Participatory Community Building Guidebook

Building Community Capacity

Professionally supported by:

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We are committed to reconciliation and recognise and respect the significance of Aboriginal and Torres Strait Islander peoples' communities, cultures and histories.
We acknowledge and respect the Aboriginal and Torres Strait Islander peoples, as the traditional custodians of the land.

Introduction

This is a guidebook is designed for participants of Art of Participatory Community Building and the shorter Participatory Community Building workshops. It is not a substitute for attending a workshop and is designed to enhance the workshop experience and to be used as a point of reference for your future practice.

The Art of Participatory Community Building (AoPCB) is the brainchild of Dee Brooks and Michelle Dunscombe who utilise participatory processes in their community development/building work across the globe. AoPCB blends patterns, practice, processes and principles from Asset Based Community-led Development, Art of Hosting, Appreciative Inquiry, and other strengths based methodologies. During a workshop not all contents in this guidebook are covered as we co-create the content with a local core team to support where each community is on their journey of community building. The guidebook offers an insight to the range of patterns, practice, processes and principles available to support local community-led efforts.

We trust you will enjoy the Art of participatory Community Building workshop. We always welcome suggestions for revisions to the guidebook and love to hear how you adapt any

We acknowledge the work of John McKnight, Jody Kretzmann, ABCD Institute, Mike Green, Henry Moore, Peter Kenyon from Bank of Ideas, Alison Mathie, Gord Cunningham and Brianne Peters from the Coady Institute, Edger Cahn, Paul Born from the Tamarack Institute, Jim Diers, Toke Moeller and the global Art of Hosting community, Peer Spirit, Circle Way, Jack Pearpoint, David Cooperrider, Jackie Stavros, Denise Bijoux from Catalyse (NZ), Mary Alice Arthur, Harrison Owen, Juanita Brown, David Isaacs, Terri Bailey, Audrey Jordan, Leila Feister, Otto Scharmer, David Snowden, Jax Wechsler from Sticky Studios, Mark Friedmann , Kathy Jordain, Jerry Nagel, Chris Corrigan, Deborah Frieze, Margaret Wheatley, Samantha Slade and Frederic Laloux. We appreciate their generosity in making available the materials used in this guide.

If you have this guidebook and haven't participated in a workshop and would like to join a workshop, please contact Dee or Michelle at Jeder Institute. Dee and Michelle have developed a 3 day Train the Trainer program if you are interested in developing your knowledge further to deliver your own trainings and workshops.

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Conditions for Successful Community Building

The conditions for successful community building from Terri Bailey, Audrey Jordan and Leila Feister and build on work by Otto Scharmer (Theory U) to consider and reveal the "essential conditions" needed for successful community change initiatives, because community change doesn't exist in a vacuum. Among the most essential conditions are:

1. Willingness to learn and imagine a better way of doing things.

2. Belief that the new way of doing things will work and the will to act on that conviction.

3. Knowledge of the community context and history, especially the nuances and impact of race, politics, social networks and other initiatives or programmes that have operated in the area.

4. Leadership capacity, along with continual efforts to develop and replenish the supply of community leaders. The process of becoming a leader prepares stakeholders to participate in a democratic process and provides a structure for shifting power to those who are most affected by community conditions or by the desired changes.

5. Relationships and a sense of teamwork. Social relationships encourage and provide neighbour-to-neighbour support, help people overcome the isolation of living and working alone, and overcome geographical, racial, class and power differences.
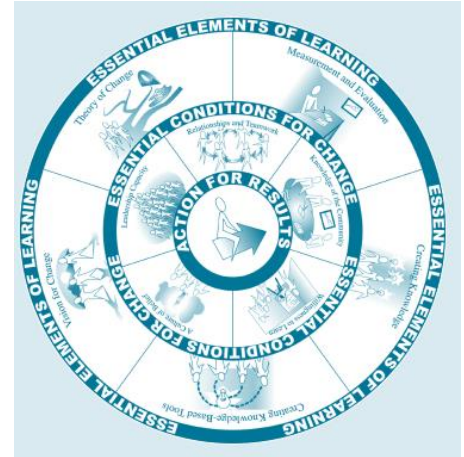
Needs versus Strengths

We can tend to look at communities view a view of identifying deficits, gaps or needs but we must not stop there. To balance the picture and understand what STRENGTHS are available that could address the needs is so important. ALL communities have strengths and assets. In many cases the mobilising of these strengths we address the needs of a community. An asset based approach is about identifying, connecting and mobilising these strengths to create opportunities.

Community Building versus Social Services

How is the Community Building Model Different From the Social Service Model?

In subtle, but very important ways...

Community Building Model	Social Service Model
Focus on **ASSETS**	Focus on **NEEDS**
Builds from **OPPORTUNITIES**	Responds to **PROBLEMS**
Investment Orientation	**CHARITY** Orientation
Emphasis on **ASSOCIATIONS**	Emphasis on **AGENCIES**
Focus on **COMMUNITY**	Focus on **INDIVIDUALS**
Goal is **EMPOWERMENT**	Goal is **SERVICE**
Power comes from **RELATIONSHIPS**	Power comes from **CREDENTIALS**
PEOPLE are the answer	**PROGRAMS** are the answer
People are **CITIZENS**	People are **CLIENTS**

Conscious Co-Design

The content in this Guidebook is to offer a place for conscious decision making to be practically applied when choosing or using particular community engagement and development frameworks and their practices, processes and patterns. It is loosely based on the work of Giorgio Agamben, who says,

"I will call an apparatus, literally anything that has in some way the capacity to capture, orient, determine, intercept, model, control, or secure the gestures, behaviors, opinions, or discourses of living beings."

Giorgio Agamben, "What is an Apparatus?" and other essays. 2009.

The following is an excerpt, based on a blog about Conscious Co-Design. The full blog can be found here: http://jeder.com.au/conscious-co-design/

Locating yourself within a number of given community engagement and development frameworks can be exciting, stress relieving and can open up new possibilities.
Patterns in frameworks are as natural, and needed, as breathing; you just don't know what you don't know!

Intentionally working with patterns can support the steps needed to shift the view of dominant, or quiet, voices. Patterns can actively respond to anger and frustration and can also bring joy, abundance and can strengthen a sense of belonging and connectedness.
What we at the Jeder Institute have found through decades of grassroots practice and by sharing our lessons of application through training delivery and conference co-design is:

- Patterns such as DEC Thinking (the Breath Pattern) or Theory U, both found in the Art of Hosting practices, offer the organic nature of a pattern to explore
- Methodologies like Narrative Therapy and Appreciative Inquiry offer the evidence-based dialogical framework to support purposeful divergence
- Movements like ABCD, Placemaking, Timebanking or Collective Impact provide the vehicle for engagement and development for convergence

A discerning practitioner understands that pattern locating offers HOPE (Helping Other Possibilities Emerge) and by holding the space to make the pattern visible, as an emergent discovery, we offer a deeper dive into the simple complexity of community life!
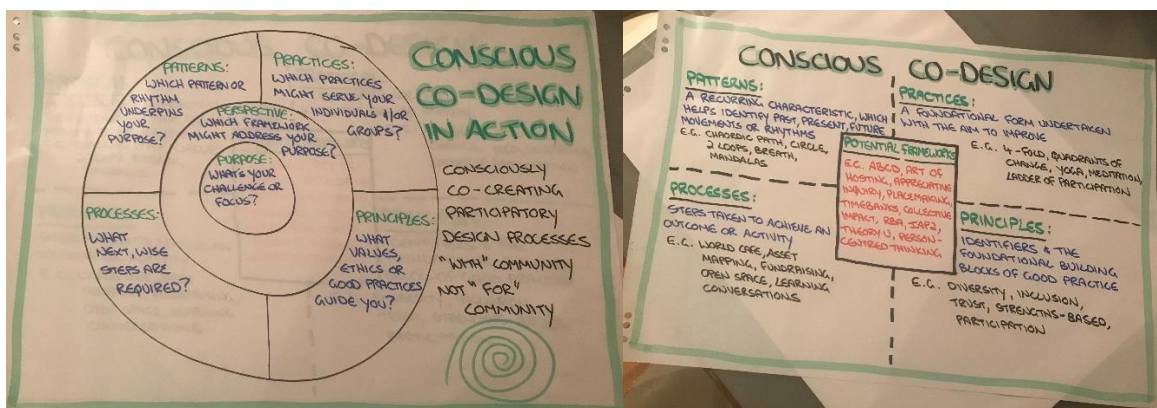
Purpose: What does it look like in practice?
Purpose and intent is central to this framework. What are you aiming to achieve? Who wants this? Who cares? Focusing attention on the community-led aspect of this work is paramount here. There are a multitude of ways to discover this, as is set out throughout the rest of this guidebook.

Once the purpose is identified, you can start looking at the relevant and appropriate engagement and development frameworks and discerning the next steps or approach, based on that choice.

It's very important here that you enter with a curious mind and stay open to the possibilities of blending practices and processes. This takes time and is a practice within itself.

Potential Engagement and Development Frameworks
These may be some, but certainly not all, the frameworks you might explore
- Asset-Based Community-Led Development (ABCD)
- Results Based Accountability (RBA)
- Art of Hosting & Harvesting
- Appreciative Inquiry
- Collective Impact
- Next Stage Organising
- Place Making
- Time Banking
- IAP2 (Spectrum)
- Participatory Action Research
- Person Centred Thinking

Pattern: a recurring characteristic, which helps identify past, present and future movement or rhythm, e.g. chaos and order, new system and old system
Once you have settled on a framework, what underlying pattern might support your next wise steps?
Is there a broader picture or systems view of the issue, challenge or project to explore?
- Circle Work
- Chaordic Path
- Two Loops
- Complexity
- DEC Thinking
- Theory U (?)
- Appreciative Inquiry (3 stages)
- Living Systems

Practice: a foundational form undertaken with the aim to improve, e.g. a repeated daily practice, conscious reframing, shifting perspective
What practices will best serve your purpose? Are there daily or regular patterns that will keep you on track or support your movement through the patterns?

- Circle Practice
- Glass half empty/full
- Strengths versus Needs
- 4-Fold
- Appreciative Inquiry (5D's)
- Check in/out
- 90/10 Principal Principle

Process: steps taken to achieve an outcome or activity, e.g. intentional movement, generative space
What are the most relevant and appropriate processes that will shift your work, community, organisation or system into generative action?

- 6 Assets & Asset Mapping (5 levels)
- Bumping Spaces
- World Café
- Open Space
- SOAR (don't SWOT)
- Top 100
- Learning Conversations
- Designing for Wiser Action

Principles: Key identifiers and the fundamental building blocks of good practice

Principles encompass the framework. What are your values and the values of organisation, family, community? What drives your choices, passion and ways forward?

- Diversity
- Inclusion
- Trust
- Strengths-based
- Collaboration
- Participation

Where do we start?

Our good friend, Mike Green, from ABCD for Inclusion in Denver, USA says, "ABCD is just one language of a larger movement" so, even though this Guidebook is underpinned by ABCD as Jeder's choice of framework. The Conscious Co-Design principles and practices still apply in our everyday grassroots work.

ABCD is an empowering and flexible way of discovering the strengths and assets of a community and Participatory Leadership offers a range of practices and processes to help communities achieve an inclusive and participatory way forward.

There is no correct way of doing this; each community is unique and will be guided by the individual capacities, community strengths and organisational resources and networks that are present.

Some strategies to start with might be:
- Build, nurture, maintain relationships – it can take time to build trust
- Identify community leaders – they have existing, strong networks
- Whenever possible, practice the art of reframing – shift the language from needs to strengths
- Host conversations – 5 H's/ Learning Conversations / Story Telling and Gathering / World Café / Open Space or any other participatory method

Following are some Appreciative Inquiry style questions that could guide forward action:

Setting the scene:

- What's our intention here? What's the bigger purpose?
- What opportunities can you see (in the specific situation)?
- What do we know so far and still need to learn about?
- What are the opportunities (in the specific situation)?
- What are the assumptions we need to challenge (about the specific situation)?

Connecting and building:

- What's taking shape? What can you hear trying to emerge from the discussions?
- What's emerging? What connections are you making?
- What do we need more clarity about?
- What's been your major learning/insight/discovery so far?
- If there was one thing that hasn't been said yet, what might it be?

Forward action:

- What would it take to create change?
- What's possible now and who cares?
- What needs immediate attention to move forward?
- If success was guaranteed, what bold steps might we take now?
- How can we support each other? What skills and abilities can we offer?
- What actions could ripple out, from today, and create new possibilities?
- What seed could we plant today that could make the most difference?

"All change is linguistic"
Dr Amanda Howard

Asset Based Community-led Development (ABCD) & Other Community Building Practices

What is Asset Based Community-Led Development?

Asset Based Community Development (ABCD) is a globally adopted approach that recognises and builds on the strengths, gifts, talents and resources of individuals and communities to create strong, inclusive and sustainable communities.

John McKnight and Jody Kretzmann founded the ABCD Institute, based on their community work in the preceding decades. Challenging the traditional approach to solving urban problems, which focuses service providers and funding agencies on the needs and deficiencies of neighbourhoods, Kretzmann and McKnight have demonstrated that community assets are key building blocks in sustainable urban and rural community revitalization efforts.

The guidebook, "Building communities from the inside out" summarizes lessons learned by studying successful community-building initiatives in hundreds of neighbourhoods across the United States. It outlines in simple, "neighbourhood-friendly" terms what local communities can do to start their own journeys down the path of asset-based development.

ABCD is a powerful approach to community engagement and development that focuses on abilities and potential, rather than problems and deficits by discovering the resources that are already present in a community. Discovering community strengths is a powerful and productive way to address problems and realise a collective vision.

ABCD is at the centre of a large and growing global movement that considers local assets as the primary building blocks of sustainable community development.

ABCD provides key principles and practical tools to assist communities to help themselves and others discover and mobilise community strengths.

By building relationships and creating the space for opportunities to emerge, community members become powerful and are more in control of their own decision making. The key principles will demonstrate how ABCD ensures an inclusive community process and participants will leave the workshop with practical tools to assist communities to help themselves and others discover and mobilise community strengths.

Asset Based Community Development:

1. **Focuses on community assets and strengths rather than problems and needs**

2. **Identifies and mobilises community and individual assets, skills and passions**

3. **Is built on community leadership**

4. **Builds relationships**

"Every single person has capacities, abilities and gifts. Living a good life depends on whether those capacities can be used, abilities expressed and gifts given" (John McKnight)

The Glass Half Full
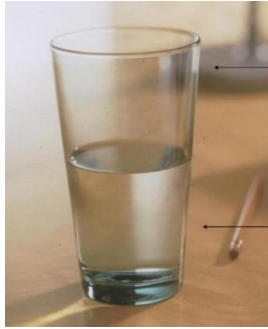
Communities have deficiencies and needs

Communities and its citizens Have capacities and assets

Using an Asset Based approach our focus is on the glass half full concept of exploring what communities have to get want they long for.

We acknowledge that communities and its members have existing capacities and assets, and this is where we focus our energy be in relation to ABCD. Rather than dwelling on the deficiencies and needs.

Six Types of Assets to Connect:

- Talents, skills and passions of individuals
- Community groups and networks (Associations)
- Government and non-government agencies (Institutions)
- Physical assets (land, property, buildings, equipment)
- Economic Assets (productive work of individuals, consumer spending power, local business assets)
- Stories, heritage, local identity and values

The Drivers of ABCD

Three drivers have been identified to support the work of ABCD in communities are;

- HOPE – helping other possibilities emerge
- Care – discovering what people care about enough to act
- Relationships – building and strengthening relationships is key to action

By building relationships, discovering what people truly care about and helping possibilities emerge, community can not only survive, they can thrive!
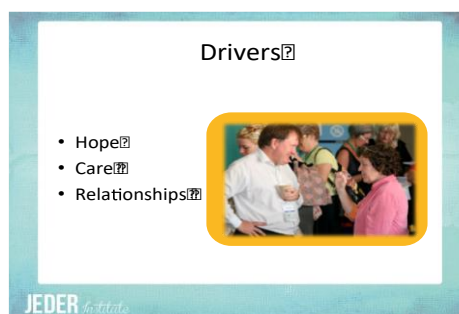
Asset Mapping

Asset Mapping Atlas

Over the years, we have adapted (from others) and developed (our own) practical and emergent ways of discovering assets, both active and latent, in community to support community-led mobilisation for change. This is based on 20 years of practical application of ABCD and a vast array of other blended methodologies (including their tools and strategies) and has resulted in a robust set of resources, strategies and tools to build the individual capacity of change makers in community.

The following example is from work undertaken in Jakarta, Indonesia, based on the topic of childcare reform and provides an update on our previous blog Connect! Don't Collect! : The Art of Community Mapping

> The agenda/flow that was co-created by the Design Team was based on an Asset Mapping framework which spiralled inwards and has the ability to spiral back outwards, as required. Firstly, participants would be invited to create a visual map of the elements within the childcare system in Jakarta to highlight the enormity of the challenge. Following this, we would start to break down the system and look at what was "do-able". The participants would then map their partners/stakeholders to explore who was already in their known system and who was not.
>
> Next would be to map the resources, networks, assets and strengths of the organisation they were representing, considering how these could strengthen what was already happening, or emerging, in community and in addition, they would map what was known and unknown in the community, relating to childcare.
>
> The final mapping step, as participants moved inwards in the mapping framework spiral, was to map individual gifts, strengths and assets. This linked back to the previous October 2018 Learning Conversations and also highlighted that each person has skills, talents, abilities and passions to respond back outwards within the mapping framework spiral.
>
> Here, we asked the question, "What skills, abilities, resources, networks and partners do you have to respond to the challenges of child care in Indonesia?" and in the final large scale mapping process, participants took all their responses from the first day and created action maps on the second day.

The 6 levels of mapping within this process were as follows and each level has a range of tools to suit the context, individuals and community vision:

- Individual; skills and abilities
- Community; resources and connections
- Organisational; opportunities and resources
- Partners / Stakeholders; know / don't know
- Systems; elemental, agents, components
- Ecological; land / humans / other creatures

These levels of mapping link strongly to the 6 assets, as identified by ABCD:

- Individual assets (e.g. the skills, talents, abilities and passions of community members)
- Local community groups and networks (e.g. social services clubs, mums & bubs groups, sporting clubs etc)
- Local government and non-government agencies (e.g. churches, schools, departments, neighbourhood centres etc)
- Physical assets (natural and built environment)
- Economic assets (productive work of individuals, consumer spending power, local businesses)
- Cultural assets (local stories, heritage, identity, values)

In the case of the above-mentioned Indonesian work, this created seven (7) active and actionable maps for change. This provides a process for "leading by stepping back" that is easily replicable, teachable and shareable across communities, particularly due to inviting a local core team. In this way, the process becomes uniquely place-based, community-led and can be a great way to connect, share and have fun!

To discover more about the range of potentials tools and strategies within the levels of mapping, see our website for more information on Participatory Community Building workshops:
http://jeder.com.au/art-of-participatory-community-building/

3 Steps to Asset Mapping

Asset mapping is a vehicle for community to identify, discover and connect with each other. It's not the only strategy to empower communities but it is more than a tool; it connects people through the sharing of stories and the identification of mutual strengths. We have found there are 3 key steps to asset mapping:

- Discover (identify) the assets
- Connect the assets together
- Create opportunities to mobilise these assets to be **productive and powerful together**
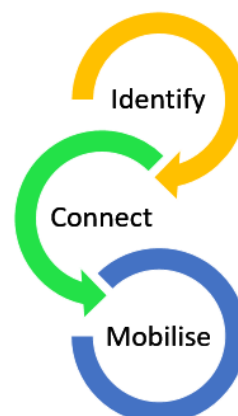
In conclusion, ABCD is committed to some guiding principles that can be covered in 4 questions, as follows:

- What functions can community residents perform by themselves?
- What functions can community residents do with some additional help from government and agencies?
- What functions must government and agencies perform on their own?
- What functions must government and agencies STOP doing?

> **Above all else, when mapping the strengths and assets of a community, make sure you connect, don't just collect!**

What should we map?
- Individual; skills and abilities
- Community; resources and connections
- Organisational; opportunities and resources
- Stakeholders and partners

During a 2-day festival for a local government council in NSW where their aim was to start to break down the silos within their own walls. Over the 2 days, we had 4 sessions, each with a different focus, e.g. economic development and community engagement. We identified overlaps and looked at underpinning frameworks to support crossover; it was a dynamic festival!

Most people understood the individual and community mapping very easily but, there were light bulb moments when we looked at mapping the organisational assets of a local council and here's why; the question I pose after organisational asset identification is, "How can the assets you have identified strengthen what communities are already doing?"

For example, the list of organisational assets would look different to the individual and the community assets and they might look like this:

- Personnel
- Expertise
- Economic Power
- Constituents
- Networks of Connections
- Space and Facilities
- Materials and Equipment

So, how can your organisation's networks of connections strengthen something that's already happening in community? Is there an introduction you can facilitate? How can your space and facilities be offered to community groups who weren't successful in gaining funding (or weren't after any)?

Do you have materials, equipment or expertise that you could offer which will strengthen what communities are already doing?

How can doing this strengthen you as an organisation?
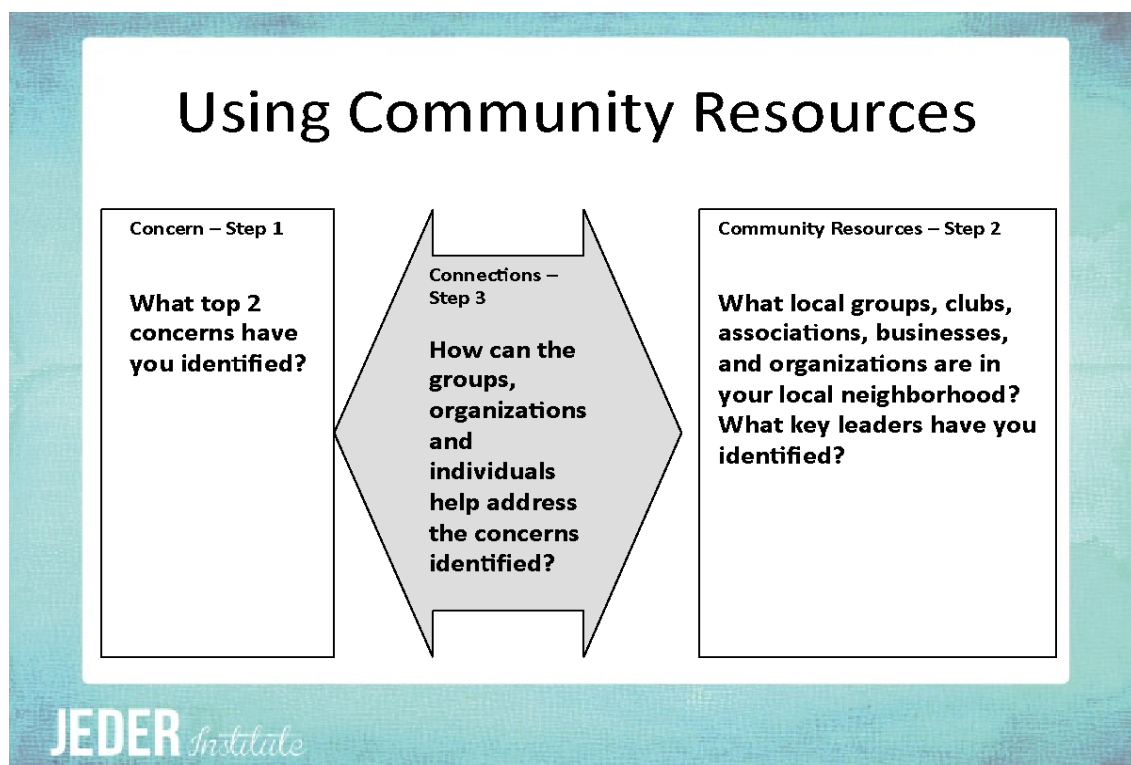
What are community strengths and assets?

