

Winds and Waves



Edge Thinking in Human Development

Online Imaginal
Education Collection

Tajikistan's Theatre
of the Oppressed

**Also
Inside
and more...**

The Sydney
Alliance

Open Space
Awakening

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Winds and Waves

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E-magazine version available at: ica-international.org

Print-ready version available at: ica-international.org

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From the President

Welcome to the 6th issue of *Winds & Waves*, the online magazine of ICA International.

This issue on the theme of *Edge Thinking in Human Development* is packed with insightful and thought-provoking articles including stories of outrage and hope in the UK and the Arab world, of self-esteem and humility in Chile, of myth and metaphor in political science in Venezuela, of restorative practice in Australia, of Theatre of the Oppressed in Tajikistan and of higher education in public health online and worldwide – even of a comprehensive perspective from the international space station! Also included are news briefs from ICAs around the world, book reviews and much more. Woven through-out are the values of human development and the methods of facilitative leadership that are the hallmark of our global ICA network.

It is the role of ICA International to facilitate international peer-to-peer support and collaboration among ICAs and ICA colleagues, so I hope you will find something here to inspire or provoke you to reach out to colleagues you may or may not know, and to connect and perhaps to collaborate with them.

In our last issue in April we reported on the appointment of new ICAI Board members, and the development of a new 2013 business plan for ICAI. The ICAI Board took the opportunity of our July meeting, a little over half way through the year, to reflect on progress against that plan. I would like to share a little here on two key elements of our plan, as a couple of immediate opportunities for readers to get better connected and more involved in ICA globally.

The new network survey is intended primarily to enable ICAs and ICA colleagues around the world to know each other better, to facilitate peer to peer support and collaboration. It also includes questions designed to indicate how ICAs meet the ICAI membership criteria, to enable the ICAI Board and General Assembly to monitor that and take membership decisions, and

questions on activity with UN agencies to enable ICAI to report on that to maintain ICAI's consultative status with UN agencies.

We are grateful to the many ICA colleagues around the world that contributed to the survey design, and to the 19 ICA locations that have already completed and returned their responses – five from Africa, three from the Americas, seven from Asia and four from Europe. It is too early yet to draw any conclusions from the responses received to date, but we look forward to making all the data available to all members when all responses have been received. If your ICA hasn't already responded, then please do so as soon as you can by completing the online questionnaire.

ICAI's online regional gatherings are convened three times per year, for three regional time zone groups – Asia/Pacific, the Americas, and Europe/MENA/Africa. These gatherings are open to all ICA members, staff and volunteers worldwide, and people are welcome to attend another region's gathering if they cannot attend their own.

The aims of the gatherings are to connect ICAs and ICA colleagues with each other, and help to build and strengthen relationships between them; to share information and facilitate peer-to-peer support and collaboration among ICAs and ICA colleagues; and to hold ICAI accountable to its members, and seek input and support to strengthen our global network and advance our global mission. The first gatherings of 2013 were held in March, and reported in the April issue. The recent August gatherings will be reported in the December issue of *Winds and Waves*.

Everyone with an involvement or interest in ICA worldwide is welcome and encouraged to attend these on-line meetings.

Thank you again to the *Winds and Waves* global editorial team, and to all of our contributors, for so generously sharing their time, expertise, experience and ideas with us all in this issue!

Martin Gilbraith – London, UK
president@ica-international.org

Editors' Note

Dear Readers,

Welcome to this edition of *'Winds and Waves'* – the Institute of Cultural Affairs International magazine.

The focus on "Edge Thinking in Human Development" has elicited a far-reaching selection of articles across diverse disciplines; mostly within the two arenas of *Methods and Education*.

If you have an article you would like to submit for publication in *'Winds and Waves'* please contact – Content Coordinator, Robyn Hutchinson – email: rjhutchinson@optusnet.com.au regarding your submission.

In this issue we continue to share *News, Learnings and Information* articles from across the global community of ICA and hope you find them of value.

Your contributions to the content of *'Winds and Waves'* ensure it continues to be informative, supportive and enjoyable.

The deadline for the December issue of *Winds and Waves* is Friday, 29 November 2013.

Co-Editors
 Dharmalingam Vinasithamby
 and John Miesen

ICA News Briefs from around the world

INTERNATIONAL

ICA COLLABORATION

From Catalina Quiroz

Social Economy project: ICA Associates, Canada, ICA Spain and ICA Nepal are associate partners in this EU- funded project led by Britain's York St John University. Its researchers believe "there is a need for Higher Education to respond to the economic crisis by teaching people-centred ways of managing economic life, such as social entrepreneurship and co-operativism". One main task is to conduct a survey involving associate universities across the world. The findings will inform a reference handbook for designing the European HE curriculum. ICA Spain helped York St John develop the concept and brought on board Peru's University San Antonio Abad del Cusco, which is co-funding the project. ICA Spain hopes to share the ToP methodology as one of the research approaches. More details are available at the project's website www.yorks.ac.uk/socialeconomy.

LATIN AMERICA

ICA GUATEMALA

From Joaquina Rodríguez Ruz

Re-establishing ICA Guatemala: One of the two government entities in charge of NGOs has given its approval and the process is continuing.

Learning Basket

Program: This has now been authorized by the education authorities. We are doing a demonstration project and have held seven training sessions with 15 mothers of children under five years (Llanos de Morales village, Sanarate County).



Teaching children to grow vegetables.

Another component is research on institutions doing similar programs in Guatemala City (Save The Children, Fundación Cultural Paiz, Fundación Carlos F. Novella, ONUmujer, Fundasistemas and government agency SOSEP). Two families from the US have helped fund these two components as well as materials and transportation expenses.

Memorial for the Alerdings: It was held at the Conacaste Human Development Project on July 27. The county authorities issued a document recognizing the services of Bill and Barbara Alerding. The mayor who worked with the first ICA volunteer team attended the event. Others included former promoters from ICA Guatemala's nine preschool programs. Many of them had finished universities studies and are working as teachers while others are running small enterprises

ICA CHILE

From Isabel de la Maza

Programs for the disabled: Funding has been affected by rule changes at the Ministry of Work and the Training and Employment Service (SENCE) and we are looking for alternate sources. The National Disability Service (SENADIS) has agreed to help us with five Schools of Leaders at Rancagua, Concepción, Curanilahue, Freire and Easter Island. Some of these are indigenous territories so we will consider an intercultural approach. The curriculum will include participative leadership, rehabilitation, project presentations, networks, and relevant laws, especially those relating to the disabled. We have also approached the Institute of Child Rehabilitation in Santiago (Telethon).

Other programs: We want to develop a Restorative Practice program to provide schools strategies for building social and learning relationships and for solving conflicts and have contacted Robyn Hutchinson, Australia, on this. This project could also be done in Peru and Guatemala. We have also contacted environmental services company Anthroctec of Colombia on how ICA could help facilitate their project.

Publications: We are finally getting on with publishing *The Art of Focused Conversation* by Brian Stanfield.

In memoriam: Our dear companion and board member Nigel Blackburn passed away in June 2013.

ICA PERU

From Ken Hamje

Pueblo XXI program: We postponed five programs due to community conflicts amid a wave of public discontent over the economic situation. We realize we need to play a larger role in creating social peace in the areas where we are working and have designed a 12-month program, Pueblo XXI, to call forth viable villages for the 21st Century. We are waiting to hear from two public agencies on this project. One company has made a preliminary request for four programs next year.

New staff: Alina Hoyos has joined our team.

NORTH AMERICA

ICA ASSOCIATES INC

From Bill Staples

Programs for agencies: During May to July this year, our 10 staff worked in various parts of Canada with three social services organizations in housing, HIV Aids and children's services; two government agencies in property and environmental assessment; the First Nation in the far north; and an engineering firm.

Public ToP courses: We taught 25 courses, among them several advanced level courses and an annual 6-day Art and Science of Participation course.

IAF Facilitation Impact Awards: ICA Associates Inc. principal Jo Nelson won gold for a project with the University of Toronto.

Compiled by
Dharmalingam Vinasithamby

In-house training: Our newest and youngest employees Emma Sobel, Klajda Gega and Kaitlin Almack trained older staff in the use of social media, especially Facebook, Twitter and YouTube.

SUB-CONTINENT

ICA BANGLADESH

From Aziz Rahman

Oversight committee: An 11-member Ghoramora Human Development Committee was formed at a meeting of village leaders in March to oversee ICA projects and activities.

Primary School Taskforce: Four women volunteered for the role at a meeting of Ghoramora pupils' guardians in February. They will monitor teacher's attendance; lesson plans; and class duration, attendance and routine activities.



Ghoramora Human Development training.



Methods training: Five ICA staff conducted a one-day training event for 18 Ghoramora leaders in June. The topic was the ORID (objective, reflective, interpretative, decisional) conversation process.

EUROPE

ICA:UK

Submitted by Jonathan Dudding

Kumi network: We hosted a meeting of the network in April for conflict practitioners from the UK, the Netherlands and Germany. Held in partnership with the Department of Peace Studies at the University of Bradford, it included visits to areas of Bradford affected in the 2001 riots. We also held an open event for practitioners, academics and students on "Challenges of the 21st century: Resistance, resilience or both?" They also looked at how the Peace Studies curriculum could be improved to help students apply their learning. For more details on Kumi, go to www.ica-uk.org.uk/research



University of Bradford, UK conference.

