



**LifeLine Southern Africa
Transformation
Building Community Heart**

Introduction Background

LifeLine exists to facilitate the emotional wellness of individuals and communities. From its early days in South Africa (1968), we have responded to the many “cries of need” resulting from people dealing with fear, hurt and anger. This response has spread around South Africa and beyond its borders to Namibia, Botswana, Zambia and Zimbabwe.

Now our focus has shifted towards a community building role that is more proactive and engaging. We recognise that peoples’ need to deal with fear, hurt and anger has not diminished in any way, but that these same individuals and communities can respond in ways that build sustained emotional health and wellbeing.

LifeLine Southern Africa’s transformation process is strongly rooted in the belief that only when the affected individuals, families and communities stand up and do something for themselves, then real and sustainable change will take place. For LLSA to contribute to this process significantly we have redefined our purpose, vision, role and as a result, our way of working

Our Vision

Communities throughout Southern Africa that embrace emotional wellness, mobilize social change and build a collective community heart with caring and courageous responses to their unique challenges

Our Mission

- To engage communities in active dialogue and participation
- To seek understanding of the unique dynamics, strengths and challenges of each community
- To stimulate growth, build action teams and promote volunteerism
- To support sustainable social change and emotional wellness ownership in/for/with/by communities

Our Values

We hold to a set of guiding principles that govern the way we work and engage with communities:

Integrity: We believe in the value of Emotional Wellness and we practice what we preach by seeking ways to pursue it for ourselves and others

Diversity: We deeply respect and value the differences in people and culture and believe that emotional wellness is a universal human need

Passion: We commit to do all we can to promote and facilitate Emotional Wellness

Innovation: We want to get out of old moulds and mindsets and apply fresh

thinking in our quest for "emotional wellness for all"

How different is our approach?

Historically LLSA is a service organisation, responding to emotional trauma and individual crises, with a view to providing emotional support. Our range of services focused on supporting and/or developing individuals, enabling them to cope more effectively with the emotional effects of trauma.

These services were primarily counselling and personal growth training and development. A diverse range of projects have been initiated and are run by our centres around the region.

As much as these services are still required in communities all around Southern Africa, we realise that we can bring about far more sustainable, effective societal change through a more engaging, proactive approach that focuses on groups of people rather than individuals.

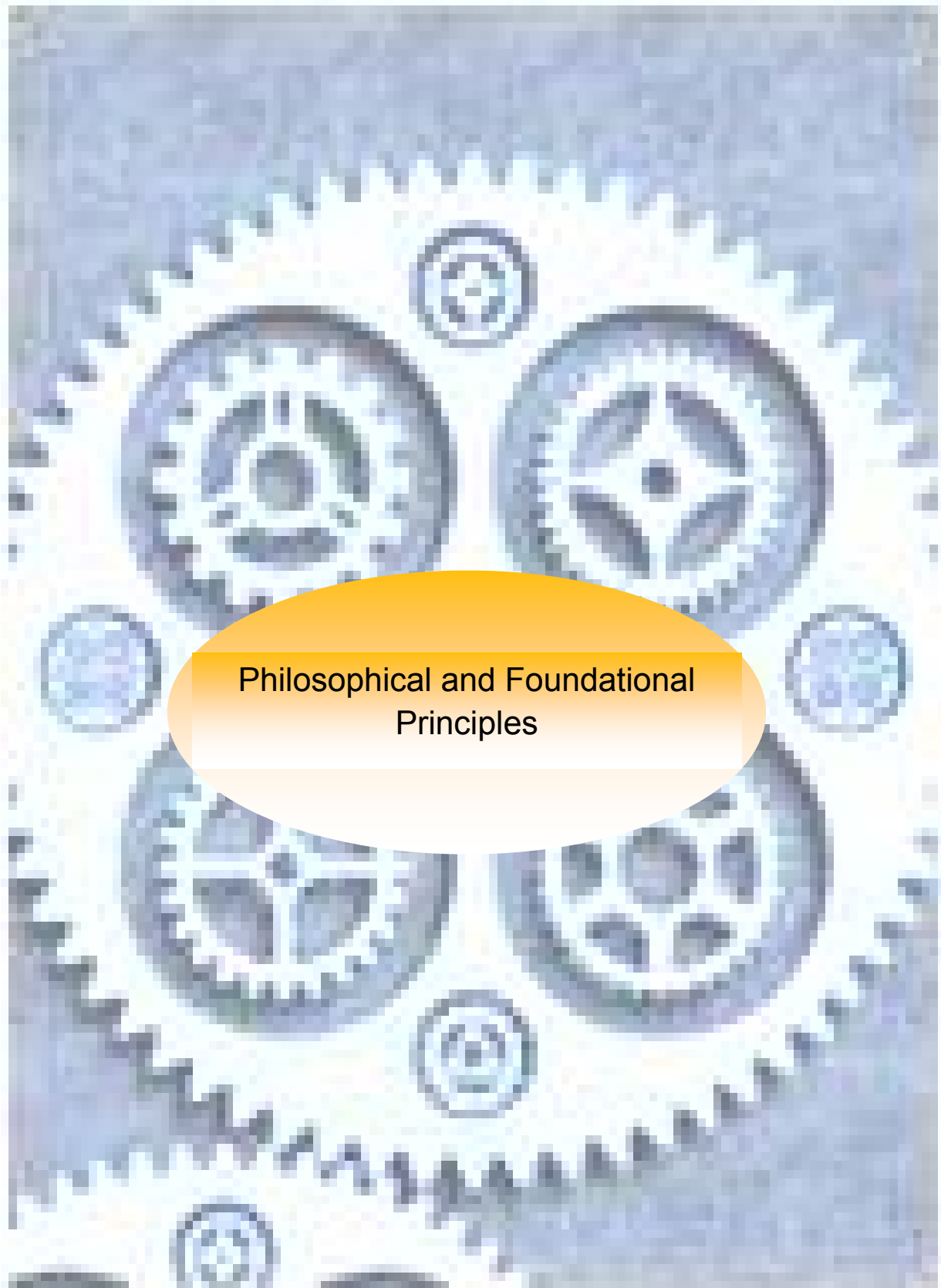
Hence the transformation of the organisation, as reflected in the newly defined vision and mission. Fulfilling this purpose requires an innovative, passionate, diverse group of people with integrity, commitment and a desire to bring about social change.

How does this new approach work?

Built around a strong framework of community development principles, dialogue and personal development underpins the framework, commencing with talk circles, moving into wisdom circles and evolving to action circles. This is a concept used effectively in South Africa and around the world to engage groups of people with a view to mobilizing for action to address the issues that they face.

**"In the end our purpose is social and communal harmony and wellbeing.
Ubuntu does not say "I think therefore I am.! It says rather "I am human
because I belong. I participate. I share.!"
– Desmond Tutu**

Annexure 1



The world and its wars:

“Shock and awe are actions that create fears, dangers and destruction that are incomprehensible to the people at large, specific elements/sectors of the threatened society or the leadership. Nature in the form of tornadoes, hurricanes earthquakes floods, uncontrolled fires, famine and disease can engender Shock and Awe.”

(-Shock and Awe: Achieving Rapid Dominance, the military doctrine for the US war on Iraq)

In dissecting this statement it becomes clear that SADC in our case is faced with major developmental challenges that goes beyond the realm of one single section of society, **for example** the emerging complexity of the HIV and AIDS epidemic has made it an issue that touches all aspects of human life and goes beyond the realm of public health. We are also increasingly faced with encroaching calamities in areas other than health that threaten the core of our wellbeing like the threats to our water and power resources.

This increasing complexity leads to a call from behaviour change to **social change** according to Deane, 2002: 1 we need to “see(s) people and communities as agents of their own change, emphasizes community empowerment, creates an environment of change, is process oriented, provides a voice for communities and opportunities for dialogue and....., is based on a belief that behaviour change is dependent on social change and is a long term process.”

The following shifts in perspective are suggested in relation to what is becoming known as **communication for social change**

- From facility-based programs to community -based programs
- From teaching people about HIV/Aids and Gender etc to peer exchanges and shared learning on innovative responses
- From a dependence on knowledge to experiential interventions
- Transferring Western Models to African situations
- From a problem orientation to a preventative orientation
- Developing from a Western Medical Model to a dialogue for social change.

Principles of Social Transformation

The world today is in the midst of a planetary crisis. This is a historical transition from one stage of social evolution to the next, in which fundamental change is needed in all areas of society. Paradoxically, this crisis was brought about by the successes of the

current stage of social evolution, especially those that have increased dramatically the power of our technology and the size of our population.

The current crisis is related to a dissociation between what is called **ground qualities** (natural living, participant consciousness, community, and equality) and **emergent qualities** of (technology, reflexive consciousness, and social structure).

The emergent qualities have suppressed the ground qualities. To move to the next stage of social evolution, we need to reclaim the ground qualities and integrate them with the emergent qualities.

Since fundamental change is needed, social change activities must go far beyond traditional political activism.

A spectrum of social change activities are needed, including confrontation of destructive policies, personal growth, public education, community organizing, reform, creating alternative institutions and technologies, and much more.

While it is valuable to fight against the worst abuses of our current society, social transformation requires that we be proactive in creating bits and pieces of the new society, in our personal, activist, and professional lives.

Cooperation, dialogue, and participation from everyone are probably the most effective means of achieving social transformation in today's world. Therefore creating social structures that involve these is an important social change activity.

