Selected US Resources on Leadership and the Activation of Citizenship

Prepared for Scottish Human Services, Leadership Development Team

John O'Brien

6 December 2002

Perspective

I selected these resources in response to a request to "identify things the team should read and say why we should read them."

Limitations

Time constraints have limited my selection to initiatives I already know of and books I have already read; I can make no claim to comprehensiveness or objectivity, these are simply resources I think could be useful.

Each resource is identified on a single page that includes a small sample of writing, reference to one or more books, and one or more website addresses. All of the books are currently listed on amazon.co.uk.

I have steered away from resources specific to the various efforts to change conditions for people with disabilities in an effort to help the team to generalize its understanding and approaches.

The influence of the women's movement and the civil rights[1] movement have been powerful indeed, but I would have to expand my focus beyond books and websites about leadership and mobilizing citizenship to history and social commentary in order to redress the balance within the limits of my present knowledge.

[1]Manning Marable (1998) offers four profiles of black leaders as their policies affected American racial politics in ***Black Leadership***. Columbia University Press. And James Cone (1992) considers the contrasting positions, strategies, and theologies of Martin Luther King and Malcolm X in ***Martin & Malcolm & America: Dream or Nightmare.*** Orbis Books. But both of these books comment much more on the implications of these six men's positions than on their activity as leaders.

It will not escape notice that all but two of the pictures are of white men and the remaining two are of white women. This is partly a commentary on my leadership and citizenship reading habits, but it also says something about the field. Less than 5% of the titles in a recent catalog of community leadership titles were authored by women. While much of the work of citizenship is done by women, the written voice of leadership and much citizen activism still tends to be masculine.[2]

Focus

To focus my selections, I read transcripts of seven of the interviews the leadership development team conducted this fall. The idea that excited me the most in this reading was Kenyon Wright's passion for a sovereign Scottish people. This excitement led me to frame the Leadership Development Team's task as one of activating citizenship. Leadership, in this frame, involves purposeful action to increase the number of people actively engaged with the adaptive work of creating a society in which the people are sovereign.

I followed a reference in one of the interviews to **Possible Scotland**, which documents a process of inquiry that involved focus groups and commentators in identifying key issues for Scotland's future. I know nothing of the process or its sponsors other than what is in the document, but some of its conclusions point

[2]Joyce Fletcher (1999) writes about this in ***Disappearing Acts: Gender, Power and Relational Practice at Work***. MIT Press.

to what some of this adaptive work might be, and so I have selectively turned some of this reports conclusions into two diagrams that indicate why I have selected these resources.

The top diagram on the page following suggests a set of tensions that a sovereign Scottish people would find ways to engage in their daily lives. These tensions symbolize the kinds of adaptive work that leadership will mobilize people to engage. This leads me to suggest using **Heifetz**'s understanding of leadership as a foundation. Engaging these issues productively involve new ways of framing issues and a disciplined approach to social and organizational learning (**Schon** and **Senge**). Citizens need different ways to think about organizing and how to generate innovations (**Wheatley** and **Scharmer**).

Citizens need ways to understand what it means to hold important principles in trust under uncertain and difficult conditions. This calls for moral commitment (**Coles**) and a recognition that personal character matters deeply (**Army Leadership**). The guiding ideas of servant leadership (**Greenleaf**) offer the best foundation for developing leadership consistent with the promotion of a sovereign people. Effective leadership has an eye for capacity (**McKnight**).

Because work organizations define so much of so many people's lives, it is important for citizens to consider ways to take an effective part in changing organizations

Findings about current reality…

…relatively low level of engagement with root causes of the problems that concern people

…limited global perspective or discussion of how international forces could overtake assumptions

…little appetite for fundamental shifts in thinking, practice, or levels of ambition

…common assumption that government has lead responsibility for addressing concerns and lack of vocabulary to articulate what others (business, third sector, neighbourhoods, and individuals) should or could contribute to achieving valued social goals.

A healthy society…

…has a healthy relationship with the future

…enjoys security in its relationship with other societies and understands its place in the world

…understands its past but does not live in it

…understands how commitment is generated and maintained and so acts in the face of enduring problems rather than being paralyzed by them

to promote values that matter to them. Some will do this in their everyday jobs (**Meyerson**); others will have the authority to act as managers of organizational change (**Kotter**).

Engaging the tensions that determine Scotland's possibilities calls the transformation of assumptions and practices. People in authority who want to create such transformations face both practical and ethical difficulties (**Burns**).

Because many issues that affect health and well being concern the effects of science and technology, citizens will need to find ways to commission those with expert knowledge to provide guidance on such issues as the effects of human activity on the environment and the atmosphere (**The Natural Step**).

Established power often compromises social justice and stands in the way of citizen action to remedy injustice. Those who are excluded, and those who assist them to organize for change, have a necessary and vital contribution to make to understanding citizenship as action by responsible people to make progress on issues that matter to them (**Industrial Areas Foundation** and **Highlander Center**).

Citizenship must be enacted by people and their associations; it does not depend on a grant of authority from above. In a global ecology and economy, much of which is dominated by the sort of pessimism about local action symbolized by the second diagram, it is important to create many experiments in citizenship and to learn by reflecting on their meaning (**Center for Democracy and Citizenship** and **Civic Practices Network**).

An interest in leadership has led to a great volume of research (**Bass**) and engaged many people's thinking (**Overview**).

Optimism About The Future
Among Participants in Possible Scotland Focus Group Participants*

Own & Family's Future	Prospects for Neighbourhood & Locality	Scotland as a Whole

Less Optimistic
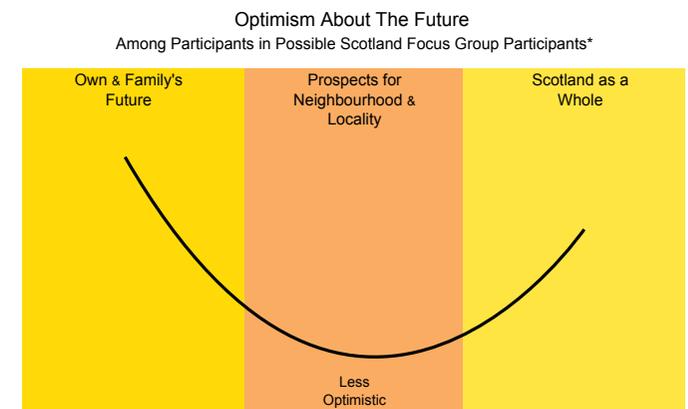
The curve is notional based on an unquantified written comment on page 35 of Possible Scotland.