Taking the example above, we started with an <u>Appreciative Inquiry</u> style conversation, which looked at:

- What has worked in the past? (exploring past successes)
- What have we already got to build on? (what resources do we have)
- How can we get more of the good stuff? (putting vision into action)
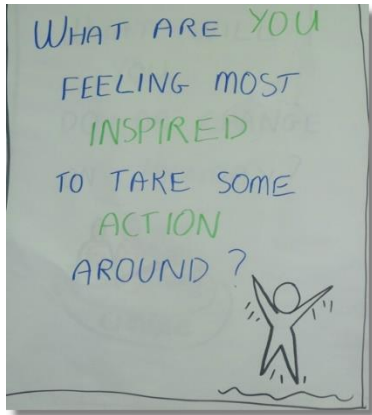
By asking what has worked in the past, community members had the opportunity to reflect on a time when their community was unique and strong and encouraged them to share stories with each other. The story sharing was positive and transformational and provided a solid foundation on which to start exploring what they already had to build on.

The community then identified the resources and assets they had to build on by developing their own, unique asset map utilising the following 6 assets:

- **Individual assets** (e.g. the skills, talents, abilities and passions of community members)
- **Local community groups and networks** (e.g. social services clubs, mums & bubs groups, sporting clubs etc)
- **Local government and non-government agencies** (e.g. churches, schools, departments, neighbourhood centres etc)
- **Physical assets** (natural and built environment)
- **Economic assets** (productive work of individuals, consumer spending power, local businesses)
- **Cultural assets** (local stories, heritage, identity, values)

Community members started to get very excited and realise the potential they had to support the co-production of their own well-being and there were subsequently many community-driven and community-led activities and actions that arose from the discovery of their strengths and assets.

Asset Mapping Story

The following is an actual conversation with the Manager of a medium sized organisation in 2008 after an Asset-based Community-driven (ABCD) keynote presentation at a national conference in Brisbane:

Manager, "We tried that asset mapping thing! It didn't work!"

I asked, "Could I ask what you did and with who?"

Manager, "It was a staff meeting, I drew up 6 columns (one for each asset) and asked all my staff to populate the columns… they filled it out and after that, nothing happened! Nothing changed for us!"

They had created a directory of assets and unfortunately, this is all too common; organisations and services often do the work for communities and deliver their outputs to communities.

In contrast, ABCD holds central to the principle of community empowerment so, I have also had many conversations like this:

Manager, "We did some asset mapping with our community!"

Me, "Tell me what happened!"

Manager, "We showed them the framework and gave them the tools and they ran with it; there's now so much going on that we are not a part of but they come back to us if they're stuck or need support! It's great!"

GOLD!

So, what is Asset Mapping?

Within any neighbourhood or community there is an often hidden treasure trove of resources, skills and abilities. Asset mapping supports community members to discover these hidden treasures and to link into them as the foundational building blocks of getting good stuff done!

Creating a Community Asset Map

If we co-create a Community Asset Map, starting with the individual in the centre and explore their gifts – what skills do they have? what is their passion? who are they connected with?

From this rich vantage point, we can explore the assets of the community groups and networks they are connected to, find opportunities for new partnerships and/or collaborations and continue to follow the threads through community to include local institutions, natural assets and diverse culture.

ASSETS MAP
The Half Full Story

Local Institutions

Neighbourhood Centres · Child Care Centres

Non-Profit Community Groups

Banks · Churches · Youth · Cultural Groups · Schools · Shops

Artists · Elderly

Medical Centres · Groups & Associations · Carers · Gifts of Individuals · Children · Mentors & Significant Adults · TAFE

Labelled Individuals · Leaders · Sports Clubs · Libraries

Parks · Parent groups · Extended "Families" · Hospitals

Businesses · Local Council

Community Health Centres

Individual Asset Mapping

5 H's Exercise

Gifts I can give my community: A simple guide to discovering people's gifts!

The gifts of the head, hand and heart exercise can be adapted in many ways. Below are some ways that people have used the exercise although, feel free to be as creative as you like in using the exercise to generate conversations between individuals, with groups or the larger community.

Overview of the gifts:

Gifts of the Head (Things I know something about and would enjoy talking about with others, e.g., art, history, movies, birds).

Gifts of the Hand (Things or skills I know how to do and would like to share with others, e.g., carpentry, sports, cooking).

Gifts of the Heart (Things I care deeply about, e.g., protection of the environment, civic life, children).

Gifts of the Heel (Things I do to help me stay grounded and would like to share with others, e.g., meditate, walk, breathing exercises, hang out with friends)

Gifts of Human Connection (Things I do to stay connected to my community, e.g., join an interest group, connect people e.g. introduce someone I know to someone else with a similar interest)

After introducing the gifts, you could offer the following conversational approaches as a group exercise.

Make sure you let people know how long they will have each (3, 5 or 10 minutes?):

In pairs, share with each other what your gifts of the head, hand and heart are. You won't have to feedback what you discovered; this is just for you and your partner.
Note: you can unpack this exercise after everyone has had a turn by asking questions like, "How was that sharing conversation, for you?", "Did anyone find any of them difficult (or easy)?", "Can anyone see how this might be a useful soft entry conversation with new people in a team/group/community?"

In pairs, share your gifts with each other. As the listener, take some simple notes so you can introduce your partner to the larger group after the exercise. As the sharer, be careful to only share what you are comfortable with as your partner will be introducing you.

BE CREATIVE! LISTEN! LEARN! HAVE FUN!

Connecting Individual Assets - Know, Teach, Learn

Discoverable not Deliverables … turning gifts into Actions

Once people have discovered the gifts they have to offer their community (which could be through the 5H's exercise), we discover a dynamic list of offerings laid out on flip chart paper or on a white-board so, how do we create the opportunity for these gifts to be activated?

The following Know/Teach/Learn tool offers a simple and powerful framework for discovering how these gifts can be productive and powerful together and it's as easy as ABCD:

A: Ask people to decide which of their gifts they are passionate enough about to share with others

B: Ask the whole group to come forward and create a "master list" of the gifts they are willing to share on the side of some flip chart paper

C: Write up the words 'know', 'teach' and 'learn' across the top of the flip chart paper, creating 3 columns and underline the gifts to create a grid

D: Ask each person to write their name in the box, on the grid, according to; what they know about, what they could teach and what they want to learn

Timebanks

Where time = currency

"Timebanking is a means of using the assets that lie dormant in people and organisations. By bringing these assets to life and allowing people equitable access to them, we no longer need to talk about a resource crisis. We can say that People Can!" Timebank UK
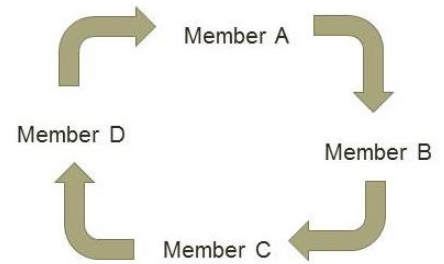
Timebanking Principles

- Asset - Every one of us has something of value to share with someone else.
- Redefining Work - There are some forms of work that money will not easily pay for, like building strong families, revitalizing neighborhoods, making democracy work, advancing social justice. Time credits were designed to reward, recognize and honor that work.
- Reciprocity - The question: "How can I help you?" needs to change so we ask: "Will you help someone too?" Paying it forward ensures that, together, we help each other build the world we all will live in.
- Community/Social Networks - Helping each other, we reweave communities of support, strength & trust. Community is built by sinking roots, building trust, creating networks.
- Respect - The heart and soul of democracy lies in respect for others. We strive to respect where people are in the moment, not where we hope they will be at some future point.

<div align="right">Edgar Kahn, No More Throw Away People</div>

Community Asset Mapping

Identifying Community Assets – Speed Dating Assets Exercise

The Community Mapping – Speed Dating activity to encourage us to explore the Six Assets of ABCD as they relate to a specific Community.

Dividing into 6 groups, each group spent 2 to 3 minutes at each asset (rotating until each group have done all assets) to brainstorm assets within the community.

At the conclusion of the exercise ask everyone to step back to take in the assets discovered and discuss ways to connect all the community assets.

Leaky Bucket – Community Economic Literacy

Our great friends at Coady Institute based at St. Francis Xavier University in Antigonish, Canada, provide education programs designed to deepen the understanding and effectiveness of Asset Based and Citizen Led Development. Explore what they offer here https://coady.stfx.ca/themes/abcd/
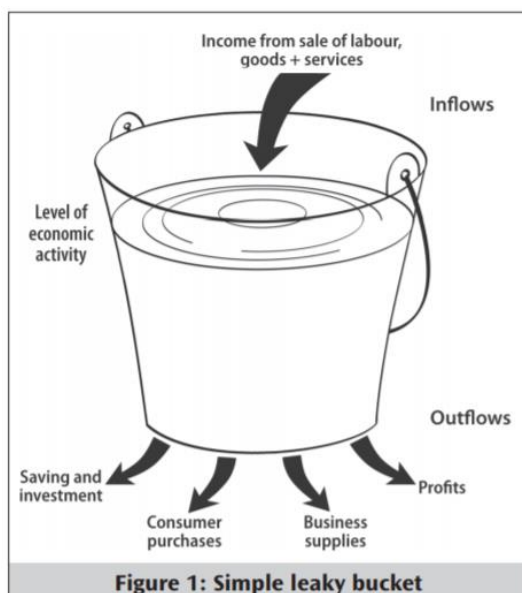
Figure 1: Simple leaky bucket

The Leaky Bucket framework comes from **Gord Cunningham at Coady Institute -** In the simple leaky bucket shown in Figure 1, the arrow at the top represents money coming into the community from outside. This money usually includes income from sales of goods and services or transfers from governments or family members. The arrows from the holes in the bottom of the bucket represent money leaving the community, typically in the form of expenditures on goods and services purchased outside. The level of water represents the level of economic activity: the fuller the bucket, the more money is circulating in the community and the healthier its economy.

By identifying the main inflows and outflows, the leaky bucket can inform decisions to:
- produce and sell new goods or services;
- expand existing activities, either by producing more or by adding value to goods or services that community members are already producing; and
- change expenditure patterns by redirecting expenditures (for example, on alcohol or tobacco) or investing underutilized savings into more productive activities.

The tool also allows community members to track changes in their local economy over time, especially when these changes are related to planned, community-driven activities. For example, it can show whether the local economy has diversified or whether particular economic activities have intensified. Perhaps the most important aspect of the leaky bucket is its ability to demystify basic economic principles in a way that is fun and engaging for people who might otherwise categorize themselves as "economically illiterate."

For more information visit https://ccednet-rcdec.ca/sites/ccednet-rcdec.ca/files/ccednet/pdfs/the_digital_leaky_bucket_0.pdf

Placemaking

Within the 6 assets of ABCD, "place" is just one asset we can connect to and in conjunction with v Placemaking, which offers a framework to strengthen public participation around spaces and places, we invite deeper reflection and action in community to act on what people care about enough to act on, in their local environment.

The Project for Public Spaces says, *"With community-based participation at its center, an effective placemaking process capitalizes on a local community's assets, inspiration, and potential, and it results in the creation of quality public spaces that contribute to people's health, happiness, and well being."*

In addition, when guided by Participatory Leadership's practices and processes to host deep dialogue, we accordingly initiate community conversations for greater impact within those spaces!

Reference: https://www.pps.org/article/what-is-placemaking
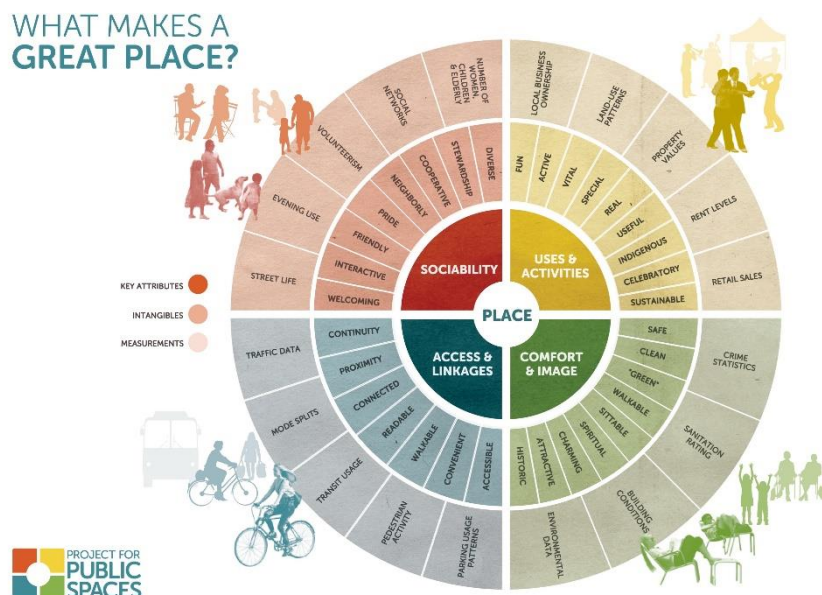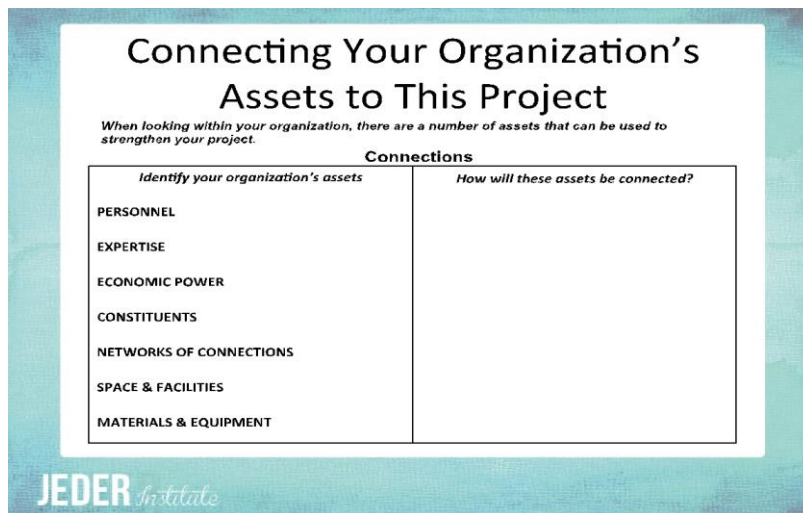
Organisational Mapping

Connecting your Organisations Assets to a Project

We spoke a little about organisational mapping on pages 17 and 18 and we want to expand on it a little more here and introduce another tool

By identifying your organisations assets and connecting them together, a community or organisational project or idea can be strengthened and support to communities can be visible in a productive and powerful way.

Mapping existing and potential partners

Working with your team, list all the community groups and networks you have a connection with and those that you could connect to. Imagine how these existing and potential partners could come together to create collective change.
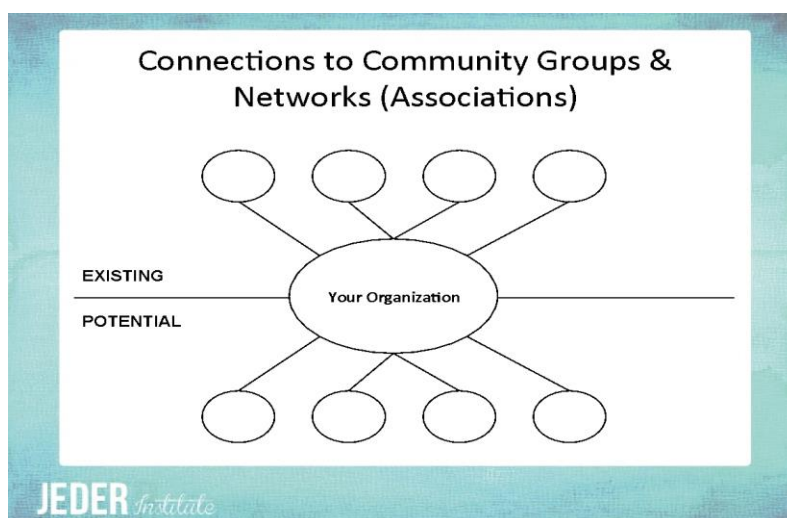
Stakeholder Mapping

Top 100 Partners

(Originally based on an exercise from the Tamarack Institute)

What's your intention: increased public participation, community inclusive planning or mapping stakeholders &/or partners?

Steps for increasing stakeholder/partner project participation:

1. List **everyone** you know, in your community, in each quadrant
2. Identify the Top 3 people who you have a close relationship with or know well
3. Craft the "ask" – approach each person and tell them about the project but don't ask for a commitment to attend straight away but ask for a commitment for a second meeting
4. Revisit those people at the agreed second meeting time and ask them to come along to a community conversation

BUSINESS 1. 2. 3.	GOVERNMENT & NON-GOVERNMENT 1. 2. 3.
VOLUNTEER 1. 2. 3.	LIVED EXPERIENCE 1. 2. 3.

Steps for planning with stakeholders/partners:

1. List **everyone** you know, in your community, in each quadrant (or use above list)
2. Identify the Top 3 people who you have a close relationship with or know well
3. Craft the "ask" – approach each person and tell them about the project but don't ask for a commitment to attend straight away but ask for a commitment for a second meeting
4. Revisit those people at the agreed second meeting time, respond to queries and ask them to come along to a **planning meeting**

At the planning meeting:
1. Encourage everyone's participation in designing a community conversation (example process here)
2. Co-create a powerful "calling question" and invitation
3. Before leaving the planning meeting, ask everyone to list everyone they know, in their community, in each quadrant
4. Ask them to identify the Top 3 people who they have a close relationship with or know well
5. Encourage them to invite their "top" people to come along to the community conversation

Steps for mapping and organising stakeholders/partners:

1. Decide on the core purpose of the mapping for the centre, e.g. youth participation, homelessness, public participation etc.
2. Create concentric circles over the quadrant (see photo below)
3. Create a list of everyone you know, in your community
4. Add the names from the list above into the following circles and with the core purpose in mind:
   a) Inner circle – most engaged
   b) Second circle – sometimes engaged
   c) Third circle – least engaged
   d) Outer circle – not engaged
5. Bring the map to life! Act on the potential opportunities to engage immediately and use the information for further planning

Jeder Institutes Top 100 Partners blog: http://jeder.com.au/top-100-partners-exercise/

Systems Mapping

Quadrants of Change
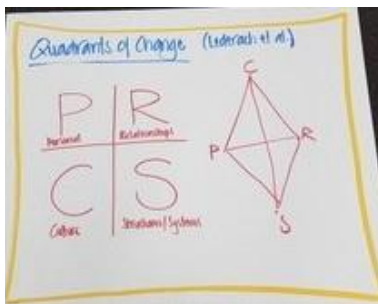
The Quadrants of Change, developed by Ken Wilber and adapted by John Paul Lederach, change (and peace) in communities can be understood as having four dimensions: Personal, Relational, Structural and Cultural. Over time all of these dimensions must shift for change to be lasting. It makes sense, then, for change strategies to consider how each dimension might need to shift in order for change to occur, as well as how the dimensions might interconnect and influence one another throughout a change process.

One way to apply the Quadrants is to recognise that not all individual changemakers have agency or positional power to be influential in all of the quadrants so it also makes sense to develop a team approach to changemaking. Some people may be more able than others to make changes to structures, for example (policies, legislation, accountability frameworks, institutional procedures). At the same time, the model recognizes that changemaking requires deep personal work (self awareness, considering values, beliefs and assumptions as well as knowledge, skills, competencies and mindsets) as well as conscious approaches to relating and interacting (trust, respect, understanding, conciliation) and everyone has at least some agency over these. Cultural change (the implicit 'rules': assumptions, expectations, practices and perceptions linked to common activities, discourse and language) is most often collective. Cultural change can be understood or experienced as a result of the integration of the other three dimensions and, in turn, influences those as well.
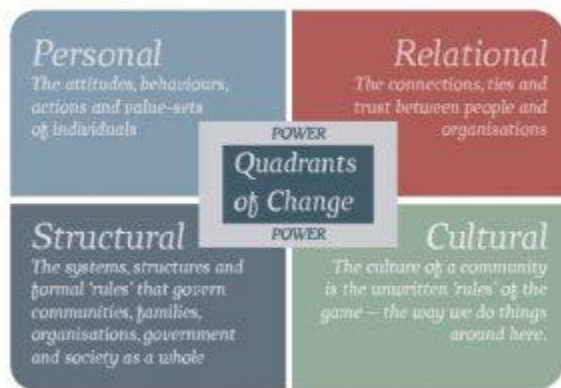
From Inspiring Communities New Zealand.

Diagram adapted from [“Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit”](#) by J.P. Lederach, R. Neufeldt and H. Culbertson (2007)

While one-off or smaller incremental or circumstantial changes may build on and layer together over time to create the conditions for substantial change within communities, it is important to note, that in isolation these one-off changes do not create stronger, more resilient communities in and of themselves.

Ecological and Bioregional Mapping

Edge Effect

Based on permaculture's eco-tones
This design principle is concerned with increasing diversity and productivity in our systems with:

- Resources from both ecosystems accessed in the one place
- A greater number of mutually beneficial relationships at the edges
- Advantages of the 'edge effect' to increase productivity by increasing the edge

Community examples may include:

- Public transport (school buses)
- Neighbourhood houses
- Libraries
- Festivals
- Protests

.
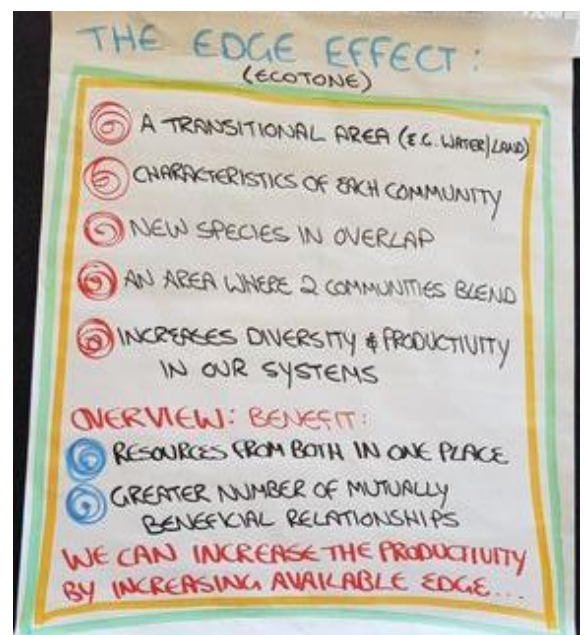
Principal Principle

(Mobilising Latent Assets)

The Principle Principal came from a story of working with teachers with a community development focus within a public school.

This principle responds to when you might find yourself working within a top down environment where you might be getting told "no, you can't do that" or your work is being ignored but allowed to continue.

The bottom-up principle suggests that you continue to mobilise the latent assets, where possible, that are surrounding your top-down "Principal", structure or system and to "lead by stepping back". Lift the voices, skills and abilities of others and let the collective actions speak louder than words.

One of 2 things usually happen - the Principal finally sees the good work happening and the benefits to the school and either, 1. joins in or 2. gets out of the way

If you have the permission to be in the system, don't let a top down approach stop you from mobilising those rich, potential filled assets that are in every community!