A social movement that is spiritually based has the best chance of being effective and successful. By this I mean one that is informed by love, inclusiveness, compassion, interconnectedness, humility, and deeper meaning.

To build a healthy society we need change at both the personal and societal levels. Without personal growth, we won't have enough citizens who have the consciousness required to co-create a healthy society.

Change is most likely to start with a small group of people doing something in a new way, and then gradually spread to other groups and then hopefully to the whole society. This usually happens through a social movement, though the movement may not be explicitly related to social change. Examples are holistic health, simple living, civil rights, environmental movement, feminism, personal growth.

Outline of ways that social transformation happens

- Developing consciousness (person)
- Raising awareness about social issues (person)

- Changing actions (person)
- Changing policy (government or organization)
- Changing cultural attitudes
- Changing social structures or creating new
- Changing material practices or creating new

Transformational Psychology

Psychotherapy started out as a means of curing mental illness and helping people with severe emotional problems. Since then it has been continually extended in a variety of ways to cover a wider range of people, issues, and contexts.

First it was extended to cover groups and families. Then in the 1960's, humanistic psychology expanded it to provide help with ordinary problems of living and personal growth. The community mental health movement extended psychotherapy into community work with people of various economic strata.

The self-help movement, led by the various 12 step programs, has expanded therapeutic work beyond the province of professionals.

Organizational development extended psychological work into the workplace and the corporation. Feminist therapy expanded the scope of field to include gender issues. Transpersonal psychology expanded it to include spiritual experience.

When nuclear war was a major threat, peace psychology was born. As we became aware of ecological dangers, eco psychology emerged to remind us of our relationship to the natural world. Now there are many cross-fertilizations of the above ideas and practices. Eco psychology tends to have a spiritual sensibility.

Many spiritual traditions have spawned socially oriented variants, such as engaged Buddhism. First humanistic psychology became interested in helping to create a healthier society, and now transpersonal psychology has followed suit.

Organizational transformation” and “spirituality in the workplace” are the latest trend in the corporate world. These are signs that a new integration is emerging, which is known as Transformational Psychology. It includes all of the above mentioned types of work and more.

It is interested in transforming the person, psychologically and spiritually, and also transforming the various contexts in which people live—the family, the workplace, the community. It is aimed at education and prevention, at creating a culture that is psychological aware and sophisticated.

To be emotionally well is to be able to accept and be aware of a wide range of feelings that are evident in oneself, humanity and non-human nature. Emotional well-being can involve appropriately discharged expressions of fear, anxiety, anger, resentment and/or sadness.

What is leadership?

Over the years, leadership has meant different things to different people. First, however, we must distinguish leadership from leading, or being a leader. While being a leader, or leading groups, is an admirable goal, it does not recognize the other participants who may be impacted by leadership efforts. **Leadership is a process through which groups of committed people with a common purpose seek to create change.**

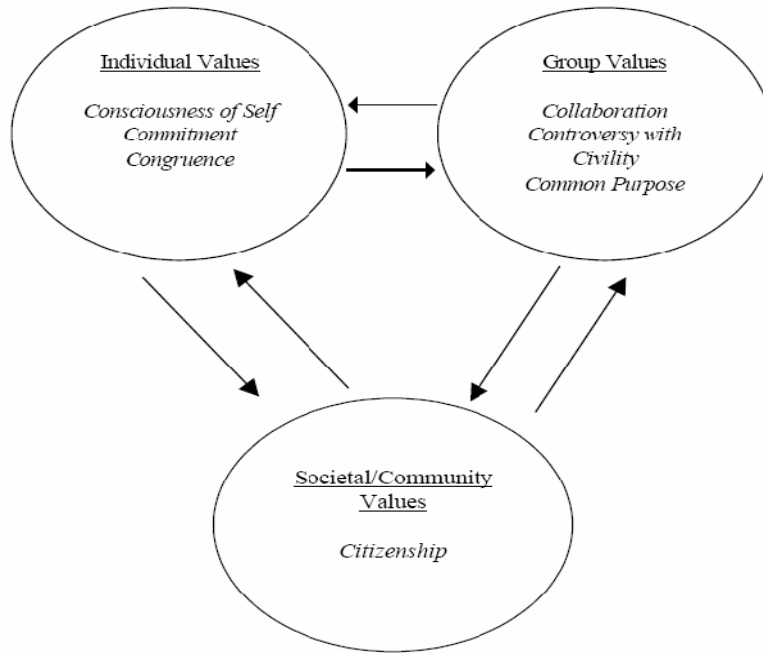
Leadership isn't just running a meeting or making rules—though that might be part of it. Leadership is more than that; leadership is a philosophy. Just like any philosophy, one must be committed to the idea in order for it to work.

We believe that leadership has three parts:

- a group of committed individuals,
- purposefully engaging,
- to create change.

This means that any group of students who come together for the purpose of designing a newspaper, building stronger relationship with alumnae, or even hanging out while practicing juggling have the potential to engage in leadership.

SOCIAL CHANGE MODEL OF LEADERSHIP DEVELOPMENT



Higher Education Research Institute. (1996). A social change model of leadership development. (3rd ed.). College Park, MD: National Clearinghouse for Leadership Programs.

The model is comprised of 7 values—the “7 C’s.” The values are grouped into individual (those values that affect you as a person), group (values that affect the collective you’re working with), and societal (our responsibility to our various communities).

The individual values are explained below:

Consciousness of Self: Being aware of the values, emotions, attitudes, and beliefs that motivate one to take action, including how one understands others.

Commitment: This implies intensity and duration. It requires a significant involvement and investment of one’s self in the activity and its intended outcomes. It is the energy that drives the collective effort.

Congruence: This means thinking, feeling, and behaving with consistency, genuineness, authenticity, and honesty towards others as well as your own values.

The group values are:

Common Purpose: To work with shared aims and values. It requires that all members of the group participate actively in articulating the purpose and goals of the leadership development activity.

Collaboration: The value of collaboration brings together the diversity of multiple talents and perspectives of the group. In order for a group process to be successful, each person must contribute to the overall success of the endeavour.

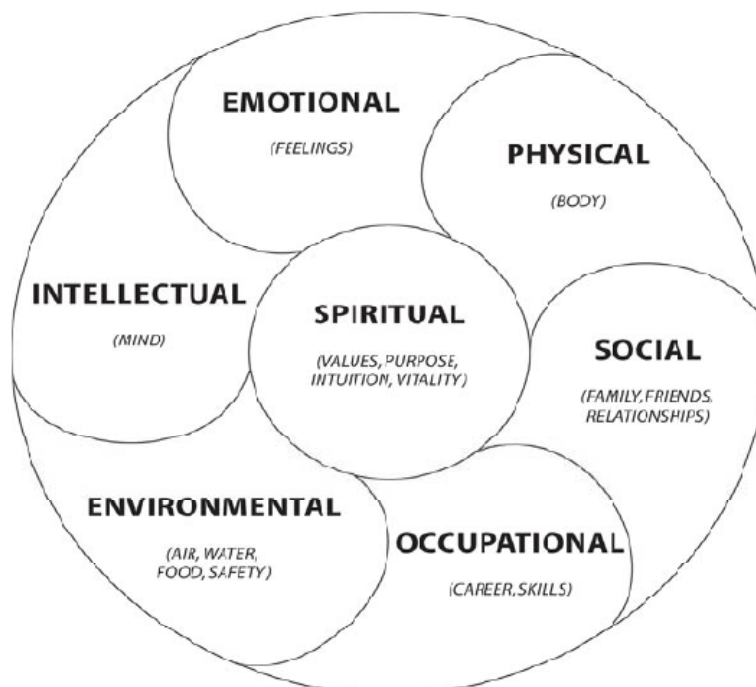
Controversy with Civility: This recognizes two fundamental realities of any group effort: that differences in viewpoint are inevitable and valuable, and that such differences must be aired openly but with civility.

The societal value is:

Citizenship: This describes the process whereby the self is responsibly connected to the environment and the community. It acknowledges the interdependence of all involved in the leadership effort. Citizenship thus recognizes that effective democracy involves individual responsibility as well as individual rights.

Leaders are self-aware, committed, motivated, goal-driven, inclusive, ethical, and process-oriented collaborators.

The seven dimensions of wellness



The Emotional Dimension

Emotional Wellness for adults includes experiencing and expressing a wide range of feelings, developing abilities to cope with life's occurrences through giving and receiving support and learning to trust and rely on one's ability to deal with any situation. Emotional maturity allows us to develop meaningful connections with other beings and to acknowledge a level of interdependence. Emotional balance allows for diverse reactions to life events while maintaining an ability to function within cultural societies. Emotional wellness enables us to live fully engaged lives that can be shared intimately with others who are important to us.

This links closely with the principles of spirituality which are: finding meaning, connectedness, transformation, transcendence and hope.

.Spiritual Intelligence (SQ) is defined as the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances.

The adult who can cope in a non- destructive manner with their inevitable fear, anger and sadness in the situations of today displays emotional wellness. The three individual values named above, consciousness of self, commitment and congruence are the elements attended to in the Emotional Wellness journey. The journey was constructed to address the following:

Table 1: Emotional Intelligence (EQ) skills by four quadrants per Daniel

Goleman and Richard Boyatzis.