Ron Heifetz
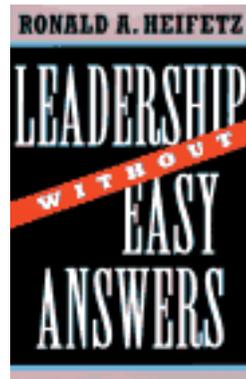
Ronald A. Heifetz (1994). *Leadership Without Easy Answers*. Cambridge, MA: Harvard University Press. ISBN: 0674518586
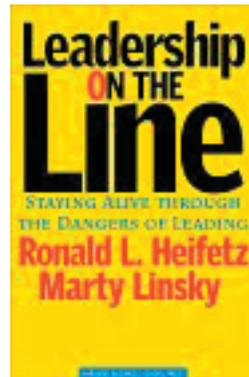
Ronald A. Heifetz and Marty Linsky (2002). *Leadership on the Line*. Cambridge, MA: Harvard Business School Press. ISBN: 1578514371

For an interview, see *http://www.dialogonleadership.org/InterviewHeifetz.htm*l

If leading were about giving people good news, it would be easy. Unfortunately many leaders avoid the hard work. How many leaders have you heard say something like this? "We can't keep going on this way, but the new direction is yet undetermined, and how effective any plan will be in enabling us to thrive –or even survive– in the new environment is also unknown. We're going to have to go through disagreements and conflicts as we sort through what's precious and what's expendable; loss as we abandon comfortable pieces of the past, old routines, and even close relationships with people; feelings of incompetence as we strive to innovate and learn new ways; and doubt and uncertainty as we make inevitable wrong turns along the way." Clearly, this is a very difficult message to deliver, however honest.

Five Challenges in Leading Adaptive Change

1. Get off the dance floor and onto the balcony. Leadership is improvisational. It cannot be scripted. On one hand, to be effective a leader must respond in the moment to what is happening. On the other hand the leader must be able to step back out of the moment and assess what is happening from a wider perspective. We call it getting off the dance floor and onto the balcony. It may be an original metaphor, but it's not an original idea. For centuries religious traditions have taught disciplines that enable a person to reflect in action. Jesuits call it contemplation in action. Hindus call it Karma Yoga, the yoga of action. We call it getting onto the balcony because that's a metaphor people can easily relate to. But it's critically important, and the reason why religious traditions have talked about it for so long is that it's hard to do. You don't need a major spiritual practice for something that's easy to do. It's hard, in the midst of action, to step back and ask yourself: What's really going on here? Who are the key parties to this problem? What are the stakes they bring to this issue? How will progress require us all to reevaluate our stakes and change some of our ways?

2. Think politically. Successful leaders in any field place an enormous emphasis on personal relationships. They spend a great deal of time and effort creating and nurturing networks of people they can call on, learn from, and work with to address the issues they face. They know that leadership is political –it's about motivating and mobilizing people to change. So, thinking politically is absolutely critical, not only for the person trying to lead from below or from the middle but also for those trying to lead from authority on high. Leaders need to work hard on creating allies, keeping close to the opposition, and finding ways to generate commitment from the uncommitted.

3 .Orchestrate conflict. People don't learn by staring in the mirror. People learn by engaging with a different point of view. When people are passionate about their different points of view, it generates conflict rather than simply disagreement. Successful leaders manage conflict; they don't shy away from it or suppress it but see it as an engine of creativity and innovation. Some of the most creative ideas come out of people in conflict remaining in conversation with one another rather than flying into their own corners or staking out entrenched positions. The challenge for leaders is to develop structures and processes in which such conflicts can be orchestrated productively.

4. Give the work back. To meet significant challenges requiring adaptive change, people must change their hearts and minds as well as their behaviors. Leaders cannot do this for others. This is their work, and they must do it themselves. Holding people accountable for this work is not easy to do, especially when people are looking to authority for easy answers or when people are in effect asking the authority figure to lie to them by projecting more certainty than she has. Leaders who attempt to step in and take this work off the shoulders of followers risk becoming the issue themselves.

5. Hold steady. Confronting major change generates a great deal of conflict and resistance. Managing the conflict, dealing with the politics involved, and making people accountable requires an ability to hold steady in the heat of action. Leaders often need to refrain from immediate action and understand that the stew of conflicting views has to simmer, allowing conflicts to generate new experiments and new creative ideas. The leader's job is to contain conflict -- prevent the disequilibrium from going too high and the conflict from getting destructive -- and simultaneously to keep people addressing the hard questions without opting for a technical fix, an easy solution, or a decision from on high. In doing so, in holding steady, the leader will be the recipient of considerable frustration and even anger. *http://www.pfdf.org/leaderbooks/l2l/fall2002/heifetz.html*
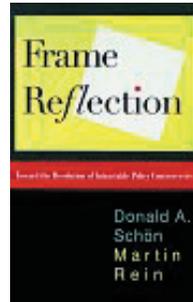
Donald Schon

Donald A. Schon and Martin Rein (1995) *Frame Reflection: Toward the Resolution of Intractable Policy Controversies* New York: Basic Books; ISBN: 0465025129
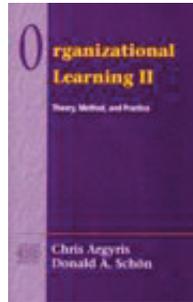
Chris Argyris and Donald Schon (1995). *Organizational Learning*. Boston, MA: Addison Wesley
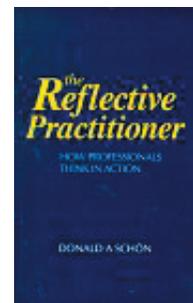
Donald Schon (1995). *The Reflective Practitioner: How Professionals Think in Action.* London: Arena ISBN: 1857423194

The loss of the stable state means that our society and all of its institutions are in *continuous* processes of transformation. We cannot expect new stable states that will endure for our own lifetimes.

We must learn to understand, guide, influence and manage these transformations. We must make the capacity for undertaking them integral to ourselves and to our institutions.

We must, in other words, become adept at learning. We must become able not only to transform our institutions, in response to changing situations and requirements; we must invent and develop institutions which are 'learning systems', that is to say, systems capable of bringing about their own continuing transformation.

The task which the loss of the stable state makes imperative, for the person, for our institutions, for our society as a whole, is to learn about learning.

What is the nature of the process by which organizations, institutions and societies transform themselves?

What are the characteristics of effective learning systems?

What are the forms and limits of knowledge that can operate within processes of social learning?

What demands are made on a person who engages in this kind of learning?