Three Key Steps to Asset Mapping:
- ➢ identify the assets
- ➢ connect the assets
- ➢ create the space for these assets to be productive and powerful together

What to Map:
- ➢ Bioregion (ecological) mapping
- ➢ System mapping
- ➢ Stakeholder / Partner mapping
- ➢ Organisational mapping
- ➢ Community mapping
- ➢ Individual mapping

For more information on Asset Mapping, follow this link: http://jeder.com.au/the-art-of-community-mapping/
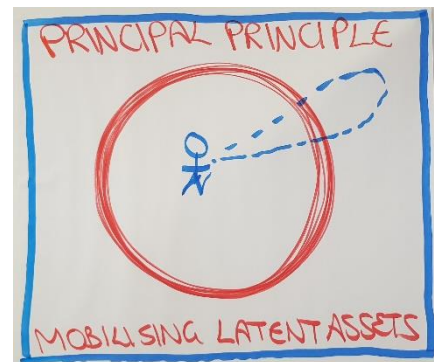
Building the Bridge from Client to Community Member: ABCD for Inclusion

Harmonising the 4 Things Worth Doing

Harmonising the Four Things Worth Doing, based on the book: Now the two in One by Judith Snow and Jack Pearpoint

This is a 5-step solution focused mapping tool. Go through the five steps on a Dream, goal or issue you currently have. Use the template below or draw up on a poster.

Dream: All activity must be based in a vision of what the person is inspired to accomplish. Places: Everything in life takes place somewhere. Attention to the selection of places for a dream to be explored is essential.

People: the "right place" will bring knowledge, insight and resources to a dream that other people have no awareness or facility with.
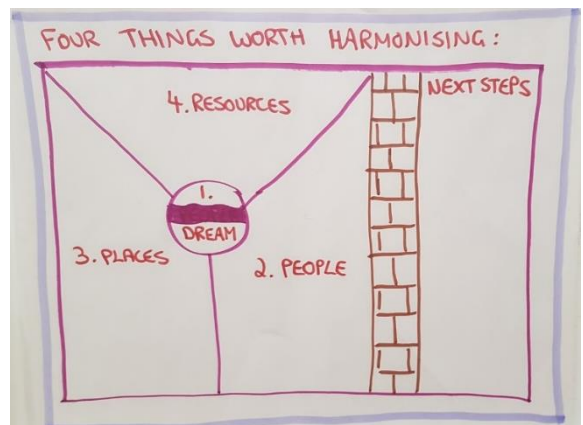
The resources: that are actually required to move a dream toward fulfilment are often very different from the resources we imagine will be needed when we first start.

Next Steps: When the necessary resources are not present, or the person is denied access to them, the question of how to obtain these resources becomes the "Dream", and the cycle of alignment is repeated to reveal new "Next Steps".

Learning Conversations

The ABCD framework of Learning Conversations is based on the work of Mike Green and Henry Moore, authors of ABCD in Action: When People Care Enough to Act.

Through Learning Conversations, we are discovering people's motivation to act. The framework intentionally supports people to reframe their challenges and is therefore, a powerful blend when combined with Appreciative Inquiry and/or World Café, as an example.

The framework intentionally starts with asking people to share their concerns or worries through discussion and then shifts into reframing them and then invites them to participate in the outcome. The framework is usually held over 3 rounds of discussions:

1. **CONCERNS** – ask people to share their concerns, and very specifically here, what they DON'T want to happen
2. **DREAMS** – invite people to share their dreams – what is their preferred future vision?
3. **SKILLS & ABILITIES** – by asking people to step up and share their skills and abilities, we are encouraging their motivation to act and discovering what they truly care about enough to act on

Bumping Places

Based on the work of Jim Diers who says, "Community is built on relationships and people develop relationships through frequent contact with others. So, if you want to build community, you need places to bump into other people. The closer those places are to where you live, the more likely you are to bump into the same people over and over again."

In academic literature, bumping places are also called third spaces. These places and spaces can be mapped in the community and they can also be created to encourage more bumps!

Read more about bumping places from Jim's blog, You Can't Build Community Without Doing the Bump
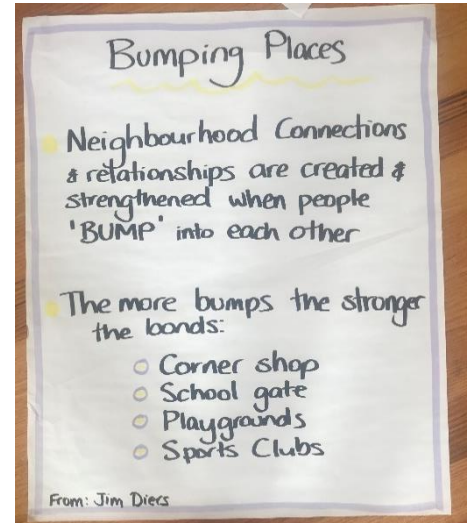
Community Leadership

The ABCD approach to Community Leadership - Inspired by Mike Green and Henry Moore

ABCD has a particular approach to "leadership" in community. It has been said that ABCD practitioners see through "rose coloured glasses" because it is believed we ignore the core issues and challenges. We emphatically disagree; ABCD looks at the assets and strengths we have to address those issues and challenges.

What Mike and Henry talk about in regards to "Connector Leaders" is about finding those people in community who:
- Are already connected
- Have local knowledge
- Share local stories

Hanna Nel, one of ABCD's most passionate friends, colleagues and university professor at Johannesburg University in South Africa writes,

> *"A comparison study was undertaken between the asset-based community-led development (ABCD) approaches versus the traditional needs-based approach to community development relating to community leadership. A purposive sampling technique was used to select 24 community projects in South Africa for the study, of which 14 were sensitised to ABCD and 10 were not. The kind of community leadership developed in ABCD communities enabled communities to lead their own development by co-investing their own assets, and leveraging their assets with resources from external agencies. In comparison, although development took place, the leadership that emerged in the needs-oriented projects was more authoritarian in nature, and in some instances, seemed to establish a dependency on external agencies. Community leadership that contributes to projects that were more driven by community members complements the principles of appreciative leadership, which were more evident in ABCD-sensitised communities. "*

Hanna's work, and the work of other ABCD practitioners and community members, supports connected leaders to share the power of community-driven work.

When we discover what people truly care about, enough to act on, we discover their motivation to act! Through Learning Conversations you can hear:
- Concerns – What I don't want to happen
- Dreams – What I want to create
- Skills & Abilities – What I have to give

In summary, Connector Leaders:
- Are key to mobilising communities
- Have existing, strong relationships
- Bring community members together to act on what they care about
- Are not always who you would suspect

As Mike says, "Don't go anywhere that nobody sent you! Well connected leaders can engage the wider community to act on what they care about!"

The Angry Hamburger
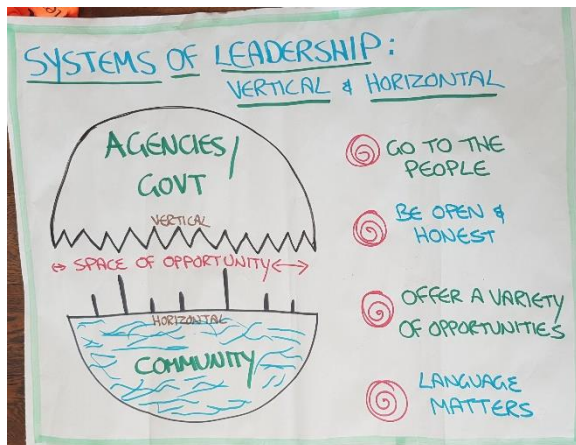
Named purely because a participant saw the graphic and commented it looked like an Angry Hamburger.

When we think of systems of leadership, Government and agencies generally operate within a vertical leadership model (hierarchical) whereas communities are generally have a more organic horizontal leadership model. These differing models of leadership can create tension when each tries to interact with the other.

What we want to do as Community Builders is explore the "**space of opportunity**" where both government/agencies and communities can come together to discover "what is possible" when we meet as equals.

5 Wais

The point of Atawhai Tibble's framework is to provide questions and themes to think about when engaging with Indigenous people (specifically Māori, in this case) and offers potential application in an Australian context:

1. **Nā Wai:** What is the purpose of the meeting, who set up the hui and why?

2. **Ko Wai:** Who are these people that you want to work with, and what is their background and board structure?

3. **Mō Wai:** What is the benefit of your meeting with Māori, as in what will they get out of this relationship?

4. **Me Wai:** Who is your navigator? Who is the person that will help both parties connect which might be a Māori elder or Kaumatua? It could also be a staff member from the law firm that knows someone within the local iwi.

5. **He Wai:** How can you authentically connect culturally? Do you know your marae 101 such as a mihi (greeting), hongi (nose press greeting), or waiata (Māori song)?

People versus Programs

When we start with an answer, we then need to recruit people to implement that answer. The people we find may not be invested or have a motivation to act so we then need to find another solution to boost their lack of motivation. Sounds like a hard job!

But, when we start with a **learning conversation**, we discover what people truly care about, right from the start and discover what they have or want to offer as part of the productive solution. Once we have discovered this, we can mobilise the assets of individuals, families and communities.

So, there's 2 paths that have 2 solutions. If we start with answer, we are identifying a 'need', services are then allocated and people are consumers of these services. **This path says that programs are the answer.**

But, if we start with a question and we discover what people care enough to act on, we can get some action happening and people are community members. **This path says that people are the answer.**

Now, we are not saying that programs are all wrong. If I broke my arm and needed rehabilitation, I would, no doubt, work through a program with a trained professional. But, when we are looking for solutions to concerns such as community inclusion, it's everybody's business and yet, we don't need everybody, only those who care.
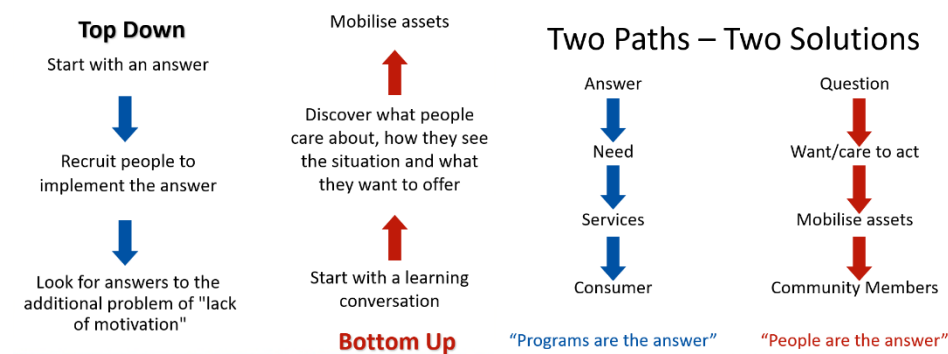
90/10 Principle

- People versus Programs
- Agencies can do both!
- Invest in programs AND in people

The 90/10 Principle, which extends the people versus program model of shifting programs incrementally towards a tipping point, also informs us how to work with "latent assets" There is a way we can have both people and programs and balance the relationship system between service and community member.

Let's say, as a service, we start a program and we are delivering 90% of the service with community members participating – this puts them at 10% and they are consumers of the service.

By supporting participants to identify their skills and share what they have to offer the program, we start to shift the balance to 80/20. With further support and involvement, community members have more buy-in and they might start running part of the program or having meaningful contribution to the process and format – then it starts to shift to 70/30 and so on…

This is how we can start shifting programs from service based delivery to strengths based, community driven projects.

Appreciative Inquiry

An Appreciative Inquiry Focus

Appreciative Inquiry focuses on what has been successful and encourages individual and collective reflection on how to do more of what works, instead of trying to solve a problem by doing less of something that was not done well in the first place.

> Appreciative Inquiry Focus
> Doing more of what works
>
> Problem Solving Focus
> Doing less of something we do not do well

Appreciative Inquiry is a strategy for intentional change that identifies the best of 'what is' to pursue dreams and possibilities of 'what could be'; a cooperative search for strengths, passions and life-giving forces that are found within every system and that hold potential for inspired, positive change. (Cooperrider & Srivastva, 1987)

Assumptions

- In every community something works
- What we focus on becomes our reality
- Reality is created in the moment—there is more than one reality
- The act of asking questions influences the community in some way
- People have more confidence and comfort to journey into the future when they carry forward parts of the past
- If we carry forward parts of the past, they should be what is best
- It is important to value differences
- The language we use creates our reality

What is Appreciative Inquiry good for?

Appreciative Inquiry is useful when a different perspective is needed, or when we wish to begin a new process from a fresh, positive vantage point.

It can help move a group that is stuck in "what is" to appreciate "what was" and move toward "what could be". Appreciative Inquiry can be used with individuals, partners, small groups, or large organisations.

Problem Solving	Appreciative Inquiry
"Felt Need" identification of the problem	Appreciating and valuing the best of "what is"
Analysis of causes	Envisioning "what might be"
Analysis of possible solutions	Dialoguing "What should be" Innovating "What will be"
Basic assumption: An organisation is a problem to be solved.	Basic assumption: An organisation is a mystery to be embraced.

The 5 elements of Appreciative Inquiry

The 5 elements of Appreciative Inquiry, which could support meaningful engagement and development are drawn from work done by 'Appreciating People' in the UK, there are 5 'vital elements' of the appreciative process that need to flourish to support the effective use of the key Appreciative Inquiry tools (appreciative conversations, 5D process and SOAR). These vital elements are conversations, cooperation, co-creation, co-design and continuation and they enable the Appreciative Inquiry process to have life and vitality, and to be [re]generative. You can add other things into your work, but these five elements are the key ingredients for Appreciative Inquiry (and other participatory community building) to work well.

1 **Conversation:** This relates to the importance and value of paired and/or group conversations. These use generative questions to foster dialogue, establish a 'trust field', build on the foundations of shared and existing strengths, and explore times of peak performance and success. Such conversations create the space for change, identify possible opportunities, and lay the foundations for collaboration and creativity.

2 **Cooperation:** This recognises the importance of working together throughout the Appreciative Inquiry process, using the whole system to co-create a common future path. It means enabling all voices and ideas to be heard and ensures the vision for the future is collective and 'owned by all'. Cooperation lays the foundations for co-creation.

3 **Co-creation:** This refers to collectively identifying the future vision, sharing ideas, and using imagination to develop the future intentions, provocative propositions and innovative frameworks for action and assessment.

4 **Co-design:** This is about encouraging prototyping, co-production and 'design thinking', based on agreed collective intentions.

5 **Continuation**: This recognises that community building, change and development are ongoing processes of building on what has been collectively agreed as well as what has worked well before and adapting to new circumstances, understandings, perspectives and experiences. By encouraging reflective learning and evaluation, and supporting flexibility and agility, continuation includes embedding these five vital elements as normative ways of working. It also includes celebrating the successes.

Appreciative Inquiry 5 D process
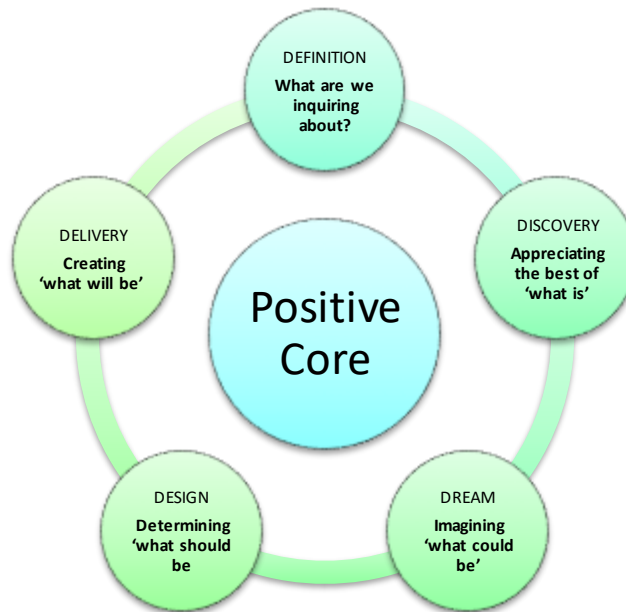
Appreciative inquiry can be done as a structured process going through 5 phases of:

- **Definition:**   Surfacing the focus for inquiring appreciatively.
- **Discovery**:   Identifying organisational processes that work well.
- **Dream**:   Envisioning processes that would work well in the future.
- **Design**:   Planning and prioritising those processes.
- **Delivery**:   Implementing the proposed design.

The basic idea is to build organisations around what works, rather than trying to fix what doesn't.

At the centre is a positive topic choice—how we ask even the first question contains the seeds of change we are looking to enact. A positive topic choice highlight:

- ❖ Systems move in the direction of what we deeply and persistently ask questions about
- ❖ Transformational topics are possible in any situation, and will generate more positive change - every time
- ❖ The skill of framing and re-framing

Appreciative Inquiry can also be used as a way of opening a meeting or conversation by identifying what already works. What do you value most about yourself, work and organisation?

S.O.A.R. Analysis

SOAR is a strategy formulation and planning framework that allows an organization to plan its most preferred future. SOAR takes the Appreciative Inquiry philosophy and applies it to provide a strategic thinking and dialog process. SOAR applications include strategy, strategic planning, team building, coaching, leadership development, and strategic summits.

Strategy is fundamental to organizational performance. **The traditional approach to strategic planning is SWOT.**

Strengths
What are our greatest strengths? What do we do well?

Opportunities
What are our best opportunities? Who could we partner with? How can we activate latent assets?

Aspirations
What is our preferred future? What do we want to be known for?

Results
What are the measures that tell us if we've achieved our aspirations? Is anyone better off?

Why do a SOAR analysis?

SOAR analysis is a powerful tool to bring stakeholders together to recognize the potential of the organization and create a shared vision of the future. Building on strengths requires less effort and resources than trying to correct weaknesses. The technique is more action oriented than a SWOT analysis and is focussed on outcomes. Use the SOAR model to:

- To explore new initiatives
- To develop a strategic plan and during annual strategy reviews
- To focus and redirect efforts and resources
- As part of a leadership development program
- To plan an individual's career or develop their performance plan

In the *Thin Book of SOAR*, authors Jacqueline Stavros and Gina Hinrichs present a positive approach to strategic planning. They say, "Weaknesses and threats are not ignored. They are reframed and given the appropriate focus within the opportunities and results conversations. Ultimately it becomes a question of balance. Why not spend as much time or more on what you do well and how you can strengthen a strategic advantage? What gives you more energy to take action? What gives you confidence to set a stretch goal and achieve results?"

Designing Powerful Questions

What makes questions inspiring, energising, and mobilising?

A deficit-based focus might ask questions like:
- What's the biggest problem here?
- Why don't people get involved?
- Why do we blow it so often?
- Why do we still have those problems?

An Appreciative Inquiry focus reframes questions and might ask:
- What possibilities exist that we have not yet considered?
- What's the smallest change that could make the biggest impact?
- What solutions would have us both win?
- What has worked in the past?

In summary, Appreciative Inquiry:
- Appreciates what you have
- Imagines what can be
- Creates what will be
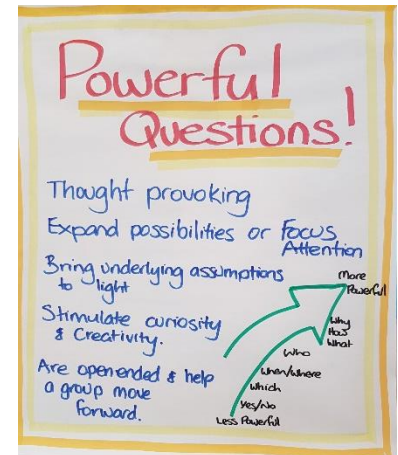
> "*The most serious mistakes are not being made as a result of wrong answers. The truly dangerous thing is asking the wrong question!*" (Peter Drucker)

Storytelling Triads

Storytelling triads are a practice of deep listening and observation. Sharing stories is wonderful to build relationships and understanding.
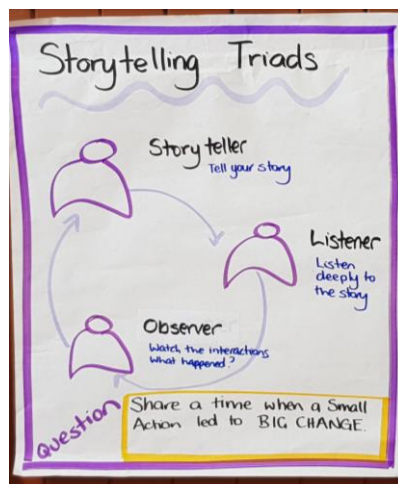
Each person spend time in each of the roles listed below. Set a time e.g. 14 minutes for the storyteller, 3 minutes for the listener to feedback what they heard and 3 minutes for the observer to share what they witnessed and felt.

The Roles:

Storyteller - shares their story in response to the question

Listener - listens to what the storyteller is saying with a comment or a question to build on the story.

Observer/timekeeper - listens quietly, says nothing and pays attention to the interaction.

After the Storyteller has shared their story the Listener feedbacks and then the Observer gives their feedback. Swap Roles until everyone has had time in each role.

Return to main group for Reflections & Debriefing

Dialogue Walk (or Appreciative Walk)

A dialogue walk provides space and opportunity for people to discover surprising insights and wisdom about themselves and others through listening without interrupting, or judgement. These walks can be focused on a meaning, intention or powerful question.

A dialogue walk is an activity done in pairs where each person responds to a powerful question posed by the hosts. (see the instructions opposite). Whilst one member of the pair is responding the other is deeply listening without out response or eye contact – side by side as they walk. For deeper reflection increase the length of time in each direction.

Theory U and the Presencing Institute offer the following intentions for a Dialogue Interview:

- Provide insights into questions and challenges that the interviewees face;
- May help you to find partners for a project,
- Prepare participants for to an upcoming event;
- Begin to build a generative field for the initiative you want to co-create.

You might also like to offer an Appreciative Inquiry style question for a dialogue walk for team members or participants of a workshop or event.
https://www.presencing.org/resource/tools/dialogue-interview-desc
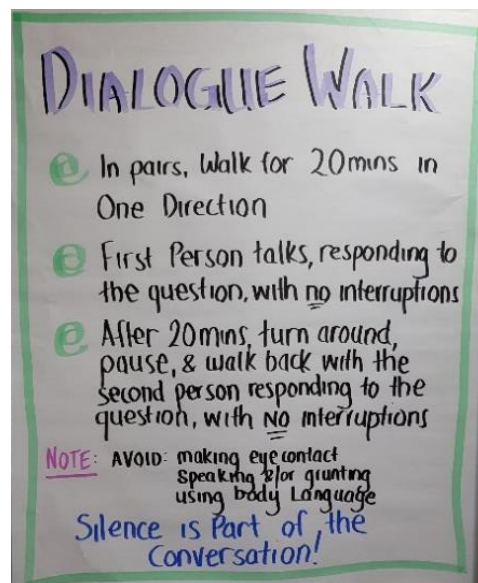
Eco-Cycle Planning
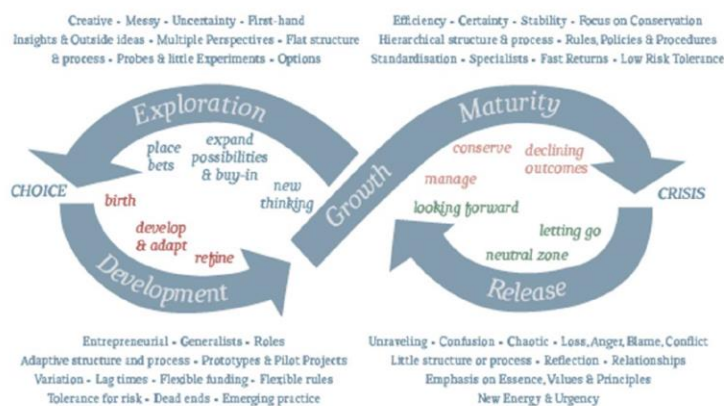
Source: Mark Cabaj, Here to there, 2013

The concept of an eco-cycle draws on biological research into the development, conservation, destruction, and renewal that is seen in natural (ecological) systems. As a framework for organisational or project development, the eco-cycle suggests that long-term sustainability requires that elements of organisations and projects undergo periodic, natural processes of destruction and renewal. This a visual depiction can be used to show where in the eco-cycle different initiatives, programs, or even parts of an organisation are currently operating. It can help us plan, strategise and lead more effectively by tailoring our approaches.

