learning that, in the context of a person's major life crises and passages, redefines vocational calling or reshapes self-identity.

Transformative learning is also a change not merely in "what" one knows, but also in "how" one knows. It is learning that empowers the learner to learn independently for oneself and interdependently with the community. In the process, the teacher/learner dichotomy becomes blurred as both are transformed. Adults who transform in these ways are willing to modify their thinking, can withhold ultimate decisions until all the information is available, and acknowledge the complex and tentative nature of everyday issues. They are also better able to recognize the need for more just, humane, and equitable economic and social structures and better able to work toward achieving these goals. This learning environment is similarly critical for groups to experience transformative team learning, organizational learning and community learning.

The use of comprehensive models such as the Kaleidoscope Teaching Strategy<sup>3</sup> is one attempt to achieve transformative results. Within the design of this particular model are also found the five presuppositions of an image-based instructional approach which describes how changed images can change behavior. The roots of this work are found in the documents of "Imaginal Education"<sup>4</sup>, an approach which considers not only cognitive, developmental and affective aspects, but also existential changes of a person in their knowing and learning.

In summary, transformative learning is that which:

- brings out the quality of the human spirit,
- encourages consciousness of one's journey of development,
- enables the use of multiple perspectives,
- deepens the connections of the heart, and
- leads to meaning-making, synthesis, and connectivity.

It is learning comprised of changes that are second-order<sup>5</sup> in nature--changes that alter our fundamental ways of doing education and being human.

## Wholistic Lifelong Learning Stream Summary

### Monday

We started the day in introductions of the process by Olive Ann Slotta and Dr. Cecil Gray. We are concerned that all of the approximately 70 participants in our stream be included in the process since we all have knowledge about transformational learning. We were reminded that this stream is spelling wholistic with a w intentionally because there is not a "hole" in our learning: it is transformational, whole and lifelong.

We spent today sharing our work and our experiences (getting to know each other) in three "acts": taking part in the story gathering project; sharing projects in 9 "fish bowls"; and having 'share tables' following each "fish bowl" presentation.

The nine presentations were done three at a time in various locations, so that each participant had to select which "fish bowl" they would attend in each of the three sessions. The share tables following each fish bowl allowed those present to ground the presentations in their own experiences. After the share table, the next fish bowl presentations would begin, and participants would again select a presentation. The fish bowls showcased wonderful learning projects from across the globe. For example, one fish bowl was about Lewisham Primary School in Sydney. This is a community-based school that has been working for 5 years in a process of planning and transformation so their school will become a vital part of its neighborhood, including new 'green' landscaping (designed by students, parents, school staff and community members) and sharing space for community-based organizations in the school building. A second example was a report on an international project called Living Values. This is an educational program, currently being used in Hong Kong and Egypt, to help create character by offering tools for sharing positive 'universal' values: peace, respect, love, happiness, freedom, honesty, humility, tolerance, cooperation, responsibility, simplicity, unity. This program uses experiential methods, mindmapping, and learning conflict resolution methods. This program is built on the assumptions that: "Values can't be taught they can only be caught. We learn values through relationships. You can't teach love you have to be loving." A third fishbowl was about the School for New Learning at DePaul University in Chicago. This is a non-traditional learning project for adults returning to college, some after many years away from formal schooling, that begins with all students writing a learning autobiography. Class hours for undergraduate and graduate work can be earned by reflecting on life's learnings and writing about the process. This is a way for students to intentionally review their multifaceted learning experiences and use these insights in another setting for academic certification. Other fish bowls were the Learning Basket, with programs in Utah and Paraguay, as well as Chicago; an innovative tool for teaching caregivers to interact creatively with children from birth to 3 years; Foundation for Excellence in education, from Venezuela, focusing on developing thinking skills; Cristo Rey Jesuit High School, from Chicago, a dual language, student-centered college preparatory high school for Hispanic youth; Workforce Development and Literacy Acceleration, based on the East Coast of the USA, a community-based program where learners as young as 7 years old become tutors and trainers; ICA Rite of Passage Journeys which prepare learners to move through life transitions, reflecting on their lives; and the Egyptian Association for the Advancement of Education with the aim to promote primary education with a special focus on female students.

We began the conference by working hard to use the river imagery. Our first day was about creating a reservoir of knowledge or melting snow to form a glacier. Tuesday we used tributaries to see how they flowed together into a matrix. Finding Nuggets was the image for Wednesday from site visits, and Thursday we worked on journaling and mind mapping processes to see where the delta is, where all the streams come together. Friday was the estuary, that comes after the delta – where salt water and fresh water come together so there is turbulence. Within this turbulence, we refined our final product.

Paula Otto, Stream Co-Coordinator



## Tuesday

We opened the day with an activity. Under each of our seats was a note with the name of a part of a mountain ecosystem (the conference's symbol). We were to act and provide the sound effects of our particular part. We would then find people who were making similar sounds and actions. We were also unable to communicate through human language. Some of the parts were: the wind in the trees, rushing water, howling wolves, and singing birds. Afterwards we were asked questions such as- "What are times in your life when you have found yourself trying to find your group?" and thus the exercise was connected with finding similar people in life and to the matrix, a target-like symbol indicating the chronological phases of life, and the three aspects of education from the social process triangles: basic skills, accumulated knowledge, and life meanings. By placing our names in the appropriate place on this chart, we grouped ourselves for the afternoon's work.

Next Dr. Vincent Harding, Dr. Kathleen Taylor (but don't say "doctor" to her face), and Mary D'Souza shared thoughts from their personal reflections on our "fish bowls" yesterday.

Dr. Harding, a global and national scholar, shared his thoughts on Transformative learning: We need to engage in dialogues of our humanity. "For when we are in dialogue we are our most human." He raised the questions of who is transformed in Transformative education and to what purpose does the transformation take place?

These ideas raised questions of values and how to pass them on. To which Dr. Harding answered that the needs for continuity and change are equal, that is part of what Transformative education is about. Therefore we must decide what values we want to stay the same and which ones should change. These values should be engaged in our interaction with youth.

Dr. Kathleen Taylor shared some of her insights and reflections on the development process of Transformative learning and on a "fish bowl" on the Learning Basket program. "The developmental process is a shift of one's lenses of perception. Develop, and the lenses of perception change; we are transformed."

She summed up the Learning Basket program by describing the process as learning to play and playing to learn. The program is also based on the best adult learning methods: support, encouragement, and role-playing.

Then Mary D'Souza, who has been with ICA since 1972, shared her reflections on a "fish bowl" about the Association for the Advancement of Education (AAE) (an Egyptian organization improving schools) and on Transformative learning. In Transformative learning there is no "silver bullet" or magical answer, but many answers. In Transformative learning it's not what one learns but how one learns that changes the lenses of perception.

The AAE has produced programs for literacy and women's participation. The AAE also points out that it is not easy to bring literacy systems from industrial societies into a different situation. She also noticed that there was far too much focus, on the government's part, on building new schools. "The thought that education requires a building is a false assumption. It [education] can be anywhere. And we like to put money into buildings because it can be seen, but when we do we are not able to put money into training teachers, which is much more of a crying need. Play areas can also be created with such money. Instead invest in how they teach - better methods."

We then broke into groups according to like positions on the matrix diagram. Each group of like-positioned people consisted of three to five members. They worked on deciding five key factors to Transformative learning and five key obstacles to Transformative learning.

First each member of the group wrote down five key factors, and then the group combined their factors and chose the five most important keys presented by the group. Next each group member wrote down five key challenges, and then the group combined challenges and decided upon the five most important key challenges. The five key factors and the five key challenges were on cards consisting of three words, the first of which had to be a verb. After the mass group came together the teams broke up into key challenges and key factors. The separate key groups linked all factors/ challenges that were related. Once all cards were grouped, they were lettered. The members of the key factors/ challenges groups counted off alphabetically to correspond to the card group's letter. The two person groups then decided a main topic, which summed up all of the cards in their group. Then each two-person group would fill out blanks to form a paragraph describing the group of keys.

## **Wednesday**

We visited the following projects identified as key sites of transformative learning:

Rocky Mountain Public Broadcasting System which provides educational services and teleconferencing to the state of Colorado as well as state-of-the-art broadcast and production facilities.

Escuela Tiatelolco and Family Star which is an independent school serving a largely low income, Chicano population of 200 middle and high school students from Denver's West side. The school was started in 1970 by a group of parents unhappy with the educational opportunities available. The group visited the Denver Museum of Nature and Science and I-MAX theater also.

Eagle Rock School and Professional Development Center, an alternative high school fully funded by the Honda Corporation in a mountain setting near Estes Park, Colorado. The school is 7 years old and has a capacity for 96 residential students in a year-round (three "trimesters") outcome-based, interdisciplinary curriculum focused on community service and personal growth.

## **Thursday**

The day began with an exercise of visualization which permitted to reflect in three specific aspects: before, during, and after the conference.

The first consisted of thinking about the expectations that each of the participants had and in this, to explore the emotions of each, that is to say, how we felt about the different experiences and projects shared with us during the week. Then we reflected on such questions as "What are we going to do about all this? How are we going to apply it?" Thus, here we are talking about the transfer of knowledge.

It is important to distinguish what development is missing in our projects and organizations and what will permit transformational learnings.

We made a mind-map and subsequent outline of transformational learning. In the afternoon we worked in the following four areas: Definitions and Product, Connections, Settings, and the Future.

## **Friday**

We began Friday singing children's songs that originated with the first imaginal education preschool in Fifth City, Chicago, the ICA's first and prototype community development project. These songs contained images which were to freight transformational learning to the children. They included songs such as "I Love Fifth City" and "Voom, Voom Astronaut."

After reviewing the smaller groups' work from Thursday, we broke back into groups to refine and polish our insights and concepts for presentation in our group summary.

Following are the results of our groups' work from Thursday and the group clarification done on Friday.

### **KEY FACTORS OF TRANSFORMATIVE LEARNING**

- ❖ Creating a safe environment
- ❖ Establishing mutually supportive relationships
- ❖ Building supportive alliances
- ❖ Letting the learner lead
- ❖ Utilizing fully the learner's capacities

- ❖ Developing reflective capacity
- ❖ Discerning the opportunity in disorienting situations
- ❖ Surfacing and questioning assumptions
- ❖ Experimenting with and embracing change
- ❖ Deciding to risk action
- ❖ Broadening and deepening the learning plan
- ❖ Developing a wholistic perspective
- ❖ Cultivating connections to the heart

## CHALLENGES TO TRANSFORMATIVE LEARNING

- ❖ Pedagogical inflexibility which discourages creative participation
- ❖ Overdependence on external, material resources which creates a sense of powerlessness.
- ❖ Educational compartmentalization which shuts out societal involvement and fragments the learner's perception of the wholistic nature of life.
- ❖ Imposition of values which limits our learning power and cuts off values from real-life experience.
- ❖ Non-reflective teaching practice which prevents teachers from being flexible and learning.
- ❖ Standardized expectations which stifle the process of learning, focusing on the quantifications of learning, and instilling a sense of failure which leads to shame and giving up.
- ❖ Unquestioned repetition of tradition which does not allow adjustment to changing conditions.
- ❖ Doggedly following society's pre-established values and patterns which discourages innovation in transformational approaches.
- ❖ Overcoming a misdirected formal system which prevents educators from exploring new visions and maintaining an outdated system.
- ❖ Strong individualism which blocks collaboration and creates a sense of isolation and discouragement.,

## SETTINGS

Wholistic, lifelong, transformational learning can happen anywhere. It is not dependent on formalized education settings, processes of assessment and accreditation or designated learner/facilitator roles. In fact these very structures can impede the sensitivity and openness that is the beginning point for the necessary shift in perceiving the potential for life changing interchange to occur.

Much attention is still given to learning shifts that need to occur in schools, but perhaps this is because schools are a distorted and unnatural learning setting and most children, youth and young adults have to spend the larger part of their lives meeting the requirements of these institutions. Many agencies for the transmission of knowledge, skills and values need to take on the dynamics of community centered, interactive, flexible all-ages learning that is demonstrated in many local examples. These community based learning centers are characterized by mutuality between all the members. They empower individual learners to be creative within their community so that transformation can occur in the lives of others.