<p>SELF AWARENESS <i>Emotional self-awareness</i> <i>Accurate self-assessment</i> Self-confidence</p>	<p>SELF MANAGEMENT Emotional Self-Control Transparency (honest/ trustworthy) Adaptability Achievement Orientation Initiative Optimism</p>
<p>SOCIAL AWARENESS <i>Empathy</i> Organizational Awareness Service Orientation</p>	<p>RELATIONSHIP SKILLS Developing Others Inspirational Leadership Influence Change Catalyst Conflict Management Teamwork & Collaboration</p>

Dialogue

Discovering Collective Wisdom

Conversations take us into a new realm, one that has been forgotten in modern, individualistic cultures. It is the realm of collective intelligence, of the wisdom we possess as a group that is unavailable to us as individuals.

This wisdom emerges as we get more and more connected with each other, as we move from conversation to conversation, carrying the ideas from one conversation to another, looking for patterns, suddenly surprised by an insight we all share. There's a good scientific explanation for this, because this is how all life works. As separate ideas or entities become connected to each other, life surprises us with emergence—the sudden appearance of new capacity and intelligence.

All living systems work in this way. We humans got confused and lost sight of this remarkable process by which individual actions, when connected, lead to much greater capacity. To those of us raised in a linear world with our minds shrunken by detailed analyses, the sudden appearance of collective wisdom always feels magical.

The “WORLD CAFÉ” pioneered these concepts. The descriptions given by Café participants of this emergence are fascinating.. Here are a few quotes from them. Notice how unusual these descriptions are:

“The magic in the middle.”

“The voice in the centre of the room.”

“The magic in experiencing our own and other people’s humanity around whatever the content is.”

“Something coming to life in the middle of the table.”

“What joins us together—a larger whole that we always knew was there, but never really appreciated.”

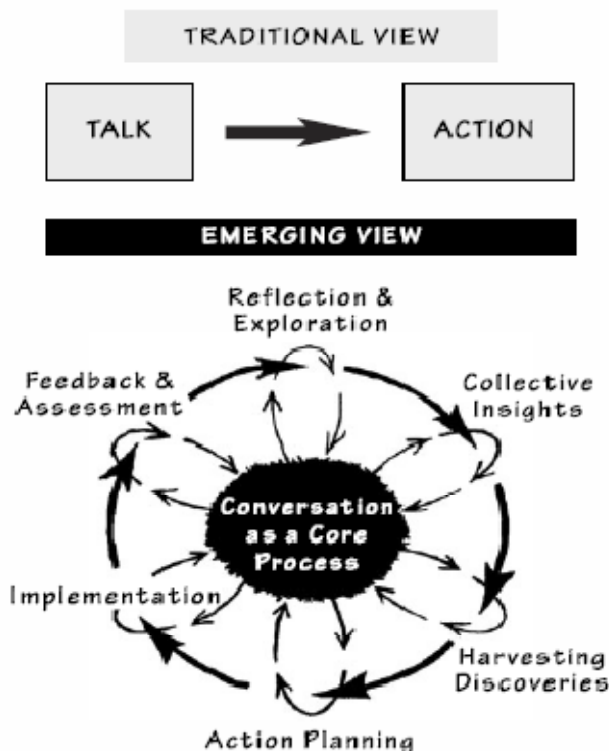
The Relationship Between Talk and Action

One of the most important shifts required in this new way of viewing conversation is to re-evaluate our traditional view that talk and action are separate activities. Perhaps the whole process is part of a single action cycle: **reflection/insight/harvesting/action planning/implementation/feedback**—in which conversation is a lively core process every step of the way.

We're discovering that when people care about the questions they are working on and when their conversations are truly alive, participants naturally want to organize

themselves to do whatever has to be done, discovering who cares about what and who will take accountability for next steps.

THE RELATIONSHIP BETWEEN TALK AND ACTION



The World Café

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Cultivating Conversation as a Core Process

The following set of seven integrated World Café design principles has been developed over the years as a means of intentionally harnessing the power of conversation for business and social value. Here's a quick overview of each principle:

Set the context: Clarify the purpose and broad parameters within which the dialogue will unfold.

Create hospitable space: Ensure the welcoming environment and psychological safety that nurtures personal comfort and mutual respect.

Explore questions that matter: Focus collective attention on powerful questions that attract collaborative engagement.

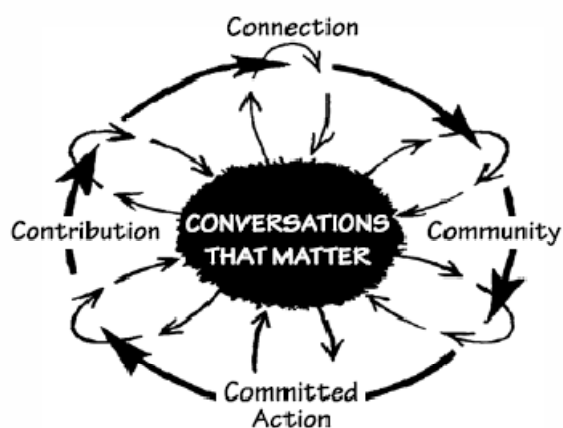
Encourage everyone's contribution: Enliven the relationship between the "me" and the "we" by inviting full participation and mutual giving.

Cross-pollinate and connect diverse perspectives: Use the living-system dynamics of emergence through intentionally increasing the diversity and density of connections among perspectives while retaining a common focus on core questions.

Listen together for patterns, insights, and deeper questions: Focus shared attention in ways that nurture coherence of thought without losing individual contributions.

Harvest and share collective discoveries: Make collective knowledge and insight visible and actionable.

These simple principles, when used in combination, provide useful guidance for anyone seeking creative ways to foster authentic dialogue in which the goal is thinking together and creating actionable knowledge.

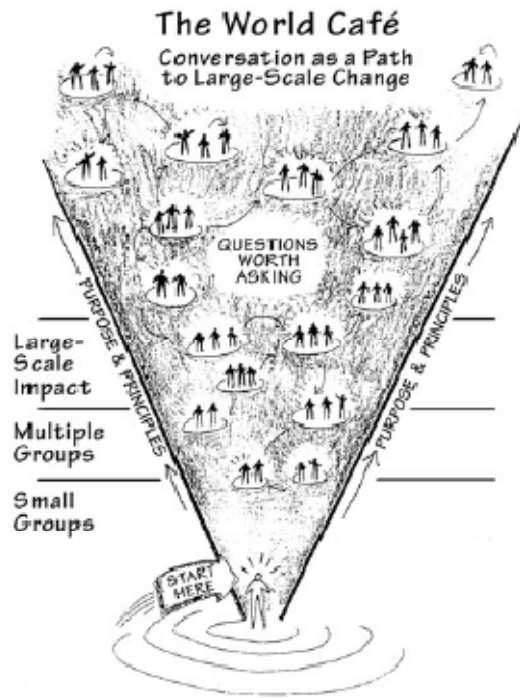


Enlivening the Culture of Connection

The World Café

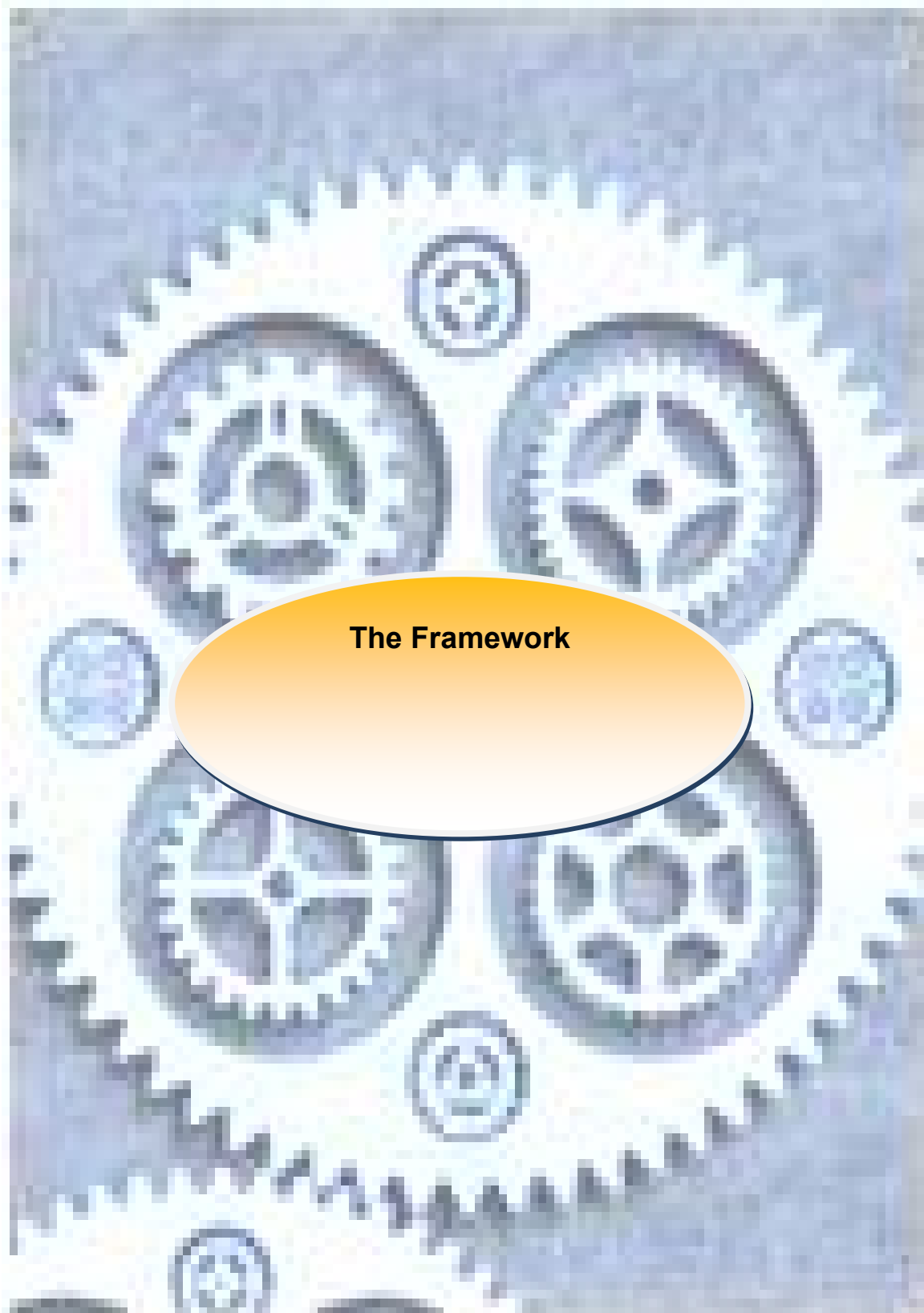
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Would not this be an outcome devoutly to be wished for?