ASIA-PACIFIC

ICA AUSTRALIA

From Robyn Hutchinson



Please like us: We launched a Facebook page in August. Please "friend" it! Look out for the ICAA logo and photos. Keep in touch with us from around the world and share ideas and photos. So far, we have 47 friends (as of 22 July) at: facebook.com/ica.australia.14

African Festival: Kiran Hutchinson and Lucy Hobgood-Brown organized Africa Comes to the Manning Valley in New South Wales in May. Migrant chefs introduced an eclectic range of dishes for fascinated residents of Taree at a cooking class. Teenage refugees from central Africa danced and drummed. A highlight was a cultural exchange between Biripi and African Elders. Community and civil society groups helped with the non-profit event. Another one is planned for next May.

Who we are: ICAA is a network member organization. New and old colleagues work individually or collaborate on the following: refugees and asylum seekers, and connecting them with Aboriginal and other Australians; the Reconciliation movement, particularly the First Australians campaign (constitutional recognition of Aboriginal and Torres Strait Islanders); strategic planning and training in facilitation methods and education in Timor Leste; local environmental initiatives; community engagement activities; and helping support networks involved in development.

We are involved in a renewed focus on a foundational ICA method, Imaginal Education, and help produce *Wind and Waves*. Our current ToP GIFL Vocational Graduate Diploma is due for renewal and we are applying for a Diploma of Facilitative Management, based on Modules 1 to 5, providing a stepping stone in the qualifications.

Communication is through peer-to-peer conversations, as well as online regional meetings and General Assembly over Skype or Hangout. □

Relevance of community development methods

By Bill Staples

I have received comments from more than one colleague wondering whether ICA community development methods still have currency and application in today's world of mass awakenings, social media and globalization. From my experiences over the past seven years, my answer is a resounding YES!

As a full-time ToP facilitator and trainer for ICA Associates Inc. in Toronto, I was devoting less and less time to front-line community development work, which is one variation of human development. The reason – facilitating and training in the private and government sector was bringing in more income.

Bill Staples is the head of ICA Associates Inc., Toronto.

To youth

*Love, is it merely sheer attraction,
sipping the nectar's blossom,
leaving memory traces of smell, touch,
and implosive momentary experience,
or, is it the depth of care for the other
twinning with the self,
blurring difference?*

*Or, is it simply a tick-a-box prognosis
of potential possibility,
loving love as a notion
going through a motion
devoid of the inner swirl
simply because people expect it.*

*Does one ever know oneself
if love's truth is measured simply
by a spark that vanishes
like the wind.*

*Talk is cheap if observing
love pass by
is unlovingly detached,
but it is rich, if the observer
wishes the feeling felt
is not just a passing breeze.*

Deborah Ruiz Wall

Up until 2006, my community development work was limited to facilitating an occasional participatory strategic plan for a municipality or a public consultation on immigration or drug abuse for a city.

Every couple of years I got to do some interesting work with a First Nation (the Canadian term for aboriginal communities). And we continued an annual five-day Community Development Intensive for practitioners. That would attract five to 10 people each year. For those who remember ICA's International Training Institutes, a Community Development Intensive is like a three-week International Training Institute (ITI) boiled down to 5 days.

Everything shifted in 2006. Jane Stallman and Marty Roach asked me to do a Community Development Intensive in the Tenderloin neighbourhood of San Francisco for 20 highly disadvantaged people. I became aware of my lack of commitment to human development and that it had become just a job. That realization made me ill. My experience in the Tenderloin reminded me of my human frailty and I emerged recommitted.

Since then, I have found that these tried-and-true ICA human development and community development methods still work. They were important in the training of 80 local community development practitioners in 13 Priority Neighborhoods in the City of Toronto during 2007-2009. They were sought out by 60 front-line workers and executive directors of non-profit agencies throughout Toronto. Practitioners from 15 First Nations in Alberta (a province larger than Kenya) wanted these methods and paid for them. Three government agencies in Canada paid for an in-house Community Development Intensive for their staff.

Beyond that, the South Korean government's international development agency has held the Community Development Intensive course twice, one for front-line staff and another for the staff of non-profits. There seems to be no end to the need for what is promoted as

community development training but is actually human development training. Every ICA has its story of how community and human development merge.

Some of our new young staff in Toronto wanted to know if our community development methods were relevant for collaborations and multi-stakeholder partnerships. My gut reaction was yes but I checked our recent files to see if clients were using those methods for collaborative purposes and with multi-stakeholders.

Post training client implementation data is hard to come by but from comments made at a conference two years after the Priority Neighborhood work, it appeared that younger trainees use the methods that way. The methods were certainly designed for that purpose.

Other 21st Century language of development includes entrepreneurship, social innovation, technology platforms, generational networks, intellectual property, global leadership, social capital and investment acceleration. For some people simply knowing the new language and having the confidence to use what it represents is human development. For me, it must include the commitment to risk and the courage to act.

When you come right down to it, mass awakenings, the "spring" movements, social media and economic globalization eventually come from people figuring out how to work together for the sake of their families, neighborhoods, regions, countries and the world.

Everyone needs to know the key principles of development, how to grid territory, create a past, present and future story together, build a framework of support, do strategic and action planning and launch projects, implement small and large miracles, create sustainable systems, and evaluate, document and celebrate, and eventually share their work, expand it or replicate it, for the sake of future generations. □

A secret method that became a life changing program

When I first encountered ICA's participatory methods in 1975, I was going through the uncertainties of starting a large program financed by the "Telethon" fundraising campaign for children with disabilities.

As I learnt about the Technologies of Participation (ToP), my curiosity was sparked. I began using them at the Children's Rehabilitation Institute without telling anyone else about it.

I used the Focused Conversation method at meetings, and found that it allowed us to reach decisions in one hour, shortening the sessions. When we needed a consensus, I would conduct workshops and make listings in columns to facilitate the process.

I realized that these methods were great tools to stimulate the creativity of the participants, to engage them and to allow them to own the projects they were part of. This meant that projects would not arise solely on the director's ideas but with the input of all those involved. They bore magical results: they worked virtually on their own, fuelled by the group's enthusiasm, motivation and commitment. I kept this secret to myself until my retirement.

I discovered that communication improves and becomes innovative and creative in the process of sharing ideas directly with others; that participation informs people's opinions and enables them to view their future with a degree of certainty, allowing them to make plans in a realistic manner.

This gave life to various projects such as Literary Activities, Creative Painting for Youths and Children, Sports on Wheelchairs, Integrating the Family into Treatment and Transitioning into Treatment in the hospitals, and the School Extension Program.

All were designed by the professionals and ancillary personnel at the Children's

Ana Mari Urrutia is a staff member of ICA Chile



A photo in the garden of the Rehabilitation Institute in Santiago 2012

Rehabilitation Institute. I recall the pain we felt when one of the managing physicians decided that these were not rehabilitation activities, and ordered them to stop. Every single program went underground while he remained in office but reappeared as soon as he retired. Today, they are the most innovative and valued programs at the institute.

In 1995, we celebrated my retirement. What was said at that moment made me realize the enormous impact these methods had upon the spirit of my collaborators and upon our institution's overall teamwork, especially in areas related to treating children and youths. It was an unforgettable experience.

True human development occurs in the company of fellow workers or our families as we build on our dreams and share our vision of life with respect, understanding, tolerance and solidarity.

In 1995, Eduardo Christensen and I went to the United States for training on the updated Technologies of Participation in Phoenix, Arizona. Upon our return after two months, we decided to teach these methods to others. We held courses for 900 primary and secondary school teachers; we also taught these methods to some of our friends to confirm that they could work in Chile.

With the support of the late Professor Nigel Blackburn, a great friend, we created a curriculum for the disabled. We were motivated by a patient, Carlos Kaiser, who owned a translation business and did

everything at his office by himself. The first Program for Participatory Leadership (PELP) was offered at the Rehabilitation Institute in Santiago.

The course helps youth with physical disabilities make the transition from medical rehabilitation into becoming active members of society. It focuses on strengthening their self-esteem and developing their leadership and teamwork skills, while allowing them to design and implement their own projects in order to improve their lives and better their communities.

The "Telethon" became interested in implementing the PELP more broadly. The first course, for mainly physically challenged university students and 12 able-bodied students, was held in 2001. The 120-hour program was a roaring success. The participants continued their studies and today all hold good jobs. Some have changed their career paths, others got married. All in all, this course and the 20 others that followed have had positive results. □

Friendship across the sea

I am kept in the dark and am clueless on what's on her mind.

*Life shared for a time,
then forked roads separate our paths,
only shadows of a past
remain engraved in my mind.
Material life is like a bubble or
is it the framing of time and space shared
that simply dissolves except in our heads
until the brain cells themselves
disintegrate.*

*What makes me anxious is her absence,
her utter silence in cyberspace
while my chattering mind induces
my imagination of her materialisation
one Friday morning...that she will
descend from the air, knock on my door
with the broadest smile on her face!*

– Dorborah Ruiz Wall

Tajikistan's Theatre of the Oppressed

By Marina Safarova

ICA Tajikistan, known here as EHIO – Farhang va Tarakkiyot, has been using a new interactive method known as Drama for Conflict Transformation (DCT) in the Sogd region for the last three years. This project is supported by USAID and the British and US embassies.

EHIO has theatrical groups and drama clubs led by youths and adults in three districts. Their Forum Theatre events provide a safe space for dialogue on issues ranging from family and gender violence to conflict over shared land and water resources. The performances get people in their communities to discuss these and other problems that they face.