Read more… http://www.infed.org/thinkers/et-schon.htm

Peter Senge

The Society for Organizational Learning

http://www.solonline.org/
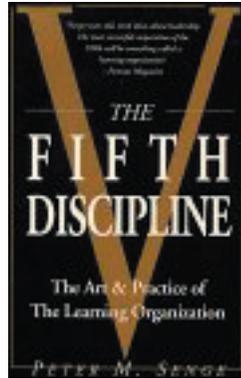
Peter Senge (1993) *The Fifth Discipline: The Art and Practice of the Learning Organization.* London: Random House Business Books; ISBN: 0712656871
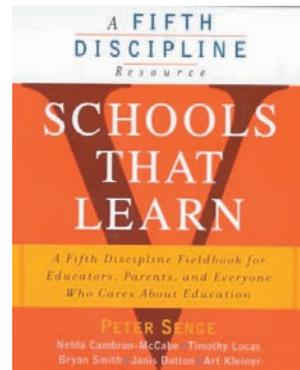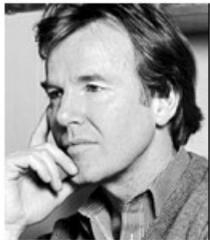
Peter Senge (2000). *Schools That Learn: A Fieldbook for Teachers, Administrators, Parents and Everyone Who Cares About Education (A Fifth Discipline Resource)* London: Nicholas Brealey Publishing Ltd; ISBN: 185788244X

For an overview of Senge's thinking, see
http://www.infed.org/thinkers/senge.htm

There is a big difference between having a mission statement and being truly mission-based. To be truly mission-based means that key decisions can be referred back to the mission –our reason for being. It means that people can and should object to management edicts that they do not see as connected to the mission. It means that thinking about and continually clarifying the mission is everybody's job because it expresses the aspirations and fundamental identity of a human community. By contrast, most mission statements are nice ideas that might have some meaning for a few but communicate little to the community as a whole. In most organizations, no one would dream of challenging a management decision on the grounds that it does not serve the mission. In other words, most organizations serve those in power rather than a mission.

This also gives some clue as to why being mission-based is so difficult. It gets to the core of power and authority. It is profoundly radical. It says, in essence, those in positions of authority are not the source of authority. It says rather, that the source of legitimate power in the organization is its guiding ideas.

Asking the Right Questions

The best way to learn is to ask questions. Here are a few starters for diagnosing the strengths and weaknesses of your organization.

What are our unifying values? What have we stood for over time? The ability to provide context and meaning for the work people do is key.

How do you organize your time? Is it spent on what you say is important? If you want to know if you're really adding value, look at your calendar.

Whom do you depend on? Your real work team is those people you count on to do your job -- including support staff, suppliers, customers, direct reports, even regulators. Your performance depends on the quality of those relationships.

What are you being paid for? All leaders must understand what results they're accountable for.

How well do you practice teamwork, empowerment, service, or whatever values you espouse? Credibility is the No. 1 issue for leaders. By taking an honest look at your own practices –and asking others to look at them– you'll know where you stand.

How do you convey difficult issues? Learning requires an acceptance, by definition, that one doesn't have all the answers. Your ability to discuss complex problems and develop solutions without making others defensive is a key to learning.

Read more… http://www.pfdf.org/leaderbooks/l2l/summer98/senge.html

Margaret Wheatley
The Berkana Institute
www.berkana.org
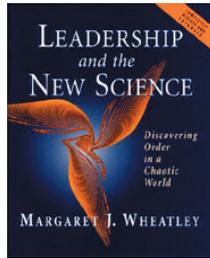
Leadership and the New Science (2001)
San Francisco: Berrett-Koehler Publishers
ISBN: 1576751198

A Simpler Way (1999) San Fancisco:
Berrett-Koehler ISBN: 1576750507
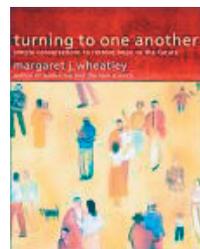
Turning to One Another: Simple Conversations to Restore Hope to the Future (2002) London: Mcgraw Hill ISBN: 1576751457

Almost all approaches to management, organizational change, and human behavior have been based on mechanistic images. When we applied these mechanical images to us humans, we developed a strangely negative and unfamiliar view of ourselves. We viewed ourselves as passive, unemotional, fragmented, incapable of self-motivation, uninterested in meaningful questions or good work.

But the 21st-century world of complex systems and turbulence is no place for disabling and dispiriting mechanistic thinking. We are confronted daily by events and outcomes that shock us and for which we have no answers. The complexity of modern systems cannot be understood by our old ways of separating problems, or scapegoating individuals, or rearranging the boxes on an org chart. In a complex system it is impossible to find simple causes that explain our problems or to know who to blame. A messy tangle of relationships has given rise to these unending crises. To understand this new world of continuous change and intimately connected systems, we need new ways of understanding. Fortunately, life and its living systems offer us great teachings on how to work with a world of continuous change and boundless creativity. And foremost among life's teachings is the recognition that humans possess the capabilities to deal with complexity and interconnection. Human creativity and commitment are our greatest resources.

We have forgotten what we're capable of, and we let our worst natures rise to the surface. We got into this sorry state partly because, for too long, we've been treating people as machines. We've forced people into tiny boxes called roles and job descriptions. We've told people what to do and how they should behave. We've told them they weren't creative, couldn't contribute, couldn't think.

After so many years of being bossed around, of working within confining roles, of unending reorganization, reengineering, downsizing, mergers, and power plays, most people are exhausted, cynical, and focused only on self-protection. Who wouldn't be? But it's important to remember that we created these negative and demoralized people. We created them by discounting and denying our best human capacities.

But people are still willing to come back; they still want to work side by side with us to find solutions, develop innovations, make a difference in the world. We just need to invite them back. We do this by using simple processes that bring us together to talk to one another, listen to one another's stories, reflect together on what we're learning as we do our work. We do this by developing relationships of trust where we do what we say, where we speak truthfully, where we refuse to act from petty self-interest. Many pioneers have created processes and organizations that depend on human capacity and know how to evoke our very best.

...Read more

www.pfdf.org/leaderbooks/l2l/spring2001/wheatley.html

Claus Otto Schamer and Joe Jaworski

http://www.dialogonleadership.org/

http://www.generonconsulting.com/

Schamer and Jaworski interviewed a number of "remarkable people" and produced the Dialog on Leadership website and a summary paper, *Leading in the Digital Economy*. Schamer has continued to develop these ideas in a series of papers on "presencing –a form of learning that is not based on reflecting the past, but rather on feeling, tuning in to, and 'bringing-into-the-present' future possibilities."

http://www.ottoscharmer.com/

from an interview see http://www.dialogonleadership.org/interviewJaworski.html
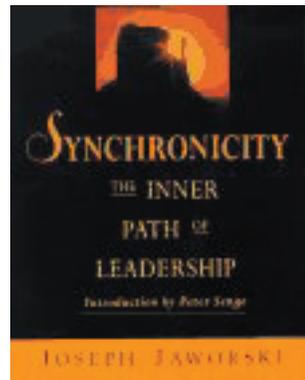
Joseph Jaworski (1996). *Synchronicity: The Inner Path of Leadership.* San Francisco: Berrett-Koehler Publishers Inc; ISBN: 188105294X

Innovation, whether in the context of improving existing processes or reinventing an entire industry, is never a mechanical process. The three stages of the process – what we refer to here as sensing, knowing, and executing – are common to all creative endeavors. High-performing individuals, teams, and organizations are constantly iterating through this cycle

The first stage, sensing, requires an attitude of openminded receptivity, and a willingness to let go of preconceptions. The question to keep in mind is: What is going on? Observing the world with fresh eyes means immersing yourself in environments that are relevant to your situation or quest by talking to different people, visiting unusual places, or reading about new subjects. It may also involve paying attention to things you are normally not aware of: activities you perform by rote, interactions you take for granted, expectations you've never questioned, or meanings you've never explored. The more you succeed in suspending your habit of judgment about what you notice and observe, the more clearly you will see what is going on around you. As a deeper way of seeing, sensing engages the imaginative mind as a tool for perception that will help you see patterns, make new connections, and deepen your understanding of your world as it unfolds.