The sharing of examples from the International group present seem to indicate that Community based Centres for Transformational Learning :

- ❖ Immerse learners in the community which transforms the learner, the setting and the community.
- ❖ Act as an alternative model which can challenge the system and present an option for those looking for change in their own setting/institution.
- ❖ Are constrained by political and hierarchical policies which limit creative responses (especially in countries with absolute political control over the education system)
- ❖ Understand that the decision of a participant to be involved in an alternative learning setting indicates a conscious decision to take control of their learning.
- ❖ Present individuals with new thinking tools which impact the life of the individual and their community. (eg. A nation wide application of de Bono's lateral thinking techniques in schools)

- ❖ Moving out of a narrow “school-based” model which often alienates, to connecting willing learners in any setting to those with skills, experiences and ideas to share.
- ❖ Understand that the immediate setting should stimulate collaborative and multi-sensory interaction to maximize learning.
- ❖ Creates experiences of interdependence by inverting hierarchies of power eg. Adults or those in authority become the learner and the children and or the community members become the teachers.
- ❖ Utilize all aspects of the social setting to maximize learning potential eg invite donors to become mentors, models, companions etc.
- ❖ Acknowledges that the learning situation affirms or disenfranchises individuals, families and communities.
- ❖ Facilitates and encourages intergenerational learning.
- ❖ Nurtures mutuality and overcomes stereotypes when the dominant group or individual has a very real need met by the student or marginalized group, eg. A corporate donor needs to learn the language of the community members.

## THE FUTURE

**WHOLISTIC LIFELONG LEARNING:** Looking forward to Guatemala 2004 Context:

In pursuing the following four outcomes, the WLL Stream recognizes that we must and should:

- ❖ Be true to ourselves, working from the inside out
- ❖ See ourselves as learners, not just teachers
- ❖ Find ways to creatively use technology and resources appropriate to our own settings and environment
- ❖ Carry out this work in ways that are respectful of the earth and its resources.

| Outcomes/Goals<br>(w/n next 4 yrs.)   | Key Players | Actions Needed   | Resources<br>Required                   | Current<br>Status |
|---|-------------|--|---|-------------------|
| Enlarged diverse network of people involved in TL.<br>(Ghee Bowman and Deana Henry)   |             | <ul style="list-style-type: none"> <li>• Liaison with government and NGOs</li> <li>• Ensure top level assistance with those who need visas</li> <li>• Find supportive parents who will become leaders</li> <li>• Write and mail thank you notes</li> <li>• Intentionally listen to voices outside our circles (<i>Reem Bahgat and Confort Maduakoh</i>)</li> <li>• Challenge community and deepen diversity and Respect “otherness” within organizations we participate in (<i>Reem Bahgat</i>)</li> <li>• Target mainstream teachers, teacher trainers, principals</li> <li>• Stream members build relationships with 2 local organizations</li> <li>• Research like-minded organizations and networks (<i>Debra Harris</i>)</li> <li>• Visit settings where TL is happening, e.g. Montessori</li> </ul>  | Many, many perspectives                 |                   |
| WLL will have established channels for dissemination and communication of resources and information in WLL and beyond. ( <i>Sally Fenton and Larry Schwartz</i> ) |             | <ul style="list-style-type: none"> <li>• Develop data base of events, people and archives</li> <li>• Publish/share funding sources for Transformative learning [Sponsors required to provide website production maintenance, management.] (<i>Larry Schwartz</i>)</li> <li>• ICA Canada and others take conference results to Michael Fullan as “2<sup>nd</sup> order change” in action</li> <li>• WLL/ TL to update information and be an idea exchange forum to include: home page, post board, links page, chat room, and calendar (possibilities for URL: wll.org or translearn.net)</li> <li>• Dissemination through quarterly survey on web page; regional centers print out and distribute through networks, arts councils, etc.</li> <li>• Retreats and reflection through scheduled chats and localized retreats</li> <li>• Outreach into communities through songs and stories accommodating local contexts and hot issues like health</li> <li>• Partnerships with libraries and local literacy networks</li> <li>• Publish articles on WLL in Edges magazine and ICA UK Network News- Spring 2001 (<i>Jo Nelson, Susan McGury, and Ghee Bowman</i>)</li> </ul> | Quarterly Global Learning Forum on line |                   |

|  |  |  |  |  |
|--|--|--|--|--|
| Develop and produce a variety of tools and resources for TL in WLL starting immediately.<br>( <i>Olive Ann Slotta, Steven Forrest, George Packard, James Fenton, Mike Heidkamp-Pimentel, Devi Golembo, Reem Bahgat</i> ) |  | <ul style="list-style-type: none"> <li>• Prototype, image based curriculum on the website (Kaleidoscope and Transformative tools)</li> <li>• Journal articles on Transformative learning (<i>Mark Dove, Jill Persichetti, Don Hinkelman, Helen Heal</i>)</li> <li>• Take risks in teaching</li> <li>• Community learning center/ think about what elements could be included, purpose: to integrate community/ learners into a wholistic learning process (<i>Diana Behtel, Robyn Hutchinson, and Reem Bahgat</i>)</li> <li>• Identify key factors of balanced whole human life experiences</li> <li>• Develop programs for the concepts of death and treatment of the dying</li> <li>• Free writing (<i>Laura Hsu and Devi Golembo</i>)</li> <li>• Develop funding sources for Transformative learning</li> <li>• Create handbook of Transformative learning (<i>Helen Heal</i>)</li> <li>• Refer to key factors and challenges when developing tool and resources</li> <li>• Art of focused conversation for schools, published April 2001 (<i>Jo Nelson</i>)</li> <li>• Experiment with ways to validate Transformative learning (<i>Helen Heal</i>)</li> </ul> |  |  |
| By the end of year 2002 we will have created a vision statement for the role of WLL in Guatemala in 2004.  |  | <ul style="list-style-type: none"> <li>• Create a 2004 conference committee- <ul style="list-style-type: none"> <li>◦ Decide how to include Transformative learning in next conference</li> <li>◦ Provide 'space' for natural 'alliances' connections (in the conference schedule)</li> </ul> </li> <li>• Moments of anarchy at next conference (<i>Reem Bahgat</i>)</li> <li>• An international conference needs to be inclusive – language/foods and technologies for visual/audio exchange- Creating translation facilities for all (<i>Reem Bahgat</i>)</li> <li>• Explore ramifications of 'team' learning (<i>Robyn Hutchinson</i>)</li> <li>• Organize and adventure appropriate to site of next conference</li> </ul>  |  |  |

<sup>1</sup> Tillman, D. et al (2000) Living values activities for young adults. New York: Health Communication Inc.

<sup>2</sup> This particular spelling was chosen for use in the conference to emphasize the whole-person intent of our work.

<sup>3</sup> Taylor, Kathleen et al (2000) Developing adult learners: Strategies for teachers and trainers. San Francisco: \_-Bass. Page 116.

<sup>4</sup> Boulding, K (1956). The Image. Ann Arbor: The University of Michigan Press.

<sup>5</sup> Fullan, M. (1991). The new meaning of educational cha. ngeNew York: Teachers College Press.

Section  
Ends

## **PHILANTHROPY FOR SOCIAL INNOVATION**

**Stream documentation, Monday-Friday July 31 – August 4, 2000**

### **INTRODUCTION**

#### **RELEASING HUMAN CARE: The Task of Philanthropy**

*Dick Alton, Secretary General of ICA-International and stream coordinator*

The philanthropy stream of the Millennium Connection Conference is about finding the most effective ways to provide resources to communities – resources to shape their own destinies. People today are focusing on how to maximize resources to meet a need rather than injecting external financial and human resources into situations. A vital tool for developing local resources is the community foundation. People are seeking ways to give money that would make a difference to their own communities. While some foundations are focused on a particular community or geographical area other have chosen to devote their attention to specific social issues. At one time non-profit philanthropy and for-profit business existed in two fairly discrete worlds. A new reality, “social entrepreneurship,” is emerging. A key dimension of social entrepreneurship is leveraging venture capital, startup capital, expansion capital and seed money to turn prototypes into businesses. This approach calls for a major shift in thinking and operations on the part of non-profits as well as the philanthropic community. The underlying principle is that people give to results, not to charity. Everyone is a philanthropist.

### **OUR STREAM AND SMALL GROUP FACILITATION PROCESS**

We varied in size from 35 to 65 people from at least 23 countries. The philanthropy stream worked in three groups. Individual Giving, the Private Sector and Foundations. Small group sessions began with presentations after each group discussed key messages. There was a team of ICA-facilitators available to facilitate and document the this work.

During these working sessions we addressed the following questions.

- What is the future of philanthropy?
- What does this reveal about the underlying issues facing philanthropy?
- What does this reveal about new directions we need move in philanthropy?

### **MONDAY, JULY 31: Presentations**

- **Lauren Casteel, Director of Donor Relations, The Denver Foundation**

The Denver Foundation is a community foundation, with has assets of nearly \$200 million. They invest this help address current and future community needs and challenges. The essence of philanthropy is the willingness and desire to help other people. Philanthropy is strengthened and enhanced by the willingness to make connections across communities and across nations.

- **Dr. Goran Hyden, Professor, Political Science, University of Florida**

Listing some insights in philanthropy for sustainable development: the shift in development thinking from top-down to bottom up, from structure to human agency and from supply driven to demand-driven development. Focus must lie on sustainable livelihoods, an enabling environment and capacity building. Social capital needs to replace social dependence and external resources must be complementary only while they meet necessary contributions of beneficiaries. Independent, local funds need to be created: autonomous foundations.

- **Robert O. Bothwell, President Emeritus/Senior Fellow, National Committee for Responsive Philanthropy**



Alternative Funding Institutes respond to specific needs of a local group. This Alternative Funding Institutions are putting more into progressive social movements in the U.S. than the mainline foundation world because they have specific fundraising focus and a different field of work. The methods of alternative funds are increasingly successful in the U.S..

- **Wallace Goode, Assistant Commissioner, City of Chicago Mayor's Office Enterprise Development**  
Works in Chicago to revitalize neighborhoods to community, public, and private sector partnerships to provide comprehensive solutions that involve technical assistance and partnering to foster self-sufficiency.

- **Ken Phillips, President, NGO FUTURES**

Working as a fundraising expert points out that only well run organizations will survive. Organizations need to work on interest and skills for fundraising within the whole organization, while NGO's must become more business oriented – seeing donors as customers. All sectors need to work together, and need to support capacity building.

- **Valerie Wright, Jacobs Center for Nonprofit Innovation**

A family foundation partnering with community projects to commit intensive consistent efforts to build trust relationships and a true spirit of partnership with the local community through major investments of time, expertise and financial resources.

- **Nalini Gangadharan, Executive Director, Dr. Reddy's Foundation for Human and Social Development**

The foundation believes in the inherent motivation and capacity of the human being for progress. The foundation is seen as the laboratory for catalyzing reproducible, sustainable, innovative experiments for social change.

- **Marwa El-Daly, American University Cairo, Egypt**

An exploration of the historical background of philanthropy in Egypt. Examines some of the current key catalysts influencing the institutionalization of private philanthropy:

Growing poverty, a widening gap between the rich and the poor, cuts in external aid and the growing role of the Egyptian private sector.

## **TUESDAY, AUGUST 1: Presentations**

### **Latin America Philanthropy Panel-Gallery**

- Linda Borst, Vice President, Inter-American Foundation
- Judith Arredondo, Corporate Specialist, Centro Mexicano de Filantropia
- Audra Jones, Corporate Specialist, Inter-American Foundation
- Laura Munoz, Coordinator of Development Programs, Fundacion del Empresariado Chihuahuens
- Adriana Cortes Jimenez, General Director, Fundacion Comunitaria del Bajio

Inter-American Foundation is a independent federal agency focusing on sustainable development projects and processes in Latin America and the Caribbean by disbursing grants in order to respond to local needs. It's working in partnership with civil society, business and society.

- **Yumi Sera, NGO and Civil Society, The World Bank**

The World Bank is now realizing that funding should go hand in hand with community participation. One of their new approaches is creating a fund providing small grants to local community projects. The group gave advice on how to develop the program.

- **Elvie A. Ganchero, Philippine Business for Social Progress (PBSP)**



Primary focus of PBSP is poverty alleviation through increases of income of families and community development projects. Improvements in the lives of people are needed before trust is given. An enabling environment is needed for successful partnerships.

- **Susan Overman and Amy Woods, CARE, San Francisco**

CARE is a major international non-profit organization working toward the ending of poverty. After brief description of CARE, they looked at resource acquisition, CARE's structure for funding, the challenges and opportunities faced by the organization and needed cultural changes.

- **Dr. Martha Mvungi, Tanzania Culture Trust Fund**

The trust fund is an autonomous foundation. The beneficiaries are part of design and implementation of the foundation's work. Integrity, moral authority and conviction are key to institutional success. Culture is a vehicle for community development

- **Melchor S. Morales, Vice-President, College Assurance Plan (CAP), Philippines**

Involved in village development and assisting in the training of community leaders to upgrade their management and leadership skills. CAP responds to the felt need of the community, the provision of primary tools for village development and supporting the role of the individual in doing demonstrating and advocating what can be done.

- **Dr. Tim Eing-Ming Wu, Director, Asia Pacific Public Affairs Forum, Taiwan**

His work setting up two civil society organizations indicates collective good is a critical motivating force, zero budget opens doors to opportunities and building personal and institutional relationships are key to effective civil society development.