Forum theatre, also called “Theatre of the oppressed”, focuses on revealing and prioritizing problems to be solved. A performance featuring a problem or misunderstanding will pause at a critical moment, and will then be repeated. The audience is invited to intervene if they have a solution. They take the place of the actor and try to deal with the problem or conflict.

Forum theatre gives people the chance to analyze their feelings and look deeper into the problem. It is not only interesting but also useful and relevant. Members of the audience get to show initiative and gain moral satisfaction.

Forum Theatre has made a strong impact on the rural population. For example, in Isfara district, girls lead a secluded life and do not participate in social activities. But after one of these performances, they have started discussing the problems of their communities.

Youths in Jabbor Rasulov district exposed to the DCT method at summer camps have become authorities among their peers. They are consulted for advice on solving problems between schoolmates, between teacher and pupil, and parents and their children. In this way Forum Theatre has helped build leadership among youth and has surprised us with the power it has for progress. □

Marina Safarova is a member of ICA-Tajikistan.



Theatre of oppressed.



Forum theatre performance before an audience in rural communities.



Girls want to continue their study at school and they are showing it through Forum theatre performances before their parents and representatives of communities.



Camp youth participants from all over the Sogd region.

Exercises for a comprehensive perspective

By Jeanette Stanfield

This set of exercises designed to help readers expand the context in which they make decisions is an excerpt from the book, *The Courage to Lead* by Brian Stanfield (p. 77-101).

Objectivity

How big is your world?

Buckminster Fuller asks “If it is true that the bigger the thinking becomes, the more lastingly effective it is, we must ask ourselves how big can we think?”

- To lead is to be open to the largest context we can grasp.
- To lead is to seek out new perspectives that enlarge our thinking.
- To lead is to ask questions which break through closed thinking and open doorways to creative responses.
- To lead is to build models that address chaos emerging in our own life, our family, communities, society and the earth.
- To lead is to develop and live out of inclusive pictures and models throughout our lives.

Chris Hatfield, Canadian astronaut, spent six months on the international space station. During that time he talked with students in Canada and around the world from space. He showed many children what it was like to live in zero gravity. He showed what the universe looked like from space and he took photos of our earth home, and the cities and towns these children lived in. He and musicians on earth created and sang a song together. Science students created experiments guided by Chris. When Chris returned to earth he showed students the pain and difficulty for his body of returning to earth's gravity.

As I reflect on this six month “school” from space, I wonder what is happening to the thinking of the thousands of students who participated. What is happening to their perspectives as they have seen and talked with a person in outer space, seen the earth floating in blackness and imagined themselves floating in zero gravity?

Address

Remember a time in your life when your world got bigger and your thinking changed. Describe that experience. What did it feel like? What happened to you during this thinking change, and afterward?

Exploration

What helped you decide to say yes to that bigger world? Looking back, what effect has that new thinking had on the decisions you have made?

How is this thinking affecting the decisions you are making presently?

What changes in your world would you like to explore now?

Integration

These are some thoughts I have about integrating comprehensive perspective into my daily life as a leader:

- If I dare to grasp the big pictures emerging in the world and build models that care for the next generations:
My life no matter my age will never be dull.
My life will be a creative adventure from beginning to end.
And why not!
- To lead from a comprehensive perspective, I resolve to let go of fear:
Perhaps a ritual will help remind me of this.
It is safe to change, grow and create the future.
It is safe to invite others to change, grow and create the future.
So be it.

What are your thoughts about integrating comprehensive perspective into your life as a leader? What ritual will help remind you of your decision?

You have “The Courage to Lead” as a guide. 

Jeanette Stanfield is a member of ICA Associates: Canada



**By Eduard
Christensen**

How wonderful it is to see behavioural changes in vulnerable people! Many feel isolated and segregated. They say they have been forgotten, that they are waiting for the government or some person to help them. They suffer because they are dependent and victimized.

It is possible to awaken their potential through training. They will begin to see a different reality, share and participate, and feel sure of themselves. They will be able to appreciate different points of view and get over the fear of presenting their ideas to others.

Through method based group training, in a joyful and relaxed environment, we have been able to strengthen self confidence in hundreds of people. They recognize themselves as “lovable” and their innate abilities flourish. They take part in community service. They feel appreciated and make jokes and laugh. They plan projects together and find it an enriching experience.

It is important to create the environmental and personal conditions that make it possible to enhance self confidence in people. When they are comfortable and motivated, they open up and share their personal experiences.

They receive messages that cheer them up. They switch from a self-image that creates the sense of failure, of despair and of feeling like a victim to one which empowers them to make decisions and hope. This is the essence of successful training.

Says Dr Enrique Dulanto of Mexico, a specialist on this subject: “Self-esteem is the way each of us loves, respects, feels,

Eduard Christensen is a staff member of ICA Chile

has an opinion, thinks and rates himself. Self-esteem is trust and satisfaction with our self. Thus it is a way of loving, valuing and evaluating oneself.”

According to Canadian psychotherapist Nathaniel Branden, the essence of self-esteem is to trust our own mind and know that we deserve to be happy. It is trust in our capacity to think and face challenges, to feel worthy, to have the right to express our needs, to fulfill moral principles and enjoy the results of our efforts.

Self-esteem develops through parent-child relationships. It is affected by how parents show affection, take part in their children’s games, and the interest they show when their children talk to them. Another factor is the school, the child’s relationship with teachers and peers.

Building self esteem

The need for self-esteem drives children to seek an adequate relationship with adults and their peers. They reach pre-adolescence with the self-esteem they have gained from parents and other adults, even accepting tags that are sometimes difficult to give up.

Teenagers realize who they are. They can think abstractly and judge values. They recognize themselves as a unique person. They begin rating and valuing themselves, a long process that will last for the rest of their lives.

Self-esteem now depends on two factors: a subjective one that has to do with how I see and value myself; and an objective one that depends on how others see me and what they think of me.

To develop self-esteem, we must work on self-knowledge. Recognizing our abilities and

virtues, as well as limitations and mistakes can lead us to a true acceptance. Everyone has an inner richness but many ignore this because they have never taken the effort to know themselves. They value themselves based on what others think of them.

Self-esteem and image

Everybody has a self-image. Sometimes it may be unreal. If I discover that I don’t like my self-image because it’s unreal, I’ve got three choices:

1. I can spend my life grieving, blaming others and feeling unhappy.
2. I can attack those who attack me or lock myself in a shell so that no one can hurt me but this will be at the cost of personal and spiritual growth.
3. I can destroy this false image and begin building a full and happy life with an authentic self-image.

Self-esteem and self concept

Good self-esteem is stable with a positive self-concept, the knowledge gained through reflection and analysis. Low self-esteem comes from poor education, negative myths and traditions, and the lack of a vision of the future, intellectual stimulation and opportunities for social participation.

To feel better about ourselves we must stop thinking that:

I am what is happening to me
I am this way because of the way I had to live
I am full of faults
I have bad luck
Nobody loves me
Nobody supports me
Nobody tolerates me

We must employ the “technique of forgiveness”:

We forgive others
We forgive our bodies
We forgive our past
We forgive our parents
We forgive our life experience

It’s important to count our blessings, to not dwell on frustrating and disgraceful memories. The past is dead. We must accept life and know that we can make it make sense. □

Is there room for rage in ICA?

By Jonathan Dudding

In 2012, an advisor to the UK Government recommended that the Accident and Emergency Department of our local hospital should run a more limited service, and that the maternity wards should be closed completely. In response a campaign¹ was launched by a local doctor. It immediately attracted the attention of a large number of local residents, the local government and the three local Members of Parliament.

The campaign also established links with similar campaigns in other parts of the country. It lobbied, mobilised people and arranged demonstrations. Despite that and the major concerns raised during the consultation period, the recommendation went forward to the Minister of Health virtually unchanged and was accepted. The next stage for the campaign was, along with the local government body, to challenge the decision on legal grounds on the basis that the Minister had acted outside his powers. The case was won and our hospital saved!

In all of this, there was not a facilitator in sight. While there were times when someone paying more attention to process would have helped, essentially the campaign and its ultimate success were due to the passion and commitment of the people involved. They were fuelled by a sense of outrage that a well-respected, effective local institution was under threat for reasons which had nothing to do with the institution itself, but much more to do with a wider political agenda addressing issues in the UK's National Health Service.

This is a relatively small (but not insignificant) example of a growing phenomena of movements and campaigns focused on a particular cause or concern which affects large numbers of people and offers a vehicle for protest and change. In his book *Networks of Outrage and Hope*², Manuel Castells highlights the degree of spontaneity and discomfort in these movements which attracts, unites (often via social media), deepens resolve and gives everyone involved a personal stake in the outcome.

Jonathan Dudding is a member of ICA:UK



The successful Lewisham Hospital campaign attracted all ages and challenged the issue with a range of different actions. (Photo: www.mirror.co.uk)

Many of Castells' examples are relatively short-lived (the focus being on making the change rather than sustaining the movement) and show differing outcomes. On the one hand, governments have been overthrown in Tunisia, Egypt and Iceland as a result of public uprising, but on the other hand the differences made by the Spanish Indignadas and the Occupy movement are less clear.

While the movements certainly captured the imagination, challenged politicians and reflected the anger and frustration at the financial system and politicians' role, there seem to have been few changes with long term significance.

So if outrage is such a powerful motivator and mobiliser, how might we integrate it into our own network, the Institute of Cultural Affairs? In our efforts to bring about change, we draw on over 50 years of global experience to demonstrate and enable cultures of participation. We offer profound values, wisdom and effective tools to support and enable change and transformation among individuals, groups, communities, organisations and societies. But is this enough?