During the second stage the focus shifts from what is happening in the external world to the nature and organization of the internal world. The question to ask is "What needs to be done here?" and for that, one needs to have answered what Stanford Professor Michael Ray calls the two key questions of creativity: "Who is my Self and what is my Work?" The task is now one of gestation – synthesizing new information and experiences in the creative cauldron of the self. This requires some period of reflective retreat. That reflection can be designed or proceed naturally, but from it an inner knowing, a felt sense of "rightness" or "fit" begins to develop. We often refer to the deeper essence of this process as "presencing," when the highest possible future that wants to emerge is beginning to flow into the now. Becoming clear about what you want to do is an evolving process of refining intent and resolving contradictions until your idea has complete integrity and coherence. Your idea's reception in the world is assured: it's less about your ego or will than about your ability to understand the deep forces shaping your environment and knowing what is needed next.

When you understand what needs to be done and are fully committed to doing it, your intention is as focused and concentrated as a laser. There is no hesitancy, no reevaluating, and no questioning. You can accomplish whatever you need to because your actions flow naturally, what Brian Arthur calls "acting in an instant." Wholly realized in your own mind, your idea has a life of its own. At this stage, when someone asks, "why are you doing this?" you'll answer, "because I can't not do it." Your commitment, and the alignment of your vision with the larger forces shaping your world become a source of power that attracts the resources you need. Financial backing, a key alliance, executive support, or – most importantly – the right people.

Robert Coles

Robert Coles (2001)*. **Lives of Moral Leadership: Man and Women Who Have Made a Difference.*** New York: Random House ISBN: 0375758356

The point of this book is to say what moral leadership is, to show varieties of it: to indicate how a range of individuals can bring us all up morally, can become part of a nation's moral fiber –a child, an adult, a person in politics, or one trying to get through a seemingly quite ordinary life. Sudden; and surprisingly we can become an example to others –or those others to us: they hand us along, become a source of moral encouragement to us, arouse us and stir us. Move us to do things when we might not otherwise be provoked, and they have the will to act in pursuit of purposes we have come to regard as important.

There are people whose acts, ideals, and ordeals, ideas and thoughts, whose affirmed, visible commitments, have in one way or another had meaning and worth to others to see their own aspirations and dreams brought to life. A six year old child, Ruby Bridges, once put it well, I think, as she pioneered school desegregation in the South of the early 1960's. I have written about Ruby at some length elsewhere:* she had no political, ideological, moral, or philosophical goals that she could spell out, but she knew to say the following as she reflected upon the consequences of her attending a previously all-white school, against the daily opposition of a vociferous mob: "I try to get there, and I figure if I do, then other kids might say they're willing to try and go, too, and pretty soon, it could be better for us here."

*Coles wrote about Ruby in **The Moral Life of Children** as well as in the children's book below.

Biography has played a role in the study of leadership. Coles writes about the leadership of people he has known: Albert Jones, a bus driver, Dorothy Day, and Robert Kennedy, among others.
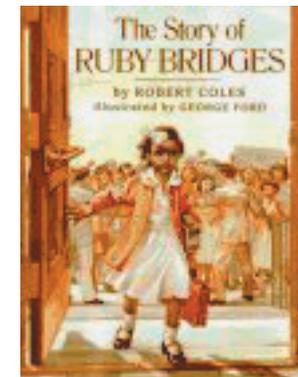
Robert Coles (1995) **The Story of Ruby Bridges.** New York: Scholastic; ISBN: 0590572814

Army Leadership

General Erick Shinseki, US Army Chief of Staff. [As a matter of interest, he holds a Master of Arts Degree in English Literature from Duke University.]

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│          FM 22-100              │
│       ARMY LEADERSHIP           │
│        BE, KNOW, DO             │
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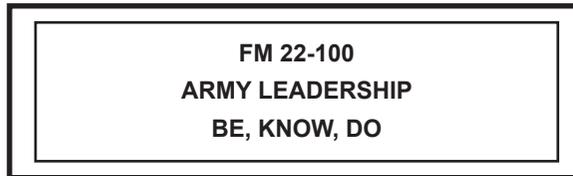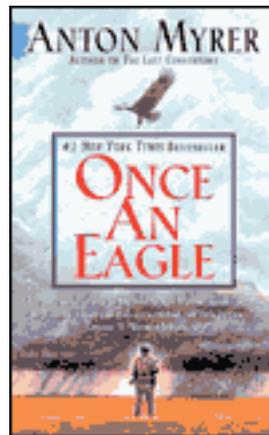
A. Meyer (2001) **Once an Eagle**. New York: HarperCollins. ISBN: 0061030864

This novel, written during the Viet Nam War, is a core text for US military leadership development efforts.

1-21. BE, KNOW, DO clearly and concisely state the characteristics of an Army leader. Leadership is about taking action, but there's more to being a leader than just what you do. Character and competence, the BE and the KNOW, underlie everything a leader does. So becoming a leader involves developing all aspects of yourself. This includes adopting and living Army values. It means developing the attributes and learning the skills of an Army leader. Only by this self-development will you become a confident and competent leader of character. Being an Army leader is not easy. There are no cookie-cutter solutions to leadership challenges, and there are no shortcuts to success. However, the tools are available to every leader. It is up to you to master and use them.

Army Values

2-4. Your attitudes about the worth of people, concepts, and other things describe your values. Everything begins there. Your subordinates enter the Army with their own values, developed in childhood and nurtured through experience. All people are all shaped by what they've seen, what they've learned, and whom they've met. But when soldiers and DA civilians take the oath, they enter an institution guided by Army values. These are more than a system of rules. They're not just a code tucked away in a drawer or a list in a dusty book. These values tell you what you need to be, every day, in every action you take. Army values form the very identity of the Army, the solid rock upon which everything else stands, especially in combat. They are the glue that binds together the members of a noble profession. As a result, the whole is much greater than the sum of its parts. Army values are nonnegotiable: they apply to everyone and in every situation throughout the Army.

2-5. Army values remind us and tell the rest of the world—the civilian government we serve, the nation we protect, even our enemies—who we are and what we stand for. The trust soldiers and DA civilians have for each other and the trust the American people have in us depends on how well we live up to Army values. They are the fundamental building blocks that enable us to discern right from wrong in any situation. Army values are consistent; they support one another. You can't follow one value and ignore another.