**P. Barclay Jones, Program Development, Daniels Fund and Brian Thelstad, Denver Foundation**

Working with venture philanthropy to create partnerships between donors and receivers that give opportunity to build effective relationships and grow towards sustainability.

- **Dr. Emad Adly, UNDP-LIFE, Egypt**

The aim of the program is to promote dialogue among all the stakeholders with the objectives of improving the living environment in low-income urban communities. This is done through authentic dialogue to mobilize resources, requiring local and national perspective, empowering all participants voices, starting small and replicating successful projects.

- **Lepule Leboela, Eskom Development Foundation, South Africa-**

As executive director works through he foundation to carry out projects in all nine provinces in South Africa. Work focuses on the mobilization of women and its implications for the community.

**WEDNESDAY, AUGUST 2: Site visits and reception- Piton Foundation, Denver**

All participants went on site visits of their choice, meeting with some of the local projects in social change.

In the evening the philanthropy stream was invited to a reception at the Piton Foundation in Denver. This foundation is committed to making grants that support community development in Colorado.

**THURSDAY, AUGUST 3**

This day was dedicated to action planning. We started in the sub-groups to discuss the work so far, the presentations and the group interaction. Each sub-stream came up with key revelations about the future of philanthropy, issues facing philanthropy and possible ways forward. We integrated these ideas in a plenary and focused on the key issues facing philanthropy.

## Issues facing philanthropy:

- a) **Revitalising concepts, understanding and mechanisms of philanthropy**
  - Develop a common language of philanthropy, drawing distinctions among terms (e.g. philanthropy, social investment, corporate citizenship)
  - How to expand and reconceptualise the traditional/narrow definition and image of philanthropy to become more flexible and encompassing
- b) **Increasing the capacity and developing systems of the NGOs in the trisector partnership**
  - NGO fundraising capacity is not strong
  - Identify and strengthen the power of NGOs to make partnership equitable
- c) **Encouraging Giving (Talent, Trust, Time, Treasure)**
  - How to develop culture of giving
  - Aging donor base
  - Unsupportive local tax laws for giving
- d) **Changing Faces of Philanthropy: Challenges and Opportunities**
  - Face of philanthropy is changing: European/American to Global, from grassroots
  - Old philanthropy vehicles are not responsive to the new needs and changes
  - Different cultural perspectives
  - How to transform donors to become responsible players in citizenship
- e) **To get beyond self-interest by building bridges based on ethics, values, confidence and trust**
  - Understanding the language of each sector (NGOs, business, Government)
  - Political roadblocks e.g. corruption, strings attached
  - Lack of trust amongst the three sectors
  - Fear of the corporate sector usurping NGOs, Government and community based organisations of their role

Stream participants could sign-up for small groups each of which then worked on 1 of these key issues: the strategic challenges in philanthropy. All group discussed the present situation facing this issue, the key changes to be happening, the results that would show we will be there and key steps to take.

## Group work on strategic challenges

| Strategic challenge: Changing faces & philanthropy-challenges & opportunities |   |   |
|---|---|---|
| <b>Key Changes:</b>   | <ul style="list-style-type: none"> <li>- Changing attitudes: accountabilities of potential philanthropists and the recipients to better understand the consequences of globalization including the globalization of philanthropy</li> <li>- Prompting the growth &amp; new forms of social investments that benefit common humanity</li> <li>- Communicating to one another so that globalization is understood and the hearts &amp; individuals with money are touched – offer something that is target to the hearts &amp; individuals</li> <li>- Get the benefits &amp; philanthropy to potential beneficiaries</li> </ul> |   |
| <b>Concrete results:</b>  | <ul style="list-style-type: none"> <li>- Evidence of community participation in the process of social investment</li> <li>- Evidence of joint south-north philanthropy collaborations</li> <li>- New funding mechanisms to ensure public accountability &amp; transparency</li> </ul>   |   |
| <b>Key Actions:</b>   | <ul style="list-style-type: none"> <li>- Let the shareholder meet the stakeholder and let him/her see the results (ICA facilitates)</li> <li>- Utilize media to create awareness of philanthropy to &amp; community need &amp; problems</li> <li>- Empower &amp; overcome sense of hopelessness among poor communities through facilitation &amp; participation leading to consensus, creating opportunities for people to learn from each other</li> <li>- Create model programs and encourage similar programs to emerge</li> </ul>   |   |
| <b>Group members:</b>   | <ul style="list-style-type: none"> <li>- Lepule Leboela (South Africa)</li> <li>- Anita Pisa ()</li> <li>- Nabil Azer (Egypt)</li> <li>- Martha Mvungi (Tanzania)</li> </ul>  | <ul style="list-style-type: none"> <li>- Hala el Kholy (Egypt)</li> <li>- Goran Hyden (USA)</li> <li>- Simeon Shitemi (Kenya)</li> <li>- Bing Ganchero (Philippines)</li> <li>- Beret Griffith (USA)</li> </ul> |

|   |   |   |
|---|---|---|
| <b>Strategic challenge:</b> Revitalizing concepts understand mechanisms of philanthropy |   |   |
| <b>Key Changes:</b>   | - Cultural diversity and globalization needs a common language and understanding of philanthropy, tri-sectorally and internationally  |   |
| <b>Concrete results:</b>  | - Commonly understood and acceptable model(s) for philanthropic endeavour with a set of standard ethics, values, responsibilities and rights  |   |
| <b>Key Actions:</b>   | <ul style="list-style-type: none"> <li>- Set up Country Representatives from this Conference to share and collect ideas and information with and from others in their countries on the proposed standards. Feed this information to Conference participants (explore using dotcom and the internet). Designate international team from Conference to co-ordinate input and define philanthropy standards, etc.</li> <li>- Using Conference connections get speakers to share successful models and lessons with private sector, through service clubs</li> <li>- Set up web pages by issue for any Conference attendee</li> </ul> |   |
| <b>Group Members:</b>   | <ul style="list-style-type: none"> <li>- Consuelo Aydee Gomez (Colombia)</li> <li>- Judy Harvie (Canada)</li> <li>- Judith Arredondo (Mexico)</li> <li>- Adriana Cortes (Mexico)</li> </ul>   | <ul style="list-style-type: none"> <li>- Arianna Martinez (Venezuela)</li> <li>- Susan Fertig-Dykes (USA)</li> <li>- Jane Stallman (USA)</li> <li>- Viviane Ambare M. (Cameroon)</li> </ul> |

|   |  |  |
|---|--|--|
| <b>Strategic challenge:</b> To get beyond self-interest by building bridges based on ethics, values, confidence and trust |  |  |
| <b>Key Changes:</b>   | <ul style="list-style-type: none"> <li>- <u>Cultural</u>: the right to speak up be heard &amp; respected; involvement of local participation</li> <li>- <u>Sectoral / Institutional</u>: tri-sector trust-building → every partner trusts other; all sectors to be models of economic stability, environmental sustainability and social responsibility; shift of traditional / modern institutionalized philanthropy</li> <li>- <u>NGOs</u>: NGO inter-linkages, network of ngos to invite other sectors to dialogue</li> </ul> |  |
| <b>Concrete results:</b>  | <ul style="list-style-type: none"> <li>- Ngo's inviting other sectors to dialogue with a view to solving problems</li> <li>- Local communities to become more vocal</li> <li>- Management of the wealth of the country will be the responsibility &amp; commitment of all sectors</li> </ul>   |  |
| <b>Key Actions:</b>   | <ul style="list-style-type: none"> <li>- Networking or integration of NGOs to create formidable force to move towards common goals</li> <li>- More frequent conversations about distrust, corruption &amp; ethics &amp; values</li> <li>- NGOs are practically inviting government &amp; the private sector to policy discussion</li> <li>- Formal avenues (education, exchange, training etc) to address issues of trust among all the sectors</li> </ul>   |  |
| <b>Group Members:</b>   | <ul style="list-style-type: none"> <li>- Chief (Mrs) Titi Abubakar (Nigeria)</li> <li>- Ruth Gilbert (USA)</li> <li>- Olusola Ajayi (Nigeria)</li> <li>- Marwa El-Daly (Egypt)</li> <li>- Justice Odili (Nigeria)</li> </ul>   | <ul style="list-style-type: none"> <li>- Audra Jones (USA)</li> <li>- Jan Hurwitan (Costa Rica)</li> <li>- Gloria Santos (Peru)</li> <li>- Eshrak Mohamed el-Sisi (Egypt)</li> </ul> |

| <b>Strategic challenge: Encouraging Giving (Talent, trust, time, treasure)</b> |  |  |
|--|--|--|
| <b>Key Changes:</b>  | <ul style="list-style-type: none"> <li>- Definition of philanthropy: giving time, trust, talent treasure as well as money</li> <li>- Structure to teach children they have something to share</li> <li>- Everyone assumes personal responsibility to give/share despite their conditions</li> <li>- Everyone gives and acknowledges those who give</li> <li>- Get people involved in the work being done</li> <li>- High profile people publicise philanthropy</li> </ul>  |  |
| <b>Concrete results:</b>   | <ul style="list-style-type: none"> <li>- High profile people publicise philanthropy</li> <li>- Conversations like this would begin with appreciative inquiry about what T is being given, rather than money</li> <li>- When the four Ts are visible and measurable and provided at the local level</li> <li>- Schools at all levels reward student involvement in community work</li> <li>- Replicate structures that have been successful in businesses and places of worship</li> <li>- Triple bottom line (economics, social indicators, environmental impact) becomes everyday language</li> </ul> |  |
| <b>Key Actions:</b>  | <ul style="list-style-type: none"> <li>- Change begins with me</li> <li>- Ask for, acknowledge and share talent, time, love, trust and treasure: money will follow</li> <li>- Support good practices (purchasing, investments, triple bottom line) in all sectors</li> </ul>   |  |
| <b>Group Members:</b>  | <ul style="list-style-type: none"> <li>- Margo Ganster (USA)</li> <li>- Kathryn Smith (USA)</li> <li>- Anne Bleaden-Castro (USA)</li> <li>- Ellen Howie (USA)</li> </ul>   | <ul style="list-style-type: none"> <li>- Don Elliot (USA)</li> <li>- Laura Munoz ()</li> <li>- Lillie Fox ()</li> <li>- Ann Yellott (USA)</li> </ul> |

| <b>Strategic challenge: Increasing the capacity and development systems of NGOs in the tri-sector partnership</b> |   |  |
|---|---|--|
| <b>Key Changes:</b>   | <ul style="list-style-type: none"> <li>- <b>From</b> working in short range isolated ways, using “unbusinesslike” practices and reacting rather than advocating policy to working with a long range plan that utilises high disclosure, teamwork, partnership and best practice fundraising</li> </ul>  |  |
| <b>Concrete results:</b>  | <ul style="list-style-type: none"> <li>- Easy access to information, exchanging information channels</li> <li>- Government, donors, NGOs working together on quality projects</li> <li>- Involvement in policy making</li> <li>- Long range plans that are needs based</li> <li>- Access to resources to build organisational capacity</li> </ul>   |  |
| <b>Key Actions:</b>   | <ul style="list-style-type: none"> <li>- Involving tri-sector partners in planning, site visits, reporting and evaluating</li> <li>- Organise joint multi-sectoral training to reach common understanding for different issues</li> <li>- Review, update and document our mission statements</li> <li>- Research and information dissemination to all different actors at the same time</li> <li>- Plan for succession to the next generation (offshoots from bananas)</li> </ul> |  |
| <b>Group Members:</b>   | <ul style="list-style-type: none"> <li>- Edward Mutiso (Kenya)</li> <li>- Esther Damball (Tanzania)</li> <li>- Blanca Ortegon (Colombia)</li> <li>- Khalel El Detrawny (Egypt)</li> </ul>   | <ul style="list-style-type: none"> <li>- Patrick Mbulu (UK/Kenya)</li> <li>- Judy Lindblad (USA)</li> <li>- Tatwa Timsina (Nepal)</li> <li>- Shizuyo Sato (Japan)</li> </ul> |

## **FRIDAY, AUGUST 4**

On the last day participants worked on specific projects, to launch within the next year. These include:

- Sharing successful models using MC- private sector speakers
- A MC-PS Video
- Produce a book on best models of Philanthropy
- Establish an ICA fund
- Keep MC website up
- Building bridges worldwide
- Share info
- Giving and receiving from a conflict perspective (follow up)
- Australian indigenous cultural network
- Set-up an association of philanthropist
- National Conference on Peacemaking & conflict resolution
- Rural Empowerment Acceleration Program (REAP)-Nigeria
- Tanzania Culture Trust Fund
- Human Development Project-India
- Benchmarking Corporate Social Responsibility-Philippines
- Reforming Harambe-Kenya

Section  
Ends

# **Spirituality in Organizations**

## **Final Document**

## SPIRITUALITY IN ORGANIZATIONS

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As part of the closing ceremony, one of the participants captured some of the highlights of the day's presentations on the products of each of the subgroups. The following poem captures some of the more memorable nuggets of conversation:

Does any one have a stethoscope?  
Keep the door open with words  
Value the benefits/ benefits from values  
Burning questions  
The impermanence of all things  
How can we be individuals and part of the  
community?  
Presence in the operating room is what  
makes the difference  
Everyone has the same tools  
How about having a question statement  
parallel to the mission statement  
Enhancing spirituality in organization  
assumes that spirit is always available  
Waiting to be recognized  
Enhancing spirit in organizations is the  
dance of individuals with the organization  
Use every occasion for an authentic  
conversation  
Spiritual health provides the foundation to  
outrageous success  
Our own criteria actually were helpful to  
us  
Count your blessings  
Make sure you know where you came from and  
remember how much you have  
Every one is of the earth  
Stories do connect  
Stories from "Real people" not "Real famous  
people"  
Prayer will screw you if you are really  
lucky  
Say yes to dancing in the dark



## SPIRITUALITY IN ORGANIZATIONS

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Spirituality is embodied when we  
participate in that  
Liberate all things that support life  
Love the pictures  
Recover from the addiction to what is  
Recover from the addiction to impose  
It is not about arrival it about a spiral  
It is okay to be clumsy  
If it disappears into the ethers just  
surrender

## SPIRITUALITY IN ORGANIZATIONS

***SPIRITUALITY IN ORGANIZATION: As a result of the first day, seven groups were tasked with developing the following products. They were free to adopt, adapt and creatively produce what would be useful by the larger group.***

| TOOLS FOR<br>INDIVIDUAL<br>SPIRITUAL<br>RESPONSIBILITY  | SPIRIT<br>DOCTOR'S<br>HANDBOOK   | INDICATORS OF<br>SPIRITUAL<br>HEALTH  | INCLUSIVE<br>RELATEDNESS  | EMBODYING<br>SPIRIT IN<br>ORGANIZATION   | LEADING AND<br>GROWING<br>THROUGH<br>CONSCIOUSNESS  | STAGES OF<br>TRANSFORMATION   |
|---|--|---|---|--|---|---|
| A   | B  | C   | D   | E  | F   | G   |
| <ul style="list-style-type: none"> <li>• Opportunities (Programs / Processes) for individuals to tell and understand their own stories of value</li> <li>• "Handling the Polarities" Too kit (i.e. individuals spirituality clashes with organizations – tools that the individuals can use)</li> <li>• Available story of what an organization doing this does: Spiritual – other; Identity – who; Beliefs and values – Why; Skills and resources – how; Behavior – what; Environment – where</li> </ul> | <ul style="list-style-type: none"> <li>• Doorways into dealing with spirit</li> <li>• Tools to evaluate the locus &amp; next steps of organization on its journey</li> <li>• Best practices for awakening spirit in organizations and individuals</li> </ul> | <ul style="list-style-type: none"> <li>• Statement / description of spiritually healthy organizations</li> <li>• Assessment process for spiritual health of organizations</li> <li>• List of indicators of spiritual health in organizations (possibly with definitions)</li> </ul> | <p>Relatedness toolkit – Create a toolbox to help develop and sustain relationships and connections for individual and organizational spiritual well-being coming out of the closet.</p> <p>Examples:</p> <ul style="list-style-type: none"> <li>• Celebrate significant events and dates</li> <li>• Reflective conversations</li> <li>• Walkabout – intentional "visitation" of key life relationships</li> <li>• Conferences such as this one</li> <li>• Comprehensive screen of relationships</li> </ul> | <ul style="list-style-type: none"> <li>• New organizational image</li> <li>• Pilot using new organizational image (Demo)</li> <li>• Circle image</li> </ul> <p>North – People<br/>South – Product/ Customer/client<br/>East – Individual<br/>West – External community (society)</p> <p>NW – Values<br/>NE – Symbols<br/>SE – Process<br/>SW – Vision</p> <p>Center – Heart and Soul</p> | <ul style="list-style-type: none"> <li>• Social audit –</li> <li>• Journey stages within organization – process &amp; overcoming constraints</li> <li>• Complete set of organizational strategies for spiritually balanced, wholistic and harmonious organizations</li> </ul> | <ul style="list-style-type: none"> <li>• Mapping the journey – (a) external milestones – (b) internal (individual; group; organization)</li> <li>• Making it happen – What factors enable transformation</li> <li>• Transformation agents competencies and capacities: external help and internal change agent; role model</li> </ul> |

## SPIRITUALITY IN ORGANIZATIONS

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### Summary

What follows is the summary of what each of the subgroups produced in response to their mandate. An example of both the flexibility and openness of the large group was its invitation and willingness to accept an additional group called "Burning questions." Two of the original product groups were included in the other groups, namely, "Inclusive Relatedness" and "Leading and Growing Through Consciousness."

### A- Tools for Individual Spiritual Responsibility

A key dimension of this focus is the incredible importance of stories. One of the members outlined what each can do in their work environment, and another read of the many stories generated by the group. A plea for establishing a website was also made, where their medium would enable the sharing of stories and insight.

The website could be named, *Honoring The Inner Self*.

#### Concept:

Create a web based self generating/sustaining story sharing database of how spirit has effected the lives of real people.

1. Stories come from "real people" sharing the processes that have helped them get in touch with their inner voice.
2. Reading other's stories gives permission to the reader to try similar practices.
3. Some times we don't trust our past practices because there have been times when that practice failed us. The stories will give examples of alternative practices, or perhaps, allow the reader to give a "practice that is in the closet" another chance.

#### A story shared:

THE MOMENT by Joan Seacord Another cold and dreary morning the grayness of Brussels, the smog the uncertain start of a new day. I rise grudgingly, dress slowly, and set the table for breakfast. Briefly noticing out of the cover of my eye the unused candle on the sideboard. I pick it up, center it before me, and light it, noticing the wick catches, suddenly, rise in a brilliant cone of flames. I stare at it. What is it that transfixes me? What in the dancing light of this moment is it beckoning me to open my heart to the day, to say "yes" to dance. I step away. I turn on the radio . . . I dance!

### B- The Spirit Doctor's Handbook

This team decided that language is very important, and we, therefore, have chosen to highlight some of what they have shared in this context.

# **SPIRITUALITY IN ORGANIZATIONS**

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## **1. Spirituality in organizations**

In a healthy organization, the energy of all involved is channeled in constructive, positive ways which allow the organization to move forward cooperatively in effective ways.

## **2. The benefits of a healthy organization.**

The morale of people in the organization is improved as the disconnection between work and personal meaning and significance is addressed.

People tend to stay with an organization and therefore training, recruiting, and hiring costs are reduced as the issues of burn-out and high turn-over are addressed.

## **3. The arenas of discussion**

Helping those in the organization find their work meaningful in the larger contexts of the whole organization, the community and the world, the past, present, and future.

**Their seven best practices are:**

- Nurture individual well-being
- Manifest a living vision
- Expand individual awareness
- Communication and decision-making
- Organizational design and structure
- Outreach
- Build safety and trust

## **C- Indicators of Spiritual Health**

A Spiritually Healthy Organization is attuned to all of life. Spiritual Health is measured by the quality of all its relationships, the level of consciousness in its operations, the service of good beyond itself, and embodiment of its values. Spiritual health provides foundation for outrageous success.

Areas of indicators include:

1. Appreciative organizational celebrations
2. Inclusive participatory communication
3. Structurally embodied vision

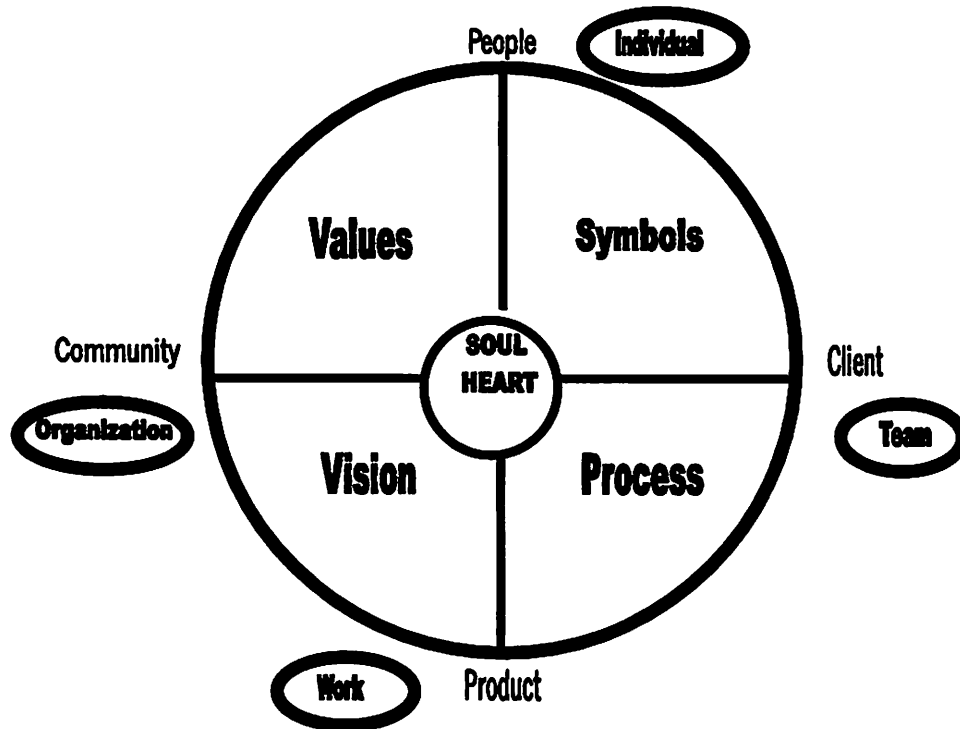
## SPIRITUALITY IN ORGANIZATIONS

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4. Responsible community involvement
5. Respect-filled operational procedures
6. Complete shared vision
7. On going Learning capacities

### D- Embodying Spirit in Organizations

This team visualized their discussion in many ways. What follows is one of those ways:



# SPIRITUALITY IN ORGANIZATIONS

## Stages of Transformation

| <i>Spirit Journey</i> | <i>Domains</i>  |   |  |   |
|-----------------------|---|---|--|---|
|                       | <i>Individual</i>   | <i>Collective</i>   | <i>How We Do Things</i>  | <i>Service – Relationship To the Rest of Society.</i>   |
| <i>Dormant</i>        | <b>Job Orientation</b> <ul style="list-style-type: none"> <li>▪ "Tell me what to do"</li> <li>▪ "I don't like my job. I do it to pay the bills."</li> <li>▪ Personnel Department</li> </ul>   | <b>Working Unit</b> <ul style="list-style-type: none"> <li>▪ Structural Description</li> <li>▪ Assembly Line</li> <li>▪ We are (well oiled) machines.</li> </ul>  | <b>Rigid</b> <ul style="list-style-type: none"> <li>▪ Fixed procedures</li> <li>▪ Doing things mechanically</li> <li>▪ Rule orientated – The Stick.</li> <li>▪ Accountability is punitive.</li> <li>▪ Ram in innovation.</li> </ul>  | <b>Socially Correct</b> <ul style="list-style-type: none"> <li>▪ Service business seen as separate</li> <li>▪ Need to be ethical in our dealing with the work.</li> <li>▪ See it going on out the window.</li> </ul>        |
| <i>Awake</i>          | <b>Awareness and membership</b> <ul style="list-style-type: none"> <li>▪ Participation in organisational processes</li> <li>▪ Learning</li> <li>▪ Delegation</li> <li>▪ Know channels of responsibility in organisation</li> <li>▪ "I can see that I am doing is important"</li> <li>▪ "I see my relationship to the whole"</li> <li>▪ HRD Development</li> </ul> | <b>Functioning Team</b> <ul style="list-style-type: none"> <li>▪ We are a team</li> <li>▪ We can work together.</li> </ul>  | <b>Flexible</b> <ul style="list-style-type: none"> <li>▪ The carrot</li> <li>▪ Set broad policy</li> <li>▪ Problem-solving</li> <li>▪ Can come up with a better way</li> <li>▪ Collect input, other people make decision</li> </ul>  | <b>Socially Responsive</b> <ul style="list-style-type: none"> <li>▪ We are linked to society.</li> <li>▪ See selves as responsive to society.</li> </ul>  |
| <i>Mature</i>         | <b>Assumed Responsibility</b> <ul style="list-style-type: none"> <li>▪ Pride in what I do</li> <li>▪ I can make a difference (impact whole organisation)</li> <li>▪ Mutually care ie People Manager</li> </ul>  | <b>"Wholistic Healthy Team/Collective Synergy"</b> <ul style="list-style-type: none"> <li>▪ We enjoy each other</li> <li>▪ We value our differences and uniqueness.</li> <li>▪ We are energised by each other.</li> <li>▪ Nurturing, honoring</li> <li>▪ Self-sustaining</li> </ul>   | <b>Fluid</b> <ul style="list-style-type: none"> <li>▪ As organisation can anticipate what is coming next.</li> <li>▪ R and D throughout organisation.</li> <li>▪ Openness to innovation.</li> <li>▪ People in the organisation with facilitation.</li> </ul>   | <b>Socially engaged</b> <ul style="list-style-type: none"> <li>▪ Integrated with society</li> <li>▪ Proactive and leading</li> <li>▪ Stewardship</li> </ul>   |
| <i>Fulfilled</i>      | <b>Vocational Calling</b> <ul style="list-style-type: none"> <li>▪ No boundaries between personal and work life are one</li> <li>▪ "I am what I do"</li> <li>▪ HDR – Human Develop Resourcing – organization supports the person to live to the greatest of their being.</li> </ul>   | <b>"Collective Synergy/ Wholistic Healthy Teams"</b> <ul style="list-style-type: none"> <li>▪ Unspoken alignment</li> <li>▪ Unconditional deep trust each other</li> <li>▪ Deep interior connection</li> <li>▪ Care for all stakeholders</li> <li>▪ "I feel like I have come home"</li> <li>▪ Moving beyond physical senses.</li> <li>▪ A person who may be absent at a meeting, will have their perspective will be presented.</li> <li>▪ Bull Russel – syncothicity – anticipates things without planning.</li> </ul> | <b>Generative</b> <ul style="list-style-type: none"> <li>▪ Encourage and supporting innovation</li> <li>▪ Assumed innovation</li> <li>▪ Skink's work</li> <li>▪ Constant change</li> <li>▪ Open inquiry</li> <li>▪ All assumptions are up for grabs.</li> <li>▪ Cannot predict but trust where it will go.</li> <li>▪ Internalization of facilitation within all persons.</li> </ul> | <b>Socially Pioneering</b> <ul style="list-style-type: none"> <li>▪ Work and world are one thing</li> <li>▪ Addressing the social contradictions.</li> <li>▪ Radical integrity</li> <li>▪ Global integrity ethic</li> </ul> |