If we want to be social pioneers at the "cutting edge" of social innovation and change, should

we only play the role of the catalyst and detached facilitator? Do we need to reflect more the outrage and frustration felt (both by us and by others) about the injustice meted out to people whose voices are not heard, who daily suffer from the effects of decisions made for them but without them, whose opinions are not listened to or respected, or simply at the amount of time and energy wasted by unproductive projects, meetings and conversations?

What would it mean to not only reflect but also harness the motivation and commitment that outrage brings? Such ability would enable us to mobilise much larger numbers of people to our cause, strengthen our influence and bring about change on a wider scale. Equally, our organisational skills would contribute to the sustainability of any campaign or movement, so that rather than disbanding after one victory over injustice, the movement could sustain itself to ensure the early victory is maintained or refocus to address the next injustice.

Thoughts, anyone?

Footnotes

1. www.savelewishamhospital.com

2. *Networks of Outrage and Hope* (2012), Manuel Castells, Polity Press

The Sydney

By Maria and Richard Maguire

The Sydney Alliance, initiated in 2007, is a coalition of over 50 civil society organisations of diverse religious, political and ethnic affiliations. It has banded together for the common good with principles and practices that echo ICA's local-global wisdom. The following are three recent events we took part in.

Discernment Assembly

In an inner-city public hall, there is a buzz of excitement as people meet. They have large name tags and are seated theatre style under three labels in an alternating sequence: community organisations, unions and faith groups. On the walls are large sheets of paper with writing, diagrams and post-it notes. There are two podiums on either side. As the room fills, the doors close. The music stops and two attractive MCs, male and female, young and old, take turns to welcome people and lay out the agenda. They ask each person to talk to someone from a different sector seated next to them and tell them about their organisation and why they are here. The conversations are hard to stop as connections are made.

The result of 6,500 meetings held by over 40 organisations that had asked Sydneysiders about their concerns in a "listening campaign" are announced. A team has distilled the data into 13 groups and posted them on the walls. Yes, these are the issues we face, says the audience. Then work begins to narrow them into a few that people can act on together. People go up to the walls to mark their priorities, choosing issues their organisation would be the most

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willing to act on. The painful yet liberating process comes up with three issues: Transport, Social Inclusion and Health & Community Support!

The Construction Union and Arab Council training event

We seldom get to meet and talk with unionists. Now we are with them in a big union building for a two-day event. They are as far apart on many issues as you could imagine: Palestinians and defenders of Israel's policies; school principals and cleaners; shop keepers, academics and all those in between.

We are learning to create our story. Who were the people and what were the events that shaped us? How did we respond to challenges? Where do our private and public stories intersect? What is our self-interest and that of our organisation on important matters? How do we listen long enough and how do we lead? How do we find common ground amid overwhelming differences and strengthen our commitment to serve the common good? We explore these and try to work towards agreements.

The Transport Assembly

A mixed group of colleagues and others meet at a train station. We pick up forms for interviewing passengers while travelling to the assembly. We get on the train. Some are eager to approach passengers, others shy or reluctant. We ask: "For what purpose are you using the train?" "How often?" "What are the benefits?" "What are the major issues?" "What is needed to improve the situation?"

At our final stop, we meet many others, including state parliamentarians. A banner and a bagpipe player in full costume

welcome us. We walk to the venue and hand in our report forms to the transport "research action team". After sandwiches for supper, we enter the large theatre. Over 40 representatives in colourful multi-ethnic clothing are on stage. They give a one-minute witness on why their group is working with the "Alliance" or tell a story highlighting the need for improved public transport where they live or work. We too are asked to share a personal transport issue with others at the event whom we have not met before.

Researchers who studied the best transport systems around the world summarise their findings for us in a simple



Sydney Alliance



The Alliance

Richard and I, along with a few other ICA veterans, are involved with the Sydney Alliance. We are amazed at how it integrates intents and approaches dear to us as ICA and adds a few other dimensions as well. Many of its ideas are from the Industrial Areas Foundation in Chicago and community organiser Saul Alinsky. Richard had encountered them in his youth when they were working on housing and civil rights issues in segregated Chicago neighbourhoods. They have affiliate organisations in various cities and countries and share their learnings in leadership development and community organising.

The Sydney Alliance is out to help civil society gain power and liberate itself from the squeeze of the marketplace and government. It builds partnerships or coalitions based on relationships. The “relational meeting” is the cornerstone of its work: meeting one on one and sharing private-public stories. This is an element at almost every meeting – sometimes for just five minutes, sometimes for 40.

This attention to relationship, which ICA has in common, is intriguing. It pushes people beyond their comfort zone to open up to other people’s lives and thinking. It also pushes for clarity, ownership and further development of one’s story, thinking and behaviour. It is related to the challenge of listening, paying attention to what is said without letting your experience and judgment interfere. It is about giving up assumptions and the desire to control or even to recruit others to your cause.

On the group level, this requires working with unusual bedfellows such as people on the opposite sides of the socio-economic, religious or political spectrum. The vision is to rebalance the unequal relationship

between the game setting marketplace, the co-dependent government and the civil society, something that will be familiar to those who have worked with ICA’s Social Process triangles and other analytical and foundational screens.

Like the ICA, the Alliance affirms principles like self-sustenance, self-reliance and self-confidence. Money for operations comes from members. Resources are limited but shared. There are only three paid community organisers for all of Sydney with its 4-½ million people. Almost all the work is done by volunteers, people who see the need and act “in their own self-interest”. Thus self-interest does not get locked into small and materialistic confines but is all inclusive of the larger “self”.

Decision-making is inclusive. The “Action Council” decides on common actions. It is open to all members but each organisation has only one vote, whether it is large or small. Actions must be in the interest of all members. That means an issue members find controversial will not be supported, yet it is astonishing how much common ground can be found on issues. Members also act with others on common concerns.

The Sydney Alliance’s path of relational coalition building and action is energising, challenging and fulfilling – just like ICA engagements around the world. The work is never complete and is fragile, yet achievements and learnings encourage trust and hope. They point to the urgent and big changes needed to ensure our planet’s survival. It is human development at its depth. 

For more information on
The Sydney Alliance, visit
www.sydneyalliance.org.au
or www.citizensuk.org;
The Industrial Areas Foundation –
www.industrialareasfoundation.org

formula:
400-
15-1 SCA².
This stands for
400 m from home
or office, departures once
every 15 minutes, 1 unified ticket
for all metropolitan services (bus train,
tram etc.), which are kept “ safe, clean,
affordable and accessible”. By now, the
results of the train surveys have been
compiled. Presented on a metropolitan
map, they indicate the huge difference in
transport provision between rich and poor
suburbs. The invited politicians all express
willingness to act on public transport
improvements and meet a couple of times
with the Alliance in the coming year. It is
a solemn moment when a resident holds
each of them individually accountable for
their commitment.

Masthead of the new Imaginal Education Collection website



Working towards an Online Imaginal Education Collection

By Steve Harrington

One day at a Spring Sojourn a year ago, Marge Philbrook and Jack Gilles were looking at some of the new ICA Global Archives at the ICA-USA building in Chicago. The Archives have a brand new “innovation” – a computer database for:

- *searching for a keyword* like Imaginal Education
- creating a “*found set*” of keyword records using a keyword like “Imaginal Education”
- finding the specific file’s location
- then *scanning & emailing* the document to someone who wants it



Marge Philbrook and Jack Gilles look at the Archive Holdings.

They found a real “Gem from the Archives” – a transcribed talk of one of my all-time favorite ICA teachers – then Kaye Hayes – now since retirement – Kaze Gadway.

As a long time ICA guy, I remember the power and clarity of Kaze’s storytelling about

Steve Harrington is a long-time ICA Archives fan, former ToP trainer and co-founder of the International Association of Facilitators.

aboriginal communities in Australia and other places I’ve never been – but I also remember that particular talk – it has some original insights I’ve carried with me for many years and tried to pass on to others when I had to say something about how to find a place to stand as a human being at work in the civilizing process of the 20th Century.

Personally in my own work even in the 21st Century, I travelled to some pretty unusual places like Moscow and Costa Rica, and I still carry the work of my teacher with me like a tune from some song I sing

903.02.3	1E	Building a Conversation Design
903.02.4	1E	Building a Lesson Plan
903.02.5	1E	Concrete Planning
903.02.6	1E	Event Planning
903.02.7	1E	Time and Space
903.02.8	1E	Creating as a Life Changing Method
903.02.9	1E	Image Change
903.03.1	1E	Image of Imaginal Education: An
903.03.2	1E	Life Dynamic Triangle
903.03.3	1E	Contact for Learning
903.03.4	1E	Individual Methods 40's
903.03.5	1E	Structural Issues, Organizational Issues
903.03.6	1E	Moral/Political Issues
903.03.7	1E	Teachers' Role Expansion
903.03.8	1E	Teacher's Role
903.03.9	1E	Issue: Self-Expression
903.04.1	1E	Imaginal Education PRACTICE

There are about 23,000 assets under “Find Imaginal Education”.

once in awhile to my self and with others. Finding and forwarding such “Gems” is one reason I’ve been involved lately in the new work of making online collections of Archive materials easily available from any computer screen in any timezone.

Probably that paper from 1971 was part of Jack’s inspiration to start up a Collection on Imaginal Education – to curate the Imaginal Education Collection materials and invite

other people to use the Collection when it goes public.