The World Café

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The Framework was created by the Centre for Ethical Leadership and the Institute for Educational Leadership, which together comprised the KLCC Coordinating Organization for Session One. Although the original plan was to create a leadership development curriculum, the coordinating organization strongly felt that a framework for change was more appropriate, particularly since each community's approach to change was informed by different local contexts. With help from Session One communities and in cooperation with the Foundation, the Framework has been a work in progress and continues to be refined based on the experience of the new communities and Coordinating Organization for Session Two: the Centre for Ethical Leadership and the Innovation Centre for Community and Youth Development.

The leadership development field is rich with theories, models, techniques and tools designed to nurture and prepare individuals to lead. Organizations, institutions and communities are perpetually in search of those who can guide them toward new and improved states of wellbeing. Few of the approaches to preparing today's leaders, however, were developed in the 21st century. Most are based upon the social, economic, cultural and community norms of earlier times.

Twenty-first century community leaders face new challenges and opportunities. The very concept of community is defined in numerous ways. Our communities are more complex and more interconnected. Increasingly, diverse populations must find ways to share power and resources. Many groups have experienced discrimination and oppression and are, therefore, committed to social movements devoted to shifting that reality. When we understand our interdependence it can help us act effectively to create sustainable change that serves everyone in our communities.

In today's environment, community leaders must be capable of crossing many boundaries: those between individuals and groups, those among organizations, and those fostered by issues that divide the population. They need to bring people together in ways that heal old rifts and ruptures, they must know their own values as well as those of their culture, and they must be willing to challenge their assumptions—to unlearn and relearn.

Effective leadership in the 21st century requires a collective, shared effort for the greater good. Community leaders must, therefore, be encouraged to expand their perspectives from an emphasis on the "I" to emphasizing both "I" and "We."

The Framework is based on the assumption that communities have the wisdom they need within themselves to make the changes they need. By asking questions that help the local community assess where they are and what is needed to advance their work,

The Framework acts as a guideline for developing an ongoing program for achieving community change through the process of collective leadership.

Lifeline Southern Africa Transformation Manual April 2009

The Framework: A Summary Chart

Four Stages		Stage 1: Build Trust	Stage 2: Co-Construct Purpose and Strategic Plan	Stage 3: Act Together	Stage 4: Deepen, Sustain, Make Work a Way of Life
Four Elements	A. Know Community Understand the power of place, culture and history.	Be grounded in your place: Learn the stories of the different groups within your community. Explore your history and how successful change has happened.	Learn from Community Understand the different meanings of community; co-construct a new, shared language about your community.	Make Allies Build a network of community allies who will join the work. Include others in the experience of deep relationships around a shared passion.	Work Becomes part of the Community Fabric Expand the capacity of the network to engage in other issues. Keep welcoming others to expand the work to new arenas.
	B. Build a strong team Cross boundaries to find the power of collective leadership.	Know the Others Discover the gifts, wisdom, strengths and resources of group members. Agree on how to work together, honoring differences.	Create Shared Purpose Co-construct a shared vision that keeps members connected during tough times.	Collective Action Strengthen collective leadership by acting collectively to advance your work. Hold each other accountable.	Include new partners Create a process and structure to support continuing work. Invite and nurture new members; share your lessons.
	C. Develop the individual Tap into the power of giving your best gifts.	Know your own story and values Take the time to know who you are and what you have to offer. Commit to doing the work to develop your own leadership capacity.	Name your passion Within the vision of the group, know your own passion. What will you do to contribute to the work of the group? What do you need to learn in order to do that?	Contribute your gifts Make a commitment to stick with the work and follow through on what you said you would do. Stay open to learning as you go.	Help develop others gifts Reflect on what you have learned. How will you stay connected to the work? How will you share your learning?
	D. Make the change Find the power in taking on a community initiative that advances your community.	Define the work Explore community concerns and values relating to your group's work. Collect data. Look for opportunities.	Make a plan Analyze data, consider best practices, select a community initiative and create a plan for action.	Implement the plan Work with partners to implement the plan. Keep adapting the plan as you learn from your work.	Sustain the work Work with community partners, funders and others to sustain the work toward the shared vision.

Understanding the Framework

Change does not happen in a linear way. Instead, people learn and progress, take a step or two backward and then move forward again. The work spirals as people build on what they have learned, include new people and repeat certain experiences. Even so, there are four predictable stages that are part of most community change work. These stages (listed across the top of the framework summary chart) are:

- Build Trust
- Co-Construct Purpose and Strategic Plan
- Act Together
- Deepen, Sustain and Make the Work a Way of Life

It is tempting for groups to skip the first stage, Build Trust. What KLCC communities have found, however, is that skipping this stage ultimately leads to a watered-down change effort. The fourth stage (Deepen, Sustain and Make the Work a Way of Life) emphasizes that the purpose of this work is to create a community that wants to continue making needed changes, long after the initial objective is met. It is not about doing one or two needed projects.

As you undertake the work of each stage, there are four elements which, as you act on them, will shape the outcome of your efforts. The four elements are the same for each stage and can be summarized as:

Know Community

Build a Strong Team

Develop the Individual

Make the Change

Think of these elements as four strands that when woven together create a strong rope. If any one of the strands is missing, the rope is not as strong. In the same vein, though each element is presented individually, if you view them as intertwined—a rope, not individual strands—you will find ways they affect your work synergistically.

Stage 1 – Build Trust

Element A. Know Community: Understand the power of place, culture and history.

The Task at Hand: Be grounded in your place. Learn the stories of the different groups within your community. Explore your history and how successful change has happened.

As a convener of a group developing collective leadership, it is important to ask: what does it mean to know the people in your community as members of different cultures? It is powerful for your group members to hear the stories about what other people have experienced because they are members of different groups in your particular community (distinct by race, gender, ethnicity, age, sexual orientation, economics, politics, and identity). What has happened to people because of the way those in power have acted over time? What are the present-day conditions? What is the future they see for themselves? And how do those futures differ by membership in certain groups? Keep in mind that people are always members of multiple groups.

Because we are all interconnected, it helps to understand the complexities of community context (history, culture, demographics, politics, economics, etc.). The more complete the picture you have, the more effective your group will be in understanding what is needed and what will work. Without knowing this big picture, your group could unintentionally alienate community members who may have otherwise participated or given good feedback. People and place must be cared for. Sometimes this includes making room for some healing to occur.

Typically the system or institution that you want to improve has deep roots. Knowing those who have come before and how change has happened in the past will create good foundations for the work. Who knows how to work successfully in your community? Who else cares about your issue? Who has the power to make decisions and how can you reach them?

As your group goes out to listen to the stories of others, they are beginning to develop social capital and to identify potential allies.

Element B. Build a strong team: Cross boundaries to find the power of collective leadership.

The Task at Hand: Discover the gifts, wisdom, strengths and resources of group members. Agree on how to work together, honouring differences.

Who are the people in your group? What are their strengths, wisdom, gifts and resources? What do they need to learn? To continue to build trust in one another, the group needs to know each other's stories and build relationships that are rooted in

knowing each other as people. What makes collective leadership particularly powerful is that there is room for everyone to offer his or her gifts and talents. It is important to create the kind of space that encourages people to learn together in public.

It is also useful to explore the difference between behaviour that comes from different cultural experiences and behaviour that comes from different personalities and styles. People come with built-in differences—some like to plan and set the direction; some like to sit back and analyze data; some like to pay attention to relationships; and some just want to get to work. Some are optimists and some are pessimists. One way is not better than others, all are needed to move to action. It is all too easy to believe that someone is acting because of a cultural prejudice or bias when what is actually going on is a difference in personality or style. If you create an environment where everyone is willing to believe in the good intent of each other and ask questions, then you can find out what is actually going on when people bump into each other

Element C. Develop the individual: Tap into the power of giving your best gifts.

The Task at Hand: Know your own story and values. Take the time to know who you are and what you have to offer. Commit to doing the work to develop your own leadership capacity.