The Greenleaf Center for Servant Leadership

http://www.greenleaf.org/
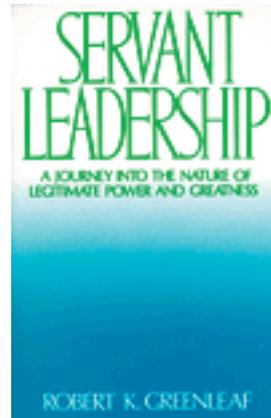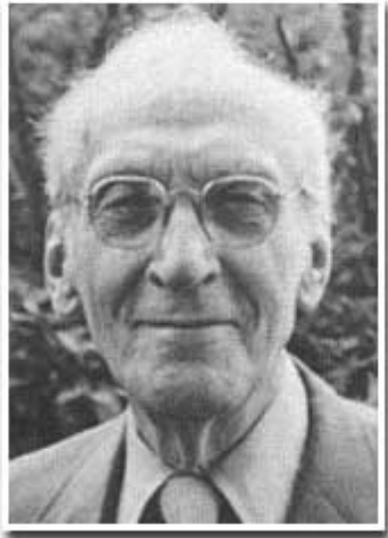
Robert Greenleaf (1983). *Servant leadership: A Journey into the Nature of Legitimate Power and Greatness.* Mawah, NJ: Paulist Press; ISBN: 0809125277

The servant-leader is servant first… It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. He or she is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve – after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.

The difference manifest itself in the care taken by the servant-first to make sure that other people's highest priority needs are being served. The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived?

The Greenleaf Center continues the work of Robert Greenleaf, who thought deeply about the leader as servant in a way that has influenced a growing number of organizations.

John McKnight and Jody Kretzmann

Asset Based Community Development

http://www.northwestern.edu/ipr/abcd.html
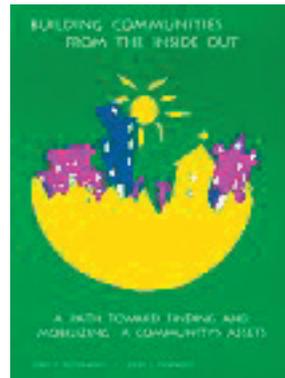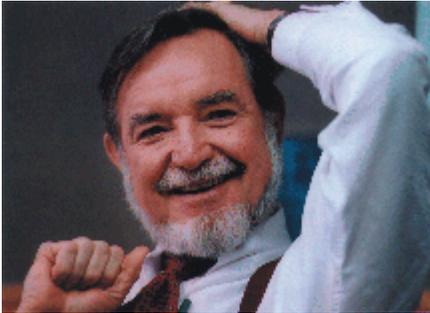
John Kretzmann and John McKnight (2001) *Building Communities from Inside Out: A Path Toward Finding and Mobilizing a Community's Assets.* ACTA Publications; ISBN: 087946108X

No one can doubt that most American cities these days are deeply troubled places. At the root of the problems are the massive economic shifts that have marked the last two decades. Hundreds of thousands of industrial jobs have either disappeared or moved away from the central city and its neighborhoods. And while many downtown areas have experienced a "renaissance," the jobs created there are different from those that once sustained neighborhoods. Either these new jobs are highly professionalized, and require elaborate education and credentials for entry, or they are routine, low-paying service jobs without much of a future. In effect, these shifts in the economy, and particularly the disappearance of decent employment possibilities from low-income neighborhoods, have removed the bottom rung from the fabled American "ladder of opportunity." For many people in older city neighborhoods, new approaches to rebuilding their lives and communities, new openings toward opportunity, are a vital necessity.

Two Solutions, Two Paths

In response to this desperate situation, well-intended people are seeking solutions by taking one of two divergent paths. The first, which begins by focusing on a community's needs, deficiencies and problems, is still by far the most traveled, and commands the vast majority of our financial and human resources. By comparison with the second path, which insists on beginning with a clear commitment to discovering a community's capacities and assets, and which is the direction this guide recommends, the first and more traditional path is more like an eight-lane superhighway…

Skilled community organizers and effective community developers already recognize the importance of relationship building. For it is clear that the strong ties which form the basis for community-based problem solving have been under attack. The forces driving people apart are many and frequently cited: increasing mobility rates, the age and not least from the point of view of lower income communities, increasing dependence upon outside, professionalized helpers.

Because of these factors, the sense of efficacy based on interdependence, the idea that people can count on their neighbors and neighborhood resources for support and strength has weakened. For community builders who are focused on assets, rebuilding these local relationships offers the most promising route toward successful community development.

Read more… http://www.northwestern.edu/ipr/publications/community/century.html

Debra Meyerson

To navigate the gap between their personal ideals and the surrounding culture, they draw from a spectrum of more and less tempered responses. Some people prefer approaches that are quiet and personal. Others tend toward strategies for acting that are more public. All struggle to maintain a delicate balance between demonstrating that they fit into the culture and acting on personal values that set them apart.

This struggle is at once personal and political. As they express that which makes them different, tempered radicals challenge the status quo, sometimes explicitly and sometimes just by being who they are… their differences and challenges can serve as crucial catalysts of learning and change in organizations. In this way, tempered radicals represent a hidden source of leadership and are thus important resources that organizations should cultivate. This is an inclusive view and a hopeful one, both for individuals and for organizations. It is also a "no excuses" view. Tempered radicals don't say, "I really can't do anything. What good will it do?" Some make small gestures; others make big splashes. All make a difference.

Read more… http://www.pfdf.org/leaderbooks/l2l/winter2002/meyerson.html

Debra Meyerson (2001). ***Tempered Radicals: How People Use Difference to Inspire Change at Work.*** Cambridge, MA: Harvard Business School Press. ISBN: 0875849059

John Kotter

www.johnkotter.com

AN ACTION PLAN FROM THE WORLD'S
FOREMOST EXPERT ON BUSINESS LEADERSHIP

Leading Change

John P. Kotter

HARVARD BUSINESS SCHOOL PRESS
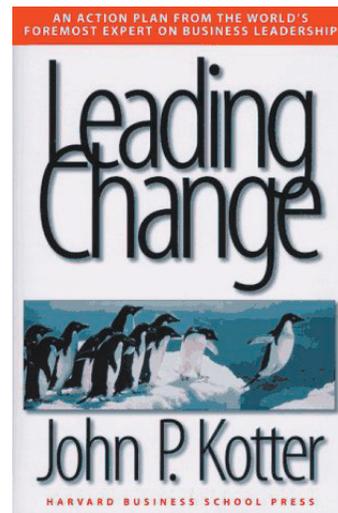
John P. Kotter (1996) **Leading Change** Cambridge, MA: Harvard Business School Press; ISBN: 0875847471

While there is no single source of change, there is a clear pattern to the reasons for failure. Most often, it is a leader's attempt to shortcut a critical phase of the change process. Certainly, there is room for flexibility in the eight steps that underlie successful change– but not a lot of room.