Curating the Collection is actively underway as I write. In August Jack is meeting in Denver with a group of Imaginal Education practitioners to do a little more curating. There are text and video clip stories, online documents, a list of resources from many different eras and new applications of Imaginal Education. The website blog is: <http://wedgeblade.net/wordpress/imaginaleducation>

For me a particularly interesting video clip in the Collection is Tim Dove’s story of how Imaginal Education works in an entire Middle School. The new idea for me is they practice a new version of the traditional ORID conversation which Tim calls “ORIO”.

When Jack told me about this in a live video chat between his home in Mexico and mine in Costa Rica, I was astonished.

I said: “What does the “2nd O” mean?”. He said, ““Ontology” aka in ordinary English “Being””. He went on to say, “The 2nd O question is about inviting people in the school – teachers, administrators, learners alike to express where they stand in the matter at hand; to say who you are being; to listen to others say where they stand, who they are being... in the matter at hand.”

It is really inspiring to find in one place the ongoing practice of Imaginal Educators from two different centuries.

What’s next for the Imaginal Education Collection? I’m hoping that Jack Gilles and the Denver team will have an “Opening” – an “Imaginal Education Launch Party” – something like you do at the museums in Chicago and Costa Rica when there is a new exhibit to celebrate. People have a party, invite some guests to come and celebrate. A couple of “guides” give tours or maybe they give a couple of short talks. I’m hoping they might host a Launch Event – a Google on air live broadcast from the new Global Archives YouTube Channel – broadcast live & video channel to a group of guests participating from their computer screens.

If you want to subscribe to updates about the “Imaginal Education Collection” plans please contact Jack Gilles on the subscriber form at <http://wedgeblade.net/wordpress/imaginaleducation>.

Peoples-uni degrees for the developing world

By Dick Heller

Peoples-uni provides low-cost capacity building in public health for health professionals in developing countries. The plan to develop and deliver online courses for this outside the traditional university sector began in 2006 and now involves course authors and tutors from more than 30 countries.

There are massive public health problems in developing countries. To identify these and help solve them to improve the health of these populations requires building up capacity through higher education. But opportunities for this are insufficient in developing countries and getting degrees from developed countries expensive.

The Peoples-uni concept is to offer higher education in public health for practitioners in developing countries at a low cost. This is possible through Internet-based courses using Open Education Resource (OER) and delivery mechanisms, all run by volunteers.

The organisation developed through discussions with interested individuals, the creation of advisory groups, registration as a charity in the UK and the appointment of trustees. People who could support and develop the IT infrastructure or act as tutors to develop and deliver the educational programme volunteered. Following discussions with people in developing countries, it was decided to adopt a competence-based approach and pitch the programme at a “train the trainers” (that is, Masters) level. Early students and tutors, keen on a level of learning that would be recognised by employers, also backed this approach.

The original intention had been to create a ‘Web 2.0’ learning environment where tutors would help students access appropriate learning resources. They would collaborate further to develop this to meet identified competencies. Thus, although

Professor Dick Heller (rfheller@peoples-uni.org) is coordinator of the Peoples-uni

the university sector was not involved, we benchmarked the level according to a traditional model of learning – based on Bloom’s taxonomy.

Influenced by the OER movement, we realised that although we needed to develop an appropriate context for the learning, the Internet was full of resources and we did not have to invent our own. There was also an excellent open source platform for course delivery (Moodle). These and a volunteer workforce allowed us to offer courses for health professionals in developing countries at just \$50 per module and waive the fee for those unable to afford it.

The Peoples-uni concept is to offer higher education in public health for practitioners in developing countries at a low cost.

We started with a Maternal Mortality module in 2008 and now have 17 course modules that cover the “foundation sciences” of public health and many of the skills required to tackle the health-related Millennium Development Goals. There is an international faculty of tutors from more than 30 countries on the teams. They include public health practitioners and trainees as well as some university academics. Thirty of the volunteers live in Australia. Each is asked to make only a small commitment as all have “day jobs” and limited free time. A common format has evolved for course module development and delivery. Students and tutors provide feedback for course revisions and development.

Responding to students who wanted credentials for their learning, we approached various higher education institutions for validation and collaboration. Manchester Metropolitan University (MMU) was receptive. This led to the development of a Master of Public Health (MPH) award, which students can obtain by

enrolment with MMU, with teaching and assessment provided by Peoples-uni.

MMU charges a small annual fee for quality assurance and for each student enrolment. To afford this, we have increased the fee for students who want this UK credential. We will also use this income to fund the Peoples-uni infrastructure (IT and minimal administrative support) – a kind of Social Enterprise business model. Students who do not want or can’t afford an MMU award and who do not meet our criteria for bursaries take the same courses but get their awards from Peoples-uni not Manchester Metropolitan University. We are now in the process of replacing MMU with another UK-based university.

Peoples-uni is innovative in many aspects. Although e-learning and the use of Open Educational Resources are well established methods, it has combined them, is using an international volunteer faculty and targeting developing countries. It is run entirely outside the university sector but benchmarked by a highly credible UK university, and is offered at a very low cost with its infrastructure supported by the social enterprise model. It has a wide range of courses within the public health arena, and an active alumni group which plans to perform collaborative research using the skills obtained in the course to improve the health of their populations.

We have had more than 1,000 students. They come from more than 40 countries across the developing world, mostly from Africa. The first students have graduated with the MPH degree. We appear to be generating adequate resources to fund a basic infrastructure. We are developing both our breadth and depth, and hope to scale up to help meet some of the needs to improve the health of populations in developing countries. We are keen to identify partners – organisations or individuals – who share common goals. Please contact the author directly or through the website <http://peoples-uni.org>. □

Changing lives through Restorative Practice

By Robyn Hutchinson

Restorative Practice (RP) has its roots in many indigenous communities around the world, especially within the Maoris of New Zealand. Today, it is used around the world in various sectors, from criminal justice to business, community and schools.

RP provides a platform for cultural change. It is a way of life, a state of being. At one end of the spectrum, it works when the community is proactive in building relationships. At the other end, when conflict arises, it helps to restore human dignity and allows learning to take place. Applied in a school situation, for example, RP focuses on repairing the harm done to people and relationships rather than on punishing an offender. This is done through a “Family Youth Conference” or “Restorative Circle” as seen in the following example:

A Year 5 child teams up with an older boy. They make a pact to shoplift from the local store and have a ball! When this comes to the notice of the school, it calls the family in. The boy is ashamed, scared and reluctant to say what happened. But he finally confesses. This is the beginning of a life-changing experience for him. He and his family agree to take part in a Family Youth Conference based on the RP concept in which victim and offender willingly face each other in the presence of others. The principal leads the session, which includes other students and relevant teachers (the store owner did not wish to attend). The hour-long discussion uses the RP framework of questions as follows:

What happened?

Who has been affected/hurt?

Robyn Hutchinson, who recently retired as a primary school principal, has worked with Imaginal Education (ICA methods) philosophy and contextual framework, with a particular focus on building a culture of values, integrating Restorative Practice and Inquiry-based Learning (Philosophy for children) in disadvantaged schools in Asia and Australia for over 45 years.

*What were you thinking about at the time?
How are you feeling now?*

*What might you have done differently?
What have you thought about since?*

The discussion, which brings the boy to tears, ends with a final question:

What do we need to do to make things right?

Several options are put on the table by the participants – visiting the store owner, a written apology, community service, time out, suspension. There is no resolution at this point. Over the following weeks, teachers and the principal continue their supportive relationship with the student and his family. A month later, the boy and his father meet the principal and tell how the family had visited the store owner and made good. There are hugs all around and the sense of a burden lifted. The boy goes on to be a caring student leader.

RP has a suite of practices and methods like this. It underpins quality learning as it focuses on developing, building and restoring relationships at all levels. It establishes a context for cultural change in schools by developing explicit understandings and methods, important in a society based on punitive models.

Establishing Restorative Practice culture in schools

My journey with implementing RP in schools was undergirded by an understanding of Imaginal Education (image change). On enrolment or at any other opportunity in the school where I served,

parents were briefed on this model to understand how the school operates.

Wachtel and McCold, 2001: in Strang and Braithwaite, 2001, provide a framework to help articulate this shift. The window of social control provides a useful point of reference when talking with schools about the need for this shift (see Figure 1).

Building a culture of practice in a school or any organization is a whole organization task, with a beginning but no end. It is subtle and explicit, direct and indirect, and philosophical and practical. Three words describe the cornerstones: *transparency, trust and transformation*. Along with them goes a culture of high expectation, socially and academically. It is not possible to have one without the other. *Transformation is gentle pressure, relentlessly applied*.

Role of leadership

Commitment by the school leadership team is critical to the implementation of RP. Restorative culture has to be built collaboratively within the school community in many small ways, valuing differences, and respecting and honouring all cultures.

One key is caring for space – creating imaginal, creative and experiential learning environments. The intentional use of design, images, decor and music provides a powerful context for relational learning and practice. When families and kids feel good about their space, they are more likely to feel good about themselves and to take responsibility for their learning and behaviour.

It is important to start from where people are and move at a comfortable pace when implementing any shift – in this case a restorative rather than a punitive

Adapted from Wachtel, T (1999).