Collective leadership is a great catalyst for individual development. The support of a group that cares for each other really helps individuals take chances and learn from mistakes. Even as you help your group build trusting relationships, you can create the space for individuals to do their own personal soul-searching. Questions that may help them reflect and learn about themselves include:

What are your strong points?

What are your core values and how do you want them to show up in your behaviour?

What about you do you think needs to grow?

Do you have biases or judgments about others that you need to unlearn?

Element D. Make the change: Find the power in taking on a community initiative that advances your community.

The Task at Hand: Define the work. Explore community concerns and values relating to your group's work. Collect data. Look for opportunities.

The basic premise in developing collective leadership is that the learning is grounded in doing. This is not about developing leadership as an end in itself. The goal is to make a difference in your community and to develop leadership as a tool for making needed change. Because your work is in service to the community, it is important to know what kind of change the community values. Your group needs to collect data to

understand current conditions affecting the institution or system you wish to change. How do community needs and values relate to the work your group is interested in doing? Where are opportunities in the community that match what your group cares about? Are there other groups and organizations you can partner with as you work on your community initiative? Who are your allies and how can you reach them?

Stage 2 – Co-Construct Purpose and Strategic Plan

Element A. Know Community: Understand the power of place, culture and history.

The Task at Hand: Learn from Community. Understand the different meanings of community; co-construct a new, shared language about your community.

Collective leadership is about learning new ways of thinking and doing (and unlearning others!). Sometimes people forget that certain perspectives that they take as a given are not understood in the same way by people who come from different cultures (again, think race, gender, ethnicity, age, sexual orientation, economics, politics and identity). For example, people may have very different ways of thinking about parenting, police or the proper way for people to work together. Unless people take the time to explore what behaviours, words and ideas mean to different participants, you may think that you have a common understanding when, in fact, you are working for very different outcomes. Sometimes people use the same words but mean very different things by them.

Using what you have learned in the Build Trust stage, really listen to what others in the community care about and dream about. You need to create a shared understanding about what is happening in the community and what is needed.

Element B. Build a strong team: Cross boundaries to find the power of collective leadership.

The Task at Hand: Create Shared Purpose. Co-construct a shared vision that keeps members connected during tough times.

Your group needs to be in agreement about what the work actually is before you can work collectively. To begin with, focus on your group's vision and purpose. Why are you all here? What is it that you care about and want to achieve? When you are clear about what difference you want to make, then you can start identifying the necessary steps to move in that direction. Creating a shared purpose will help keep all of you connected and supporting each other during the tough times that will eventually crop up as you get on with your work.

This step of creating your shared purpose is part of what makes collective leadership different from other leadership approaches. This is not about following through on

someone else's idea. It is finding out what gives everyone 'juice' to keep coming back and to offer his/her creative gifts. This doesn't mean that everyone has to agree on one project or that everyone has to agree on everything before you can get started. It does mean that everyone understands what you are trying to do together so that each person can figure out how to contribute his/her gifts. Flexibility and openness to letting people try out their ideas is critical.

Element C. Develop the individual: Tap into the power of giving your best gifts.

The Task at Hand: Name your passion. Within the vision of the group, know your own passion. What will you do to contribute to the work of the group? What do you need to learn in order to do that?

Encouraging your group members to give their best to the work will be easier if individuals are clear about how the work of the collective connects to them and what they care about. Taking collective action doesn't mean that a person gives up individual opinions or identity. Just the opposite is true.

Element D. Make the change: Find the power in taking on a community initiative that advances your community.

The Task at Hand: Make a plan. Analyze data, consider best practices, select a community initiative and create a plan for action.

The actual community change work of a group should not be considered as separate from the other elements of the Framework. People learn about themselves and others as they come to understand the community's dreams and create shared purpose for their work. At this point your group has done its research and determined what you want to create in your community. Now is the time to develop your plan for what you want to do to make a difference. This is the time to reflect on your group's theory of change. Given what you want to do, what actions are most likely to get you there?

Stage 3 - Act Together

Element A. Know Community: Understand the power of place, culture and history.

The Task at Hand: Build a network of community allies who will join the work. Include others in the experience of deep relationships around a shared passion.

Networks of allies are essential to community work. The time you spend learning about and understanding your community will pay off when you start to reach out to community members. This is both about building and spending social capital. Each member of your group brings his/her own contacts and networks. How can your group be intentional about connecting and creating networks to build alliances with influential community members and organizations? When you can find the mutual ways to

support each other in advancing all your goals, then you will have a stronger alliance. As you begin to see how your work creates a win-win situation for you and those you are working with, the power of your collective action increases.

Element B. Build a strong team: Cross boundaries to find the power of collective leadership.

The Task at Hand: Collective Action. Strengthen collective leadership by acting collectively to advance your work. Hold each other accountable.

Taking collective action does not mean that everyone does everything together or that all decisions have to be made together. It means that you know what each person's gift is and have created the room for all of those gifts to be used and valued.

Element C. Develop the individual: Tap into the power of giving your best gifts.

The Task at Hand: Contribute your gifts. Make a commitment to stick with the work and follow through on what you said you would do. Stay open to learning as you go.

It is hard to keep coming back to what is needed, especially when the work gets difficult and may not be as exciting as meeting new people and dreaming of what is possible. For individuals, it can feel like there are enough others to do the work. However, the group is made up of individuals—and every person matters and is needed! This may be the time to take stock and help each person remember why he or she joined.

Element D. Make the change: Find the power in taking on a community initiative that advances your community.

The Task at Hand: Implement the plan. Work with partners to implement the plan. Keep adapting the plan as you learn from your work.

You have been preparing to make the shift, advance the new policy, offer the new program, or work for the different outcome that brought your group together. You have dreamed and planned and now it is time to act. It is time for all of that passion to show up and move your collective action forward.

Whose support is crucial for your work to advance? How are you engaging them and keeping them connected? Now that you are acting, which of your allies have resources that can help you to reach your goal? As you progress, keep checking in with your allies to know where they are and how they are feeling.

Stage 4 – Deepen, Sustain, Make Work a Way of Life

Element A. Know Community: Understand the power of place, culture and history.

The Task at Hand: Work Becomes part of the Community Fabric. Expand the capacity of the network to engage in other issues. Keep welcoming others to expand the work to new arenas.

Engage, engage, engage. Engage everyone in the community in as many creative ways as you can imagine to reach and to involve them.

Element B. Build a strong team: Cross boundaries to find the power of collective leadership.

The Task at Hand: Include new partners. Create a process and structure to support continuing work. Invite and nurture new members; share your lessons.

How are you going to keep the group together in order to continue the work? The reality is that even though each member has made a personal commitment to the work, life happens. People move on both physically and interest-wise, and the timeframe for individual commitments varies.

The advantage of collective leadership is that it provides a framework to support people coming and going.

Element C. Develop the individual: Tap into the power of giving your best gifts.

The Task at Hand: Help develop others. Reflect on what you have learned. How will you stay connected to the work? How will you share your learning?

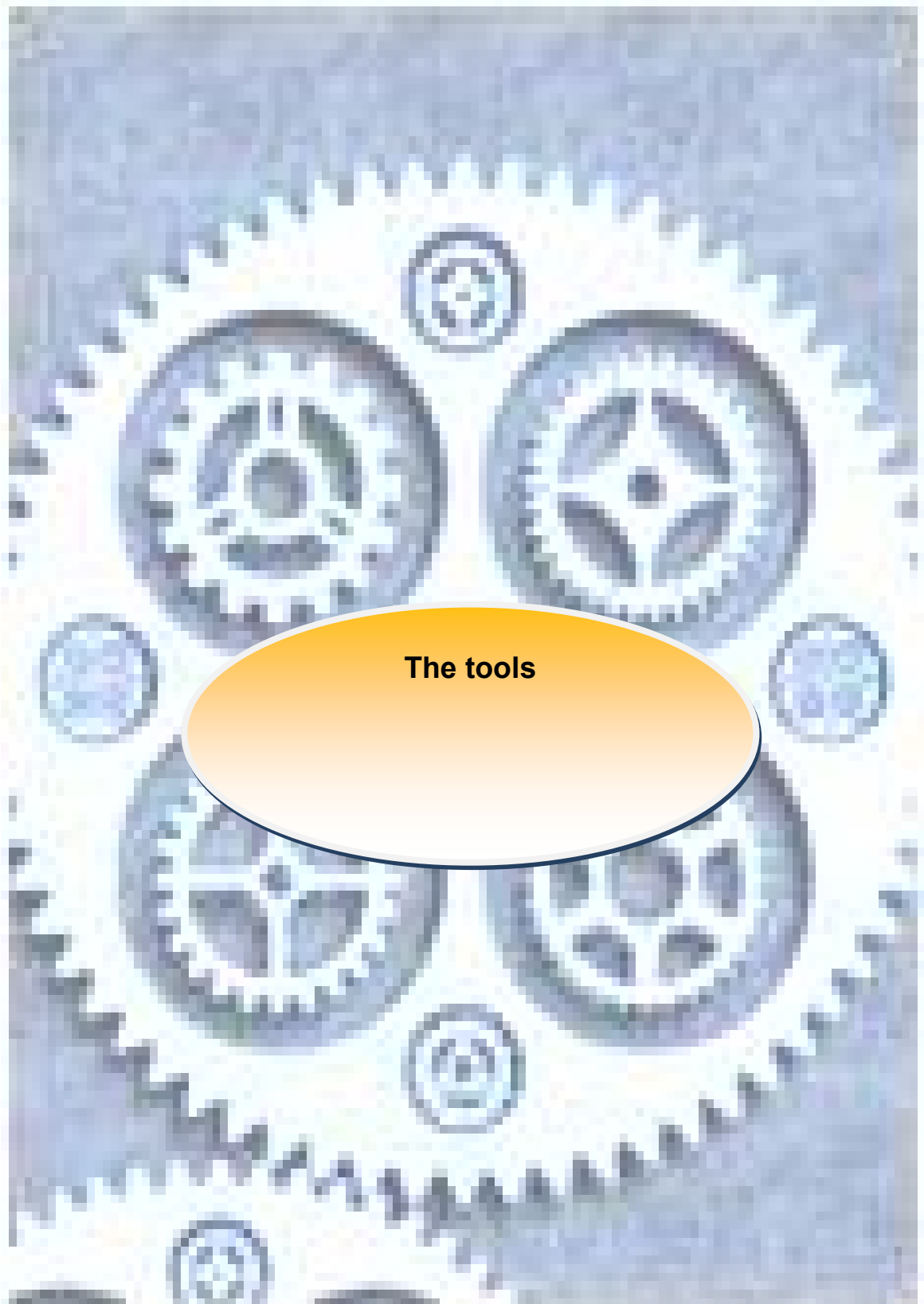
As the work goes forward, build in time for people to reflect on the lessons learned from the group experience.