What is Co-design?

Codesign is a human-centred design practice and a participatory process where we design "with the people" not "for the people."

Our colleague and friend, Jax Wechsler from Sticky Studios, joined one of our Sydney, Australia trainings in early 2019 and shared her experience and understanding of co-design, design thinking, human-centred work and empathy mapping, as follows.

The principles of Co-Design are:

- Designing "with" not "for" people
- Participatory
- Evidence based / assumption busting
- Leaving the building
- Making / prototyping / iteration
- Reframing
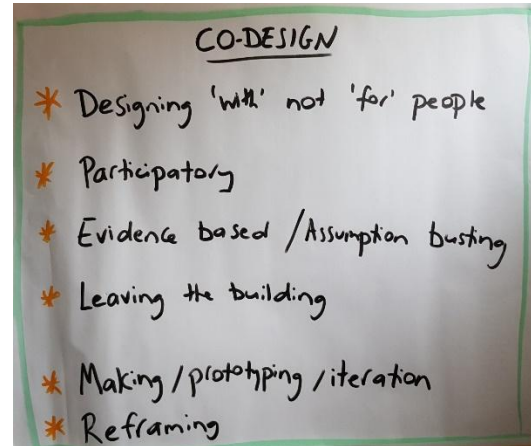
Jax is a leading thinker in blending co-design, ABCD and systems thinking, you can read more about her place-based co-design work here: https://jaxwechsler.com/portfolio-item/place-based-co-design/

A current example of ABCD and Co-Design comes from our mates at LinkWest in Perth, Western Australia with their CoDesign for Thriving Communities initiative.
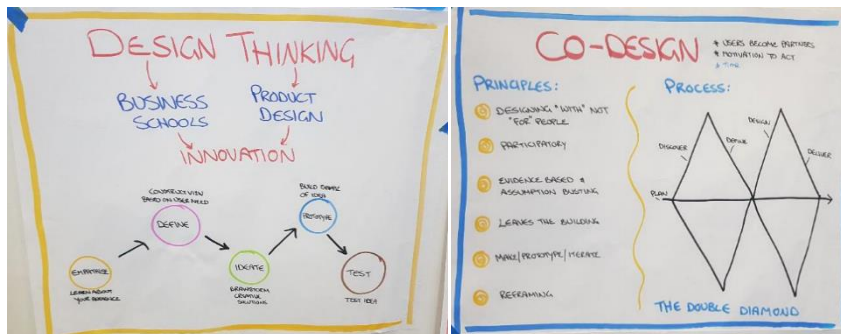
"Co-Design is about designing and delivering community services in a partnership – an equal and reciprocal relationship – between funders, service providers and the people using services (and often their carers, families and others in their community.) Working together in this way is a better way to get things done and to really meet people's needs." WACOSS

Videos: The Story of Co-Design by thinkpublic

Co-Design Double Diamond

The Double Diamond design process - **Plan-Discover, Define, Design and Deliver** highlights some similarities between this design thinking process and Art of Hosting's Breath Pattern which both offer a visual, simple map for a design process.

Learning for Sustainability offers some good literature about the difference between co-design, design thinking, human-centred design and co-production: http://learningforsustainability.net/design-thinking/
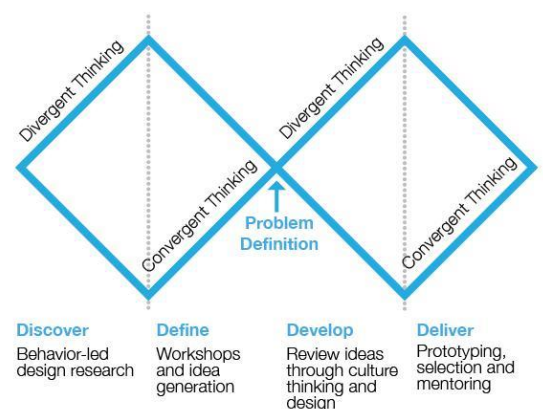
Design Thinking

Design thinking comes to us from business schools, IDEOU give us good overview:

"Design thinking is a process for creative problem solving. Design thinking has a human-centered core. It encourages organizations to focus on the people they're creating for, which leads to better products, services, and internal processes. When you sit down to create a solution for a business (community) need, the first question should always be what's the human need behind it?"
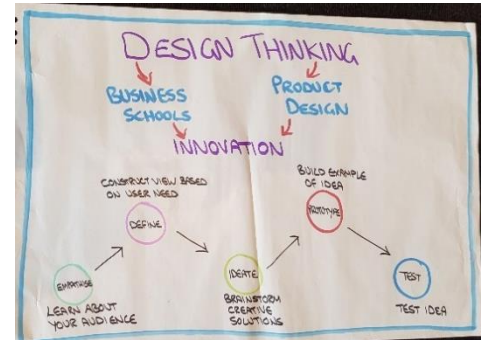
Source & more information https://www.ideou.com/pages/design-thinking

Human Centred Design

Human centred is a practice where we put people at the centre when we design services, products or interactions for people. It is evidence-based meaning that we do research with people with lived experience and those who are involved with service delivery to them. Understanding their dreams, needs and motivations and the context of the wicked problem you are responding to.
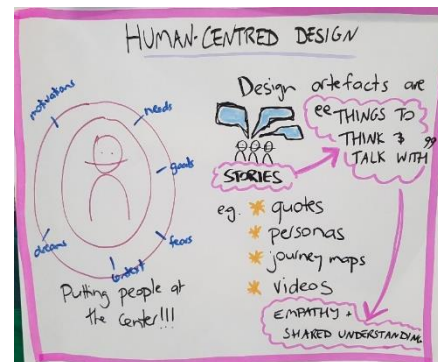
Empathy Mapping
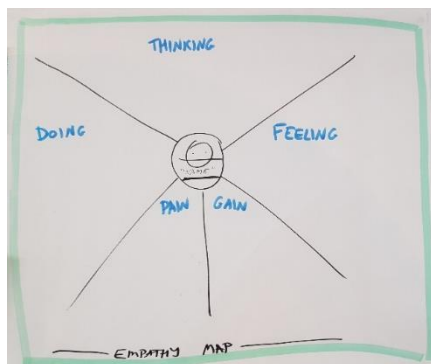
Empathy Mapping is a tool for doing research giving us a quick snapshot about that person. Use it to guide interviews or as a way to document what you learn from interviews with people. You can also use it to uncover assumptions people hold about the others in their ecosystem e.g. workers can fill this out to give a quick snapshot about the clients they work with. This tool helps us to build empathy about the people involved in our ecosystem.

Blank template: A blank empathy map template. Download it here.

Empathy mapping and journey mapping templates help you understand people and their journey relating to a specific topic eg: their journey with your organisation
https://medium.com/@harrybr/how-to-run-an-empathy-user-journey-mapping-workshop-813f3737067

Community Engagement

IAP2 Spectrum of Public Participation

The following spectrum has been developed to support community engagement.

Remember: This is a spectrum not a stepped process!

The spectrum can be applied to numerous initiatives, you can read about how DRUMBEAT supports public engagement and participation when applied to DRUMBEAT as a non-verbal, therapeutic drumming programme.

IAP2 Spectrum of Public Participation

	Inform	Consult	Involve	Collaborate	Empower
Public Participation Goal	To provide the public with balanced and objective information to assist them in understanding the problem, alternatives, opportunities and/or solutions	To obtain public feedback on analysis, alternatives and/or decisions.	To work directly with the public throughout the process to ensure that public concerns and aspirations are consistently understood and considered.	To partner with the public in each aspect of the decision including the development of alternatives and the identification of the preferred solution.	To place final decision-making in the hands of the public.
Promise To The Public	We will keep you informed.	We will keep you informed, listen to and acknowledge concerns and aspirations, and provide feedback on how public input influenced the decision.	We will work with you to ensure that your concerns and aspirations are directly reflected in the alternatives developed and provide feedback on how public input influenced the decision.	We will look to you for advice and innovation in formulating solutions and incorporate your advice and recommendations into the decisions to the maximum extent possible.	We will implement what you decide.
Example Techniques	• Fact sheets • Web sites • Open houses	• Public comment • Focus groups • Surveys • Public meetings	• Workshops • Deliberative polling	• Citizen advisory committees • Consensus-building • Participatory decision-making	• Citizen juries • Ballots • Delegated decision

IAP2 was founded in 1990 as the International Association of Public Participation Practitioners (IAP3) to respond to the rising global interest in public participation. The initial mission was to promote the values and best practices associated with involving the public in government and industry decisions which affect their lives.

For more information visit https://www.iap2.org/

Deciding / Doing Continuum

This continuum builds on the work by Arnstein (1969), Wehipeihana (2013) and the New Economics Foundation (2014). This continuum illustrates the range of ways decisions and actions are taken, with particular emphasis on the roles and participation of local people.

DECIDING/DOING CONTINUUM

WE DECIDE/DO: LOCALLY-LED | Broad inclusion, highly diverse skill/experience base, adaptive solutions, often strengths focused, power is mostly within the community/place

People-in-place-led
People-in-place-sensitive

Locally-led
Partnering
Co-producing
Co-creating
Collaborating
Contributing

AS
BY
WITH

Space of invitation: Share power, control, consequences, successes...

Engaging
Consulting
Informing
Educating
Compelling
Coercing

FOR
TO
OVER

Discipline-led
Project-driven

THEY DECIDE/DO: IMPOSED | Limited inclusion, highly specialised/regulated, technical solutions, often needs focused, power is mostly outside of the community/place

Evolution of Development

(Bijoux, 2018 after Arnstein, 1969; Kent, 2013; Wehipeihana, 2013 and New Economics Foundation, 2014)

There are times when each of these approaches are valid, with more technical discipline-led solutions and project-driven activities tending towards the bottom left and more place-sensitive and people-led activities tending towards to top right. At the same time, even the most place-sensitive and people-led approaches will often require some elements that do/decide for, to or even over them. The model can help us to choose the most appropriate approaches for our role and purpose and to consider how we might show up and work differently.

Kitchen Table Conversations

Sometimes within the community engagement/consultation we see the use of the old style Town Hall meeting. This can be daunting for many people and may not always be the best tool you can use. Kitchen Table Conversations are a small, informal gathering of people in someone's home, a café, a staff room or a school (in fact anywhere people gather).

The aim of kitchen table conversations is to enable dialogue within the community, that is informal and relaxed. Often the discussion is part of a suite of community engagement tools, and participants can receive a guide to the issue at hand, and possible questions they might want to discuss. The conversation can be about something broad like "what is important to you?" to a specific question like "what methods could be used to control wild horse populations in Kosciuszko National Park?"

Kitchen table discussions aim to build and deepen a sense of community and explore the range of opinions on an issue. It fosters community organising and can stimulate and nurture public debate.

For more information visit: https://participedia.net/method/4467

Living Labs

Living Labs bring together researchers, businesses and end-users to co-create a solution to a real life problem. End-users participate in all stages of the Living Lab experiment, and real-life spaces and places are used to host the research process. Participants in a Living Lab work together to understand end-user needs, create design solutions, develop prototypes." Social Labs as described below are just one of the types of co-created Labs in communities.
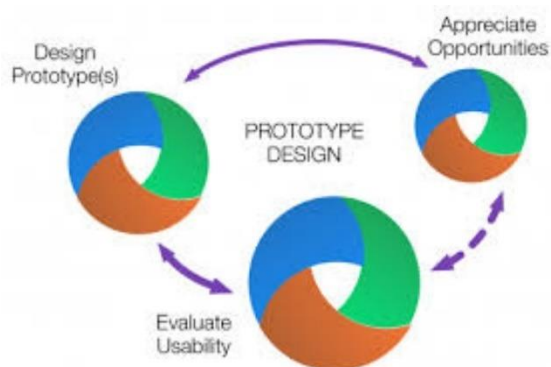
Social Labs:

"Social Labs bring together a diverse a group of stakeholders not to create yet more five-year plans but to develop a portfolio of prototype solutions, test those solutions in the real world, use the data to further refine them, and test them again. Their orientation is systemic—they are designed to go beyond dealing with symptoms and parts to get at the root cause of why things are not working."

Reference: https://social-labs.org/slr/
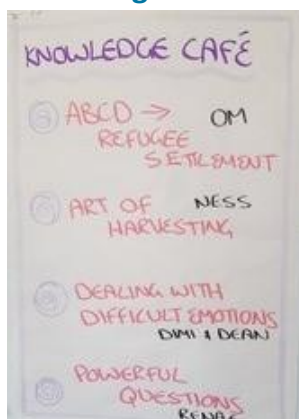
Knowledge Café

Knowledge Café offers a space for workshop participants to visit multiple groups on specific topics, hosted by Core Team members. These are decided on Design Day by the Core Team and are often offered in rotating rounds so people can choose which groups to visit and learn from. E.g. 4 x ½ hour groups over a period of 2 hours means participants can attend all 4 sessions or, 4 x ½ hour groups over a period of 1 hour means participants can choose only 2 sessions. There is usually time set aside after the Knowledge Café is completed for everyone to come back together and share their learnings with the broader group.

Monitoring and Evaluation

Results Based Accountability

Results Based Accountability uses a data-driven, decision-making process to help communities and organisations get beyond talking about problems to taking action to solve problems. It is a simple, common sense framework that everyone can understand.

> **"RBA and ABCD are complimentary processes. RBA starts with the ends we want for our children, families and communities and works backward to the means that will get us there. ABCD provides a robust way of looking at means to get us there."**
> **– Mark Friedman, Director, the Fiscal Policy Studies Institute**

Key Principles of Results Based Accountability
- ➢ Start with ends
- ➢ Use data to inform decision making
- ➢ Keep it simple and MEANINGFUL

2 Kinds of Accountability
1. Population accountability
2. Performance accountability

3 Kinds of Performance Measures
1. How much did we do?
2. How well did we do it?
3. Is anyone better off?

7 Questions from ends to means

Measuring performance is about a particular service and the difference it is making to the people it works with directly. All performance measures are derived from thinking about the quantity and quality of effort and effect. This can be reduced to a matrix with four sections as shown in the table below.

	Quantity	Quality
Effect	How much did we do?	How well did we do?
Effort	How much change did we produce?	What quality of change did we produce?

One of our mates and colleagues, Dan Duncan offers a great article on how RBA and ABCD together, can inform effective Collective Impact: http://jeder.com.au/the-four-components-of-effective-collective-impact/

For more general RBA information visit: https://clearimpact.com/results-based-accountability/

Most Significant Change
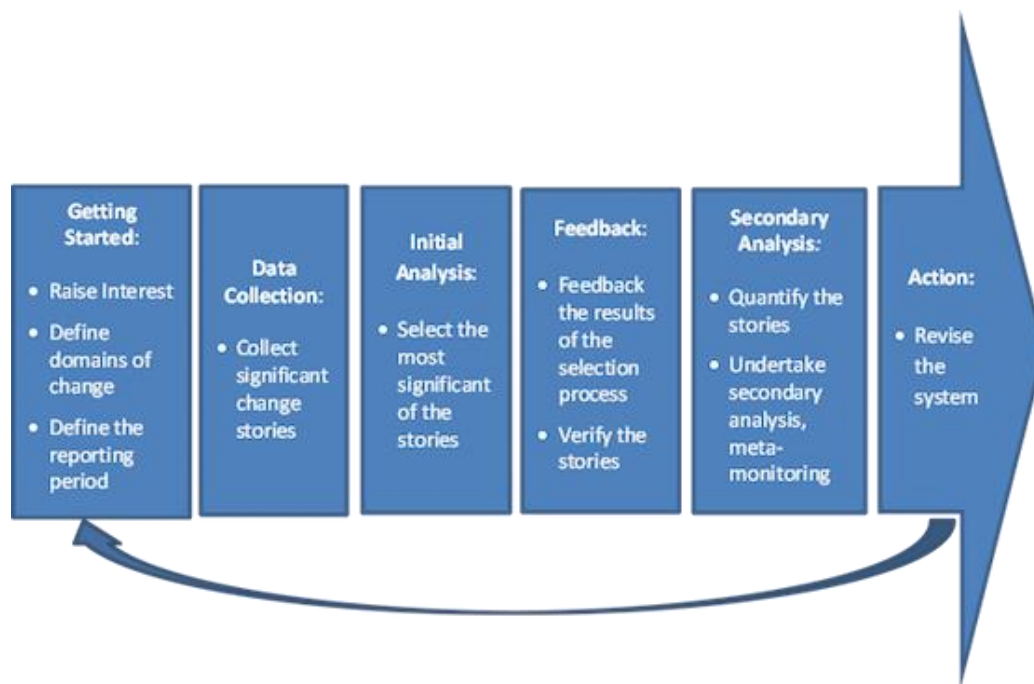
The Most Significant Change (MSC) approach involves generating and analysing personal accounts of change and deciding which of these accounts is the most significant – and why.

The are three basic steps in using MSC:

1. Deciding the types of stories that should be collected (stories about what - for example, about practice change or health outcomes or empowerment)
2. Collecting the stories and determining which stories are the most significant
3. Sharing the stories and discussion of values with stakeholders and contributors so that learning happens about what is valued.

MSC is not just about collecting and reporting stories but about having processes to learn from these stories – in particular, to learn about the similarities and differences in what different groups and individuals value.

For more information visit:
https://www.betterevaluation.org/en/plan/approach/most_significant_change

Art of Hosting & Other Participatory Practices

The Art of Hosting

The Art of Hosting is a highly effective way of harnessing the collective wisdom and self-organizing capacity of groups of any size. Based on the assumption that people give their energy and lend their resources to what matters most to them – in work as in life – the Art of Hosting blends a suite of powerful conversational processes to invite people to step in and take charge of the challenges facing them.

Find more information here: http://www.artofhosting.org

Practices, Patterns and Processes

The following sections give a short introduction to some basic practices, patterns and processes. We all have a view of the world and some basic assumptions about what is true or right or what works in our world or a given situation. Many times, these assumptions are unspoken or even unconscious, yet they determine our actions.

As we communicate or work together, we do not always speak from the same 'world view' or same assumptions. This usually results in a lack of mutual understanding.
Making these assumptions clear and explicit helps us communicate and bridge our understandings.

To be able to talk about our assumptions or make these world-views explicit we sometimes use metaphors or 'mental models'. They are like road maps that we can use to orient ourselves. The map is not the territory, so these models are only simplifications of the truth.
Change starts with a change of perspective or in our basic assumptions.

The Four-Fold Practice

A practice means actively and regularly doing something to maintain or enhance a skill or ability. There are four basic practices that are key to the Art of Hosting and Participatory Leadership:

- ➢ Hosting self
- ➢ Being hosted
- ➢ Hosting others
- ➢ Community hosting itself

Being truly present, engaging skilfully in conversations, being a good host of conversations and engaging with others in co-creation are all practices or skills that are easily understood, but it takes continuous practise to hone these skills
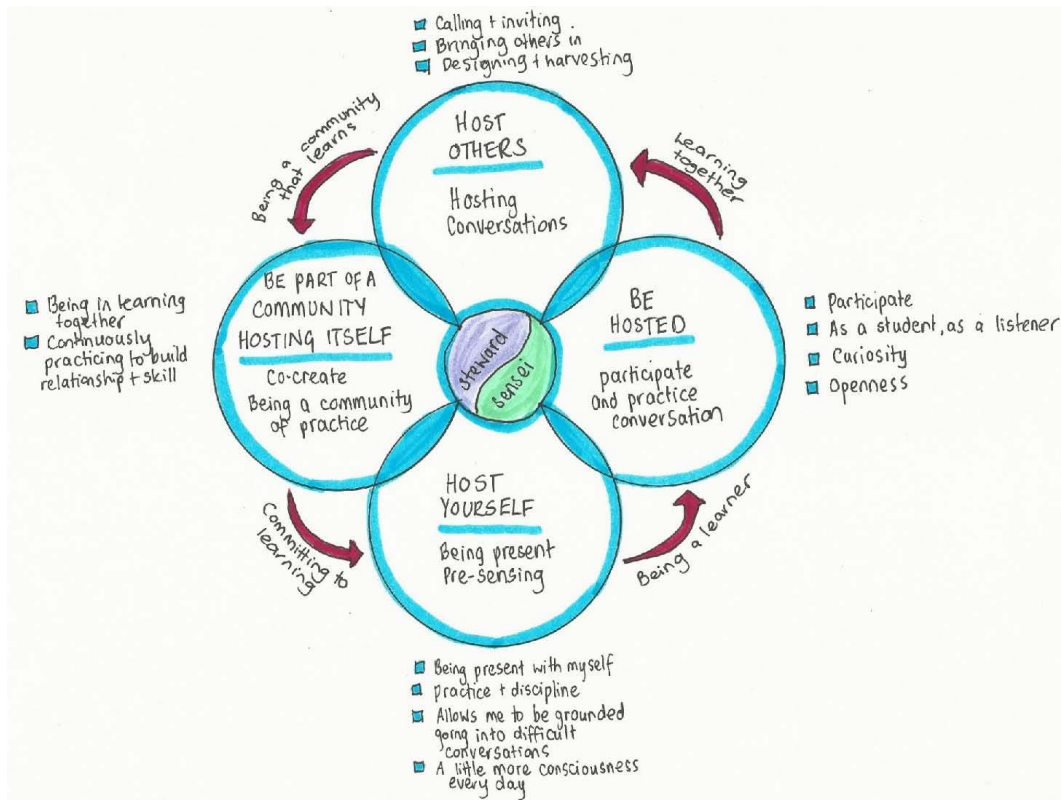
1. Hosting self

Being Present (Pre-Sensing)

Being present means showing up, without distraction, prepared, clear about the need and what your personal contribution can be. It allows you to check in with yourself and develop the personal practice of curiosity about the outcomes of any gathering. Presence means making space to devote a dedicated time to working with others.

If you are distracted, called out or otherwise located in many different places, you cannot be present in one. For meetings to have deep results, every person in the room should be fully present.

Being present also means being aware of one's environment, other people and what impacts you and how you impact others.

It is good practice to become present collectively as a meeting begins, be it through a welcome, a good framing, through "checking-in" to the subject matter or task at hand by hearing everyone's voice in the matter or simply taking a moment of silence.
Invite a collective slowing down so that all participants in a meeting can be present together.

2. Being hosted

Participate in and Practice Conversations

Conversation is an art. It is not just talk. It demands that we listen carefully to one another and that we offer what we can in the service of the whole. willing to listen fully, respectfully, without judgment and thinking you already know all the answer—practice conversation.

Curiosity and judgment cannot live together in the same space. If we are judging what we are hearing we cannot be curious about the outcome, and if we have called a meeting because we are uncertain of the way forward, being open is a key skill and capacity.

Only by practising skillful conversation can we find our best practice together. If we practise conversation mindfully, we might slow down meetings so that wisdom and clarity can work quickly.

When we talk mindlessly, we neither hear each other nor do we allow space for the clarity to arise. The art of conversation is the art of slowing down to speed up.

3. Host others

Hosting Conversations
Hosting conversations is both more and less than facilitating. It is an act of leadership and means taking responsibility for creating and holding the "container" in which a group of people can do their best work together.

You can create this container using the design processes in this book. Though you can also do this in the moment, the more prepared you are the better. The best preparation is being fully present.