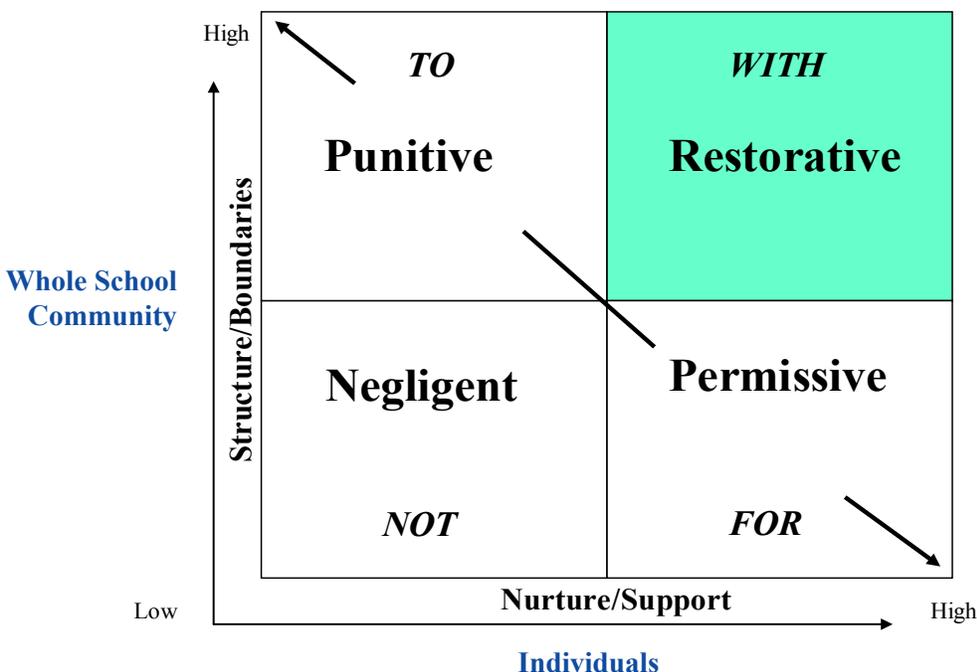


Figure 1: Social Control Window (Wachtel and McCold, 2001) Adapted by Blood, 2003.

approach. It begins with changing the language from punitive (rewards and punishment, naughty, bad) to restorative (responsibility, fair, consequences, “what will make it right again”, and “moving on”). Addressing concerns from staff as they arise and providing lots of support are critical factors.

In-house staff and parent training are important. It is also vital to get students involved in Circlework and Philosophy sessions, where RP and inquiry-based learning processes are integrated and practised. Clear links between quality inquiry-based learning and restorative practice are developed through peer mentoring and practice.

School community ownership

Understanding the implementation of RP and a relational approach to teaching is everyone’s responsibility. Helping people to see and experience the difference these can make to the self-esteem of the child or adult is critical.

Taking every opportunity to acquaint parents, teachers and students with the simple processes and modelling it

for them, usually informally, contribute to school community ownership. It is important for everyone to see the value of building relationships. These take time, compared to the quick-fix but ineffective “punitive” approach. It is also important for all to understand how being able to point to success stories can make a difference.

Managing conflicts through Restorative Practice

Continuing in-house training, mentoring, and modelling RP processes for others helps to embed the restorative relational learning culture. Showing how understanding the possible consequences of his or her action can have a more profound impact on the child than a suspension or punishment is also important. Always being calm and non-confrontational, and giving people time to calm down before talking is critical to maintaining relationships.

It is important to separate behaviour from the person, to check that the processes used are seen as fair by the students, and that all those concerned with an issue are seriously heard and respected.

There are several key outcomes:

1. A happy, vibrant and resilient school community, where students are more likely to engage in respectful dialogue and real collaborative learning
2. Self-esteem, respect, self-discipline and self-directed learning become the norm. Bullying, blaming and suspensions are reduced and staff are better able to deal with these situations.
3. All round student achievement improves as children know they are safe and will get a fair hearing at all times.
4. When people see the reduction in behaviour issues they take on board what works, and energy is put into the things that matter in a school community.
5. Students growing up in a restorative culture and perhaps involved in a family conference circle rarely re-offend.
6. When this shift in image takes hold, the school becomes the hub of its community. □

Some helpful RP phrases and sites to Google:

restorative practice international;
circlespeak.com.au; rpforschools.org.nz;
Philosophy for schools

Nepal's Masters Program in ICA methods

By Tatwa P. Timsina

Human capacity building is a huge concern and many are contributing in this area. There is a need for national as well as global efforts towards this and it requires support and collaboration from all levels. ICA has been striving for this in the past five decades and it is now time to institutionalize this endeavour.

For the last 15 years, ICA Nepal focused on transforming human potentials. The way Nepal tackled human development issues saw many changes as it went through various political upheavals in a short period. During the last four decades, Nepal moved from rule by an autocratic royal regime to democratic governance. It also experienced conflicts in which more than 15,000 innocent people died.

Human development is always important no matter what the type of governance is. Even now when the democratic system is in jeopardy, this issue is becoming even more important.

Globally as well as nationally, ICA played a great role in building human capacities. In the changing context, it seems the way of tackling human development issues is also changing. Given this, ICA should think of transforming its tools and techniques.

Tatwa P. Timsina is Chairman of ICA Nepal

ICA tools and techniques are great and can be applied in different settings. But as Nepal moves ahead and people get skilled in these methods, they seek a higher level of capacity building. For example, once an individual becomes aware of the situation, he or she looks for socio-economic transformation, both at the personal and community level. Areas like Changu or Parbat in Nepal where we introduced the tools about 15 years ago need something different now. They did what we preached and now have a different socio-economic status. But they are not satisfied and have new hopes and expectations. This is the natural way of human development.

Realizing this need, ICA Nepal has remodeled many of its approaches. ICA methods are used not only for work ranging from group facilitation to developing plans but also for developing proposals, carrying out monitoring and evaluation, fund raising, social mobilization and so on.

Now we want to go further by incorporating them into university curricula so that we can have graduates who can go to various areas where there is a need for higher levels of transformation.

ICA Nepal has taken the initiative to develop the Masters in Training and Development, which is being offered as an interdisciplinary program that will produce

graduates with the knowledge, state-of-the-art skills and the capacity to provide training and development to the private, governmental and NGO sectors in Nepal and abroad for the sake of promoting sustainable human development.

We are incorporating a number of participatory tools and techniques for personal and organizational empowerment and human development. These include the Technology of Participation (ToP), Appreciative Inquiry, Logical Framework, Open Space Technology, Participatory Rural Appraisal, Future Search, Social Artistry and Result Oriented Leadership and Management.

Starting a program like this requires cooperation from various individuals and organizations. We request all concerned to support this program. Through it, we expect to not only produce the required human resources but also realize the decades-long vision of the ICA of developing competent trainers and facilitators. This will have a multidimensional impact on the overall development of Nepal, Asia and the world.

With the implementation of the Masters program, we hope to have a full-fledged system for human capacity building from the grassroots to the tertiary level. This will help develop human resources required at various levels. Along with this, the role of the ICA will become even more important. □

Open Space awakening at a Venezuelan campus

By Teresa Sosa Vegas

An adventure awaits in Venezuela, a place of extensive biodiversity with breath-taking views of lush green mountains, the Orinoco River delta and waterfalls. Caracas sits in a valley surrounded by mountains but close to the emerald Caribbean. Southeast of the city centre is the tranquil University Simon Bolivar (USB). You stroll past coconut trees and arrive at the food court where you can review your schedule, discuss classes or interact with students.

You sit and drink freshly squeezed guava or mango, or a café espresso called “marroncito”. The place captivates the senses with its colours, aromas and vibrant and fresh environment. For me this is a perfect place to teach.

According to Christopher Columbus and even Venezuelans this is a land of grace. But this is hard to find and appreciate during times of political unrest. I often hear that students are difficult and that political factions create tensions. The stress, frustrations and boiling passions make it a challenge to teach. But as I look up, I spy a flock of noisy colourful parakeets flitting among the trees, reminding me to breathe slowly the cool refreshing air.



University Simon Bolivar

Teaching: First quarter

I come from “the field” – I was brought in because academics know theory but few know how it applies to the world. The concern at USB was that our students, mostly engineers preparing for high-tech professions with some in social sciences and humanities, are good in theory but lack insight and practical competencies, skills, tools and know-how needed in a work environment.

My studies in the United States gave me first-hand experience of a culture fused with the Protestant work ethic. In France, I observed how rationality, culture – and gourmet eating were valued. In Germany, it was obvious that clarity of thought,

organization and depth research were prized along with the spirit of being able to wonder. I explored everything from philosophy, business practices, psychology, culture and social sciences, to Buddhism, mystery schools and ritualistic drumming, and worked with the Institute of Cultural Affairs on several occasions. I travelled extensively, meeting great minds and everyday people.

I knew training and coaching but formal teaching and tutoring require a different form. Now I had entered a high-tech engineering university caught up in political and social unrest created by an old paradigm mind-set, one that is lineal, mechanistic, reductionist, causal and deterministic. How would I transfer my findings from the field to this context and introduce “edge” thinking to political science students? How would I help them become more informed, effective and innovative leaders?

How would I help them deal with the future? Venezuela is driven by its past, by a foundational myth rooted in military leader Simon Bolivar’s dream of “la Gran Colombia” (the unity of Colombia, Ecuador,

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What is ToP?



Technology of Participation (ToP) includes tools, methods, processes and ideas developed by the Institute of Cultural Affairs, which has had more than 50 years of experience in applying these participatory methods.

ToP methods are used in facilitation, training, education and leadership development. They are based on the assumption that the wisdom needed is always present within a group. The facilitator, teacher, or leader must be able and willing to hold the space for others to bring forth their own wisdom. After that, discernment and commitment follow naturally. On a personal level, people discover their voice is more powerful when it is a part of a participatory and reflective learning process.