Element D. Make the change: Find the power in taking on a community initiative that advances your community.

The Task at Hand: Sustain the work. Work with community partners, funders and others to sustain the work toward the shared vision.

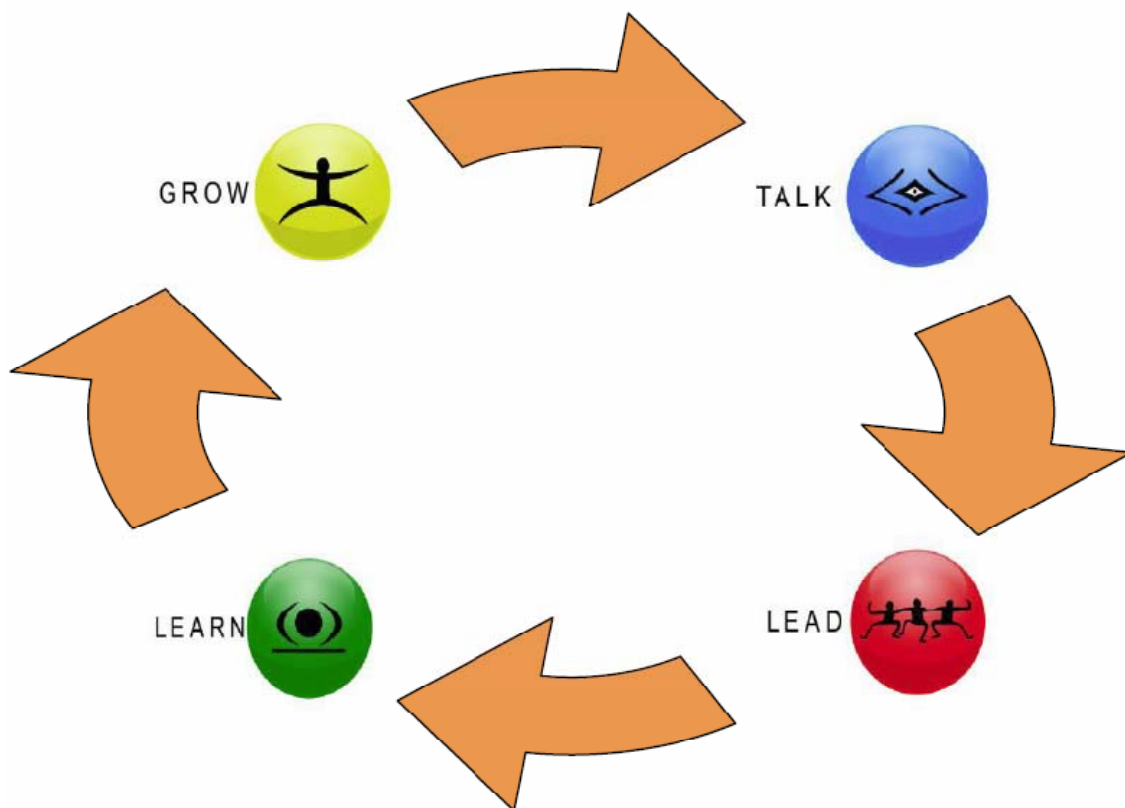
Now that you have had some success in one area of need in your community, you can apply what you have learned to new areas of need. The relationships with allies, funders, friends and collaborators that you've cultivated throughout the work can be a great basis for moving on to tackle other issues of concern

The KLCC model demands the hard work of transformation and, in turn, offers its surprising, gratifying rewards. One of the most powerful messages from several of the KLCC groups has been that their work is not a project or a program—it is a way of life. They formed to enrich the lives of their community and all their work is directed towards this goal. People come and go; projects complete and new ones get started; but, always, the work is about creating the relationships and space to keep coming back to the deep purpose they share and letting that deep connection direct them to their next endeavour.



The Lifeline Model

The LifeLine model is structured on circular phases that will enhance the process of BUILDING COMMUNITY HEART, closely aligned with the processes set out in the framework.



These four elements are present throughout the circle structure of the process of **BUILDING COMMUNITY HEART**.

In every circle the following will take place - from understanding, to personal response, to informed action.

Glossary:

Community is defined as a heterogeneous group of people living and/or working together, sharing norms, values and concerns, with common systems and structures for leadership, problem-solving and communication.

Community Conversations - series of facilitated dialogues

Talk Circles - method of organizing community dialogue. Talk Circles are small, diverse groups of people who meet several times to talk about a key public issue, like poverty, violence etc. When many Talk Circles happen all at once, it is called a community-wide Community Conversation.

Wisdom Circles- an empowerment phase

Emotional Wellness journey - the individual and the group , through a series of emotional wellness enhancement interventions leading to collaborative leadership in their communities to take action to change violence and abuse, stigma, discrimination, HIV and AIDS prevalence, crime etc.

Meaningful participation- “Participation” refers to the full and equal involvement of all members of the community in decision-making processes and activities that affect their lives, in both public and private spheres. The level of participation will depend upon how rewarding people find the experience and whether they gain something from the process. Participation also requires that instead of “informing and deciding for people, we listen to them. Our role is to facilitate discussions and analysis with persons of concern so that they can identify their own priorities and preferred outcomes.

Participatory decision-making- Participation is sometimes regarded narrowly as a method of improving project performance, rather than a way of fostering critical consciousness as the basis for active citizenship. Through effective participation, the community can support its own self-initiated activities to meet its preferred goals. In addition, active participation by women, girls, boys and men of all ages and diverse backgrounds is essential for effective protection planning.

Collaborative leadership towards social change- Leadership is a process through which groups of committed people with a common purpose seek to create change.

Spirituality- meaning, connectedness, transcendence, transformation and hope

A rights-based approach- is founded on the principles of *participation* and *empowering individuals and communities* to promote change and enable them to exercise their rights and comply with their duties. It identifies rights-holders (women,

girls, boys and men of concern) and duty-bearers (principally the State and its agents), and seeks to strengthen the capacities of rights-holders to make their claims and of duty-bearers to satisfy those claims. This requires an attitudinal shift in how we work with and for persons of concern: They are no longer viewed as beneficiaries of aid, but as rights-holders with legal entitlements.

Ownership, solutions and sustainability

Ownership is achieved when persons of concern assume full responsibility for the continuation of the work and manage the activities and services that they consider priorities. It is the natural outcome of a process that has respected the principles of meaningful participation and empowerment.

Support and assistance from external actors might still be required, however, because of an absence of resources or opportunities.

Rationale

Why use a rights- and community-based approach?

- Community members take responsibility for analyzing issues and jointly developing strategies, assistance responses and solutions.
- It recognizes and supports the ways in which persons of concern protect themselves through their own social networks and community resources while ensuring individual rights.
- Community members see that their systems are recognized, reinforced and respected.
- Persons of concern learn about their rights and can support gradual change through which practices that violate human rights are identified and openly discussed, particularly in relation to women and children.
- It clarifies roles and responsibilities in relation to rights-holders and duty-bearers, including humanitarian agencies and governments.
- It improves understanding of the relations between women and men, different generations and the diverse groups within the community.
- It requires participation of all groups in decision-making processes and representative structures that respect the rights of individuals.
- It provides for age, gender and diversity analyses of the situation, of prevention and programme responses, and for targeted action to address discrimination.

- It ensures that activities are of direct relevance to the communities and will meet their various needs. Failing to understand a community and its ways of working can lead to inappropriate interventions that will fail.
- It reduces opportunities for exploitation and abuse.
- It generates an attitudinal change whereby community members, rather than external actors, are at the centre of decisions, responses and solutions, and their skills and contributions are recognized.
- It improves understanding of the local context and allows the operation to be more closely linked with other development initiatives and with government structures.
- It focuses on solutions from the beginning, in partnership with the community, and thus can reduce the potential for protracted situations.
- By involving all members of the community, it leads to greater effectiveness and long-term sustainability of programming.