The bare minimum should be to discern the need, get clear on the purpose of the meeting, prepare a good, powerful question to initiate the conversation and know how you will harvest and what will be done with that harvest, to ensure that results are sustainable, and the effort was worth it. Hosting conversations takes courage and it takes a bit of certainty and faith in your people. We sometimes give short shrift to conversational spaces because of the fear we experience in stepping up to host. It is, however, a gift to host a group and it is a gift to be hosted well.

4. Community hosting itself

Co-creating With Others—Becoming a Community of Practice
The fourth practice is about showing up in a conversation without being a spectator and contributing to the collective effort to sustain results.

The best conversations arise when we listen for what is in the middle, what is arising out of the centre of our collaboration. It is not about the balancing of individual agendas; it is about finding out what is new.

When that is discovered, work unfolds beautifully as everyone is clear about what they can contribute to the work.

In a truly co-creative process, it becomes irrelevant who said or contributed what—the gift is in the synergy and inspiration when we each build on each other's knowledge and the whole becomes much bigger than the sum of the parts.

This is how results become sustainable over time—they fall into the network of relationships that arise from a good conversation, from friends working together.

The collaborative field can produce unexpected and surprising results, especially in complex situations where multi-layered challenges need to be met simultaneously.

Circle Practice (Yarning Circles)

The circle, or council, is an ancient form of meeting that has gathered human beings into respectful conversation for thousands of years. The circle has served as the foundation for many cultures.

What transforms a meeting into a circle is the willingness of people to shift from informal socialising or opinionated discussion into a receptive attitude of thoughtful speaking and deep listening and to embody and practice the structures outlined here.

What is circle good for?

One of the beautiful things about circle is its adaptability to a variety of groups, issues, and timeframes. Circle can be the process used for the duration of a gathering, particularly if the group is relatively small and time for deep reflection is a primary aim. Circle can also be used as a means for "check in" and "check out" or a way of making decisions together, particularly decisions based on consensus. Check-in gives people a chance to learn about each other, share how they are feeling and helps people become more present. As a wider practice, check-in can be done before a group, for clarity during a conversation and as a check-out. Be creative with circle and be ready for the deep wisdom it can uncover!

The components of circle

➢ Intention
➢ Welcome or Start-point
➢ Centre and Check-in or Greeting
➢ Agreements
➢ 3 Principles and 3 Practices
➢ Guardian of process
➢ Check-out and Farewell
➢ Tend to the well-being of the group remaining aware of the impact of our contributions

3 circle principles

• **Leadership rotates** among all circle members
• **Responsibility is shared** for the quality of experience
• **Reliance is on wholeness**, rather than on any personal agenda

3 circle practices

1. **Speak with intention**: noting what has relevance to the conversation in the moment
2. **Listen with attention**: respectful of the learning process for all members of the group
3. **Tend to the well-being of the circle**: remaining aware of the impact of our contributions

The Square Triangle

This is a complementary look at how we can strengthen the Art of Hosting's purpose, need, powerful question triangle by adding an edge, a strength, an asset. It's about strengths versus needs and the more strength we apply, the more powerful the question and therefore, the outcome can be.

Read the whole blog here: http://jeder.com.au/squaring-off-the-triangle/

Two Complementary Worldviews

Mechanistic:

When we are asked to draw our organisations or decision making in communities, it usually manifests as an organisational chart with boxes and communication lines.

This represents a bureaucracy. It also represents a mechanistic view of organisations of communities.

This picture speaks of a belief (basic assumption) that if we can define each part and the relationships between them, the machine will function well.

This may also tell us that we believe that leaders are the experts and have the answers.

Living Systems:

The assumptions and core beliefs we hold about organisations when the picture manifests like this are based on a "living systems" worldview, or viewing organisations as "complex, adaptive systems"

This picture speaks of a belief (basic assumption) that we can self-organise.

There is no clear top or centre and each part seems as important as the next. There are many leaders and leadership can shift. All the parts are interconnected. It may also seem less orderly.

This is a network and a parallel system (as opposed to linear), which makes it resilient, flexible and adaptive in changing environment.

Two Paradigms:

These two paradigms are almost diametrically opposite and often cause a polarisation of views either favouring one or the other.

Instead, the complexity of our time calls for both. We need to learn how to lead and participate in both contexts, embrace both worldviews and know what is needed when.
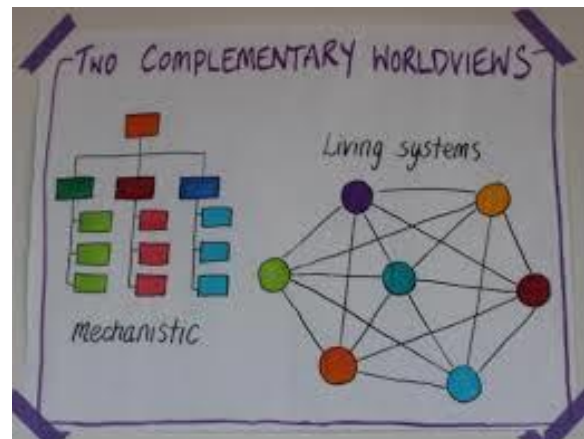
Worldview Intelligence

Worldview Intelligence is a set of frameworks and models offering the ability to work effectively with many worldviews, beginning with self knowledge of your own worldview to consistently transform differences into actionable advantages and affect real change and growth.

"The Worldview Intelligence Six Dimensions Framework creates order from chaos, enables understanding of complexity and gives you the ability to appreciate and command differences to change the outcomes."

Reference: http://worldviewintelligence.com

Complexity - The Cynefin Framework

The way we lead is very much formed by the way we perceive reality. Social reality has become an object of systems research and cognitive science, which in turn offers now us a whole range of realities that our actual reality is made of. In what follows we introduce the notion of a system to understand social reality.

A system is the whole of its elements and their relationships as well as its rules of behaviour or processes. You may wonder where the borders of a system are. If the elements of a system include living beings like humans, or nature then it tends to be dynamic and may move its borders. It actually defines them by its own rules.

A highly instructive synopsis on the various states of systems is found in the 'Cynefin framework'. Developed by the Welsh researcher Dave Snowden, it distinguishes five domains of reality that a given system may represent; the framework classifies the systems by their state of complexity and order, and offers advice on what strategy to adopt to impact each.

The First Four Domains Are:

Simple

Simple, or obvious, in which the relationship between cause and effect is obvious to all, the approach is to Sense - Categorise - Respond and we can apply best practice.
This is the area we know from the assembly line. The factory work environment constraints any actor so much, that they are left with few options and perform as the system instructs them to do.

Complicated

Complicated, in which the relationship between cause and effect requires analysis or some other form of investigation and/or the application of expert knowledge. The approach is to Sense - Analyse - Respond and we can apply good practice.

This is the area of the 'expert' that knows better than the actors how the system's relationships actually fit best together. The experts design the way to follow and sound managers implement this advice. Note that in the 'complicated' domain, there are linear cause-effect relationships, but there are so many and not obvious that some expert insight is necessary to find a good way through.

Complex

Complex, in which the relationship between cause and effect can only be perceived in retrospect, the approach is to Probe - Sense - Respond and we can sense emergent practice.

Here the system's relationships are mutually influenced by the actors' behaviour. Thus, it is impossible to discern causal relationships in advance; and experts fail as much as anyone else in trying so.

Leading in complexity is a game of trial and learning. The art is to launch a number of different possible actions together and see what works better. Those are then amplified, and the less effective ones might be stopped or revised. Here we work on the basis that we understand that we do not know the best way in advance.

Chaotic

Chaotic, in which there is no relationship between cause and effect at systems level, the approach is to Act - Sense - Respond and we can discover novel practice.

Leading in Chaos is stressful, as the whole system is in stress mode. Systems tend to be unstable and fall from chaotic into simple. This is a catastrophic collapse, as the simplification brought into the system tends to overdo and to suppress the inherent complexity and the system might re-collapse back into chaos again.

The way to stabilise chaotic situations is by Acting-Sensing. That is acting at large scale at once (there is no time left for trying), until the chaos stabilizes into 'normal' complexity where further actions can be tested.

Disorder

The fifth domain is Disorder, which is the state of not knowing what type of causality exists and in which state people will revert to their own comfort zone in making a decision.

In full use, the Cynefin framework has sub-domains, and the boundary between simple and chaotic is seen as a catastrophic one: complacency leads to failure.

The new perspective gained by this is the view from complexity. Leading in complexity is actually simple. It suffices to maintain a number of high quality learning nodes around constant experiments about what could be a new or improved way of acting in the face of constantly fresh constellations; in a world where all actors have some large degree of freedom constrained lightly through boundaries and rules of the system.

For more on Cynefin and complexity visit www.cognitive-edge.com

Mental Models Iceberg (Systems Thinking and Innovation)

The mental model iceberg invites a systems thinker to inquire about the relationships operating within a system, to look for patterns and seek root causes. The iceberg is helpful for understanding global issues and unearthing individual assumptions to co-create future actions, based on intended and unintended consequences.

Systems Innovation Youtube:
https://www.youtube.com/watch?v=Te1VYXqUH_c

Image reference:

https://whatdoesntchange.com/post/172828837654/systems-thinking-iceberg
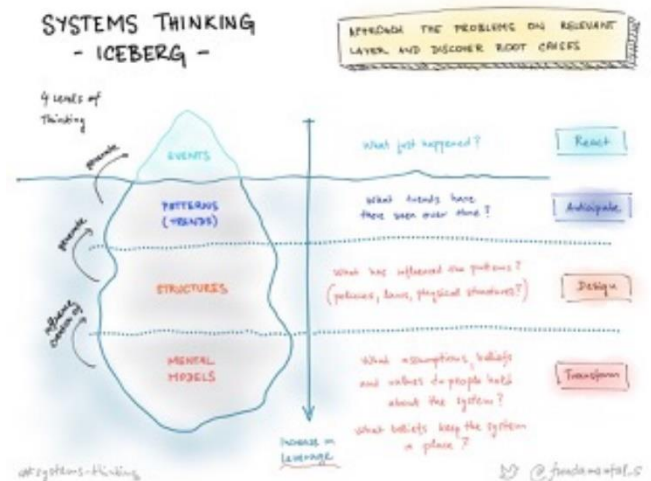
Levels of Listening
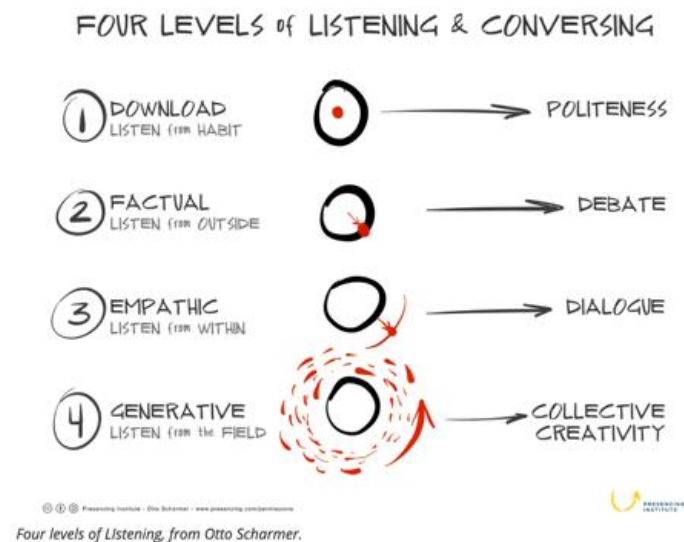
1. **Downloading** – "yeah, I know that already.." re-confirm what I already know. Listening from the assumption that you already know what is being said, therefore you listen only to confirm habitual judgments.

2. **Factual** – pick up new information…factual, debates, speak our mind. Factual listening is when you pay attention to what is different, novel, or disquieting from what you already know.

3. **Empathic** – see something through another person's eyes, I know exactly how you feel. Forget my own agenda. Empathic listening is when the speaker pays attention to the feelings of the speaker. It opens the listener and allows an experience of "standing in the other's shoes" to take place. Attention shifts from the listener to the speaker, allowing for deep connection on multiple levels.

4. **Generative** – "I can't explain what I just experienced" This deeper level of listening is difficult to express in linear language. It is a state of being in which everything slows down and inner wisdom is accessed. In group dynamics, it is called synergy. In interpersonal communication, it is described as oneness and flow.

From Otto Scharmer – Presencing Institute

Chaordic Path

There is a path to take between Chaos and Order that leads us to the new, collective learning, real time innovation. Instead of relying on controlling every detail in our organizations or communities from the top down, many leaders today see the need to access the collective intelligence and collective wisdom of everyone, which can be, at times, a "messy" process until we reach new insight and clarity.

We are beginning to understand and treat organizations and communities more like living systems than static machines. After all, the chaordic path is the story of our natural world – form arises out of non-linear, complex, diverse systems. "At the edge of chaos" is where life innovates – where things are not hard wired but are flexible enough for new connections and solutions to occur. New levels of order become possible out of chaos.

On the far side of chaos is chamos – or destructive chaos. On the far side of order is stifling control. When we move toward either of these extremes, the result is apathy or or rebellion. The very opposite of chaordic confidence, where the new cannot be born.
There is a path toward common ground, co-creation, and wise and strategic action. There is a "sweet spot" of emergence with tangible results. If we are looking for innovative, new solutions we will find them in a place between chaos and order – the chaordic path.
https://www.artofhosting.org/the-chaordic-path/

Chaordic Stepping Stones

From Chris Corrigan…"Our job as people who are hosting strategic work in this space - whether it is a conversation, a meeting or a longer term strategic initiative - is to bring some form and order to the unpredictability while letting the emergent properties of complex systems bring us new ideas, insight and innovation. This is difficult to do without a road map, and the **chaordic stepping stones provide both a guide path and a set of lenses to plan and reflect** on this work. This tool can be used by callers - those who see that there is work to be done in the world - in order to get their thinking straight and create good containers for planning and action. It can also be used by core teams that come together around a strategic need and purpose, to continually refine their design for their work."

http://www.chriscorrigan.com/parkinglot/how/
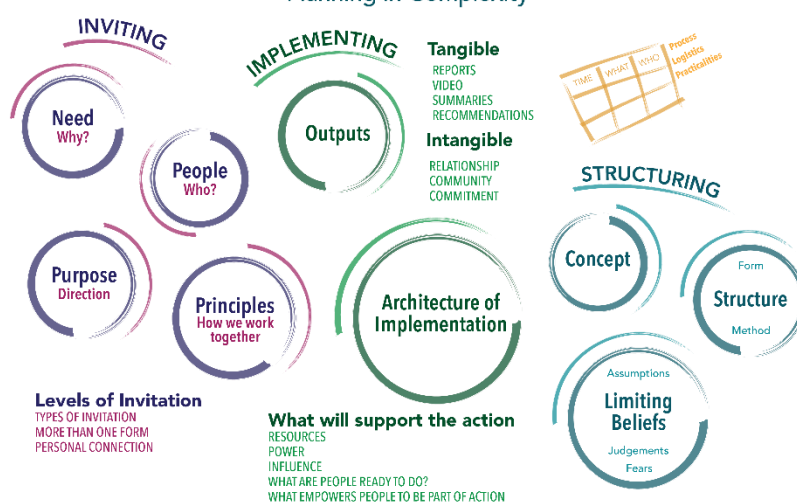
Two Loops

The two (2) loops model, which has come out of the Berkana Institute. It is useful in describing the natural and inevitable evolution of a system, organisations or even an idea. It acknowledges that within any system there will always be a flow from the old into the new. At some point in an organisation's life cycle, new ways of doing/being will arise. This innovation will feel disruptive to the old system and it will try to pull the new ideas back into line. 2 loops supports an understanding that this disruption is an essential feature of evolution and that there are worthy roles to play for members in moving from the old into a new paradigm. Berkana's key activity areas are built into the model: Name, Connect, Nourish and Illuminate.

The theory is that as a system nears its' peak, the new system starts being born. People drop out and walk out, innovating something new. Not everyone walks out of the current system, not everyone can.
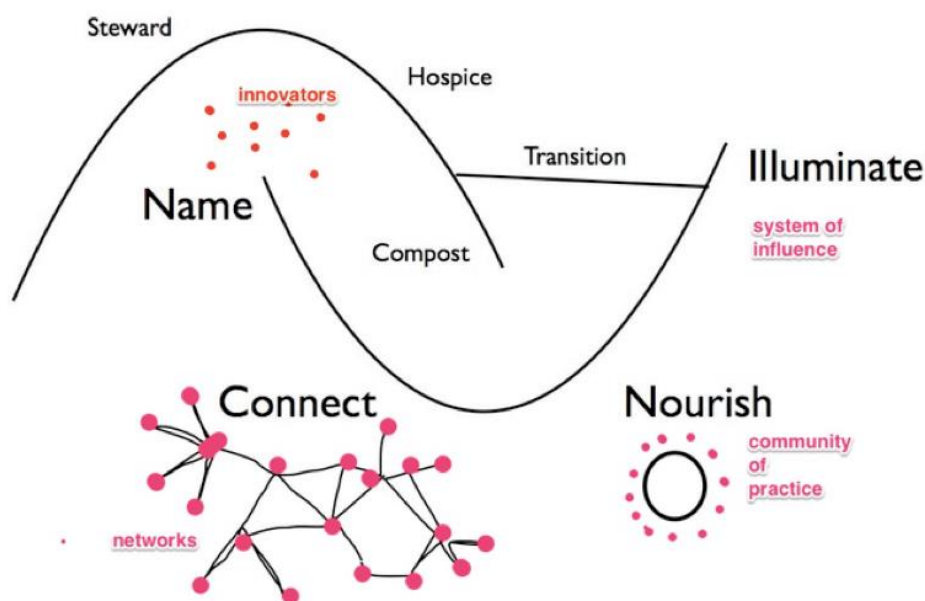
Berkana Institute - Two Loops Theory of Changehttps://berkana.org/about/our-theory-of-change/

Collective Story Harvest

Story Harvesting can offer a way to hear and see a wide range of perspectives around a challenge or issue. These can be hosted in a team, organisational or community setting.

"A Collective Story Harvest enables us to deeply connect with and learn from the experience in our community, team or organization. This storytelling process builds our capacity for targeting listening and group learning while offering a gift to the story holders as well as the group as a whole in the form of collective meaning making. Group harvesting is an ideal way to surface the many insights, innovations and aha's that exist beneath the surface of our stories and to take learning to a deeper level."

For more information, see the blog from Amanda Fenton here: https://amandafenton.com/core-methods/what-is-the-collective-story-harvest/

In the process a number of stories are shared and we break into small groups work with a set of specific "arcs" to harvest each story. Each of the participants either harvests one of the arcs or is a witness during the storytelling and then shares with the small group. Often we come together to converge our learning in a World Café setting.

Strengths of this process include:
- It can deal with complex realities and bring simplicity as well as surface understanding and learning from complexity.
- It is a harvesting of current reality – how we got to where we are now?
- It creates a rich learning field.
- It creates a strong connection and shared understanding between those involved in the process.
- It is a gift to the storytellers and others, with lots of resonant learning happening.
- It is a simple, but powerful tool that can be used regularly to take stock, capture learning and refocus the field.

What is the Collective Story Harvest good for?
There are many ways to apply collective story harvesting:
- Systemic story harvest for applied learning: A group focuses on one systemic story to harvest the learnings and apply them to its own work. This works equally well for a practice group coming together or a working team hearing a story from another organisation or system and then applying the learnings to its own practice.
- Full system team building/strategy session: Harvesting an organisation or group's own story for learning, teambuilding and strategic enhancement. Working with the story in this way brings the group into a collective field of meaning. Vision or mission statements can be enhanced and integrated, strategic plans can be invigorated.
- Many stories/collective learning: Harvesting a variety of stories simultaneously in small groups, then converging the learning across the full group. A variety of stories are selected that offer different aspects to the group. Participants attend and harvest the story that most interests them. Collective meta learning is harvested by the full group.
- Creating a new field of work or practice: Telling the story of the wider context up to now in order to set the scene for the new work or practice field to arise and find its potent focus. The process might also be used for systemic evaluation.
- Taking stock at regular intervals during a project's life: Good witnessing enables insights about the key pivotal points in a story to surface, as well as helping other emotions to be heard and released. It can also support a story to rise above the personal to reveal insights about the local context it happened in and even the wider systemic context.

Flow of a Collective Story Harvest
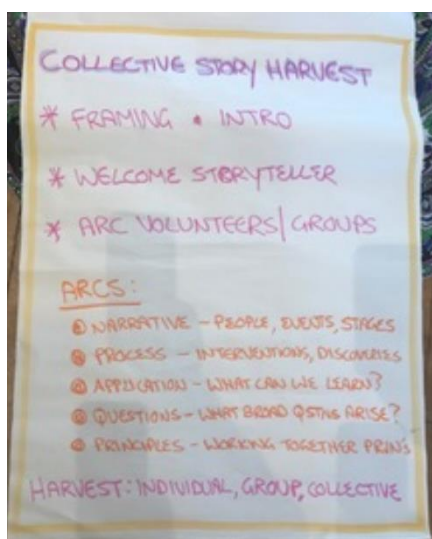
Framing & Introduction... Welcome people to the session. Introduce the storytellers. Explain the arcs and ask for volunteers. Possible story arcs include:

- Narrative Arc: The thread of the story – people, events, stages. You might also harvest facts, emotions and values that are part of the story, etc.
- Process Arc: What interventions, processes, applications, discoveries happened?
- Pivotal Points: When did breakthroughs occur, what did we learn?
- Application: What can we learn from this story for application in our own or other systems?
- Questions: What questions arise from this story that we could ask of any system?
- Specific theme: Harvest the story using a specific theme, like collaborative leadership, the art of participation, etc, and see what it tells you
- Principles: What principles of working can be gleaned from this story? What did we learn about participatory practices? What principles of complex living systems were reflected in this work?

Storytelling... Ask the storytellers to tell the story and the group to harvest. It is best to have those directly connected to the story on hand to tell it, and it can be more interesting to hear from more than one person involved in the story. More voices add depth and richness, as well as a variety of points of view. The story does not need to be an often-told one, or polished in any form. In fact, this process can be used to help polish a story and give the storytellers input on how to focus and refine the story to be told to different audiences.

Collective harvest... Ask each of the harvesters to report in on what they found. Take at least as long for this as for the storytelling.

Response from the tellers... What were the gifts to you from this group harvest? What are you taking away from this session?

Response from the group... What were the gifts to you from this group harvest? What are you taking away from this session?

Collective harvest... Come back into the full group. Ask like arc harvesters to sit together in small groups (e.g. people who harvested "Pivotal Points" sit together, Witnesses sit together, etc). Focus the group on a meta harvest question, for example: "What are the conditions for participatory leadership to be successfully introduced in our context?" Groups then debrief what they have harvested in the context of the full group question. *This collective harvest can be done well using a World Café.*

Closing the session... Thank you to the storytellers and the harvesters. Any final remarks about what will happen to the harvest now that it has been heard. Is there enough here to return to it again and see what else surfaces? Do you want to come back as a group and hear the next version of the story?

See here for a quick reference guide to hosting a Collective Story Harvest. Additional resources: Storyteller Support and small story circle Host Guide.

The Art of Harvesting

How many good conversations and crashing insights are lost because they are never recorded, shared or acted on? How many good conversations are overshadowed by formal dry minutes? What if we were planning not a meeting but a harvest? When we understand the process of meaningful conversations as a series of connected phases ('breaths'), we see that each must somehow feed into the next, and the oxygenation of the greater system requires the fruits of the conversation to leech out into the wider world.
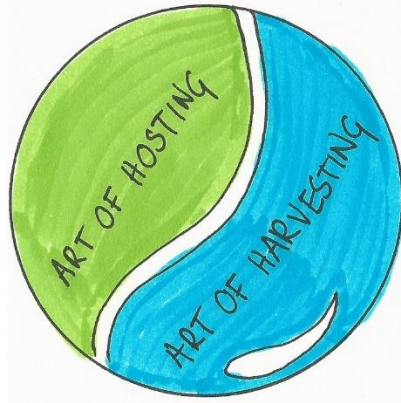
When approaching any meeting in this spirit, we must become clear about why we are initiating the process. The Art of Hosting and the Art of Harvesting dance together as two halves of the same thing.