One of the gifts of our approach is that methods and tools are not developed for any one place or community. We, as a global learning community, have worked in communities, organizations and companies across the world and our methods have been refined by the fire of constant practice. Practitioners in “developed” and “developing” nations have expanded upon them with multi-nationals, government organizations, NGOs and their own staff.

For each facilitator the question is, “What can I do to support learning and growth among others and yet remain transparent so that they realize this ongoing creation is about them and not me?”

By Larry Philbrook, a certified ToP facilitator, trainer and assessor

<http://top-facilitators.com/empowering-tools/> – this is a site that lists 60 ToP tools created by Bill Staples ICA Associates

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Bringing myth and metaphor, concepts and theory together was enriching, paving the way for mutual understanding and respect.

Panama and Venezuela). Historians say Venezuela is stuck in its past. Before it can revision its future, it must deal with the past and present emotionally, politically, socially and collectively.

My experience taught me change is incremental. So my approach was relational. I made students sit with those whom they either did not like or who were of a different political persuasion. I hoped the need to deal with another human being personally would outweigh the demand of ideologies. I incorporated mindful awareness exercises and related that to examples of an idea put in practice. This approach was viewed by some faculty with scepticism. However, the breathing, silence and stillness helped ground the students in a way that made them calm and relaxed. Over time, their body postures changed. They were also more open and trusting towards those they had previously seen as enemies.

I had them list on a big sheet of paper the topics each person wanted to talk about, their motivations, and what they wanted to learn. They posted these on the walls. Using the "Open Space" technique, I made them sit in circles and present what they had written. One rule – they had to sit next to someone they did not know and talk about it with that person and then present it to the whole circle.

I brought a warm thermos of coffee and delicious cakes to share.

As I looked at their issues, I realized that conflict was a recurrent theme. I proposed a simple ToP exercise for the next class, to assign priorities in the context of the class for the quarter.

What was unexpected was that half the students were using concepts from the Marxist school of thought. During the last 16 years, the government has been restructuring society and its institutions towards a so-called "New XXI century

socialism" and "Bolivarian state". There were two opposing ideas – democratic-socialist and communist. The level of confusion struck me. I used the "The Art of Focused Conversation" tool and used it to teach sociology. Through these participatory-reflective methods, they were able to process what was going on in their lives, move through crisis, pool their wisdom and create a new understanding. They forgot their differences in class, worked through their contradictions, and the tension of the opposing ideas began to dissipate. Students encountered the humanness of each other and connected with Western philosophical principles as I introduced Socrates, Plato and Aristotle, and brought to them a thought-provoking analysis of Karl Marx.

Bringing myth and metaphor, concepts and theory together was enriching, paving the way for mutual understanding and respect.

As I used ICA techniques such as ToP, Focused Conversation, Open Space and Innovative Leadership, theory came alive. By the end of the quarter we were learning, relearning and unlearning together. I introduced Ken Wilber's Integral Theory and 4Quadrants to look at the evolution of consciousness and the difference between collective and individual consciousness.

This was a fascinating experience for students, one that brought new meaning to their studies, opened new horizons and called forth courage and an openness to the other.

They began to see the other where before they had seen only themselves. To create change, the individual has to gain back its power. Once empowered, she or he can move from a collectivistic society to one that honours individuality, respects the feminine and finds gratification in merit. This is a challenge. Self-esteem and sense of self-worth evolved among students. They began to look at their life purpose by

exploring the deeper knowledge they had of themselves.

My students no longer need to "buy themselves out" of a conflict, nor repress or deny it. They can move towards recognising differences and set an open space for dialogue over opposing views. Venezuela is a collectivist culture that buys conflict in order not to deal with it. By acknowledging this cultural conditioning, the students were able to understand, trust the process and accept the tension of opposing political views.

My year and a half of teaching post-graduate students in Political Science involved provoking a personal awakening – helping them move from an "external locus of control" (where there is no control over their lives because everything that happens comes from outside) to an "internal locus of control". It involved helping them find meaning and purpose as conscious individuals in control of their destiny.

When a professor is inspired by the Socrates quote "Know thyself" and Pierre Teilhard de Chardin's ideas about what it means to be human, the student awakens and learning becomes a life experience.

Teilhard wrote, "Someday, after we have mastered the winds, the waves, the tides and gravity...we shall harness the energies of love. Then, for the second time in the history of the world, man will have discovered fire."

Unless we find this fire and use it to burn away everything that blocks the changes needed to transform ourselves and society, it will die out slowly without notice. It is time to wake up and be aware in our thoughts and actions. □

Professor Teresa Sosa Vegas, Soc., M.S.W., teaches at the Graduate School of Political Science, University Simon Bolivar, Caracas, Venezuela.



Finding community among strangers

By Kay Alton

I'm sitting in a small space that could be called a kitchen because it has a stove and still smells of roasted lamb but lacks any other evidence of kitchen use. It is in the small Chilean town of Futaleufu, known for its powerful and famous river, in Chile. My partner Scott, a rafting and kayak guide, hopes to get on the water. We have been travelling for five months and are starting a month-long climb back to Santiago and our flight to California. I don't know if one can go on a six-month long trip in any country without coming home changed in some way. Chile started out for me as a place for Spanish lessons and a professional opportunity but is ending as a meditation in humility and the importance of community.

I had e-mailed Isabel de la Maza of ICA Chile and Ken Hamje of ICA Peru in July last year. I had asked my father Richard Alton about who I could contact in South America who might need help with Technology of Participation facilitation and he immediately thought of Isabel and Ken. I recently acquired a Masters in Social Work and since I live in California, I needed to hone my Spanish. I had spent too many hours

at a desk in Spanish classes with meager results and decided to take a plunge and do a complete immersion for six months. Both Isabel and Ken were warm to the idea of me helping out with their programs but the work in Chile was more immediate and so I bought a ticket to Santiago. The work there was only for two months but I figured I would explore the country and keep learning for four more.

The first cultural hurdle I faced was the Chilean habit of doing things at the last minute. More accustomed to extensive planning, I e-mailed Isabel every day with questions about visas, places to stay, when and where the courses were, the course materials and how much Spanish did I *really* need to facilitate, without getting many answers. I later found she simply hadn't received a lot of answers herself. Five months into my trip, I am still surprised at how last minute a lot of things are here. Chileans don't like to plan. Actually they don't even have a word for plan, they use the English one. So I decided the trip would be an opportunity to practice being "in the moment".

On landing, I was pampered by Isabel and her insanely knowledgeable mother AnaMari Urrutia. I was picked up at the airport, taken to an amazing lunch and told to rest for a couple days before starting work. This was not in my character. So I decided to take a more personal relationship with the city before getting down to business. I ate empanadas; walked the river; ran the parks; sat and watched; danced cumbia; and sat and watched some more. My dad used to tell me about this wall he sat on in Brooklyn where he watched life go by for hours. It's how he got to know the community. When I was young I didn't really get it but now I understand.

Watching taught me a lot but I learned the most about the people of Chile through the courses as well as my struggle with communicating. My biggest challenge was facilitating in Spanish. I am a good facilitator. I can mold techniques to fit individual and group needs and I am sensitive to group dynamics. But it threw a stick in my spokes to have to struggle to simply understand people and express myself. Add to the mix that they are physically and mentally handicapped, many with speech impediments and I had myself a challenge. I leaned on humor and

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Kay Alton, a social worker in Northern California, was raised in the ICA communities in Kenya and Brussels and completed her ToP facilitation training in Minnesota. Please send comments or questions to kayalton@gmail.com.

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my ability to poke fun at myself when I got stuck. The participants would go so far as to applaud when I hummed a tune while thinking of a word I needed. They loved it when I used facial expressions and hands to express myself. We all had challenges. Mine may not have been so visible but it allowed the participants to relate to me on a different level.

Two incidents taught me a lot about working with Chileans and people in general. I was helping with a regular Saturday for youth with physical disabilities, mostly cerebral palsy, and noticed a pretty girl who rarely spoke. It was easy to spot the shy ones in the group of about 20 rambunctious young people. She always showed up on time to the courses and would sit attentively but rarely volunteered to read or present work. On my second Saturday, I was looking up the long list of Spanish words I didn't know in the dictionary when she pulled up a chair and sat next to me. I looked up surprised. She immediately started asking me about where I was from, my hobbies and my family. She told me she had been hit by a car while walking with her two-year-old daughter a year ago and fell into a coma. The doctors told her family she would be a vegetable for the rest of her life. A month later she was sitting up in bed. Six months later, after extensive physical therapy, she was standing up on her own. Her memory and speech had been affected and she had a hard time holding onto information and communicating but was getting better. I choked up listening to her story and realized she was not shy – she just had to exercise her memory muscle. Her challenge was to listen and remember. This course was the social part of her rehabilitation. Like all the other participants, she was isolated from society save for the Saturday courses. That's when I realized exactly how important these day-long courses were for the young participants. It wasn't necessarily about action plans or facilitation skills. It was the shared laughter and new numbers in the cell phone that proved there were people who cared about you.