This awareness came about through a process called ‘Community Conversations’. This series of facilitated dialogues contrasts with conventional approaches in which people are grouped together for awareness-raising lectures, often accompanied by the distribution of pamphlets or posters. Such approaches often leave communities with bleak, prescriptive messages that deny them the benefits of dialogue on how the community could be affected.

Communities are oftentimes overwhelmed and feel a sense of hopelessness following such events.

In contrast, Community Conversations promote human rights principles. Dignity of individuals and families is preserved and enhanced in an environment that encourages compassion, acceptance and accountability.

Stigmatization, coercion and violence are avoided.

UNDP has identified a core set of human rights principles that is guiding our response. These include equity, equality, non-discrimination, human dignity, non-violence, participation, inclusion, accountability and responsibility.

The aim is not just to have people discuss a problem they know something about. It is to provide a platform for people to think through all the repercussions of a situation. It is meant to help people analyse the way their individual values and behaviours, and those of their family and neighbours, affect people’s lives and to discuss them with others.

Community Conversations create a space for mutual learning and result in new perspectives and creativity. They help reshape relationships in line with transformed values. If for example the issue to be addressed is HIV and AIDS it is an inclusive process for enhancing the capacity of all groups in the community, including people living with HIV. They make use of transformative tools and processes that generate hope through the exploration of concerns, possibilities and opportunities for addressing the complex challenges of HIV and AIDS. They also create clarity on what needs to be done. All of this is accomplished within a methodological framework with specific steps.

Like other approaches aimed at stimulating and sustaining changes from within, Community Conversations require time, commitment, true partnerships and inclusion. Through this process, data are generated that represent the genuine concerns of individuals and the community, which must be reflected in national and decentralized development plans.

Guiding Human Rights Principles

We value...

human dignity, equality and equity, non-discrimination, participation and Inclusion
responsibility and accountability, non-violence

Guiding Principles

The following ways of working are fundamental to the enhancement of community capacity:

- Sensitivity to local, family and community experiences – working by invitation and commitment, not imposition;
- Process leading rather than intervention of ‘experts’;
- Gender sensitivity, a focus on the participation and inclusion of women and girls, and addressing gender issues;
- Mutual learning (process leaders with community, community with process leaders, community with community, among community members, organization to organization);
- A grounding in universal human rights;
- Participatory approaches with space for listening, inclusion, agreement, and expressions of concerns;
- Team formation at the organizational and community levels for implementation;

- Respect for differences, mutual trust;
- Belief that communities have the capacity to identify needed changes, 'own' these changes and transfer change to other communities;
- Leading of Community Conversations as spaces for interaction, change and transfer;
- Working in partnership with non-governmental and community-based organizations;
- Willingness of Process leaders to engage in a process of self-development.

Objectives

The main objective of Community Conversations is to generate a response to identified issues that integrates individual and collective concerns, values and beliefs and addresses individual and collective attitudes and behaviours embedded in social systems and structures.

Specifically, this approach aims to:

- Generate a deep understanding of the complex nature of whichever issue within individuals and communities, and to create the social cohesion that is necessary to create an environment for political, legal and ethical change.
- Support the development of self-esteem, self-confidence, tolerance, trust, accountability, introspection and self-management.
- Examine social contracts among various groups in the community – for example, between women and men, people living with HIV and those who have not been tested, the young and the old, the rich and poor
- Build a pool of resource persons with transformative leadership abilities and facilitation skills in Community Conversations to scale up the community response to identified issues.
- Bring the voices of people into national response, and integrate community concerns and decisions into national and decentralized plans with the aim of linking resources to individual and collective needs.
- Strengthen the capacity of non-governmental and community-based organizations to develop appropriate strategies for a response that places communities and individuals at the centre.

Expected Outcomes

- Increased number of community initiatives for, for example, prevention, home-based care, change in harmful traditional practices, reduction of stigma and discrimination, support for orphans, and voluntary counselling and testing, crime prevention, suicide prevention, conflict resolution etc.
- Women, men, girls, boys, local authorities, all people are increasingly involved in decision-making processes that affect their lives.
- Decision-making processes affecting the lives of these various groups increasingly reflect the concerns of communities through a process of active communication.
- Increased number of non-governmental and community-based organizations using Community Conversations to stimulate and scale up social change and to address big issues, such as governance, health, environment, agriculture and peace-building.
- Increased number of community decisions brought into the public domain by artists and media professionals. Community Conversations: Methodologies and Tools

The Community Conversation approach is based on key distinctions, concepts, conversations, skills, frameworks and tools used to:

- develop individuals
- generate new insights
- create a new and complex understanding of the issue at hand
- shift perspectives
- stimulate deep reflection and introspection
- facilitate dialogue that leads to community decisions on changes needed in people's lives, values, attitudes behaviours and choices in the context of the issue

The 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 socializing or opinionated discussion into a receptive attitude of thoughtful speaking and deep listening and to embody and practice the actions developing out of it.

THREE PRACTICES:

- To speak with intention: noting what has relevance to the conversation in the moment.
- To listen with attention: respectful of the learning process for all members of the group.
- To tend the well being of the circle: remaining aware of the impact of our contributions.

The Talk Circle:

The basic principles of Talk Circle programs

Community-wide study circle programs embody democratic principles of equality, inclusiveness, and collaboration. This approach to community change is based on these ideas:

- People care about the communities they live in, and want to make them better.
- Complex problems call for many kinds of solutions.
- People from all backgrounds and all segments of society have something to contribute.
- When everybody is included in public life, everybody benefits.
- When all kinds of people develop trust and relationships through face-to-face dialogue, new ideas and approaches emerge.
- When people consider different points of view on a complex issue, they uncover common ground and find better solutions.

The Wisdom Circle

This phase is designated for empowerment needed for the groups to effectively fulfil the actions and solutions that the circle has decided on.

The **PERSONAL EMOTIONAL WELLNESS JOURNEY** and various tools for community mobilization in for example HIV and AIDS, Gender, Stigma Prevention, conflict resolution etc. will be implemented. Empowerment for targeted groups, partnerships and networking will feature in this phase.

The Action Circle

This phase will establish actions as a way of life, lead to new talk circles and volunteers

The People

This is what is known as a capacity volunteer programme. It is an approach which is collaborative and human centred. In the language of today it is a capacity approach to working with volunteers.

This model is suited to those who are engaged in community building and capacity building projects, and to the emerging group of volunteers such as corporate volunteers, social entrepreneurial volunteers, retiring baby boomers and those seeking to develop professional skills.

A capacity approach concentrates on identifying the assets of a community in the form of individuals, associations and institutions, and then regenerating community through developing these capacities (Kretzmann and McKnight, 1993). It is focusing on strengths rather than needs or weaknesses. A capacity approach to volunteer programs considers how to enhance the capacities of the volunteer and of the organisation (and by result of the broader community).

Community building mindset

Traditionally there has been an artificial distinction between working with volunteers and community development. This distinction has been based on the perception of volunteers as being managed and working for the “less fortunate” while community development was perceived as engaging with people to build their communities.

However many volunteer programs have indeed been informed by and reflect effective community development practice and many volunteer programs have grown out of endeavours by people to build their communities.

In capacity programs there is recognition that working with volunteers is in part about building community. We are building community whether it is as a community of care, a community of practice, in an organisational community or at a broader community level.

It is perhaps more effective to see all those who contribute to our work as community members rather than roles of volunteers, staff and community.

Central to this mindset of community building are the following:

- An approach of working with rather than managing, which means seeing people as humans rather than human resources.
- Involving volunteers as integral to organisational processes rather than as a consulted or a subsidiary group.
- Valuing process as well as outcomes with a understanding of the power of small informal groups and the relationships they develop.
- Looking within the community for the resources rather than initially seeking external resources.
- Using strengths based or asset approach in working with people, which recognises that each of us have gifts and talents which can make a contribution.

Agency, identity and meaningful engagement

People find through volunteering a sense of agency, an ability to choose to act and make a positive difference in the world through choice.

To maintain and enhance motivation, organisations need to provide roles in which people who volunteer can act and have an impact, with opportunities to have a say in what happens and how it happens. Taking responsibility or stewardship of a particular project or set of tasks often provides a great sense of agency and engagement. People choose the organization that they want to contribute their time too... and that each time they volunteer they are making a decision to remain involved.

Encouraging a sense of identify may involve supporting the development of shared values, beliefs and interests, providing opportunities for joint activities and celebrations centred around activities, identification / affinity with a particular place, opportunity for working with similar minded people, building a sense of connectivity of the group through memory, story-telling, local knowledge, sharing values, reflection and dialogue.

Identity is developed partly through the work and its impact but also through working with others. For many volunteers, their key satisfaction has been finding those of similar interests and passions, developing new relationships and making friends. Too often we undervalue the importance of personal connectedness and don't allow time for people to spend time together and converse. Volunteering can provide numerous opportunities for social interaction which actually enhance the work that people do and the experience and learning for the agency.

Capacity volunteer programs have a commitment to meaningful engagement of volunteers. Volunteers are involved in work that needs to be done, not just tasks to

keep them busy. Volunteers know the significance of the work they are doing and the impact it has in the overall efforts of the team or organisation. Time is given to determining where the individuals passions and interests lie and ensuring their work engages those passions and interests as they change over time.