Harvesting is more than just taking notes. To get a sense of the complexity of this art, let's begin by picturing a field in which someone has planted wheat. How can that field of wheat be harvested?

We first imagine the harvest from that field as a farmer using equipment to cut down the wheat, thresh it, and separate the seeds from the stalks. The farmer might store the grain, further refine it, sell it quickly or wait for the price to increase.

Now imagine a geologist, a biologist and a painter harvesting from the same field. The geologist picks through the rocks and soil gathering data about the land itself. The biologist might collect insects and worms, bits of plants and organic matter. The painter sees the patterns in the landscape and chooses a palette and a perspective for work of art.

They all harvest differently from the field. The results of their work go to different places and are put to different uses. But they all have a few things in common; they have a purpose for being in the field and a set of questions about that purpose, they have a pre-determined place to use the results of the harvest, and they have specific tools to use in doing their work. Despite the field being the same, the tools and results are specific to the need, purpose and inquiry.

Who should do the harvesting?

Whoever does the harvest will enjoy the fruits of it.

Sometimes we can concentrate so much on the preparation that harvesting can sometimes be an afterthought like in the case of the farmer who is so focused on preparing the field and growing the crop, that he forgets about the joy and process of harvest.

Going through all the trouble of preparing the field and tending the crops without harvesting is insane! Picking the fruits - recording and transcribing - can be done by most people and can easily be delegated. But making sense of the multitude of input, noticing the emerging patterns, finding the seeds/questions to feed forward, is where the fruits of harvesting really lie. This meaning making is best done with the stakeholders, those who own the project, know the content and need to act on it.

Individual and collective harvest

Individual harvest can be done through reflection, journaling etc. The individual harvest enhances individual learning and the individual's contribution to the collective inquiry.

Some of the best experiences of harvesting have been when the stakeholders themselves have done it together, collectively.

Harvesting collectively seems to have a greater potential for emergence and yields more than harvesting alone. It becomes the next level of conversation, a meta-level, where we make sense together.

If the stakeholders cannot do the harvest, gather a good, inspired and diverse harvesting team and plan a way to feed the harvest back into the system.

If you cannot get a team but you are inspired to do it, give it your best shot. Feed it back into the system and see what it stirs.

The cycle of harvesting

There are eight stages of harvesting. Briefly they are:

Stage 1: Sensing the need

Sensing the need may at first be intuitive or very basic—like sensing hunger, but once the sensed need becomes conscious one can act on it.

We sense that we are hungry and from there we plant a garden, knowing that the work of planting, cultivating and harvesting lies before us but that the end result meets the need for sustenance. The need is not complicated; it is real and clear, and it speaks deeply and inspires invitation and action. Everything begins from this need, and the way we respond to it and invite others to do so will contribute to the harvest that we take away at the end of the day.

The need translates into a clear purpose and some defined outcomes. These two fixed points can offer the coordinates for a good harvest.

Stage 2: Preparing the field

In some cases the person taking the initiative to work on a given issue (the 'caller') makes the field ready by creating awareness of the need. Others with a similar need will recognise the call.

In preparing the field (sending out the call, giving the context, inviting etc.), we set the tone of the whole process. The seriousness and quality of the call will determine the quality of what we reap. The work of readying a field for planting can take a whole year during which we condition the soil, clear the rocks and prepare things. What we are doing here is actually preparing a field so that the seeds can be planted. - In other words: *start thinking about the harvest from the very beginning—not as an afterthought!*

> The quality of the field determines the quality of the yield
> **Otto Scharmer**

The quality of the field is set with the invitation that arises from the need. The quality of the invitation springs from the presence and awareness of the initial conversation. There is seriousness and a depth that is communicated in the process from the beginning.

This work looks like preparing ourselves and inquiring into the capacity of the system to actually do the work we are asking it to do. Preparing ourselves as hosts is part of preparing the field.

Stage 3: Planning the harvest

Planning the harvest starts with and accompanies the design process. A clear purpose and some success criteria for the process of the harvest itself will add clarity and direction. What would be useful and add value, and in which form would it serve best?

Translated into a simple check-list, it becomes:

- What is your intention?
- Who is going to benefit?
- How can you add most value to the work at hand—how will the harvest serve best?
- What form or what media will be most effective?
- Who should host or do the harvesting?
- What is the right timing?

In other words, part of planning the harvest is also to know *for whom*, *when* and *how* you need to use it.

Which harvest formats will serve you best? Are there templates, sheets, colours, drawings, audio or video recordings, etc. that can be used as harvesting aids?

Stage 4: Planting the seeds

The questions around which we structure the hosting become the seeds for harvesting. All gardeners and farmers know that planting seeds depends on the season and the conditions. You can't just plant whenever you want to. You plant once the conditions are right to maximise the yield. In hosting practice, this means being sensitive to timing when asking questions.

In sowing the seeds that will drive the inquiry (identifying and asking the strategic and meaningful questions) you determine the output. So, in planning the harvest, ask yourself "What is it that this process needs to yield? What information, ideas, output or outcome will benefit us here and now, and what might take us to the next level of inquiry?"

The process itself is an on-going one. With each part of the process, you harvest something. Some of it you need to use right away, to help lead you into the next process. Some of the harvest you will need later. So, part of planning the harvest also involves knowing for whom, when and how you need to use it. Another part of the planning is asking yourself in which format the harvest will serve you best.

The most powerful seeds are powerful questions. A powerful question:

- Is simple and clear
- Is thought-provoking
- Generates energy
- Focuses inquiry
- Challenges assumptions
- Opens up to new possibilities
- Evokes more questions

A powerful question focuses attention, intention and energy.

Stage 5: Tending the crop

Protect the integrity of the crop. Nurture it as it grows, weed it and thin it to keep the strong plants growing and get rid of all that will not nourish or serve. This involves a combination of feeding the field and letting it grow. But it also involves just sitting in the field. Holding space for what is emerging and enjoying it.

During the process, enjoy seeing your work unfold in all its complexity. The more you can welcome the growth you are witnessing, the higher the quality of the harvest. Now you are in the pulse of noticing both the quality of the field and the quality of the crops. This is where we engage in conversation and exploration—where the richness of the harvest is born. The richer the conversation or exchange, the richer the harvest!

> A thought which does not result in an action which does not proceed from a thought is nothing at all
>
> **George Bernanos**

Stage 6: Picking the fruits

The simplest way to harvest is to record what is being said and done, the output of the conversations, etc. This creates a record or collective memory.

- Recording can be done in words:
- Your notes, which will be subjective
- Transcripts of output from conversations recorded on tapes, etc., which will be objective.
- The participants themselves documenting key insights, which will be objective
- Recording can also be done with pictures/photographs/video/film: Pictures evoke and recall feelings, atmospheres, and situations.
- Or you can video the conversation—record both verbally and visually

Stage 7: Preparing and processing the fruits

Creating a memory is the first step. As we pick the fruits or seeds for processing, some will be used right away, some will be used for further processing and some will be used as seed for the next season.

The second step is making collective sense and meaning. This is where we add value and make the data useful. There are many ways of doing this. The general idea is to take the many bits of information and transform them into 'holons' - wholes that are also parts of greater wholes. Things that can help in this process:

- Harvest in a systemic way. Ask collectively: What did you notice? What gave sense and meaning to you? Notice the patterns—they indicate what is emerging
- Use metaphors, mental models and stories to make complex issues simple
- Use drawings and graphics to make complex issues manageable and visible

Meaning-making can also happen in a conversation at the next level.

Harvesting from the past

You may look back and ask: What did we learn? What made sense? Where are we now in the journey? What are the next steps?

Harvesting in the present

What are we sensing? What are we noticing now? What patterns are emerging?

Harvesting for the future

You may also look forward: look for the issues or questions that you know will feed the next inquiry and feed those back into the system.

Harvesting for emergence

"What question could shift us to the next level?

Stage 8: Planning the next harvest - feeding forward

Most harvesting is done to bring closure to a process or bring us to the next level of understanding. More importantly, it helps us to know collectively, to see the same picture and share the same understanding together. These are the fruits of the harvest.

A few comments:

The above reflections mainly concern collective harvesting.

Individual reflection and harvest will raise the level of the collective harvest. During learning processes, individual harvesting can be done intentionally, by using a journal as a learning tool.

Web-based tools open up a whole world of possibilities that are not dealt with here.

Harvesting the "soft" is much more subtle and subjective than dealing with the "cognitive" or more objective, tangible parts. A qualitative inquiry into what we have noticed, what has shifted or

changed in our relationships, in the culture or atmosphere may give us some information about the softer part of the harvest.

For the most effective harvest, these eight steps should be planned beforehand, as part of designing the whole process.

Summary of The Art of Harvesting version 2.6, written by Monica Nissen and Chris Corrigan with input from the Art of Hosting Community of Practice. The full article can be downloaded from the Art of Hosting website www.artoghosting.org

Levels of Scribing
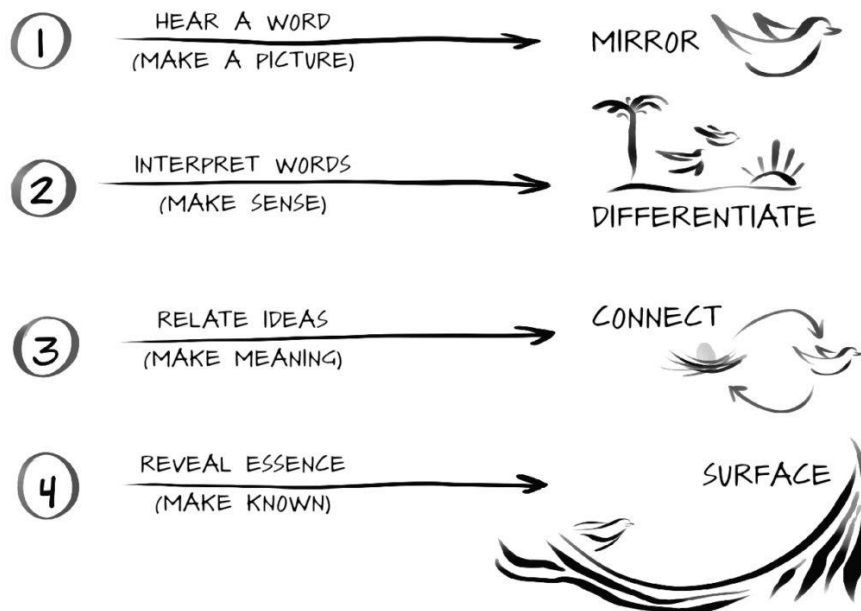
There exist depths, or phases, of scribing that directly correlate with attention.

Different "levels" of listening can help us participate in a shift of awareness and possibility. Otto Scharmer has described four levels of listening: (1) downloading; (2) factual listening; (3) empathic listening; and (4) generative listening. I apply each level of listening to the visual practice of scribing, as depicted above.

Source: http://www.kelvybird.com/4-levels-of-scribing/

Pro Action Café

Purpose and History
The Pro Action Café is a methodology for creative and inspirational conversation where participants are invited to share their questions (around projects – seed ideas etc.) and get input (deeper questions - knowledge – experience) from others.

The original concept of Pro Action Café is a blend from World Café and Open Space Technology. It was invented by Ria Baeck and Rainer von Leoprechting to find a synergy between a peer-to-peer approach and action orientation, which could scale up to many participants if needed. It was and is successfully used in Brussels, more or less on a monthly basis. It is designed on a set of principles that reveal a deeper living network pattern through which we can co-evolve our collective future.

What is Pro Action Café Good For?
As a conversational process, Pro Action Café is an innovative yet simple methodology for hosting conversations about questions and projects that matter to the people that attend. These conversations link and build on each other as people move between groups, cross-pollinate ideas, and discover new insights into the questions or issues that are most important in their life, work or community.

As a process, like in a World Café, it can evoke and make visible the collective intelligence of any group, thus increasing people's capacity for effective action in pursuit of common aims. This means that during this event we participate in different topics of conversation.

As in Open Space Technology, topics are brought forward by participants themselves. There is no set agenda, only overall guiding questions, with the intention of deepening the learning process of all participants.

Pro Action Café can be used with an open invitation to a broad number of people and/or as a methodology for a specific group / organization / community to engage in creative and inspirational conversation. In this way it is a good tool for convergence and getting into actions.

General Flow of a Pro Action Café

Getting to know each other; break the ice
With an open invitation you get a lot of participants that don't know each other. In its original form we provided simple food for people coming straight from work. In this way conversations already started while eating. If used in a longer process with the same group this is of course not needed

Connecting with lingering questions – becoming present
Initially we provided some guided silence/relaxing time. At the end we asked participants if a question, project, issue, dream would come up that would benefit from input from others, here and now.

Announcing the topics
People with a topic speak it (and write it on the agenda) and choose their table. We do that until tables are full (1 host per table + 3)

Explaining the process

Although each table deals with a different issue, there are overall questions that guide the conversations of each table. Before announcing the first one, explain very well the Café Etiquette (cfr. World Café).

- Invite participants to share from own experience,
- using a talking piece for deep listening and intentional speaking
- look for deeper patterns and common themes
- invite to write and doodle on the tablecloths

3 Rounds of conversation: 20 to 30 minutes each:

Round 1: What is the quest behind the question? Try to go deeper than the story provided by the table host.

Round 2: What is missing? Once the quest has been redefined, what makes the picture more complete? Broaden the picture. What areas haven't been covered?

Round 3: What next steps will I take? What help do I need? What did I learn?

Depending on time available, this 3rd round can be divided into 2 steps:
1. Some minutes for the topic owner to reflect on these 3 questions and harvest key insights with the help of others
2. Rest of the time is reflection time for all participants on what they learned during this process.
This is intended to be more a process harvest than a content harvest, but also to become conscious that you learn in conversations, even if you didn't hold an announced topic.
Between each or some rounds create a 5 to 10 minutes break for people to have a drink and weave their conversations further.

Final feedback in circle

At least the issue holders share what happened. Anyone can share any additional insights.

Materials and set-up:

- Like all good hosting, make a hospitable space. (see also World Café) Ideally create a large circle in one part of the room and tables with 4 chairs in another part (if the size of the room does not allow this, then participants will move tables and chairs themselves as soon as the agenda is created).
- Provide nametags if needed.
- Dress the tables with flipchart paper, colour pens and markers, a talking/listening piece if appropriate.
- Prepare the matrix for the agenda of the session if needed (not when you have less than 20 participants, so less than 5 topics)

Consent Decision Making

This process is a very structured way for a group to make decisions through working on proposed solutions or actions.

It is not consensus or majority rules decision making, but a consent process, where the proposal is worked on until people can all consent to the decision.

It is generative i.e. it generates improvements to proposals and generates collective ownership of decisions

Questions and reactions are opportunities for people to offer improvements to the proposal. Objections are a way to also offer improvements, and to manage risk. All should be seen as gifts. The group is invited to take responsibility for their own behaviour in decision making, processing their thoughts and feelings around issues in a way that improves proposals (or causes them to be withdrawn if they are not workable or safe), and speaking what they need to speak. They are also invited to take responsibility for approving proposals that are 'good enough for now' and for bringing new proposals later if earlier decisions have been tried and they have another approach that will be an improvement.

The Process:

Check in

With everyone in circle, and using a talking piece, people answer a check in question, designed to bring people into presence in the group and focus their energy and attention on the issue at hand. A good example is 'what's alive in you today?' A volunteer begins when the facilitator asks the question, picks up a talking piece, speaks, and then hands it to the left for it to travel around the circle until all have spoken.

Proposal

A clear and 'ripe' proposal. If the proposal is not ripe, a different form of conversation ('growing conversation') may be needed to gather ideas and work through layers of feeling and thinking until it is possible to bring a proposal.

Roles: proposer, facilitator, harvester

A proposer offers their proposal. Removing the proposal from the proposer, write proposal on piece of paper and physically separate the paper from the proposer. The facilitator 'directs' the process, keeping participants to the guidelines of the process.

Clarifying questions

Group members ask questions to clarify anything not clear to them in the proposal. Proposers answer if they are able or say 'not specified'. The harvester takes note of clarifying questions and answers.

Reactions

This is an invitation for each person to speak, going around the circle, giving their reactions (feelings, thoughts) to the proposal. All must speak, so there are no unspoken reactions that can halt the process in later rounds. The facilitator chooses whether to speak a reaction or not. The harvester takes note of reactions.

The proposer is then invited to create a new proposal if they choose, using the material offered in clarifying questions and reactions rounds as information that can improve the proposal. If no, then straight to objections, if yes, then begin process again with new proposal.

Objections

Any objections based on risk of harm to individuals or the collective?
If no objections, seek visual confirmation (the only option here is thumbs up). If visual confirmation is withheld, go back to reaction rounds. If there are objections, facilitator will assess if it is a valid objection, asking for the wisdom of the group if they choose. If valid, then the proposal is not supported. If not valid, the facilitator states this and moves to the next objection until all are finished.

Visual confirmation

This an agreed upon visual action like thumbs up or down to confirm or invite further conversation or proposal development.

Modified by Percolab www.percolab.com from Sociocracy and Holacracy, using Art of Hosting (Participatory Leadership) principles and process.

Theory U

Theory U proposes that the quality of the results that we create in any kind of social system is a function of the quality of awareness, attention, or consciousness that the participants in the system operate from.

Since it emerged around 2006, Theory U has come to be understood in three primary ways: first as a framework; second, as a method for leading profound change; and third, as a way of being - connecting to the more authentic of higher aspects of our self.
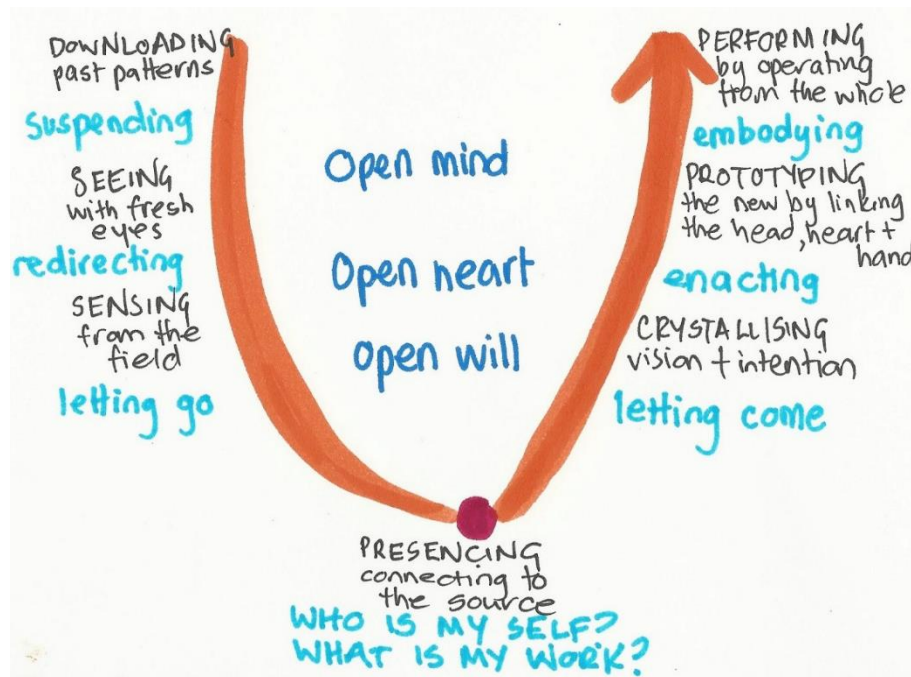
Dialogue Interviewing

Dialogue Interviews can be used in all phases of the U-process, yet the most common use is during the preparation phase.

At a Glance:
Dialogue interviews engage the interviewee in a reflective and generative conversation. This tool can be used to prepare for projects, workshops, or capacity building programs. Dialogue Interviews:

- Provide insights into questions and challenges that the interviewees face;
- May help you to find partners for a project,
- Prepare participants for to an upcoming event;
- Begin to build a generative field for the initiative you want to co-create.

Purpose:
To initiate a generative dialogue that allows for reflection, thinking together and some sparks of collective creativity to happen.

Uses & Outcome:
Dialogue Interviews are used to prepare for projects, workshops, capacity building programs or change initiatives in the following ways:

- Provide data on the participants' current challenges, questions, and expectations or on the organizational current challenges.

- Create increased awareness among participants or within an organization about the upcoming process and how it might serve their needs and intentions.
- Increase the level of trust between facilitators and participants that helps to create a generative field of connections.

Set Up:

People and Place

- Dialogue interviews work best face-to-face. If not possible, use phone interviews.

Time (Figures are estimates and need to be adjusted to the specific context.)

- 30-60 minutes for a phone interview.
- 30-90 minutes for a face-to-face interview.

Materials

- Use the interview guideline (questionnaire), but feel free to deviate when necessary.
- Use a paper and pen to take notes. Sometimes use a tape recorder.

Process:

Step 1

Preparation

- Define/revise questions to adjust to the specific context and purpose.
- Schedule interviews. If the interview will be conducted face-to-face, find a quiet space.
- Get information about the interviewee and her or his organization.
- If several interviewers will conduct the interview agree on roles (primary interviewer, note taking).

Step 2

Before you meet the interviewee allow for some quiet preparation or silence. For example, 15-30 minutes prior to a face-to-face interview begin to anticipate the conversation with an open mind and heart

Step 3

Begin the interview. Use the interview questionnaire on next page as a guide, but depart from it to allow the conversation to develop its own direction.

Sample questionnaire:

1. Describe the leadership journey that brought you here.
2. When have you faced significant new challenges, and what helped you cope with them?
3. Describe your best team experiences. How do they differ from your other team experiences?
4. What top three challenges do you currently face?
5. Who are your most important stakeholders?
6. On the basis of what outcomes will your performance be considered a success or a failure - and by when?
7. In order to be successful in your current leadership role, what do you need to let go of and what do you need to learn? What capabilities do you need to develop?
8. How will you develop your team? What do you need from your team, and what does your team need from you?
9. Nine to twelve months from now, what criteria will you use to assess whether you were successful?

Step 4

Reflection on the Interview. Reflect on your conversation and listen to yourself: what important questions come up for you now that you take out of this conversation and into your forward journey? Take some time immediately after the interview to review:

- What struck me most? What surprised me?
- What touched me?
- Is there anything I need to follow-up on?

After all interviews have been completed, review the interview data, and summarize results.
Step 5
Close feedback loop: After each interview (by the following morning) send a thank-you note to your interviewee.

Principles:
- Create transparency and trust about the purpose and the process of the interview.
- Practice deep listening.
- Suspend your "Voice of Judgment": look at the situation through the eyes of the interviewee, don't judge.
- Access you ignorance: As the conversation unfolds, pay attention to and trust the questions that occur to you.
- Access your appreciative listening: Thoroughly appreciate and enjoy the story that you hear unfolding. Put yourself in your interviewee's shoes.
- Access your generative listening: Try to focus on the best future possibility for your interviewee and the situation at hand.
- Go with the flow: Don't interrupt. Ask questions spontaneously. Always feel free to deviate from your questionnaire if important questions occur to you.

Leverage the power of presence and silence: One of the most effective "interventions" as an interviewer is to be fully present with the interviewee—and not to interrupt a brief moment of silence.
Source: https://www.presencing.org/resource/tools/dialogue-interview-desc

Guided Journaling

Where on U:
Journaling practices can be used in all phases of the U-process especially during the sensing and presencing steps.