When people say, for instance, "We're going to empower employees to act entrepreneurially –but we don't need to spend a lot of time changing our whole organization," they are almost bound to fail.

Producing change is about 80 percent leadership –establishing direction, aligning, motivating, and inspiring people -- and about 20 percent management– planning, budgeting, organizing, and problem solving. Unfortunately, in most of the change efforts I have studied in the past 20 years, those percentages are reversed.

Eight Steps to Transform Your Organization

1. Establish a Sense of Urgency
   - Examine market and competitive realities
   - Identify and discuss crises, potential crises, or major opportunities

2. Form a Powerful Guiding Coalition
   - Assemble a group with enough power to lead the change effort
   - Encourage the group to work as a team

3. Create a Vision
   - Create a vision to help direct the change effort
   - Develop strategies for achieving that vision

4. Communicate the Vision
   - Use every vehicle possible to communicate the new vision and strategies
   - Teach new behaviors by the example of the guiding coalition

5. Empower Others to Act on the Vision
   - Get rid of obstacles to change
   - Change systems or structures that seriously undermine the vision
   - Encourage risk taking and nontraditional ideas, activities, and actions

6. Plan for and Create Short-Term Wins
   - Plan for visible performance improvements
   - Creating those improvements
   - Recognize and reward employees involved in the improvements

7. Consolidate Improvements and Produce Still More Change
   - Use increased credibility to change systems, structures, and policies that don't fit the vision
   - Hire, promote, and develop employees who can implement the vision
   - Reinvigorate the process with new projects, themes, and change agents

8. Institutionalize New Approaches
   - Articulate the connections between the new behaviors and organizational success
   - Develop the means to ensure leadership development and succession

James MacGregor Burns
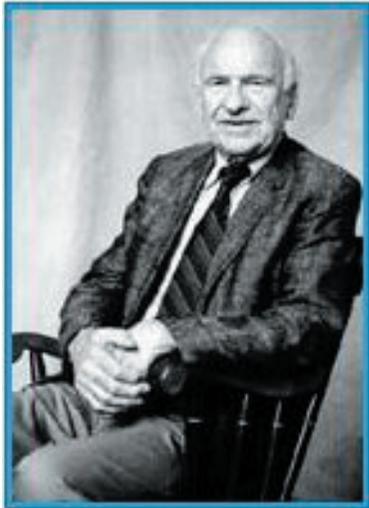
James MacGregor Burns (1979). *Leadership.* New York: HarperCollins. ISBN: 0061319759
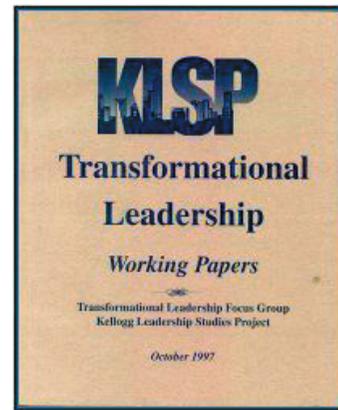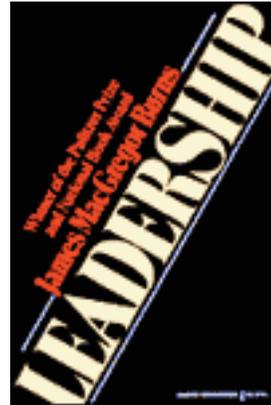
Kellog Leadership Development Project (1997) *Transformational Leadership Working Papers*

download from http://www.academy.umd.edu/scholarship/casl/klspdocs/

In its simplest sense, transactional leadership is leadership by contingent reinforcement. Followers are motivated by the leaders' promises, rewards and/or threats of disciplinary actions or punishments. The leaders' actions depend on whether the followers carry out what the leaders and followers have "contracted" to do.

Leaders are truly transformational when they increase awareness of what is right, good, important, and beautiful, when they help to elevate followers' needs for achievement and self-actualization, when they foster in followers higher moral maturity, and when they move followers to go beyond their self-interests for the good of their group, organization, or society. Pseudotransformational leaders may also motivate and transform their followers but in doing so they arouse support for special interests at the expense of others rather than what's good for the collectivity. They will foster psychodynamic identification, projection, fantasy, and rationalization as substitutes for achievement and actualization. They will encourage "we-they" competitiveness and the pursuit of the leaders' own self- interests instead of the common good. They are more likely to foment envy, greed, hate, and conflict rather than altruism, harmony, and cooperation. In making this distinction between the transformational and pseudotransformational leader, it should be clear that we are describing two ideal types. Most leaders are neither completely saints nor completely sinners. They are neither completely selfless nor selfish. For example, Kemal Ataturk almost single-handedly willed and transformed the medieval Ottoman Empire into modern Turkey. He was ruthless in dealing with the Islamic establishment and his political opponents, yet it was for the common good in which an illiterate country was made highly literate, the status of women was raised greatly, a modern infrastructure was built, and the new republic's borders successfully defended. (This definition of transformational vs transactional leadership by Bernard Bass)

http://www.academy.umd.edu/scholarship/casl/klspdocs/bbass_p1.htmbbass_p1.htm

The Natural Step
Karl-Henrick Robert

www.naturalstep.org/
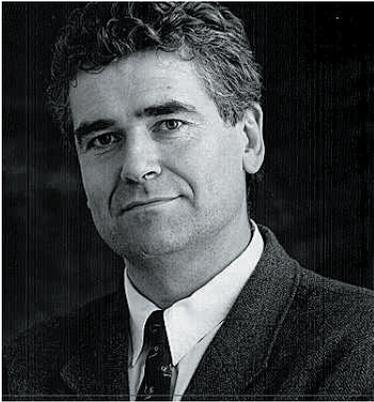
Though its content is of great importance, this book is included because it describes a long term effort to modify social understanding of the relationship between people, organizations, and the natural environment. Beginning in Sweden, TNS now has initiatives in nine countries.
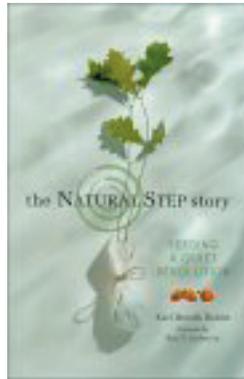
Karl-Henrik Robert (2002) *The Natural Step Story: Seeding a Quiet Revolution.* Gabriola Island, B.C.: New Society Publishers; ISBN: 0865714533

New Society Publishers www.newsociety.com publishes a number of useful books on social justice and social change.

Many organizations work to mitigate the harmful environmental and social impacts of human activity. The Natural Step takes an upstream, scientific approach by trailblazing new organizational models and innovating new practices directly at the source - within corporations and governments - to build the foundation for a sustainable future.