# SPIRITUALITY IN ORGANIZATIONS

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## **Burning Questions**

This groups' purpose was to create a process that generates answers and insight about how to guide actions leading to:

- connection with deeper purpose and values;
- holistic and healthy organizational life; and
- making the planet a better place to live.

They came up with four products:

**Product 1.** Questions that can be used by the leaders of the executive management teams, task teams and work groups to generate discussion at the beginning of meetings and to end meetings with direction and guidance.

## **Product 2.** Focus Group Questions

Context/Purpose:

To feel the pulse of the organization on the state of the "Spirit" and organizational health in order to create a common ground for transformation.

## **Product 3.** Inquiry Dialogue

Context/Purpose:

A group with a shared interest in a specific topic is formed to explore deeper perspectives and understandings.

## **Product 4.** Reflective Questions for Facilitators

1. What is the question I am addressing?
2. What are the assumptions I bring with me regarding the question?
3. How do I see my role and how will I model it?
4. What do I expect the process to deliver?
5. What are the ground rules I wish to communicate to the group?
6. What words, symbols, affirmations, etc., can I use to keep me aligned and focused on my role?
7. How do I see my own image identification and values influencing the group process?
8. How can I release the outcomes?
9. How do I stay aware of the dynamics of the power of ownership for results based on the assumption that the group should hold the power?
10. What is the gift of learning for me in this experience?

Section  
Ends



# APP Stream Summary

## Day 1

On our first day, we gathered as the Art and Practice of Participation Stream, some seventy plus people strong. Our space was replete with blue sticky walls, several floor fans (it is very hot in Denver right now) a PA system with mikes on long cables and a small group table setting.

After a short welcome, quick introductions and an opening context, we introduced ourselves in greater depth at our tables, using the Dannemiller Tyson Getting Connected exercise. This was followed by working as table groups on elements of a skit which each Stream will be performing at our Closing Celebration.

Sharing these often highly participatory skits with the whole Stream continued after lunch, and a volunteer team was constituted to pull elements together for our part of the drama at the Closing Celebration.

We then used ICA's Wave Method to look at Established, Dying, Emerging and Boundary ideas in participation and reflected on the implications of the product we had generated. To view this product, click on The Wave under Documents in this APP section of the Conference website. The afternoon concluded with us breaking into smaller groups for sharing some of our recent success stories in participation.

## **Day One of APP Stream Introductory Conversations at tables**

*How are we similar or what are some common themes in our table discussions?*

Our understanding of how to empower individuals

Our desire to make a difference

Importance of integrating participation into our daily lives

Career transitions

Assuring early and meaningful participation

The question of how to mainstream participation

The answers lie with the group and someone needs to ask the question (creative tension therein)

Desire for more methods in our toolboxes

Involved in the participation process

Moving from competition to cooperation

Apathy and poverty of imagination about what's possible in collaboration

Deep commitment to participation

Awareness among some of us of the threat of physical and public violence

Organizations educate internally

Entrepreneurship business of participation

*How can we empower those disempowered?*

*How can we introduce participatory methods while maintaining social order and respect existing social structures?*

*How can we improve power relations?*

*What are some differences among us or what different themes emerged in our conversations?*

Differences in our practices  
Different backgrounds, perspectives, cultures  
Different levels of intervention  
Different national potential for assuming challenges  
Different journeys on how we get to where we want to go  
Attitudes toward poverty and violence  
We are in different stages of life  
Different participatory processes  
Different ways we use the same tools  
Differences in scale: individuals -- dozens -- hundreds  
Variety of contexts: education, private sector, etc.

*What is the appropriate participatory method in each culture? (i.e., different countries: USA/UK/Malaysia/Japan)*

*What are the desired outcomes for our work together as a Stream this week?*

Develop the network started here  
Fellowship with others who are doing the same kind of work  
Different ways to infuse, use and evaluate participatory processes  
Move beyond crisis mentality and scare tactics  
Greater awareness of world problems  
Ways to incorporate methods in different situations  
Build shared, new image of what's the missing space and what we're all doing -- wisdom in the room  
Ways to sustain the change  
Looking for new ways to aid in making a difference  
Learning from each other -- technologies, etc.  
Sharing the different contexts for participation  
Stories -- beyond the methodological level  
Ways to use technology to increase participation and not be manipulative  
Discerning what approach for particular situations  
New energy  
Learn actual ways to incorporate participatory methods in different cross-cultural work environments

### **The Current State of facilitation – Group input on the Wave**

#### **Boundary Ideas**

- Participatory evaluation as well as planning
- Time for stories
- Beyond methods – integrating
- Concept of cheerleaders – folks who inspire new ideas
- More silent reflection time
- Growing sophistication/when to use what
- Cooperation between agencies
- Web based facilitation and collaboration
- Rewarding risk taking
- Financial transparency – link to open book management
- Shared wisdom and space – image on behalf of the whole
- Images in music
- Virtual vs. face to face

- Silence is also participation
- Recognizing multiple intelligences
- Letting go of control
- Participation as a means and an end
- Chaos/self organizing principles
- Get out of the way

### **Emerging**

- Consensus decision making
- Referendums
- Graphic recording
- Body movement
- One size does not fit all
- Open books management
- Cooperacy – participating in shaping vs. conflict – we have responsibility for shaping our circumstances rather than expecting others to do so
- Restoration of society rather than reparation of the individual
- Emergence of the disenfranchised
- Inclusion particularly those d we not want
- Increasing use of technology
- Fluid alignment of decision making structures
- Groups and organization seek and get outside support
- Process facilitation that gets results
- Dialog instead of debate
- Computer assisted facilitation (online and in person)
- Sustainability and effective implementations depends on participation
- Participatory mindset in corporate culture
- Learning communities of practice – places where people come together to learn from each other and continue to learn
- Spirituality in organizations

### **Established**

- Empowerment and permission to question
- Synergy building – individually, interpersonally,
- Facilitation competencies
- Change and risk management
- Whole brain learning
- Openness and transparency
- Partnerships and consultative relationships
- Diverse stakeholder input
- Unstructured meetings
- Asking questions and listening
- Input/consultation – someone else decides
- Expert has answers and dictates (pacific rim)
- Use of facilitators for visioning, strategic planning, problem solving

### **Dying**

- Expert has all the answers
- The leader has the answers
- Suggestion boxes
- Starting with process vs. the strategic issue
- Authoritative\ leadership – command and control
- My way my style process – inflexible

- Majority rules decision making
- Public agencies as the sole responsibilities cradle to grave
- Short term quick fix remedial trainings
- Personality tests
- Sage on the stage
- Vow of poverty for non profit community based employees
- Robert s rules of order
- Command/control organizations
- Touchy feely facilitation

### **Ten years ago**

One cycle back –  
No internet or web

### **Ten hears hence**

- More about reflection, intuition
- Things will move forward – new boundary ideas
- Youth trained in facilitation skills
- More emphasis on individuals being trained beyond their own fields
- Daily quick changes a normal part of life
- Facilitation will be more regional, broader in context
- Dying becomesboundary
- Link via internet to get case studies to support planning facilitation, etc.
- Facilitation a role played by many people, not just aprofession
- Risk of losing personal contact because of impact of technology
- Organizations will be self\_facilitating
- Common facilitation skills transferable to other locations
- Real time input on how well we're doing financially that it will become background instead of a stumbling block

### **What implications does this hold for us?**

- How can we hold the value bound in facilitation as facilitation dies?
- How do we push the boundaries of facilitation?
- More public money will be spent on development of institutions rather than projects
- To make facilitation work each of us must understand how /where to apply it in the different cultures and places we live? – Cultural sensitivity
- Push the edges of participation and facilitation
- Make sure we use technology in meaningful/usable ways – not just surveying people
- Facilitation can lead to much greater equity in society
- How to keep track of different methods and keep methods relevant
- Quality and quantity of participation
- Be ready to grab the big waves
- Facilitation skills taught in schools – part of educational curriculums
- Is there a direct line of effect between participation and facilitation?
- Participation to what end?
- Howcan facilitation lead governments to reduce dependency on military expense?

### **Success Stories**

Several stream participants shared facilitation success stories in small groups. The topic covered include the following:

- Large group vs. small group facilitation
- Use of games with groups
- Participation and facilitation in disaster intervention
- AGNI - A movement for citizen participation in Mumbai
- National Center and Caucus for the Black Aged
- Participatory Public Art
- Security and health youth volunteers
- From \$130,000 debt to \$70,000 in the black in an agency in 18 months
- Post-facilitation - How to Keep It (the resolve) Alive
- Community Planning - Amalgamated Communities
- Of - By - and For the People
- One week summer camp for 13 year old boys
- NIKE Financial scoreboard and knowledge map
- Theatre for development
- Diversity Dialogues
- Marketing and publicizing ToP Workplace facilitation course
- Self-sustaining groups (economically and socially)
- Training young people in participatory methods
- Business storytelling
- Public broadcasting/DOE/Private sector partnerships in Puerto Rico

## **Day 2**

### **Panel of Possibilities**

*Sandra Harris – Colo Assets for Youth*

Masai tribe greeting: how are the children?

Response: all the children are well

Sandra reviewed the Search Institute's 40 assets for healthy child development. The document is available in English, Spanish, native American version. Principles include:

- Relationships are key – children behave as adults do – adult behavior models for children.
- How would I act differently if I had an 8 year old by my side?
- Positive youth development
- Supporting and empowering young people
- Establishing boundaries and clear expectations
- Constructive use of time
- Commitment to learning
- Developing social competencies
- Positive values
- Positive identity
- Communities value youth
- If we as adults watch how we relate to people of other cultures, kids will learn from what we do.

## *Mike Gough*

Mike gave the group an overview on Electronic meeting systems. He discussed methods and guidelines for using electronic resources.

- Multi-polling devices – questions formulated; people respond; analysis; projection on screen – helps gross functional analysis
- Keyboard systems – facilitate text entry
- Technology as a tool – should not override what is being underneath it, the meeting process – focus of ems is to enhance the process of the meeting
- Need to fit the advantages of the tool to the situation
- Think about application to typical facilitator activities
- Brainstorming
- Grouping and gathering
- Reporting out
- Requires pre-planning
- May make things go too far too fast
- Tool helps group ramp up to a point where they can get to really meaningful stuff
- Benchmark: no more than 20% of time use the tool

### *When not to use the tool*

- Not just because it's there
- Get very large input ... if you ignore it, it tends to magnify the resentment of the input provider
- Downside of not enough talking

### *Key advantages*

- Anonymity – gives voice to those who do not usually feel empowered to speak
- Speeds up the process
- Instant documentation
- Get more input and frank;/open input

## *Paula Rhodes*

Paula offered her insights into the interconnection between human rights and sustainable development. Her thesis is that you cannot get there without participation within civil society. Participation is a start but "isms" get in the way. It will be necessary to search for viable long term solutions. Individuals and groups must promote true multi-culturalism; appreciation and valuing and respecting not only our similarities and our differences, not simply eliminating the "isms."