At a Glance:
Guided journaling leads participants through a self-reflective process following the different phases of the U. This practice allows participants to access deeper levels of self-knowledge, and to connect this knowledge to concrete actions.

Purpose:
Guided journaling leads practitioners through a process of self-reflection that moves through the U-process. This process allows participants to step into a deeper level of reflection than in an un-guided journaling process, and identify concrete action steps.

Uses & Outcome:
- Access deeper levels of self-reflection & knowledge.
- Learn how to use Journaling as a reflective tool.
- Connect self-reflection to concrete action steps.

Set Up:
People & Place
Journaling Practice can be used in groups of any size. The exercise follows the co-sensing phase meaning that participants have already moved through the left side of the U-Process.
It is important that the room is quiet and no noises or other distractions in the environment interrupt the participants.

Time
A minimum of 45 minutes is required. Depending of the context this journaling process can take up to 60-90 min.

Materials
Pen and paper for each participant.

Process:
Step 1 Preparation
Prepare a quiet space that allows each participant to enter into a process of self-reflection without distractions.

Step 2 Guided Journaling Questions
Read one question after the other; invite the participants to journal guided by the respective question. Go one by one through the questions. Move to the next question when you sense that the majority of the group is ready. Don't give participants too much time. It is important to get into a flow and not to think too much.

Guided Journaling Questions:
1. Challenges: Look at yourself from outside as if you were another person: What are the 3 or 4 most important challenges or tasks that your life (work and non-work) currently presents?
2. Self: Write down 3 or 4 important facts about yourself. What are the important accomplishments you have achieved or competencies you have developed in your life (examples: raising children; finishing your education; being a good listener)?
3. Emerging Self: What 3 or 4 important aspirations, areas of interest, or undeveloped talents would you like to place more focus on in your future journey (examples: writing a novel or poems; starting a social movement; taking your current work to a new level)?
4. Frustration: What about your current work and/or personal life frustrates you the most?
5. Energy: What are your most vital sources of energy? What do you love?
6. Inner resistance: What is holding you back? Describe 2 or 3 recent situations (in your work or personal life) when you noticed one of the following three voices kicking in, preventing you from exploring the situation you were in more deeply:
    a. Voice of Judgment: shutting down your open mind (downloading instead of inquiring)
    b. Voice of Cynicism: shutting down your open heart (disconnecting instead of relating)
    c. Voice of Fear: shutting down your open will (holding on to the past or the present instead of letting go)
7. The crack: Over the past couple of days and weeks, what new aspects of your Self have you noticed? What new questions and themes are occurring to you now?
8. Your community: Who makes up your community, and what are their highest hopes in regard to your future journey? Choose three people with different perspectives on your life and explore their hopes for your future (examples: your family; your friends; a parentless child on the street with no access to food, shelter, safety, or education). What might you hope for if you were in their shoes and looking at your life through their eyes?
9. Helicopter: Watch yourself from above (as if in a helicopter). What are you doing? What are you trying to do in this stage of your professional and personal journey?
10. Imagine you could fast-forward to the very last moments of your life, when it is time for you to pass on. Now look back on your life's journey as a whole. What would you want to see at that moment? What footprint do you want to leave behind on the planet? What would you want to be remembered for by the people who live on after you?
11. From that (future) place, look back at your current situation as if you were looking at a different person. Now try to help that other person from the viewpoint of your highest

future Self. What advice would you give? Feel and sense what the advice is and then write it down.

12. Now return again to the present and crystallize what it is that you want to create: your vision and intention for the next 3-5 years. What vision and intention do you have for yourself and your work? What are some essential core elements of the future that you want to create in your personal, professional, and social life? Describe as concretely as possible the images and elements that occur to you.

13. Letting-go: What would you have to let go of in order to bring your vision into reality? What is the old stuff that must die? What is the old skin (behaviors, thought processes, etc.) that you need to shed?

14. Seeds: What in your current life or context provides the seeds for the future that you want to create? Where do you see your future beginning?

15. Prototyping: Over the next three months, if you were to prototype a microcosm of the future in which you could discover "the new" by doing something, what would that prototype look like?

16. People: Who can help you make your highest future possibilities a reality? Who might be your core helpers and partners?

17. Action: If you were to take on the project of bringing your intention into reality, what practical first steps would you take over the next 3 to 4 days?

Step 3 Reflection on the Practice
Split up the group into pairs, and invite participants to reflect on their experience. Again, mention that journaling is private and that each participant decides what she or he wants to share.

Principles:
1. Journaling is a personal process. Never ask participants to share their journaling notes in public.
2. After completing a journaling practice you may create an opportunity to reflect on the experience of journaling. Again: emphasize that participants decide what they want to share.
3. Journaling means that you think through the writing not to think and reflect, and then write up the reflection. With the instruction emphasize that participants just start writing and see what emerges.

Source: https://www.presencing.org/resource/tools/guided-journaling-desc

Divergence, Emergence and Convergence (Breath Pattern)

In entering an inquiry or multi stakeholder conversation we operate with three different phases in the process—divergent, emergent and convergent.

Each of these phases are different and it is important for a host to know where we are in the process and what is needed in each phase. The three phases are different ways of thinking and working that is complimentary. They can be likened to the 3 phases of breathing: breathing in (lungs expanding/ diverging) holding, breathing out (lungs contracting/converging).

Every process goes through several such breathing cycles.

Participatory Community Building Guidebook
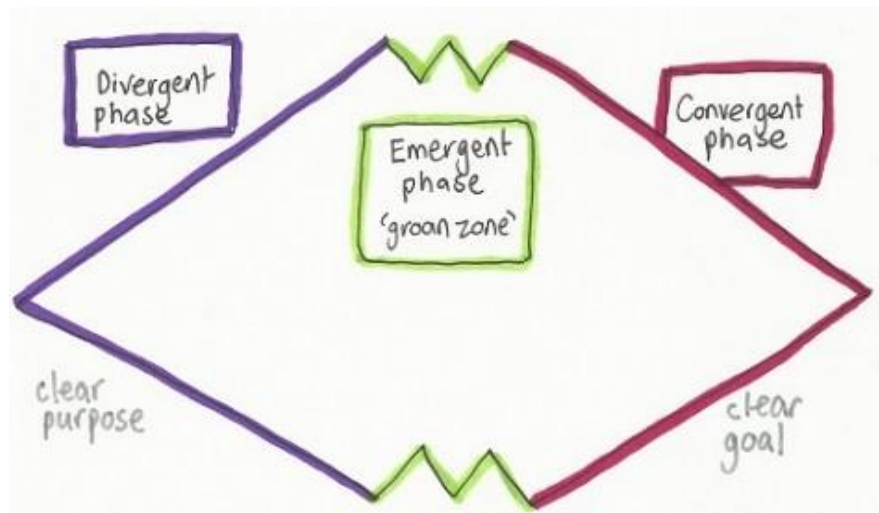
Divergence

In the **divergent phase**, or "Pre-ject", there is as yet no clear goal. This is a "goal-seeking" phase where a clear and shared purpose gives the collective direction. Another driver in this phase is asking the right questions.

If you close the divergent phase too soon, the level of newness or innovation will be less.

Ideally a group will stay in inquiry in the divergent phase until a new shared and agreed solution emerges, or a goal is seen collectively.

Divergent Thinking: Typically generates alternatives, has free-for-all open discussion, gathers diverse points of view, collects data and unpacks the problem.

The Divergent Phase Is non-linear and needs "chaos time". It is process-oriented and needs prolonged decision time.

Emergence

The Emergent Phase Between the divergent and convergent phase, is fondly known as the 'groan zone', it is the phase where 'magic happens'. It is the phase where different ideas and needs are integrated. It may require us to stretch our own understanding to hold and include other points of view. We call it the groan zone because it may feel messy, an uncomfortable stretch, but it is also the phase where the new and innovative solution emerges.

Working with emergence
Put simply, emergence is the phenomenon of Order arising out of Chaos.

Participatory leadership works with emergent change processes. The work is done *not* by traditional 'command and control' approaches, but by:
- Setting clear intentions
- Creating hospitable conditions
- Inviting diverse people to connect

There are some catches to working with emergence, however – that can be especially challenging to leaders in traditional cultures

Getting started is a leap of faith - the seeds of most great ideas are misunderstood, dismissed or discouraged by others.

J e d e r I n s t i t u t e 2 0 2 0 v 2 | Page 79

Success can be a hurdle – since engaging emergence involves the unknown, it is risky. Organisations are afraid to proceed without certainty.

Outcomes can be difficult to recognise – when we encounter novelty, our first impulse is to try to fit it into our existing frame of reference. Sometimes seemingly minor shifts can change fundamental assumptions about how things work. Yet years may pass before we appreciate the implications.

What's most important is probably not on our radar screen – organisations tend to measure tangibles like 'number of projects launched and successfully implemented'. But the most powerful fruits of emergent change processes tend to be intangibles, like *trust* and *friendship*. Self-organising networks arise that can be catalysed into action if an intention of sufficient magnitude arises.

Not everyone makes the trip – most of us have experienced situations in which others have dived in, by we've chosen not to play. Are we missing something? Or is everybody else dangerously deranged?

Death or loss is usually part of the mix – perhaps fear of loss is the biggest reason why we resist emergence. Few of us choose to experience emotional turmoil if we can avoid it, so we invent strategies that bury the root causes of disturbance, perhaps inadvertently setting up a system to die.

Convergence

Convergent Thinking Means evaluating alternatives, summarising key points, sorting ideas into categories and arriving at general conclusions.

The Convergent Phase Is goal-oriented and focused, linear, structured and usually subject to time constraints. It is focused on getting results and may require quick decisions.

World Café

The World Café is a method for creating a living network of collaborative dialogue around questions that matter in real life situations. It is a provocative metaphor. As we create our lives, our organisations, and our communities, we are, in effect, moving among 'table conversations' at the World Café. (From The World Café Resource Guide)

Operating principles

❖ Create hospitable space

❖ Explore questions that matter

❖ Encourage each person's contribution

❖ Connect diverse people and ideas

❖ Listen together for patterns, insights and deeper questions

❖ Make collective knowledge visible
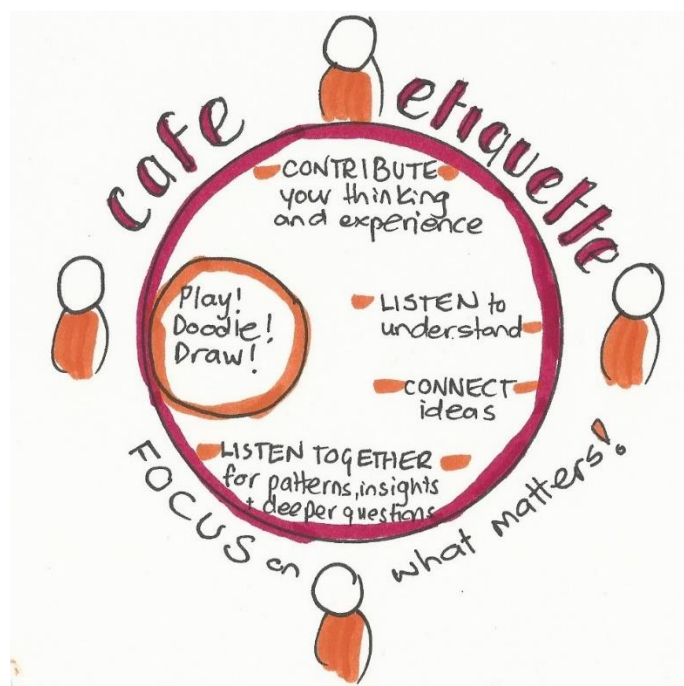
Assumptions

The knowledge and wisdom we need is present and accessible.

Collective insight evolves from honouring unique contributions; connecting ideas; listening into the middle; noticing deeper themes and questions.

The intelligence emerges as the system connects to itself in diverse and creative ways.

General flow

Seat 4-5 people at café-style tables or in conversation clusters.

Set up progressive rounds of conversation, usually of 20-30 minutes each—have some good questions!

Ask one person to stay at the table as a "host" and invite the other table members to move to other tables as ambassadors of ideas and insights

Ask the table host to share key insights, questions, and ideas briefly with new table members, then let folks move through the rounds of questions.

After you've moved through the rounds, allow some time for a whole-group harvest of the conversations.

What is World Café good for?

World Café is a great way of fostering interaction and dialogue with both large and small groups. It is particularly effective in surfacing the collective wisdom of large groups of diverse people. The café format is very flexible and adapts to many different purposes—information sharing, relationship building, deep reflection exploration and action planning.

When planning a café, make sure to leave ample time for both moving through the rounds of questions (likely to take longer than you think!) and some type of whole-group harvest.

Materials

- ❖ Small tables, preferably round
- ❖ Chairs for participants and presenters
- ❖ Tablecloths
- ❖ Flip chart paper or paper placemats for covering the tables
- ❖ Markers
- ❖ Flip chart or large paper for harvesting collective knowledge or insights
- ❖ Posters/table tents showing the Café Etiquette
- ❖ Materials for harvesting

This information was adapted from Café to Go at www.theworldcafe.com

Open Space Technology

The goal of an Open Space Technology meeting is to create time and space for people to engage deeply and creatively around issues of concern to them. The agenda is set by people with the power and desire to see it through. Typically, Open Space meetings result in transformative experiences for the individuals and groups involved. It is a simple and powerful way to catalyse effective working conversations and to truly invite organisations to thrive in times of swirling change.

THE LAW OF MOTION (TWO FEET)

If you find yourself in a situation where you are not contributing or learning, move somewhere you can. Follow your PASSION & take your RESPONSIBILITY

Principles

- Whoever comes are the right people
- Whenever it starts is the right time
- Whatever happens is the only thing that could have
- When it's over it's over

The four principles and the law work to create a powerful event motivated by the passion and bounded by the responsibility of the participants.

Roles

Host: announce and host a workshop

Participant: participate in a workshop

Bumble bee: 'shop' between workshops

Butterfly: take time out to reflect
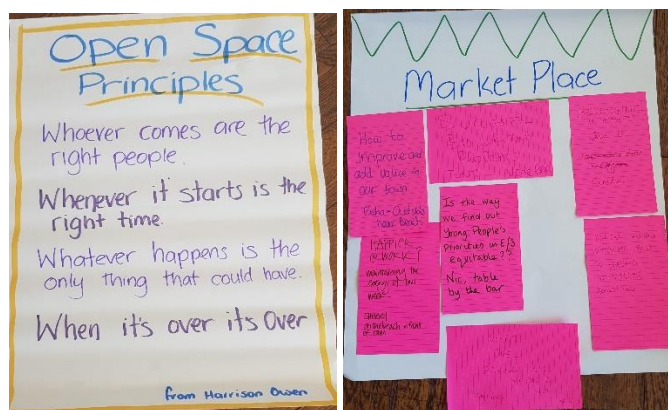
General flow

The group gathers in a circle and is welcomed by the sponsor.

The facilitator provides an overview of the process and explains how it works. They invite people with issues of concern to come into the circle, write the issue on a piece of paper and announce it to the group.

These people are 'callers'. Each caller places their paper on the wall and chooses a time and a place to meet. This process continues until there are no more agenda items.

The group breaks up and heads to the agenda wall, by now covered with a variety of sessions. Participants take note of the time and place of sessions they want to be involved in.

Conversations take place for the rest of the meeting. Recorders (determined by each group) capture the important points and post the reports on the news wall. All of these reports will be harvested in some way and returned to the larger group.

Following a closing or a break, the group might move into 'convergence', a process that takes the issues and attaches action plans, or next wise steps to them to 'get them out of the room'.
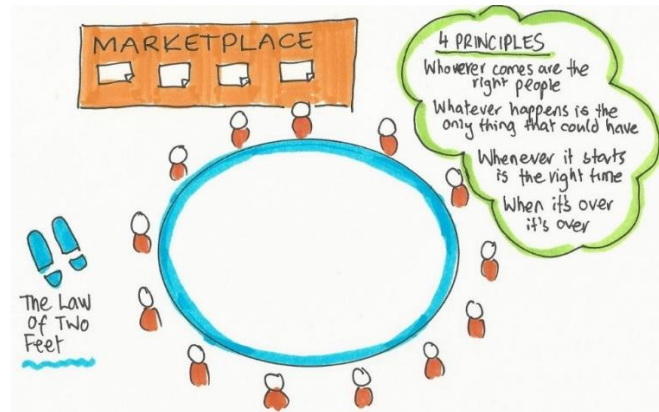
The group finishes the meeting with a closing circle where people are invited to share comments, insights and commitments arising from the process.

What is Open Space good for?

Open Space Technology is useful in almost any context, including strategic direction-setting, envisioning the future, conflict resolution, morale building, consultation with stakeholders, community planning, collaboration and deep learning about issues and perspectives.
Open Space Technology is an excellent meeting format for any situation in which there is:

- ❖ A real issue of concern
- ❖ Diversity of players
- ❖ Complexity of elements
- ❖ Presence of passion (including conflict)
- ❖ A need for a quick decision

Open space can be used in groups of 10 to 1,000 (and probably larger). It's important to give enough time and space for several sessions to occur. The outcomes can be dramatic when a group is uses its passion and responsibility (and is given the time) to make something happen.

Materials

- ❖ Circle of chairs for participants
- ❖ Letters or numbers around the room to indicate meeting locations
- ❖ A blank wall that will become the agenda
- ❖ A news wall for recording and posting the results of the dialogue sessions
- ❖ Breakout spaces for meetings
- ❖ Paper on which to write session topics/questions
- ❖ Markers/Pencils/Pens
- ❖ Posters of the Principles, Law of Two Feet, and Roles (optional)
- ❖ Materials for harvest

8 Breaths of Design

Over the years many hosts have seen their work with different (larger scale) initiatives as a sequence of different 'breaths', different phases of divergence and convergence. This iterative flow has become known among practitioners as the 'Eight Breaths'. As we learn through reflecting on our work, this pattern will no doubt become clearer.

First breath: The CALL
Name the issue
Calling the core question—birth of the callers
There is always 'a caller', a person who deeply holds a question, a problem, and/or a challenge. Sometimes there are several callers. The callers are the ones who invite the host(s) to help them.

Wise action
Focus the chaos of holding the collective uncertainty and fear—step into the centre of the disturbance. Don't move too fast.

Question
What is really at stake here? What if some of us worked together to surface the real question and need that matters to the community?
When the caller has committed to call the process, we go to the next phase.

Second breath: CLARIFY
Creating the ground
The callers and hosts work to create collective clarity of purpose and the first articulation of principles

Wise action
Engagement
Don't make assumptions

Question
How to get from need to purpose? What is our purpose? How to see and feed the group value?
This phase is over once the core of clarity has emerged.

Third breath: INVITE
Giving form and structure
Design and invitation process

Wise action
Keep checking to be sure your design and invitation serve the purpose Don't make your design too complex (match it to the purpose)

Question
How do we invite people to participate in a way that moves them to show up? How do we let go of our expectations that certain people need to be there?

The meeting has been designed, a larger group of stakeholders has been invited, a good meeting space has been found: it's time to meet!

Fourth breath: MEET
Meeting
Conversation

Wise Action
Our role is to host the group, the purpose, and the questions Don't go alone.

Question
How can I best serve as the instrument/container to allow the collective wisdom to emerge? ... and make meaning together

When the meeting is done, the group of stakeholders find collective meaning and start to co-create. This is where the harvest is important—to capture key messages and insights and make sense of them

Fifth breath: HARVEST – MAKE SENSE AND MEANING
Callers & Core / Harvesting team
Harvest the harvest of the assembly and make the needed decisions for the wiser way forward in all directions

Sixth breath: ACT
Practice
Implement the wise actions decided on during the conversation and harvest. Follow-up—continued learning and leading from the field

Wise Action
Always come back to purpose. Don't lose sight of the purpose or it won't be embodied

Question
How do we sustain the self-organisation?

Here the seed of community gets born, and the results are a connectedness between the stakeholders and wiser actions.

Seventh breath: REFLECT AND LEARN
Reflection in the core team and with key stakeholders What have we learned? Have we gained results in alignment with need and purpose? What are the next long term steps?
From here the next calling question arises...

Eighth breath: THE BREATH THAT HOLDS THE WHOLE
The eagle practitioners & perspective
Hosting and sensing the whole – being aware of all the 7 breaths, tending to the long-term intent and the wisdom of the actions and practices of this community of practitioners and the well being of everyone in this systems.

Although the above is a step-by-step description, the process is not linear but rather cyclical, and making sense (harvesting), reflecting on alignment to purpose and next wise steps happens throughout the process.
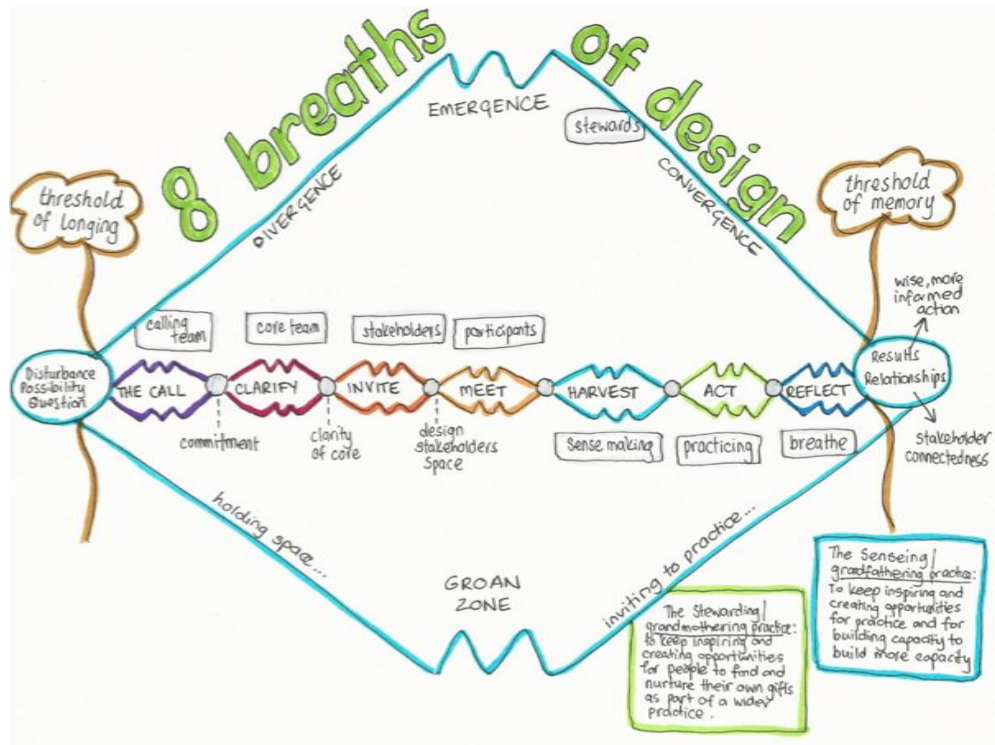
Eight Little Helpers

These eight helpers bring form to fear and uncertainty and help us stay in the chaos of not knowing the answers. They help us to move through uncomfortable places together, like conflict, uncertainty, fear to arrive at wise action.