I facilitated a course in a low-income community outside Santiago called La Granja. The participants were from various residential programs for people with mental disorders. Most were struggling with schizophrenia. This may have been



Above: Proud smiles from mothers and daughters to go along with diplomas. Below: Weekly Saturday courses in Santiago with youth who have recently aged out of physical rehabilitation. Previous Page: Youth and their parents in Santiago sharing out ideas for a fundraising flea market.

the hardest course for me. Scott helped and at first was confused by what we were trying to do. He saw participants struggle with the introductory name game and was skeptical about introducing more complicated methods. There were a couple of participants who were higher functioning and able to navigate the materials. They seemed embarrassed when others would go on rants about the war or interrupt a presentation to tell us a story from their youth. Yet everyone sat loyally in that small room for the four days. They lit up when we

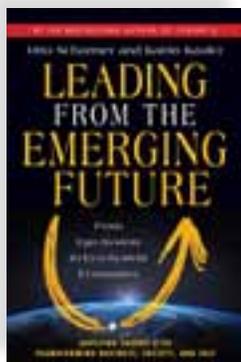


formed the action plan around a day to the beach. Hands flew up to volunteer to help raise funds and leaders were nominated to take charge of food, transport and other logistics.

By the end of the course, Scott and I realized that the victory was in communion, in the gathering of people who were otherwise isolated. This experience, compounded with my experiences with the Saturday courses, led me to understand that people with mental and physical disorders are still ostracized in Chile. They are put aside, ignored and have few opportunities for social participation. This course was one of the few times they would interact with strangers, let alone make new friends. With every hug I received while handing out diplomas I saw the look of pride in each face. There is more to methods than the methods themselves. There is process, a growth within each individual that can be felt only from within. There is the struggle to silence inner voices to hear what others have to say and to focus on coming together.

As I sit in this kitchen months later it is easier to tease out the moments of growth from my time in Santiago. I know I will return to California a more patient, well-rounded facilitator. Mostly though, I will come home humbled by the fact that I still have so much growing to do. I will come home with a suitcase full of names and faces of people who had so much to teach and give. I will come home knowing that what matters isn't necessarily who brings the material and organizes the dates, but who shows up. It's about the gathering, about community formed from strangers. This was the gift to me from Isabel,

AnaMari, Joaquina Rodriguez and Eduard Christensen, who I was lucky to work with at ICA Chile. I was offered the opportunity to plunge into the lives of Chileans in a way that I would not have been able to do as a tourist. I have deep gratitude for this opportunity and have been changed. □



Leading from the Emerging Future

By Otto Scharmer and Katrin Kaufer

Reviewed by Richard and Gail West

Otto Scharmer's earlier book, *Theory U*, was about a U-shaped conversation process. It begins on the left arm of the U. People download their thinking, then listen and exchange thoughts and perhaps even debate. The dialogue deepens at the bottom of the U, the "Source". Here they process and integrate, and then, when ready, move up the right arm of the U to create prototypes "from the future" for a "New Society".

In his latest book, *Leading from the Emerging Future* (From Ego-System to Eco-System Economics: Applying Theory U to Transforming Business, Society, and Self), Scharmer and co-author Katrin Kaufer document this process in several locations around the world.

They write about the process in the introduction: "Transforming our current ego-system economy into an emerging eco-system economy...means... reconnecting our economic thinking with... the well-being of the 'whole house' rather than money-making or the well-being of just a few of its inhabitants".

Their book tries to answer three questions:

1. In the face of disruption, how do we lead from the emerging future?
2. What evolutionary economic framework can guide our journey forward?
3. What strategies can help us function as vehicles for shifting the whole?

It refers to the following levels of consciousness:

1.0

The state-centric model, characterized by coordinating through hierarchy and control in a single-sector society. A strong central actor holds the decision-making power of the whole.

2.0

The free-market model characterized by the rise of the second (private) sector and coordinated through the mechanisms of market and competition. There is an awakening ego-system awareness in which the self-interest of economic players acts as the animating or driving force.

3.0

The social-market model, characterized by the rise of a third (NGO) sector and by negotiated coordination among interest groups. It is characterized by a limiting of the unfettered market mechanism in areas where negative externalities are dysfunctional and unacceptable.

4.0

The co-creative eco-system model, characterized by the rise of a fourth sector that creates platforms and holds the space for cross-sector innovation that engages stakeholders from all sectors. This kind of economy innovates at the scale of the whole system.

The aim of the book is to provide "tools to enable groups to shift from lower consciousness states to 4.0 consciousness". Some of its insights:

- Success does not depend on what we do or how we do it but on the inner place from which we operate.

- "Presencing" combines sensing (feeling the future possibility) and presence (the state of being).
- In presencing, energy follows attention. So shift attention from what we are trying to avoid to what we want to bring into reality.
- Go to the edge of the self by opening hearts, minds and will, let go and let the new come.
- Pass through the "eye of the needle" to bring the new into reality.
- Act in an instant; explore the future by doing; develop a prototype, something small, speedy and spontaneous.
- The future shows up first in our feelings and through our hands.
- Dialogue and collective creativity requires higher-quality containers and holding spaces.
- Strengthen presencing to avoid being trapped in the destructive dynamics of "absencing". The latter comes through our "blind spot" of not being aware.

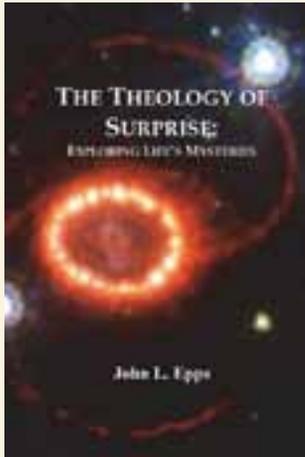
The book describes "Theory U" applied in a district in Java, Indonesia. I was overwhelmed by how it worked! The trigger for writing this review was an exchange of e-mail messages with Mr Soedjai Kartismita, 87, a top government plantation consultant, who took Gail and me under his wing when we worked there from 1979 to 1981.

The following is Scharmer's account of how the district regent ("bupati") of Bojonegoro used "Theory U" to deal with corruption. Mr Suyoto led his core team in a process of inventing from the future: entering into dialogue, then into source, and then

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Richard and Gail West are members of ICA Taiwan.

The Theology of Surprise



John L. Epps has written “The Theology of Surprise” as a collection of essays, articles and reflections over a life time of his own encounters with life’s mysteries. Through several decades he reflects on where mystery has impinged on his life as he sees it, part and parcel of the civilizing process around him.

In the Foreword to “The Theology of Surprise: Exploring Life’s Mysteries” William A. Holmes, Minister Emeritus of

United Methodism’s National Church in Washington, D.C., Metropolitan Memorial says: “The Theology of Surprise: Exploring Life’s Mysteries”....A book of essays on different subjects by the same author can be off-putting if that’s all the subjects have in common. What one soon discovers in this book is that, for all its diversity of subjects, there is a bright thread running through John Epps’ essays which connects them, not only to each other, but to an all-encompassing

theological perspective. Without apology, that perspective is derived from the Judeo-Christian tradition - albeit existentially contemporized for persons living in a 21st Century world..

“If you are religious because you treasure “eternal verities,” if you are happy that “on solid rock I stand,” this book is probably not for you. But...if you are humble enough to lay your faith down before the Mystery of Life.... If you are unfulfilled by dogmatic certainties calcified in archaic language, you will benefit greatly by Epps’ observations about theological surprise.” *Dr. E. Maynard Moore, WesleyNexus.org.*

“The challenges facing the planet are known to us all. The clash amongst cultures, the persistence of hunger and disease, the apparent poverty of every political system in operation today, the overwhelming complexity of unraveling the damage that we humans have inflicted on our home, this planet: we are in an age of agonizing quandary... Here you will find theology being reinvented for now and the future. The work of this deeply grounded thinker is profoundly respectful of the entire array of religious traditions. Epps is convinced that we can invent a future that cares for all.” *John Patterson, Abby Gardens Community Trust.*

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creating a series of prototypes from this heightened consciousness. Some snippets:

In a move from Government 1.0 to 2.0 in 2005, Indonesia shifted from centralized decision-making to a decentralized model that empowered the 400 regencies in the country and their directly elected bupati.

Bojonegoro was known for high levels of corruption and low service quality but in 2011 and 2012, it emerged as one of the 10 best regencies nationwide.

The new bupati, a 2010 graduate of the MIT IDEAS Indonesia program, came into power without support from established interest groups. While running for election, he went to the villages and listened. In a surprise victory, he replaced the incumbent. In 2012, he was re-elected by a greater margin against heavy financial odds.

On his first day in office, he called for an assembly of all government employees in

the regency. Many had worked against him in the election, so they were expecting the worst.

He delivered two messages: First, everyone could keep their jobs. Next, there were three things he did not want them to do: don’t take money; don’t complain about your job; don’t say: “This is not my job” or “This is not my responsibility.”

He made three moves: He continued to communicate the three don’ts and observed them himself. He developed a series of offsite leadership retreats. This facilitated the letting go of old mindsets and tuning in to new inspirations, intentions and identities. He enhanced feedback between people and government through the following mechanisms:

Text messaging: He gave his cell phone number to citizens and told them they could text him at any time. Some he answers and some he refers to others. All

messages are expected to be responded to within two days.

Open door: Anyone can walk into his office at any time.

Town Hall: Every Friday afternoon he conducts a town hall meeting. All citizens are invited and all top civil servants are required to attend. And he backs up to see that things get done.

Village visits: Every day, he takes key officials to villages, where they conduct a similar dialogue.

What was different about his administration? Listening, listening and listening. Sharmer says a shift happened from consciousness 1.0 to what may have been 3.0, with the first elements of 4.0. That “deepened democratic forms by making government more direct, distributed, digital, dialogic” he writes.

I have waited for a book like this for a long time! I recommend it highly. ☐