Communication is key to everything

- Assumptions can be barriers as well as positive
- "isms" are not motivators for institutions (we are all in the same boat, we should recognize this and make changes)
- Act with "patient urgency" ; as though now is the time and there is such a thing as too late
- At the same time be patient to recognize that true change does not happen overnight

- Networking is critical – isolation is one of the major barriers to success – overcome sense that it is just me having this problem. – realizing you are not alone
- Unity in decision making processes – dm processes that promote unity – requiring all of us to dig deep into the core and try to hear others so that when you arrive at a common agreement it is based on positive factors. – Different from consensus – goal is unity and decision making
- Be intentional and constant in individuality,
- Cultivate sense of forgiveness because good will and like-mindedness is not enough – need to give permission to others not to live up to our great expectations

### *Robert Terry*

Dr. Terry spoke about the problem with phrase the “walk the talk” and defined authenticity as making the connection between the inside and outside person. Other ideas that he presented were:

- Team vs groups – clear goals specified time frame is a team – focus on group building
- What is really going on?
- In a world of radical diversity, how can you come together around shared values? Example: You work for a tobacco company – what is the core value that lets you produce something that kills people? Answer: Freedom of choice
- Core values == tied to the business/areas of interest
- Shared value – survey – things we have in common

*What business are we in as human beings? We are in the authenticity business. To deny the authenticity struggle is to affirm it. How can we keep authenticity alive over time? Use these 6 core principles:*

- Our own secret histories
- Free to express it
- Rules of engagement – justice
- Participate in the sharing
- Love – caring about somebody not trying to fix them
- Take responsibility for what we believe

*God is that which is ultimately true and real – authenticity – what is implicit is the ethics – leadership is in the business of helping authenticity express itself.*

- Use technology to advance authenticity
- Facilitators are in the authenticity business – the wisdom of leadership

### **Discussion**

(Sandra) Where is the edge in asset building in relation to participation? 500 communities are using the Search institute framework – need leaders, champions and communities to take the model and apply it in communities. Building collaborations support asset-based approach. It's a tool to enhance what is already happening in communities

(Robert) Why is knowledge and integrity switched in the matrix? Answer – knowledge is about how the world works and leads to wisdom as behavior.

(Robert) What is the difference between authenticity and congruence? Answer - 14 criteria that begin with letter c ... co-determination, consistency, convergence, centeredness, etc. all characterize authenticity ... basic question ... what criteria are you using to make sense out of life?

### **What is edge?**

Paula – there is no such thing as an issue that's never been addressed before in human relations ... what you are doing is adding on to what has been done before

Robert – believe in vision pictures, not statements; mission not about where you are going but who you are ... give a comprehensive study of who all fight with each other so they will always be on the map – trying to map the whole field of leadership to make connections

Mike – possibility of distance conferencing ... violates 20% rule of thumb .. question is what do we do with the human fragments that are missing because they are not in the room any more. How do you know if people are fully engaged?

Paula – Are there specific strategies in place to push edge – strategies are affected by appropriateness and linked to group norms. In stages of building a diverse organization, the first stage is getting the bodies into the room – what comes next is still becoming apparent. Need to manage expectations of the people who come into the room. Find some commonality that brings people together, not just one side's goal. Once you get the bodies in, communications are critical. Need to expose and challenge assumptions that can impair communication – build in opportunities to get to know each other, working on shared assumptions, teasing out the basics, recognizing that there will be assumptions and when it seems like someone doesn't share a value, check to see whether there is an assumption in operation – take a moment to identify the source of the problem, If shared values are a given. Assume that conflict in and of itself is not bad, just like criticism is not in itself bad. If you are working on diversity you will have conflict.

### **Day 3**

Site visits.

### **Day 4**

A full day for the Art and Practice of Participation Stream included:

- Reports by table of site visits from Wednesday and sharing of some stories from the day
- Discussion of the product and process of a computerized facilitation session to discern our Stream's Learnings about participation



- Bringing together of the three vision workshops from Tuesday and pushing forward the nine clusters of data by inviting nine 'teamlets' to identify and name the elements of our vision
- The Stream as a whole reviewed the work of the 'teamlets' for clarity and concreteness of our vision and after extensive discussion agreed on nine practical vision elements
- A room walkabout resulted in a list of projects and possible collaborations for each vision element
- Stream members self-selected and then wrote in small teams their selected projects which they then reported on to the Stream for clarification and feedback

After discussions with representatives of all the Streams this evening, Friday will be devoted to further work on project implementation within our Stream and in collaboration with other Streams.

**APP Stream**  
**Vision Workshop: What do we want to see in place in 5 years?**  
**Categories Collation Chart**

Millennium Connection Conference

Denver, CO, USA 1 August 2000

|  |  |  |   |  |   |   |   |   |
|--|--|--|---|--|---|---|---|---|
| <b>1</b><br><b>Participation</b><br><b>Movement</b><br><b>Influences</b><br><b>Social Change</b><br><b>on a Global</b><br><b>Level</b> | <b>2.</b><br><b>Socially</b><br><b>Responsible</b><br><b>Information</b><br><b>Technology</b><br><b>Supports</b><br><b>Authentic</b><br><b>Participation</b> | <b>3.</b><br><b>Holistic</b><br><b>Participative</b><br><b>Techniques</b><br><b>used for Social</b><br><b>Change</b> | <b>4.</b><br><b>Innovative</b><br><b>Processes and</b><br><b>Structures for</b><br><b>Authentic</b><br><b>Responsible</b><br><b>Citizen</b><br><b>Participation that</b><br><b>Serves Diversity</b><br><b>(Ethnic Groups,</b><br><b>Age Groups and</b><br><b>Gender) and</b><br><b>Promotes Self</b><br><b>Determination</b><br><b>and Sustainability</b> | <b>5.</b><br><b>Professional</b><br><b>and</b><br><b>Grassroots</b><br><b>Access to</b><br><b>Skill building</b><br><b>in</b><br><b>Facilitation</b><br><b>and</b><br><b>Participation</b> | <b>6.</b><br><b>Sustained and</b><br><b>Inclusive</b><br><b>Partnerships</b><br><b>Driven by</b><br><b>Facilitation and</b><br><b>Participation</b> | <b>7.</b><br><b>Youth Fully</b><br><b>Present in</b><br><b>Participatory</b><br><b>Leadership</b> | <b>8.</b><br><b>Infrastructure</b><br><b>to Document</b><br><b>and</b><br><b>Disseminate</b><br><b>Best Practices</b><br><b>in Facilitation</b> | <b>9.</b><br><b>Towards a</b><br><b>Culture Where</b><br><b>the Norm is</b><br><b>Participation</b><br><b>for</b><br><b>Transformatio</b><br><b>n</b> |
| Movement<br>Globally<br>Perceived as<br>Influential  | Harnessing<br>Technology for<br>Authentic<br>Participation   | Art as a Tool for<br>Community<br>Change   | Serving Diversity<br>of Humanity and<br>Our Environment   | Participation<br>Capacity<br>Widely<br>Available<br>Deeply<br>Rooted in<br>Society   | Easily<br>Accessible<br>Global<br>Facilitator<br>Network<br>Emphasising<br>Collaboration<br>And Resource<br>Expansion                               | Youth<br>Leadership In<br>Community<br>Development<br>Partnerships                                | Free Flowing<br>Information   | Culture Of<br>Participation - A<br>Paradigm For<br>Participation For<br>Transformation  |
| Sustainable<br>Global Linkages   | Socially<br>Responsible Use<br>ff Accessible<br>Technology that<br>Supports<br>Participation   | Widespread<br>Holistic<br>Participation<br>Techniques  | Innovative<br>Standards Process<br>for Authentic<br>Citizen<br>Participation  | Competent<br>Facilitators<br>Everywhere  | Personal,<br>Professional,<br>Organisational,<br>Community<br>Networks Every<br>Where   | Playful Youth<br>Leadership   | Develop And<br>Publish<br>Common<br>Language And<br>Practice  | Inner Wisdom<br>Transforms<br>Results   |
|  |  |  | Community Self<br>Determination   | Expertise in<br>Facilitation<br>and<br>Participation<br>Approaches   | Sustained<br>Inclusive Cross<br>Sector<br>Collaboration   |   | Develop And<br>Publish<br>Common<br>Language And<br>Practice  |   |
|  |  |  | Inclusive True<br>And Real<br>Community<br>Practice   |  |   |   |   |   |

### APP - Project Proposals Day 4

These projects were proposed by the whole group and used for cross stream dialogue and final project development

|                  |  |
|------------------|--|
| <b>Area:</b>     | Holistic Participative Techniques used for Social Change   |
| <b>Name:</b>     | <b>Document Holistic Participative Techniques used for Social Change</b>   |
| <b>Purpose:</b>  | To create a project/s to increase the use of wholistic participative techniques for social change  |
| <b>Outcome:</b>  | One (1) collaborative project within a year  |
| <b>Benefits:</b> | Working together with people who are using the Arts in community development; Test out spirituality techniques (spirit methods) in relation to social change |

|                  |  |
|------------------|--|
| <b>Area:</b>     | Holistic Participative Techniques used for Social Change                         |
| <b>Name:</b>     | <b>International Participative Holistic Training Calendar</b>                    |
| <b>Purpose:</b>  | To inform practitioners of the range of available training opportunities         |
| <b>Outcome:</b>  | Web-based training calendar and feedback by E-mail from attendees and trainers   |
| <b>Benefits:</b> | More people in our field exposed to new tools; Personal growth for practitioners |

|                  |   |
|------------------|---|
| <b>Area:</b>     | Infrastructure to Document and Disseminate Best Practices in Facilitation                         |
| <b>Name:</b>     | <b>The Seminal Source</b>   |
| <b>Purpose:</b>  | Strengthen capacity to access the best available resources in facilitation                        |
| <b>Outcome:</b>  | An Online learning community with web resource links, forums, chat, user –evaluation of resources |
| <b>Benefits:</b> | An informed recommendation on the nature of the infrastructure and what the next steps should be  |

|                  |   |
|------------------|---|
| <b>Area:</b>     | Innovative Processes and Structures for Authentic Responsible Citizen Participation that Serves Diversity (Ethnic Groups, Age Groups and Gender) and Promotes Self Determination and Sustainability |
| <b>Name:</b>     | <b>Connecting and Sharing Successes from Sustainable Community Development</b>  |
| <b>Purpose:</b>  | To enable the critical success factors/breakthroughs for broader application and adaptation   |
| <b>Outcome:</b>  | Each success multiplies many times regionally and globally  |
| <b>Benefits:</b> | We leverage successes without reinventing the wheel; We foster simultaneous proliferation   |

|                  |   |
|------------------|---|
| <b>Area:</b>     | Innovative Processes and Structures for Authentic Responsible Citizen Participation that Serves Diversity (Ethnic Groups, Age Groups and Gender) and Promotes Self Determination and Sustainability |
| <b>Name:</b>     | <b>Creating and Promoting Models for Responsible Citizen Participation</b>  |
| <b>Purpose:</b>  | To broaden people's sense of their possibilities thereby increase participation in government   |
| <b>Outcome:</b>  | People are clear what it means to participate authentically and responsibly in their own governance   |
| <b>Benefits:</b> | Governance of, by and for the people serving the needs of more people; People taking ownership of their own actions and results; Solutions created are more sustainable and in everyone's interest  |

|                 |   |
|-----------------|---|
| <b>Area:</b>    | Professional and Grassroots Access to Skill building in Facilitation and Participation  |
| <b>Name:</b>    | <b>Participation/Facilitation Skill building in Schools</b>   |
| <b>Purpose:</b> | To create culture of participation in schools, by including in curriculum, practising it y teachers and administrators and encourage children and youth to use participatory methods and experience |
| <b>Outcome:</b> | Kids grow up empowered to be effective in groups<br>Suggestion boxes not the only input<br>Staff student council, etc meetings by consensus<br>Kids learns more                                     |

|                  |  |
|------------------|--|
|                  | Pilot curricula reflect best practice in participation                                 |
| <b>Benefits:</b> | Professional and Grassroots Access to Skill building in Facilitation and Participation |

|                  |   |
|------------------|---|
| <b>Area:</b>     | Sustained and Inclusive Partnerships Driven by Facilitation and Participation                         |
| <b>Name:</b>     | <b>South/North America, Asia, Pacific, Africa, etc. Regional Networks</b>                             |
| <b>Purpose:</b>  | International collaboration and networking  |
| <b>Outcome:</b>  | Regional fundraising; Regional ITOP(TOT); Local summits and conferences; Support to new organisations |
| <b>Benefits:</b> | Sustainable and quality service delivery at regional level  |