- Be present
- Work together
- Have a good question
- Use a talking piece
- Harvest
- Make a wise decision
- Act
- Stay together
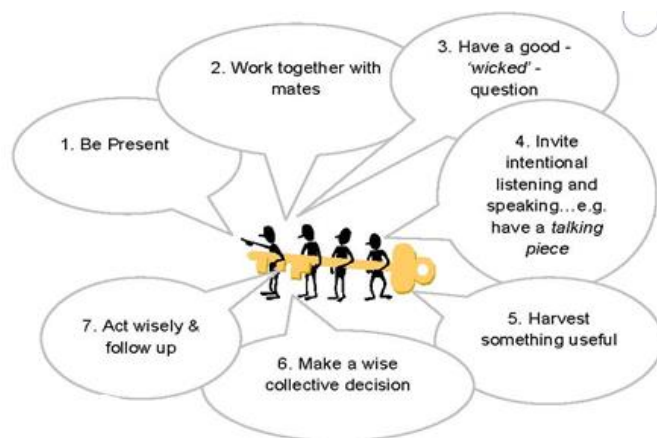
For more information: https://law.anu.edu.au/sites/all/files/events/print_newconversations.pdf

Designing for Wiser Action

What is the purpose?

Designing for Wiser Action (DFWA) was co-created (In Queensland, Australia!) to give practitioners the chance to ask for help and the rest of us a chance to practice both design and generosity. This process demonstrates the power of co-creation through diversity of perspectives and working from a basis of clear purpose.

DFWA enables practitioners to get support and wise insights and advice about the concrete outcomes needed and for participants to put their learnings about participatory leadership and its methods to work on real life events.

> Remember the practice of **Aphei**:
>
> It is kind to ask for help.
> A person who cannot ask for help cannot be trusted.
>
> Nuu-chah-nulth tribal wisdom

About the process

Practitioners are invited to call a project or piece of work they are responsible for and invite others to contribute to the thinking and design of actions to bring it to life.

Practitioners find powerful insights and solutions through the exploration of questions that clarify:

What is the need? What is the purpose? Who is the group? What methods will most support the group into wise action? What kind of harvest will serve this wise action and demonstrate its impact?

Who does this process best serve?

Designing for Wiser Action is about finding the clarity we need to progress real work. Therefore, it is important the practitioners calling for help with their projects do so with the following things in mind:

- I - the project caller - have decided and am committed to follow this through
- I have mandate or some beginning level of mandate to do it - from within me and from decision makers in my system to put this in motion
- I am ready to ask for and receive help from others as we practice co-designing
- The project should incorporate a participatory/engagement process which takes place in the next 12 months
- The project should include at least one single meeting or be part of a longer strategic process
- The project should be of benefit to more people than just the project caller themselves

Stages of the process

Allow 3-4 hours for this whole process

1. Make an invitation to project callers   At least 1-2 days prior to the process being hosted

Invitation is made to people so they can ask for help to design the process they want to host. Work with those who want to step in to get clear about their intention. This process needs a concrete project to work with, rather than a vague intention that is still being shaped. The project needs to be happening from one day to one year in the future.

Remember – Make sure callers are invited at least the night before.

2. Introduce Designing for Wiser Action   10 minutes

Practitioners are invited to call a project or piece of work they are responsible for and invite others to contribute to the thinking and design of actions that will bring it to life.

Practitioners find powerful insights and solutions through the exploration of questions that clarify: What is the need? What is the purpose? Who is the group? What methods will most support the group into wise action? What kind of harvest will serve this wise action and demonstrate its impact?

3. Introduce the projects   10-15 minutes, depending on number of callers

Gather the callers in a circle at the centre of the group. Ask each to introduce their project briefly for 2 minutes. Each then stands in the room and others go to join them. Remind the group this is a time to practice generosity, so share themselves for even numbers – next time could be their turn!

4. Introduce the process   5 minutes

Show the harvesting templates and step through the questions the groups will be working with.

Tip: Use Post-It-Notes on the template because perspectives might change throughout the process and you will need to be able to move things around.

5. Group work – project design   90 minutes minimum

Each group will move to its own table or room.

Begin with the caller introducing the project briefly (NB: warn the callers not to spend so much time on this, it is now time to work on it!)

Work together reviewing the calling question and sharing wise advice, insights, ideas and ask questions if needed to clarify the purpose and need.

All group members co-create by populating the template with ideas on Post It notes

6. Peer coaching   20 minutes minimum

Bring the whole group together for instruction on the peer coaching session.

The caller asks for a volunteer member to stay with them to harvest input from peer coaches.

Group members are invited to extend their generosity by moving to another caller's group for peer coaching.

The caller will explain their project design to the peer group.

Callers then listen without response or conversation to the questions, feedback and suggestions of the peer coaches (if necessary, the caller can turn their chair away to enable listening).

7. Group work – sharpening design 20-30 minutes
Original groups then re-convene for a period of integration, refining and sharpening of their project design.

8. Report back   10-20 minutes

Finally, the whole group gathers in circle again, with project callers in the centre.

Project callers report back in response to two questions:

What are you grateful for? What are your next wise steps?

Notes for hosts

- Process timing – optimal timing is 3-4 hours
- Introducing the process/hearing from the callers/forming groups around the callers (30 min)
- Working in teams supporting the callers on their projects (1.5 hours min)
- Peer coaching (20 min = 8 - 10 min caller presents the work to date, coaches listening/8 – 10 min coaches giving feedback
- Return to teams and integrate (20 – 30 min)
- Return to full group and report back (10 – 20 min depending on the number of callers)
- If more time is available here are some other possibilities:
- Two peer coaching rounds, alternating teams
- Time for the callers to reflect alone following peer coaching session

Roles

One or two **Hosts**: Introduce the process to the group, host the callers into clarity prior to the process (and you may need to challenge them to name a concrete project with a clear purpose), and host the full group process

Project Caller: Is the person who wants helps on becoming clear and crafting focus, design and practice in action, applied to a particular event or events.

Co-designers: Are the people who help with the first brush strokes of co-creating design. This is a practice of generosity.

Full group: Work with all elements from our practice in a practical way, so they all manifest in the process being designed and make Art of Hosting as helpful as possible and easier to grasp.

Resource team: If there are more seasoned hosts and a good-sized group of participants, they may want to act as a resource team, and bumble-bee between teams to give additional support.

Tools to get the work done
1 . Guiding questions

The guiding questions guide the work of the harvest. These questions find their foundations in the Chaordic stepping stones and include additional questions necessary to build clarity in the context of the work. Foundational questions include:

- ❖ What is the need this work is in response to?
- ❖ What is the purpose of this work?
- ❖ What is the powerful question that will serve as a reference point for this work?
- ❖ Who needs to be involved as core team, partners, and stakeholders?
- ❖ What is the structure of the work in preparation, during and after the project?
- ❖ What is the tangible and intangible harvest?
- ❖ What are the insights, challenges, unanswered questions, help needed, next steps?

2. Harvesting template, Post It notes and markers

Harvest templates can take any form that is meaningful to the context. Large, colourful templates create a great space to work on. Some examples of templates from previous Designing for Wiser Action sessions are as follows:

3. A good work space

Create a work space that is spacious, light, airy, spacious, connected to nature. Give groups as much space as possible to work without disturbing each other.

If you have limitations with the environment, be creative. For example - use sound as a wall, get as much light into the creative thinking as possible – send people outside if possible, organise the time differently – if small space roster/or cycle groups through.

Light processes: Knowledge cafe Calling question for centre Harvesting Laterally organised

Organisations as Living Systems & other self organising practices

Self Organised Teams

Based on the article by Integral Coach Steffan Surdek, who says:

> "Fostering self-organized teams can be very easy or incredibly hard depending on the organizational culture and how long people have been in the organization.
> As a leader, it is important to work with your teams to help them align on what self-organization actually means and support the team in finding their way back to this agreement.
> As a leader, it is also important for you to align your actions and decisions to support your teams in their journey toward self-organization. If the teams start noticing you are asking them for one thing and acting in the opposite way, you will quickly lose credibility.
> What does the term self-organization mean in your organization? What can you do to better foster the self-organization of your teams?"

Self organised teams can be hard work and a challenge but they can also be incredibly rewarding and respond to people who like to work autonomously but within a team. The internal and ongoing review of an organisation's culture is paramount to the success of being a truly self organised individual, team and organisation.

Read Steffan's article [Three Common Misunderstandings Of Self-Organized Teams](#)

Jeder's Story: A Next Stage Organisation

At the Jeder Institute, have adopted the term "Next Stage Organisation", for now and continue to work with the principles of TEAL and other participatory principles, practices and processes within our day-to-day work, in alignment with Laloux's following quote:

> "The key emergent of next-stage organizations harkens back to early human history: small bands of people on a mission, each deeply seen and valued by the others, responding together to changing conditions and making their way forward.
> Today's cutting-edge version of archaic bands are self-managed teams, which have become the building blocks of companies of all types and sizes. It's a fascinating (and explicitly integral!) thesis whose success is demonstrated in organizations all over the world." Frederic Laloux

Source: https://www.dailyevolver.com/2018/10/todays-next-stage-organizations/

The Jeder Institute's Pillars and Purpose are regularly reflected upon as we walk our talk in our peer-to-peer coaching circles, governance, policy reviews and individual and community consultation.

Jeder's NSO review: https://www.youtube.com/watch?reload=9&v=cOER5zEhRKA

Three conditions for self- organising – a powerful triangle

Clarity of need and purpose is the invisible leader…
Clarity creates a natural centre for the work. As a caller, become as clear as possible. The clearer you are, the more others can help you. At the very least, callers will be hosting a process to find clarity of purpose.

Respectful relationships
Being in a good relationship with yourself and with others will enable you to enjoy and benefit from the diversity of others.
It does not mean that you have to agree on everything - but even if you disagree, you can still be in respectful relationship and focus on getting the work done.

Acting more wisely for the world
Good work should always yield real results. The Hopi Indians ask, 'Will it grown corn for the people?'. What are your actions going to create that will be useful for your world?

Self-managed (Teal) organisations
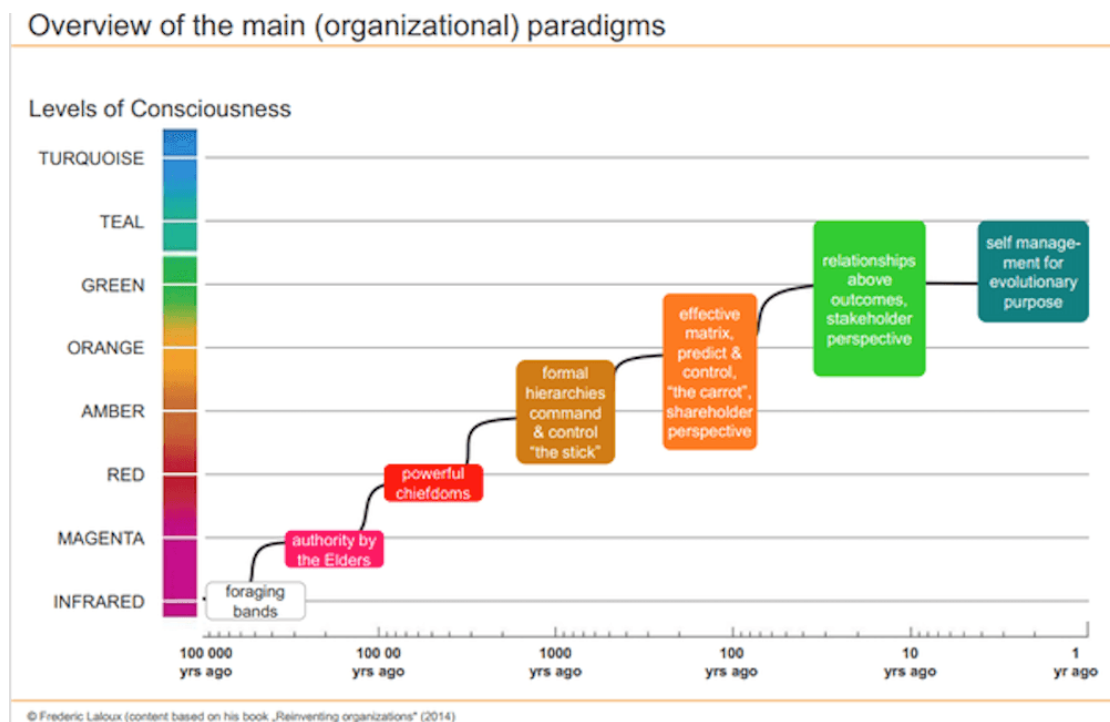
Frederic Laloux's book 'Reinventing Organisations: A guide to Creating Organisations Inspired by the Next Stage of Human Consciousness' is a compilation of case studies and reviews of twelve highly successful and effective businesses and organisations that have operated over the last 20 years or so by leaders operating at or near the TEAL stage of consciousness.

The TEAL stage of consciousness referring to the more advanced stages of psychological and spiritual development outlined in the works of Ken Wilber and the works of other developmental thinkers such as Robert Kegan who refers to it as the Self-Transforming stage, Bill Torbert who refers to it as the Post Conventional Stage and Don Beck the Systemic/ Global View stage.

Laloux discusses how numerous disciplines are converging around a developmental perspective and sets out an agenda to apply this to organizations. He shows how each stage of human development generates a typical organizational form. Modern organizations tend to be based on either a conformist paradigm (for example, public sector bureaucracies) or an achievement one (banks or technology corporations), both rooted in rationality, structure and suspicious of spirituality.

Like Margaret Wheatley, Laloux identifies the living system as the abiding metaphor of the new paradigm, in contrast to the prevailing metaphor that likens organizations to mechanical structures. He identifies three breakthroughs that characterize the organizations he presents as pioneers of the new paradigm:

- Self-management – by which peer-based relationships replace hierarchy or consensus and autonomy is reconciled with accountability to the whole.

- Completeness (wholeness) – where people are encouraged to bring the emotional, intuitive and spiritual parts of themselves to work as well as the rational.

- Evolutionary purpose – in which decision making and work is guided by a sensing of the purpose that the organization exists to serve, and that this evolves in an emergent way rather than being defined from above.

The book is an invigorating read since it demonstrates with example after telling example how organizations can thrive while swimming against the tide of instrumentalist, shareholder-value-driven bureaucracy. He provides exhaustive detail on the structures, practices and processes the organizations adopt so as all the time to put themselves, whenever there's a choice to be made, on the side of human development and sustainability.

Employees are encouraged to find their own roles and play to their strengths. Decisions are taken by peer groups rather than by leaders, or often by individuals acting simply on advice from relevant colleagues, with the consequence that corporate centres are largely redundant.

Employees are trusted rather than controlled to do the right thing, so that cumbersome compliance practices are no longer needed. Throughout the book, the costs of leading from less developed stages of development are revealed.

From a TEAL leadership perspective

"The organization is viewed as an energy field, emerging potential, a form of life that transcends its stakeholders, pursuing its own unique evolutionary purpose. In that paradigm, we don't 'run' the organization, not even if we are the founder or legal owner. Instead, we are stewards of the organization; we are the vehicle that listens in to the organization's deep creative potential to help it do its work in the world."

Laloux lists the cultural assumptions that are at play in these pioneer TEAL organizations. Here's a selective list of some which seem very reasonable yet would be deeply challenging to conventional organizational cultures:

- We relate to one another with an assumption of positive intent.
- Until proven wrong, trusting co-workers is our default means of engagement.
- Every one of us is able to handle difficult and sensitive news.
- We each have responsibility for the organization. If we sense that something needs to happen, we have a duty to address it.
- We are all of fundamental equal worth.
- We strive to create emotionally and spiritually safe environments.
- Failure is always a possibility if we strive boldly for our purpose.
- We don't blame problems on others.
- Trying to predict and control the future is futile.
- In the long run, there are no trade-offs between purpose and profits.

The leaders in Laloux's pioneer TEAL organizations are close to or have attained the TEAL stage in their development and as a result are able to cope with the ambiguities and uncertainties of enrolling large numbers of employees in putting purpose at the heart of what they do.

Their capacity to handle complexity and uncertainty in unstable and anxiety provoking situations enables them to create harmonious systems which can move forward in times of uncertainty and ambiguity.

Laloux is not glib about the prospects for more organizations developing along evolutionary TEAL lines. He identifies two necessary conditions:

The founder or top leader must have attained and be able to act in a manner consistent with the characteristics of the TEAL developmental stage

The owners of the organization must also understand and endorse the thinking and behaving arising out of the evolutionary TEAL stage.

This book is a must-read for anyone interested in how businesses and organizations might evolve and thrive in an increasingly volatile, ambiguous and complex world.

Citation: Davidson, S., & Vogel, M. (2015). _Review of Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness_ [Review of the book Reinventing Organizations: A Guide to Creating Organizations Inspired by the Next Stage of Human Consciousness, by K. Wilber & F. Laloux]

Websites:	Reinventing Organisations	http://www.reinventingorganizations.com/
	Reinventing Organisations Map	https://reinvorgmap.com/
	Discourse	http://discourse.reinventingorganizations.com/
	Video	https://www.youtube.com/watch?v=gcS04BI2sbk
	Wiki	http://www.reinventingorganizationswiki.com

Systems Thinking

Systems Thinking is a sensemaking process that gives you a helicopter view of a complex problem context. Complex problems are characterized by non-linearity. They are dynamic, emergent, unpredictable, have may inter-related forces and change over time.

Traditional problem-solving focuses on cause and effect but with complex problems there are always multiple factors and solutions found through traditional problem solving often have unexpected longer term effects. For example, a farmer who uses pesticides to kill bugs ruining his crops may get short term benefits, however another insect species may increase as a result as this species is no longer being eaten by the insects targeted by the pesticides. So, the new species ruins the crop!

If we can get a better picture about the inter-related forces that affect a system, we can identify where the leverage points for change might be and can be more strategic about where we intervene.

You can read an example of how systems mapping was introduced into an international project alongside ABCD's asset mapping processes in the Asset Mapping Atlas blog.

Links:

https://m.youtube.com/watch?v=GPW0j2Bo_eY

https://kindling.xyz/next-systems/systems-thinking-complex-world/

https://www.plusacumen.org/courses/systems-practice

Agile Organisations

The five trademarks of agile organizations by McKinsey and co offer a roadmap to demonstrate that successful agile organizations consistently exhibit five trademarks:

1. North Star embodied across the organization
   Mind-set shift:
   From: "In an environment of scarcity, we succeed by capturing value from competitors, customers, and suppliers for our shareholders."
   To: "Recognizing the abundance of opportunities and resources available to us, we succeed by co-creating value with and for all of our stakeholders."

2. Network of empowered teams
   Mind-set shift:
   From: "People need to be directed and managed, otherwise they won't know what to do— and they'll just look out for themselves. There will be chaos."
   To: "When given clear responsibility and authority, people will be highly engaged, will take care of each other, will figure out ingenious solutions, and will deliver exceptional results."

3. Rapid decision and learning cycles
   Mind-set shift:
   From: "To deliver the right outcome, the most senior and experienced individuals must define where we're going, the detailed plans needed to get there, and how to minimize risk along the way."

To: "We live in a constantly evolving environment and cannot know exactly what the future holds. The best way to minimize risk and succeed is to embrace uncertainty and be the quickest and most productive in trying new things."

4. Dynamic people model that ignites passion
   Mind-set shift:
   From: "To achieve desired outcomes, leaders need to control and direct work by constantly specifying tasks and steering the work of employees."
   To: "Effective leaders empower employees to take full ownership, confident they will drive the organization toward fulfilling its purpose and vision."

5. Next-generation enabling technology
   Mind-set shift:
   From: "Technology is a supporting capability that delivers specific services, platforms, or tools to the rest of the organization as defined by priorities, resourcing, and budget."
   To: "Technology is seamlessly integrated and core to every aspect of the organization as a means to unlock value and enable quick reactions to business and stakeholder needs."

https://www.mckinsey.com/business-functions/organization/our-insights/the-five-trademarks-of-agile-organizations

Holacracy

Holacracy: a customizable self-management practice for organizations

Holacracy empowers people to make meaningful decisions in pursuit of your organization's purpose. Holacracy® is a new way of structuring and running your organization that replaces the conventional management hierarchy. Instead of operating top-down, power is distributed throughout the organization, giving individuals and teams more freedom to self-manage, while staying aligned to the organization's purpose.

It involves:

- A new and evolving organizational structure
- Innovative meeting practices designed for rapid execution
- A shift in mindset toward greater autonomy and taking action

Find more information here: https://www.holacracy.org

Sociocracy; solutions for deeper democracy

Sociocracy is not an economic theory but a method of governing organizations, regardless of the economic system in which they exist. Just as sociocracy has many features that would strengthen democracy, it is equally effective in a capitalist economy. Sociocracy is a system of organization and governance that can be applied in any kind of economic system.

Find more information here: https://www.sociocracy.info/what-is-sociocracy/

Integral Theory

Integral Theory incorporates "cultural studies, anthropology, systems theory, developmental psychology, biology, and spirituality, Integral Theory has been applied in fields as diverse as ecology, sustainability, psychotherapy, psychiatry, education, business, medicine, politics, sports, and art."

Ken Wilber explains the need for an Integral Approach in the following way: In our current post-modern world, we possess an abundance of methodologies and practices belonging to a multitude of fields and knowledge traditions. What is utterly lacking however, is a coherent organization, and coordination of all these various practices, as well as their respective data-sets. What is needed is an approach that moves beyond this indiscriminate eclectic-pluralism, to an "Integral Methodological Pluralism" — driving toward a genuine "theory of everything" that helps to enrich and deepen every field through an understanding of exactly how and where each one fits in relation to all the others.

Excerpt from Integral Life website here: https://integrallife.com/who-is-ken-wilber/

RESOURCES

Participatory Community Building Guidebook

Asset Based Community Development online

ABCD Institute	https://resources.depaul.edu/abcd-institute
ABCD in Action (global site)	http://abcdinaction.org/
ABCD Asia Pacific	http://jeder.com.au/abcdasiapacific/

ABCD in Action and ABCD Asia Pacific are both on Facebook for you to start or contribute to a conversation.

Art of Hosting online

Art of Hosting:	www.artofhosting.org
Art of Hosting online community	artofhosting.ning.com

Art of Hosting email list (listserve) where a lot of questions and announcements are made.
You can join the list by going to   www.artofhosting.org/home/stayconnected/
You can also join the international Facebook group Art of Hosting

Other online resources

SOAR	http://www.soar-strategy.com/
Results Based Accountability	http://resultsaccountability.com/
Reinventing organisations	http://www.reinventingorganizations.com/
Timebanks	https://timebanks.org
Placemaking	https://www.pps.org
IAP2	https://www.iap2.org/
Worldview Intelligence	http://worldviewintelligence.com
Mental Models Iceberg	https://nwei.org/iceberg/
Conversation Café	http://www.conversationcafe.org
Liberating Structures	http://www.liberatingstructures.com
Graphic / Visual Facilitation	https://www.curiousmindsco.com.au
Social / Living Labs	https://social-labs.org/slr/
Proaction Café	http://www.pro-action.eu/whatwedo/pro-action-cafe-online/

Edge Effect   https://deepgreenpermaculture.com/permaculture/permaculture-design-principles/10-edge-effect/

Cognitive Edge (Complexity and the Cynefin framework) by Dave Snowden
https://cognitive-edge.com
Art of Powerful Questions by Kathy Jourdain
https://shapeshiftstrategies.com/2011/11/15/shaping-powerful-questions/
Art of Harvesting Guide
https://ucq.uccommunity.org.au/sites/default/files/the_art_of_harvesting.pdf
Generative (Consent) Decision Making by Samantha Slade
https://medium.com/percolab-droplets/generative-decision-making-process-cf0b131c5ac4
Chaordic Stepping Stones by Chris Corrigan
http://chriscorrigan.com/Chaordic%20stepping%20stones.pdf
Presencing Institute (Theory U; dialogue walk and interviewing, journaling)
https://www.presencing.org
Appreciative Inquiry
https://appreciativeinquiry.champlain.edu/learn/appreciative-inquiry-introduction/