The Funnel

Metaphorically, the current situation for people on the Earth can be viewed as a funnel with diminishing room to maneuver. This situation is caused by the fact that mechanisms that provide essential life-supporting resources for society's continued existence on the planet, such as clean air, clean water, and productive topsoil, are in decline.

At the same time, society's demand for these resources and services is increasing. The Earth's population is currently at more than six billion people and growing. Our consumption level is also increasing.

Being aware that everyone lives in this funnel makes it is possible for people to be more strategic when making choices and long-range plans. The Natural Step believes that through innovation and unlimited change we can catalyze the shift toward sustainability.

The Four System Conditions

In a sustainable society, nature is not subject to systematically increasing:

1. concentrations of substances extracted from the earth's crust;

2. concentrations of substances produced by society;

3. degradation by physical means; and, in that society. . .

4. human needs are met worldwide.

# The Industrial Areas Foundation
The Legacy of Saul Alinsky

http://www.tresser.com/IAF.htm

Saul Alinsky
(1909-1972)
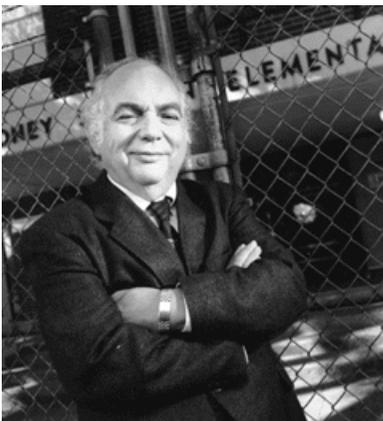
Ernesto Cortés
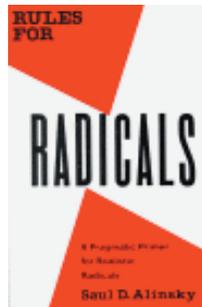
Saul Alinsky (1971). *Rules for Radicals.* New York: Vintage. ISBN: 0679721134
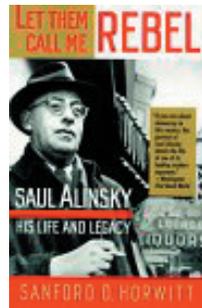
Sanford Horwitt (1992). *Let Them Call Me Rebel: Saul Alinsky, His Life and Legacy*. Villard Books. ISBN: 067973418X
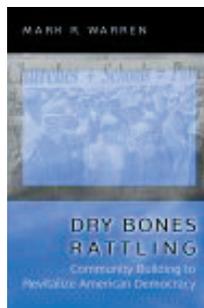
M.T. Warren (2001). *Dry Bones Rattling: Community Building to Revitalize Democracy*. Princeton University Press. ISBN: 0691074321

Reweaving the Social Fabric

Ernesto Cortés, Jr.

The IAF approach to institutional change recognizes that problems such as poverty and unemployment are not simply matters of income. They are a crushing burden on the soul, and people who suffer under their weight often view themselves as incapable of participating in the civic culture and political community. This sense of self makes broad-based institutions extraordinarily difficult to create. But no transformation of the human spirit can proceed without the development of practical wisdom and meaningful collective action through the practice of collaborative politics.

True politics is not about polls, focus groups, and television ads. It is about engaging in public discourse and initiating collective action guided by that discourse. In politics it is not enough to be right, or to have a coherent position; one also must be reasonable, willing to make concessions, exercise judgment, and find terms that others can accept as well. So politics is about relationships that enable people to disagree, argue, interrupt, confront, and negotiate, and, through this process of conversation and debate, to forge a consensus or compromise that makes it possible for them to act. The practical wisdom revealed in politics is equivalent to good judgement and praxis -- action which is both intentional and reflective. In praxis, the most important part of the action is the reflection and evaluation afterward. IAF organizations hold "actions" -- public dramas, with masses of ordinary people moving together on a particular issue, with a particular focus, and sometimes producing an unanticipated reaction. This reaction in turn provides the grist for the real teaching of politics and interpretation -- how to appreciate the ensuing negotiations, challenge, argument, and political conversations.

…in the IAF, political action is more than drama. It combines the symbolism of active citizenship with real political efficacy, creating the opportunity to restructure schools, revitalize neighborhoods, create job training programs, increase access to health care, or initiate flood control programs.

In addition to tangible improvements in public services, such politics recreates and reorganizes the ways in which people, networks of relationships, and institutions operate: it builds real community. As social beings we are defined by our relationships to other people -- family and kin, but also the less familiar people with whom we engage in the day-to-day business of living our lives in a complicated society. But when people lack the organizations that enable them to connect to real political power and participate effectively in public life, these social relationships disintegrate. We learn to act in ways that are not responsive to our community. There is no time and energy for collaboration, no reciprocity, no trust -- in short, no social capital.

Read more… http://www.tresser.com/ernesto.htm

For a summary of Alinsky's books, see http://www.fraw.org.uk/archive/books_0/alinsky_radical.html

Highlander Center

www.highlandercenter.org
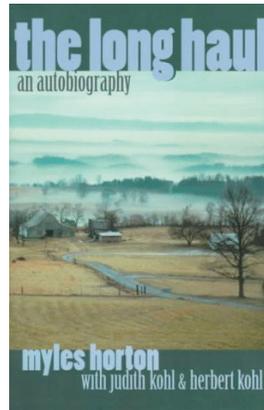
Myles Horton

Myles Horton (1997) **The Long Haul: An Autobiography** Teachers' College Press ISBN: 0807737003
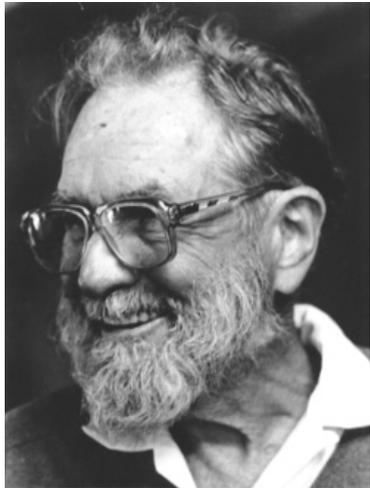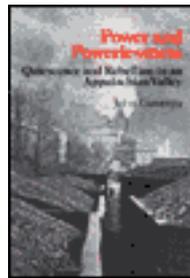
John Gaventa (1990). **Power and Powerlessness: Quiescence and Rebellion in an Appalachian Valley.** University of Illinois Press. ISBN: 0252009851
This book analyzes the cultural context for Highlander's work and develops a very useful notion of power.

The founding principle and guiding philosophy of Highlander is that the answers to the problems facing society lie in the experiences of ordinary people. Those experiences, so often belittled and denigrated in our society, are the keys to grassroots power.

If real democracy is to be achieved, it will start with grassroots action. As diverse people respond to local circumstances, they must build broader movements which confront and change the policies and structures which dominate our lives. The power of the Highlander experience is the strength that grows within the souls of people, working together, as they analyze and confirm their own experiences and draw upon their understanding to contribute to fundamental change.