|                  |  |
|------------------|--|
| <b>Area:</b>     | Towards a Culture Where the Norm is Participation for Transformation   |
| <b>Name:</b>     | <b>Global – local connection exploring the alliance</b>  |
| <b>Purpose:</b>  | Link with info-base of civicus world alliance  |
| <b>Outcome:</b>  | Increased awareness of opportunities and funding imaginal connection with movement beyond our personal efforts |
| <b>Benefits:</b> | 1000 individual non hierarchal linkages  |

|                  |   |
|------------------|---|
| <b>Area:</b>     | Towards a Culture Where the Norm is Participation for Transformation  |
| <b>Name:</b>     | <b>Indicators Of A Participatory Organisation</b>   |
| <b>Purpose:</b>  | Create and promote an evaluation measure/standard or code of ethics for what makes an organisation or institution participatory |
| <b>Outcome:</b>  | Draft of the “40” indicators of a participatory organisation  |
| <b>Benefits:</b> | Common language, standards to help organisations implement participatory processes  |

|                  |  |
|------------------|--|
| <b>Area:</b>     | Youth Fully Present in Participatory Leadership  |
| <b>Name:</b>     | <b>International Youth Leadership Development Conference</b>   |
| <b>Purpose:</b>  | To bring youth from around the world together to share experience and models positive participatory leadership               |
| <b>Outcome:</b>  | International network of youths<br>More youth participation in the field of participation                                    |
| <b>Benefits:</b> | Establish new relationship among participants<br>Improved awareness among youth about importance of participatory leadership |

|                  |   |
|------------------|---|
| <b>Area:</b>     | Youth Fully Present in Participatory Leadership   |
| <b>Name:</b>     | <b>Badges in Participatory Leadership</b>   |
| <b>Purpose:</b>  | To reward youth for training in participatory leadership methods  |
| <b>Outcome:</b>  | Approval of organisation to begin badge process   |
| <b>Benefits:</b> | Increase participation skills capacities in community<br>increased participation in life of the community |

|                  |  |
|------------------|--|
| <b>Area:</b>     | Youth Fully Present in Participatory Leadership  |
| <b>Name:</b>     | <b>Youth led pre conference offerings at IAF May 2001 (Minneapolis) designed and led by YFL program graduates – Twin cities and 4 other locations.</b> |
| <b>Purpose:</b>  | Advance and publicise youth's role in participatory leadership   |
| <b>Outcome:</b>  | 24 youth facilitators leading sessions'<br>300 adults impacted by their workshops  |
| <b>Benefits:</b> | International requests for YFC training<br>The culture of the IAF is changed<br>Dramatic increase of youth in participatory leadership structures      |

Section  
Ends

## THE ARTS FOR COMMUNITY TRANSFORMATION STREAM

"How can the arts be used to restore communities and to heal society?"

We assert that the arts are, perhaps, the only universal language that we human beings share. Recognizing that, the arts enable any person to understand other individuals in the neighborhood, community, society as well as other cultures and countries. This understanding and mutuality is essential if change, transformation, healing is to begin.

The arts, therefore, can be of value to any individual in any of the seven streams in the ICA conference. We offer these thoughts not only to describe what we did, but as possible tools to be used by anyone here, and as ways in which anyone could collaborate with artists to further the healing of society.

We believe, indeed we know, that:

- Art creates awe; people who discover shared awe have a power to transform community situations
- Arts elicit enjoyment – of self, of others, of being part of a social situation – and on this enjoyment can be founded other community-building processes
- Arts provide "serious fun" – a means of enjoying oneself and other while creating a gift for the community
- Arts honor local cultures and different perspectives
- Arts enable diverse communities to work together
- Arts honor the pride of a culture
- Arts processes engage every individual's imagination, equally
- Arts honor the wisdom of the entire community
- Arts elicit participation – yes, in art-making, but also in social process
- Arts enable us to express our deepest passions – loves, hopes, fears, celebrations, plans
- Arts involve individuals deeply and "completely" in community process, while engaging the self in self-exploration
- Arts are life-transforming – any life. They both transform the way a person understands and values himself or herself, and transform the way a community understands and values that person
- Arts enable individuals and groups to take risks they did not know they could take
- Arts that involve the community develop the art form itself, keeping it fresh and important
- Arts enable the individual or group to clarify their purposes
- Arts enable a community to remember, articulate, re-connect to its humanity
- Arts enable people to voice their deepest spirituality
- Arts provide many ways of seeing that traditional planning processes, educational systems, sometimes don't elicit or tap

The Arts for Community Transformation (ACT) Stream was a summit meeting of artists, arts consultants, administrators and funding agents using the arts to transform communities, organizations, schools, and families. Their efforts are creatively impacting structures, attitudes, relations and processes for major social issues such as violence, alienation, severe unemployment and the social disruption of catastrophes or illnesses such as AIDS. The ACT Stream provided an interactive research and planning forum to share creativity, identify Community Arts Movement directions for the next ten years, and facilitating the transformation of vision into concrete projects and partnerships.

The ACT Stream focus question was: **how can art be restored as an integral part of community life and used to heal society**, (although we felt that "redirecting," rather than "restoring," would be a more appropriate word):

The ACT Stream was faced with the challenge of quickly building cohesiveness among 100 participants from twelve countries. To accomplish this the ACT stream utilized a storytelling circle game developed by Community Performance, Inc. out of Chicago, Illinois. We were randomly paired to tell a personal story of community transformation through the arts. The pair then selected one story to share with a foursome, and the foursome selected one story to act out for the whole stream. Out of these final stories the stream selected the story best demonstrating the transformative power of art. This story was used for the Friday evening vignette. Through this process that took less than two hours, everyone shared a story from their life's experience and became participants in the stories of others. While we didn't know the details of everyone's story, the emotional intensity of transformational art, as demonstrated by storytelling, reverberated through out the Stream. Storytelling, personal, traditional and visually, was a constant unifying element throughout the stream process.

After the storytelling process, we self-selected into five eddies, each focusing on an aspect of arts transformation identified as challenge areas from input from stream participants prior to the conference. The eddy format allowed more intimate working groups and a greater breath of discussion.

**Eddy One: Giving form to an international movement of transformational artists.**

Participants were challenged to articulate the history, scope and dynamics of the arts for social change and link this to contemporary manifestations of the movement. Key to this work was the discernment of challenges and the articulation of vision while supporting the linkage of transformational work.

**Eddy Two: Inspiring effective approaches in arts-based community revitalization.**

The Eddy focused on launching and sustaining arts-based community ventures addressing social issues. Critical to community revitalization is the integration of facilitators, mediators, animators and professional artists. Simultaneously the Eddy considered the validation and qualitative shift of local amateur popular arts.

**Eddy Three: Delivering the educational power of art to the classroom.**

Participants considered methodologies to organize effective art residencies capable of impacting the educational structures and permeating teacher training institutions and programs. Critical considerations included overcoming the combination of autocratic school administration and peer pressure that blocks classroom creativity.

**Eddy Four: Deepening and expanding the use of community arts training resources.**

The Eddy was concerned with maximizing the use of existing community arts training networks to sensitize artists to the deeper consciousness required for work in highly sensitive or traumatic situations. The artists are also challenged to mobilize resources for the preservation of threatened indigenous arts and culture.

**Eddy Five: Organizing and financing an arts infrastructure in local municipalities.**

The Eddy addressed the critical issue of financing arts projects through cooperative work with arts councils, bankers, municipalities and other community resources. Funding is dependent upon the community's perceived value of art and facilitated by the streamlining of funding processes.

After discussing, in our five eddies, what we consider the **BEST PRACTICES**, however fledgeling, in "restoring the arts as an integral part of community life and healing society," we agreed that the following were important practices to be explored and shared among community/arts workers :

- Dreams must be shared as a first step to transformation. Use the arts to give voice to dreams

- Personal and community stores translate history and offer insights about the future; storytelling engages everyone regardless of their "learning style;" truths can be easily extracted from stories
- Arts can and must take place in any venue where people gather – streets, garages, businesses, homes, shelters, bus depots – as well as in traditional venues
- Artists should take responsibility for mentoring younger artists in this work
- Theater – especially the theater of Brazilian activist Augusto Boal – is powerful; Boal's work is especially important to investigate as he has already developed techniques to link the artist to the community, enabling the community to explore crucial issues in new creative ways
- Arts can and should be infused throughout learning of all "subject matter" as well as in any lifelong learning endeavor
- Art – literally – heals diseased people as well as diseased societies; the link between arts and medicine should be explored
- Community [cultural] needs assessments and action plans should be conducted in every community, broadly inclusive in both the exploring of needs and the suggesting of solutions
- Marketable arts products can be important in developing local economies; in a larger sense, The arts role in grassroots capacity-building
- The arts should be used by community planners, for people can envision their future in ways that other "planning" techniques cannot do as powerfully
- "Ritual art/ritual play" is a powerful tool for workers in the social arenas and should be used
- We need to explore and embrace technology, both as a way to communicate what we do as well as a way of inventing new creative forms
- We need to engage in deep audience research – what is meaningful to what people? Some of this research has begun, and should be expanded.
- The arts are linking different sectors striving to connect, or which don't even know that they are trying to connect or needing to connect
- Evaluation is itself a creative process, and we need to consider evaluation up front in planning our endeavors, in order to further communicate the importance and power of what we do

In order to begin to assume role which may be new for many artists and many community organizations and community members, **EDUCATION AND TRAINING** are essential, for we assert that the most effective "learning societies" are those where the arts are infused throughout the process of living, from birth to death. One group saw artists who undertake transformative work to be akin to a society's "shaman," but for that to happen, the individual must first assume a self-aware mantle of responsibility and the community must recognize the need for its shamans, permitting them to play both their role as healer and as questioner. If this is to happen it must happen throughout a community and society:

- Arts must become infused throughout all learning – whether it's used as a way (which, by the way, is proven effective) in teaching math, or a way in which neighbors can learn to talk together.
- The notion of "arts and education" must be considered a lifelong journey.
- There is a triangle of teacher-artist-learner which should be explicit at all times
- Generations can teach one another through the arts
- The arts access several types of "intelligences," all of which are necessary for wholeness
- We need to create appropriate environments, and the arts can do that
- The arts honor the wisdom of the entire community
- The arts can link "school learning" and "home learning"
- "Artists" and "teachers" have much to learn from one another; this learning should be explicit and ongoing
- We need to figure out why, it seems, many educators are threatened by artists, and address this
- The "arts" and "non-arts" sectors need to develop shared language



- Best practices should be captured and recorded in a commonly-accessed place – a web site perhaps?
- An explicit art-curriculum link should be articulated and distributed among arts workers and formal educators
- There are five types of wisdom which an effective arts worker must have in the service of community transformation – innate wisdom about the worth of all people; plus the wisdom that comes of accumulating valuable information from disciplines such as social work, business, political science and synthesizing this information; plus the wisdom growing out of experience; plus the wisdom that comes of being apprenticed to a more experienced or older artist over a period of years; plus the wisdom that comes of reflecting and re-synthesizing all of the previous four. Training opportunities and time must be created for these.

This does not “just happen.” The acquisition and husbanding of **RESOURCES** must be done, and done in new ways. Traditional “arts funding sources” are not all, not yet, interested in funding this work, and this is not necessarily a bad thing, for it will prompt greater creativity on our part, more collaborative work with other sectors, in mobilizing what we need:

- We must be more effective “advocates,” learning to tell our story, to offer our insights, in ways that other sectors will respond to
- We must think of “non-traditional” funding sources
- We should diversify our resources as much as we possibly can
- We should consider accessing these “non-traditional” sources by partnering with non-arts people and groups who do have access to them; if we think explicitly of our work as community revitalization, our job will be easier
- We must pay attention to the responsible and creative earning of revenue
- We should recognize that we may need to “prove” our “results,” and should embrace the creative possibilities of evaluation of our work
- We should embrace the possibilities of technology in mustering the resources – beyond money – that we need – the other people with other ideas and connections that we need and that will enhance our creative work
- We should recognize that “fundraising is friend-raising,” cultivating our personal relationships with great care and attention

One of our most important resources is our partners – especially our “non-arts” partners we must constantly remember that there are partners in the business sector, the governmental sector, the social service sector, in medicine, among the alternative trade organizations, in the research arena, in education, at the national and local level – everywhere. We should keep a constant stance of cultivating friendships with every possible sector in order to truly “change the world,” for we are all, and equally, needed, and together our power will make a difference. We know that technology is an important and growing tool for ensuring equal access to information in a partnership, but for our **PARTNERSHIPS** to be as effective as possible we must be conscious

- Of staying open and honest with our partners
- Of sharing vocabularies, and developing of equally shared new vocabulary
- Of recognizing cultural protocols of our partners
- Of ensuring that partners remain equal, that one does not dominate the other
- That mutual shared purposes must be made clear at the start – and also that areas in which purposes do NOT overlap must be made clear at the start
- That partnerships exemplify cultural equity – internationally, ethnically, intergenerationally etc – with “cultural” being used in the broadest sense of the world
- To pool resources – financial, personnel, skills, time, information
- That interactions among partners need to be informal as well as formal

**WHAT WILL WE SEE** in ten years if we are successful in forming partnerships, acquiring resources, empowering ourselves, being used by the community in these ways? A “shortcut” way of saying, “Art will become a verb!” and the components of this include:

- We will see communities aware of their history, and exploring new histories as the communities change
- We will see artists who think of themselves as powerful public leaders
- We will see communities conscious of the economic development role of the arts, and acting on that awareness in their planning
- We will see dance, theater, art, performance art, visual art – as well as emerging new art forms – as equally important in a community
- We will see “audiences” who are also “participants” – indeed, the line between audience/participant will have blurred, the line between artist/citizen will have blurred
- Citizen/artist/audience/participants will include people of all classes, ages, geographies, cultures
- Arts will appear throughout the curriculum, and throughout learning for children and adults
- Arts will be used in community conflict resolution
- Arts will be used by community policy-makers to test ideas, to shape and articulate public policy
- Arts will be used in neighborhoods and at the community public policy level to address problems and issues
- Arts will be a common practice in medicine
- Communities will seek out artists – where now the impetus is largely coming from artists – to help with transformative, change-oriented planning and development
- New and emerging technologies will be a common tool to make art, connect people, connect people to their communities
- Community pride will be tied to art-making
- People will express their spirituality through the arts.