Traditional programs tend to put the focus on the roles that volunteers will undertake and then recruit volunteers with the appropriate skill set. Capacity programs are more people centred, and they seek ways to include those who wish to be involved and are more flexible in the roles they develop and how they work.

A key difference is how we manage incoming volunteers and think about placing them within the organization. In the initial stage of involvement, capacity programs identify and work with not only current skills but on capacity and potential. Focus is put on what could this volunteer do, with support, training and encouragement. We try and value the whole set of skills and find a way to engage people in these roles, rather than cutting the person down to a specific role definition.

This continues as an ongoing process rather than a once off match. By focusing on the capacity of individuals and exploring how they can assist, we can identify a range of additional ways the organisation can achieve its goal. It also opens the organization to new roles which not have been considered otherwise. Opportunities mushroom in programs in which people work together.

Informal relationships, groups and networks are invaluable to any effective program. These provide the volunteers with a sense of belonging, the chance to develop and share knowledge and build friendships. We can enhance these through people working in teams or groups, encouraging buddies, providing opportunity for social engagement and knowledge sharing.

Jeremy McArdle (1993) has a great model for encouraging informal relationships –

SIMPLE

- Small groups
- Interest based
- Meaningful outcomes
- Personal contact
- Loose structures (but not sloppy unclear structures)
- Easily accessible

We need to recognise that for many people volunteering is part of a journey and only a part of their life.

Capacity programs work with this rather than seeing it as an obstacle. They do this through language that is used, the expectations and flexibility we have around commitment, realism about what can be achieved and the strong recognition of reciprocity in how we work together.

We also need to provide balance and support people to effectively balance their involvement and be vigilant to avoid burnout.

Collaborative leadership

Chrislip and Larson (1994: 127) define the role of collaborative leadership as the ability to engage others by designing constructive processes for working together, convening the appropriate stakeholders and facilitating and sustaining the interaction. This indeed reflects the role of those who want to work with rather than manage volunteers.

Collaborative leaders create environments in which people feel safe. They do this by walking the talk and demonstrating and by being clear and upfront about the boundaries which apply to work and relationships within the group. Most importantly their whole attitude is one of working collaboratively and working with.

Collaborative leaders encourage volunteers to take on particular roles. They do this through personal engagement, suggestion and influence rather than through direction or formal delegation.

They do understand the fundamentals of delegating projects and roles rather than tasks and avoid prescribing the how. They link these roles and projects back to the vision and values of the group and discuss how this can be put into action.

They act as linkers and relationship builders. They know the various skills and interests within their program and link skills to project and one person to the other. Central to their style is a manner of communication which is in line with the group's style and approach. This means that they are usually democratic in style and spend a lot of energy engaging people in thinking about what to do and how to do it

Collaborative leaders encourage and engage new volunteers in an increasing level of involvement and responsibility, while recognising that some just want to stay put. They do this through increasing the complexity and range of work the volunteer is involved in, through setting up a range of leadership roles across the organisation and by encouraging, recognising and supporting leadership acts from all the staff they work with.

Inclusive

Central to any capacity approach is the notion of inclusion, yet it is enormously challenging to be truly inclusive and it will have time and resource implications.

In considering such issues we need to be aware of being inclusive of all people, regardless of race, gender, disability or class, but also of being inclusive in providing equal access to training, involvement, support and decision making structures.

It is important to remember that good intentions are not enough and we need to demonstrate organisational commitment to diversity.

Transparency and clarity in processes

Capacity programs are terrifically exciting with lots of innovative approaches and ways of working and for this reason there needs to be transparent processes so that everyone can see the way things are and clear processes so that the program remains functional and effective while allowing for flexibility and innovation.

While it may be possible and even appropriate to distinguish clearly between paid and unpaid staff, there is a general approach that the roles may be different, but they are complementary and treated equally.

Such systems need to ensure that there are

- clear decision making processes and we have a process that involves people and provides for a way in which we reach decisions.
- effective and inclusive communication structures and strategies
- organisational knowledge whether they be about the work, about the systems, about the people and/or about the culture are accessible to both staff and volunteers
- policies and procedures which don't discriminate between paid and unpaid staff
- pathways for all those concerned to develop – such as team leader positions with real authority and power to make decisions.
- involvement for all staff in meetings, working parties, planning days.
- a focus on effectiveness not only efficiency
- a recognition of the power of informal processes, ensuring a way to encourage and document these without losing the very nature of them.

Finally these programs encourage new ideas and risk taking. They look to all workers to provide fresh approaches.

A key strategy for moving to enhancing volunteer involvement and impact is to encourage and support learning within the organisation. Learning is much more than training.

Training is basically teaching people the skills they need to do the job.

Learning is much more than this. Consider:

Developing a supportive learning culture within the organisation. This can be done through developing systems which encourage participation, innovation risk taking. By encouraging people to share their ideas through team meetings, buddies, teams working together. Involving teams in defining their own boundaries and in deciding on how to recognise achievement, and in developing vision, policy and procedures.

These assist people to engage in a whole number of learning processes. Recognising learning is not just formal and skills based. Learning occurs when volunteers sit down together and discuss the mission of the organisation and how this impacts on their own values and how they act in the service. Many problems are solved when volunteers share their ideas and solutions with paid staff and other volunteers.

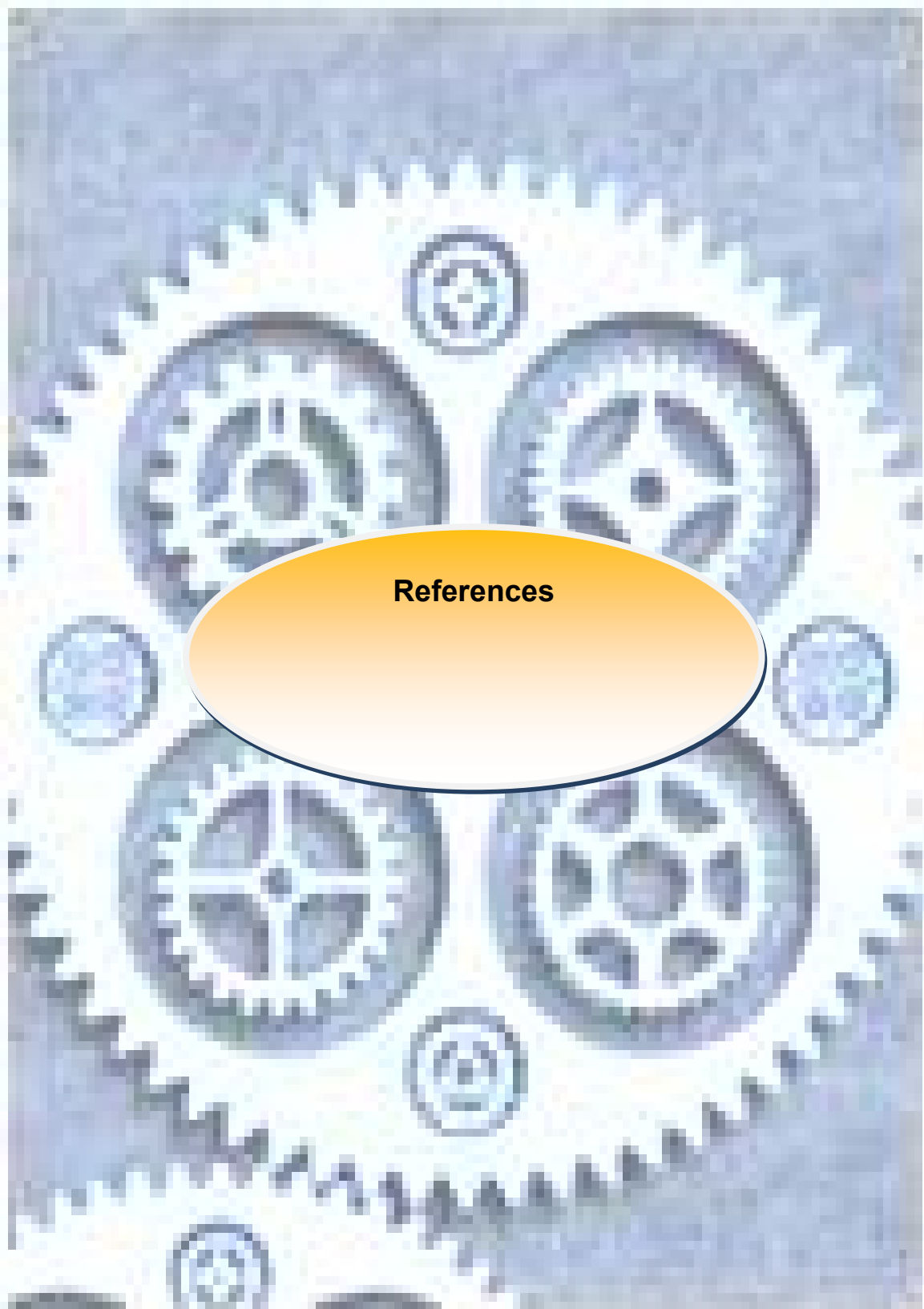
Volunteering can be a part of volunteers own personal learning approaches and research.

Capacity approaches are usually the very thing which maintains and sustains volunteer engagement, even if they are not necessarily valued or recognised by the organisation itself.

Conclusion

The organization is undergoing a major philosophical transformation in terms of it's reason for being.

A Number of learning guides need to be developed that will empower the organization to embrace the new endeavour



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