Highlander's website includes a history and a bookstore

Guy and Candie Carawan: A Personal Story Through Sight & Song

We have learned that singing and songwriting, poetry, story telling and drama can play a crucial supportive role in social movements and in efforts to deal with community issues and problems.

The Civil Rights Movement has been described as the greatest singing movement this country has experienced. The songs that grew out of campaigns across the South in the early 1960s built on the rich culture of African American communities, particularly the black church. There were songs to fit every mood from sorrow to joy, from determination to irony and humor.

See and hear more… http://photo.ucr.edu/projects/carawan/default.html

John Peters, Editor. **We Make the Road by Walking: Conversations on Education and Social Change Between Paulo Freire and Myles Horton**. Temple University Press. ISBN: 0877227756

Center for Democracy and Citizenship

http://www.publicwork.org/

This Center, at the University of Minnesota, houses one of many efforts to mobilize people in terms of a new understanding of citizenship. See their website and related links for a sense of this effort.
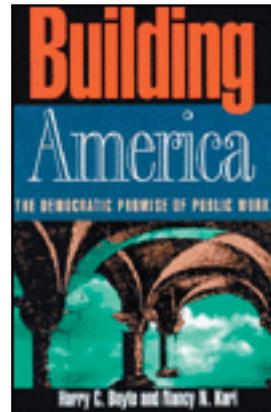
Harry Boyte and Nancy Kari (1996). *Building America: The Democratic Promise of Public Work*. Temple University Press. ISBN: 1566394589

Reconstructing Democracy: The Citizen Politics of Public Work

Harry C. Boyte

If we are to revitalize government as an instrument of our common purposes, protect common properties, and successfully address the mounting public problems at the threshold of a new century, we need a new politics, in which the citizenry as a whole regains basic authority for public creations. Politics, in a democratic sense, is best understood as the public work of citizens. Its object is the never finished actions required to build and sustain "the commons," the public institutions and collective resources of a democratic way of life. It combines messy, down-to-earth labors on projects of common benefit with a civic and moral imagination that asks "where are we going?"; "Is this where we *should* be going?"

A citizen-centered politics, "citizen politics," has rich antecedents in our political culture and counterparts in cultures across the world. Yet it survives largely as a subterranean presence in crevices of contemporary society. Spreading citizen politics widely will require making much more interactive the relations between elected officials and government agency workers and citizens – "putting the 'civil' back in civil service," as one professional in the Army Corps of Engineers put it. Elected officials, like government employees, have important roles as leaders who call people to public work, as context setters and tool providers, as articulators of public direction. But the political universe cannot revolve around them if we are to see wide civic engagement. Citizen politics will mean re-conceptualizing the ends of politics, from distributive views ("who gets what, when, how") to a larger conception, the creation and sustenance of our common things. Finally, human service organizations need to shift their view of citizens, from seeing people as "clients" and "customers, " to seeing people as creative actors. To relocate civic authority among the citizenry will take a Reformation and a Copernican Revolution, combined.

Read more…http://www.ssc.wisc.edu/havenscenter/boyte.htm

Civic Practices Network

www.cpn.org

Carmen Sirianni and Lewis Friedland (2001). ***Civic Innovation in America: Community Empowerment, Public policy, and the Movement for Civic Renewal.*** University of California Press. ISBN: 0520226372

Case Study

Dudley Street Neighborhood Initiative Creates an Urban Village

Long Boston's most impoverished area, the Dudley Street neighborhood is living an extraordinary story of community rebirth shaped by the dreams of ordinary people of different races and generations. This inner city neighborhood, like so many around the country, was treated like an outsider city –separate, unequal and disposable. The resident-led Dudley Street Neighborhood Initiative (DSNI) is rebuilding it with the power of pride, organizing and a unified vision of comprehensive community development.

Read more… http://www.cpn.org/cpn/sections/topics/community/index.html

What's In a Name

We're calling this initiative Project 540: Students Turn for a Change. The idea behind the name is that Project 540 is a dynamic, moving initiative. A 540 degree turn is a revolution and a half. During Project 540, students will identify the issues they really care about, look around, and examine the current landscape in their high school for student civic engagement. Through dialogue, students will map out existing opportunities for everyone in the school to see. This will bring them full circle, understanding and appreciating what their school and community have to offer. Then they will be taking an additional turn to create recommendations that will enhance their opportunities for community involvement- a 540 degree turn for civic change.

Visit… http://project540.org
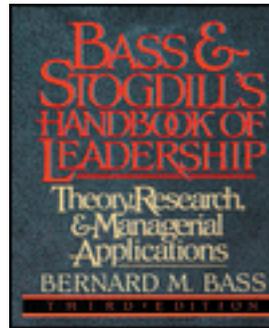
Bernard Bass

Bernard M. Bass and Ralph M. Stogdill (1990) *Bass and Stogdill's Handbook of Leadership: Theory, Research, and Managerial Applications, 3d Edition* New York: Free Press; ISBN: 0029015006

Contents

etc. to page 1182

An Overview in Three Volumes and One Website
with a distraction

These three edited volumes have contributions from many of the people identified with mainstream leadership education in the United States. Together they would provide a sort of quick tour of the field. There are no voices here from popular education or what in the US would be called "progressive" (i.e.. left of center) organizations.
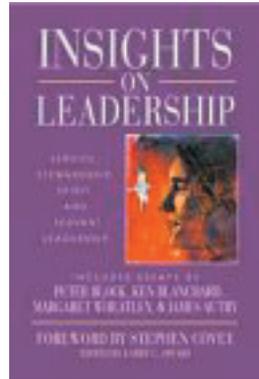
Larry Spears, Editor (1997). *Insights on Leadership: Service, Stewardship, Spirit, and Servant Leadership*. John Wiley & Sons Inc; ISBN: 0471176346

Warren Bennis, Editor (2001). *The Future of Leadership: Today's Top Leadership thinkers Speak to Tomorrow's Leaders*. Jossey Bass Wiley; ISBN: 0787955671

For something completely different
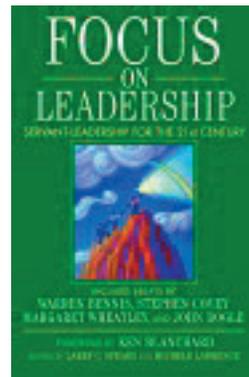
Larry Spears, Editor (2001). *Focus on Leadership: Servant-leadership for the 21st Century*. New York: John Wiley & Sons

Leader to Leader http://www.pfdf.org/
This site includes some of the contents of *Leader-to-Leader*, a journal targeted on "social sector" trustees and managers.

Andrew Boyd (1999) *The Activist Cookbook: Creative Actions for a Fair Economy.* Boston: United for a Fair Economy. ISBN: 0965924904

Visit Andrew Boyd at www.wanderbody.com/ to view his culturejamming efforts and get a Daily Affliction