In 1943, Paul Green wrote , “The real and creative life, it seems to me, is like a tree growing...It builds itself on up...to catch the tip of fire from the rising sun, and is the last to give up that fire as the night comes on.”

As communities build art-making and spiritual expression into their paths to conscious sustainability. we hope that we, members of the ACT stream, can live up to Paul Green's challenge. We stand ready, humble yet excited, to do our part.

## **Creating Balance in the Human Community: A Creative and Authentic Use of the Arts**

In order to get to the core of our work this week, we have created the following value statement.

Central to this vision statement is the understanding of the reciprocity between art and social justice. Each acts on the other, as in a chemical reaction that creates something that is beyond either one of them separately. Like a mandala, this work expands outward, via these value paths:

- The creative process is essential for the development of human capacity and for preserving balance in the human community.

- By providing its creative spirit, intrinsic values, and methodologies, and by co-participating with all of the sectors of society, art illuminates new paths to sustainability.

Among the many strategic directions that move us toward the realization of this vision are:

- Partnerships that activate and sustain mutual community benefit and ensure cultural equity, such as collaborations among businesses, arts organizations, correctional settings, care facilities and schools to infuse the arts into the everyday work of non-arts sectors.
- Storytelling that celebrates our human capacity for sharing, for loving, for healing, and for acknowledging the power of differences, such as community plays that illuminate conflict, find the possibility of common ground, and pave the way for peace.
- Events and processes that use the arts to catalyze the whole community and result in a sense of belonging, meaning, and magic.
- The arts for social change movement as a professional field, must be supported by unified standards of practice, and research, is accomplished through connectivity at all levels, individual, local, regional and global.

Having a vision of the power of the arts in community renewal and a clear understanding of the processes that are involved will only take us so far. There is an important need to also provide a 'handbook' that enables multiple users to ensure they are developing arts based community development projects and initiatives that are securely grounded in the principles, characteristics and practices that inform effective developments.

The 'handbook' will set out the vision of socially focused arts based projects and the connections between and among the concept of life-long learning, sustainable development, the spiritual dimension, philanthropy, youth development and public participation. In specific terms, the 'handbook' will include sections covering:

- A base document/statement setting out the general purposes and principles of arts-based social justice projects and initiatives.
- A Process 'Tool-kit' containing flow-charts, procedure protocols, participation check-lists, evaluation check-lists etc
- A suite of short case studies drawn from the conference and added to over time.

- An advocacy component that provides helpful advice on how project personnel can make effective use of politicians, business people, educationists, health professionals and other stakeholders in order to consolidate the community project's wider objectives.
- A training component that will give access to training opportunities and self-training resources helpful for developing community arts organizations. This would probably include advice and guidance on the preparation and writing of business plans, small business skills, basic accounting, grant writing, lobbying techniques, simple research and evaluation methods, and of course facilitation skills. Since much of this type of training already exists in various forms, the handbook will provide information on known sources of training along with contact details.
- A Sources and Resources component providing a range of relevant publications research references, web addresses and individuals.

It is suggested that the 'handbook' would be well suited for web delivery. This would allow regular updates and inclusions as well as the possibility of a discussion forum. The web option would also obviate the need for expensive print costs.

## ARTS FOR COMMUNITY TRANSFORMATION MANDALA TO REPRESENT THE STREAM

The following people worked as a team to bring together the ACT reflection and vision for the future: Sr Sheila Flynn, South Africa; Joseph Kekesi, USA; Deepa Shreeram Lagoo, India; Ellen Robstock, USA; Subhija Sejdic, Bosnia / Herzegovina; Azra Seje, Bosnia / Herzegovina; Sharon Singleton, USA; Magdalena Steinmeyer, Mexico; Rob O'Brien, Australia; Daya Lameck Zingano, Netherlands.

The words of Sheila Flynn describe the process:

### ENCIRCLING

We limn with each other  
Strands of universal longing  
**Colours of magnitude, infinitude**  
**And hand-held care,**  
Merging strands of life  
Into supportive circles.

Tearing what needs separating – the painful traverse -  
And gentling the merging spirit.  
Aware of deeper calling:  
Communing creative realms of

Collective unconscious  
We know of art's expectation:  
Because we are!

We become what we long for in our deepest core,  
Made possible by each one's contribution  
Each strand crating the shaping, transforming healing -  
Art alone can suffice  
To make the many one.

### **Artists In Community**

Sculptors, painters, dancers, dreamers,  
    Create a new community.  
Push beyond the pain and screaming,  
    Mend a torn community.

Musicians, singers, potters, players,  
    Build a new community.  
Heal the broken, bridge the layers,  
    Transform a community.

    Laughing, crying,  
    Healing, dying;  
    Bring to light  
    A new insight.

Creative process in all people,  
    Linking in community.  
Children, youth, adults and elders  
    New life for humanity.

Ellen L. Rebstock

# ***Conference Declaration***

The Millennium Connection

August 5, 2000

Denver, Colorado

Whereas profound societal change must encompass and address the balance between social, economic, and environmental consequences of human family action, the streams of the Millennium Connection conference have developed, through a consensus process, the following:

## ***Guiding Principles for Profound Societal Change***

1. A sense of community is paramount. Everyone's interests and all elements of our ecology must be included for sustainability.
2. Engagement for change must be inclusive of all who live, work, or play in it or are affected by it.
3. Passion and integrity generate resources.
4. Language is not enough. Communication needs multiple approaches to open windows and bridge boundaries.
5. Transformation of individuals and society happens simultaneously.
6. Art in its many forms is the universal language. Creativity is the universal tool.
7. Storytelling links and preserves collective and individual history and wisdom.
8. Relationships built on trust and acceptance foster caring societal change.
9. Social justice emerges from shared power. With participation of diverse groups, such as youth and women as designated by the United Nations resolution, manipulation and domination become less possible.
10. Collaborating with diverse groups globally, regionally, and locally creates a force for powerful change.

## ***Streams of the Millennium Conference***

Art and Practice of Participation  
Arts for Community Transformation  
Community Youth Development  
Philanthropy for Social Innovation  
Spirituality in Organizations  
Sustainable Community Development  
Wholistic Lifelong Learning

# The Millennium Connection's Seven Streams

1

## Sustainable Community Development

Living together in balance with the environment has never been more urgent. Population growth, projected global warming, and overuse and misuse of resources threaten unparalleled impacts. At the same time, the gap between the rich and the poor is increasing as never before. These realities play out most dramatically in the stress, disruption and disempowerment experienced in local communities and families worldwide.

*How can we facilitate more sustainable development in our communities, neighborhoods and families for ourselves and future generations?*

2

## Community Youth Development

Young people may be the most undervalued resource in any urban neighborhood or rural community. This stream focuses on the contributions of youth as social pioneers who bring fresh ideas and energy to local communities worldwide.

*How can we promote and support the full and healthy engagement of young people in building sustainable community?*

3

## Wholistic Lifelong Learning

When learning is limited to the "structured" classroom and formal education to a certain stage in life, the full potential of people is not realized. The work in this stream is concerned with catalyzing intentional lifelong learning for individuals and communities. Projects from the beginning of life to the culmination of life will be highlighted and successes shared.

*How does every individual become a lifelong learner?*

4

## Philanthropy for Social Innovation

Globally, civil society needs to encourage corporations, foundations and other societal institutions to harness resources. In the next 15 years, 12 trillion dollars will pass to the next generation in the USA alone, but precious few of these dollars are now invested in social innovation.

*How do we attract and invest social and financial capital in creative ways to maximize positive social change?*

5

## Spirituality in Organizations

The industrial age encouraged the separation of organizational life from the personal and spiritual life of its members and customers. What will happen in the age of information is up for grabs. This stream will identify practices that successfully bring spirituality and meaning into organizational life. Tools for integrating the inner life and work life for a healthier person and healthier organization will be shared through stories, projects and practices.

*What does a spiritually healthy organization look like?*

7

## The Arts for Community Transformation

Communities are often frazzled, torn places where people experience isolation and pain. The arts empower communities to recreate and uplift their self-image and create meaning.

*How can art be restored as an integral part of community life and used to heal society?*

6

## The Art and Practice of Participation

It is difficult to access decision-making systems in most organizations, let alone create alignment within and among communities for effective change. This stream focuses on ways to create shared awareness and shared decision making that helps to accelerate positive change. We know there are proven structural processes for participation such as ICA's Technology of Participation.

*How do we create a culture of participation that fosters collective action for social innovation?*

| Denver, Colorado USA                                       |                           |                                      |                          |                      |  |                      |
|--|---------------------------|--------------------------------------|--------------------------|----------------------|--|----------------------|
| 700 Participants   |                           |                                      |                          |                      |  |                      |
| THE MILLENNIUM CONNECTION—SHAPING PROFOUND SOCIETAL CHANGE |                           |                                      |                          |                      |  |                      |
| July 30 – August 5, 2000                                   |                           |                                      |                          |                      |  |                      |
| OPENING  | INTERCHANGE               |                                      | SYNTHESIS                |                      |  | CLOSING              |
| Sunday<br>July 30  | Monday<br>July 31         | Tuesday<br>August 1                  | Wednesday<br>August 2    | Thursday<br>August 3 | Friday<br>August 4                                   | Saturday<br>August 5 |
| Registration   | Interactive Presentations | Interactive Presentations & Analysis | Site Visits & Excursions | Action Planning      | Interweaving of Agendas<br>PLENARY                   | Custom Plenary       |
|  | Groups of 20 - 50         | Groups of 20 - 50<br>PLENARY         |                          | Groups of 100        | Groups of 100  |                      |
| Opening Event  | Evening Events            | Evening Events                       | Evening Events           | Evening Events       | Celebration & Community Performance (Teleconference) | Travel               |

### The conference will be held at the University of Denver – Denver, Colorado

- a university known for work in international studies, business, social work, music and law
- a campus environment, minutes from downtown Denver, in view of 14,000 foot high Rocky Mountains
- plentiful meeting space with rooms to accommodate a variety of group sizes and requirements
- housing on campus, three meals daily using a computer meal card in three cafeterias and one restaurant
- technology – e-mail and Internet access; translation, teleconferencing, and satellite downlink capability
- ideal summer climate one mile above sea level – clear warm days, cool nights
- pre- and post-conference opportunities for site visits and sight seeing

The Institute of Cultural Affairs International (ICAI) is the global sponsor of the Millennium

Connection, bringing together organizations and individuals representing the diversity of

social innovation around the world. With a long history of focusing on global social change in all sectors of society, ICAI is

uniquely positioned to host such a conference.

Since 1984, the Institute of Cultural Affairs International has hosted five participant-driven, international conferences concerned with the reemergence of civil society. These conferences were highly participatory and focused on practical sharing of approaches that work. Interchange, dialogue and designing creative responses to particular areas of concern in society are the aims of ICAI conferences.

### Conference Costs

#### Registration

- conference registration US\$495/participant
- early registration US\$450/participant

#### Housing and Meals

- a full range of room and board options are available on or near the campus, beginning at approximately US\$300 for seven nights with three meals daily

#### Basic Cost / Participant = US\$795

(estimate, not including airfare, ground transportation)

Detailed Conference and registration information



# The **Millennium Connection**



July 30–August 5, 2000 • Denver, Colorado USA

*Shaping Profound Societal Change*