



Blue Cross and Blue Shield of Minnesota

Foundation

The Collaborative Leadership Learning Partnership workbook

What is collaborative leadership and how does it complement more traditional ways of leading? How do we as leaders convene strategic conversations that enable us to build healthy communities?



Foreword

“Unprecedented leadership is needed that compels all actors, including those beyond the health sector, to examine their impact on health.”

— World Health Organization

The Blue Cross and Blue Shield of Minnesota Foundation believes that an important strategy for making a healthy difference in people's lives is to bring together people representing different interests to collectively develop a vision and plan to make their community healthier. That's why we've developed the Collaborative Leadership Learning Partnership. Through residential workshops and collaborative work in communities throughout the state, participants will be better equipped to find new solutions for the common good and use them to address increasingly complex community health concerns with a focus on the social factors that impact health.

The Blue Cross Foundation is the state's largest grantmaking foundation to exclusively dedicate its assets to improving health in Minnesota, awarding more than \$28 million since it was established in 1986. The Foundation's purpose is to look beyond health care today for ideas that create healthier communities tomorrow, through a focus on key social, economic and environmental factors that determine health, to improve community health long-term and close the health gap that affects many Minnesotans.

About this workbook

This workbook is your **personal reference journal** with the purpose of strengthening your learning by offering the key materials of this training as well as a place for you to take notes to help you remember, focus and deepen your understanding and practice.

Content of this workbook:

It shares the **basic assumptions** and world views underpinning collaborative and participatory leadership practices and hosting meaningful conversations.

It includes several **methodologies and practices** that collaborative and participatory leadership practitioners have found simple and helpful. They are for you to use, improve and share.

It provides you with **resources** — books, links, information and where to go next — in your learning and/or reading.

Sources of the material used in this Workbook:

The material in this journal has been provided by various members of the Art of Hosting network, including Toke Møller, Monica Nissén, Maria Scordialos, Helen Titchen-Beeth, Tim Merry, Sera Thompson and Jerry Nagel. A special thanks to Chris Corrigan for his contributions.

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INTRODUCTION

WELCOME

How do we use collaborative leadership to create healthy, inclusive communities?

Collaborative leadership, based on the practices and principles of the *Art of Hosting* and *Harvesting Conversations That Matter*, is inviting us to explore how engaging the resources and collective intelligence of a diverse group of stakeholders, through *Conversations That Matter*, can lead to the creation of healthy, inclusive communities.

The insights and models presented in this workbook build on the experiences harvested in an international network of practitioners who share a common practice based on what is known as *The Art of Hosting* and *Harvesting Conversations that Matter* (AoH). AoH is both a network of practitioners and a training program focusing on the transition from strategic conversations to wise action and systemic change.

AoH is based on the assumption and experience that human beings have enormous untapped wealth and resilience and that the sustainable solutions lie within the wisdom between us. In the current climate, tapping into the potential held in the organization is crucial. Inviting everyone to participate with their diverse perspectives is the key to releasing this potential. This is an essential skill and competence in exercising collaborative leadership.

Purpose of the training

- To explore how collaborative leadership complements more traditional ways of leading
- To explore collaborative working as a strategic means for dealing with increasingly complex community health concerns
- To experience and learn how to use processes that invite people to contribute their diverse knowledge and skills to address social determinants of health
- To explore how to take the learning from the training and apply it to participants daily working contexts
- To strengthen the network of practitioners

Outcomes

Participants will:

- Gain a clear understanding of collaborative leadership and its use in addressing social determinants of health
- Get a basic understanding and experience of the methods used and their application to addressing social determinants of health
- Be able to identify the areas of their own work in which this approach could be effectively applied
- Be able to start implementing this approach in their work

WHY COLLABORATIVE LEADERSHIP?

NEW SOLUTIONS ARE NEEDED

Whether in corporations, government, education, non-profits, communities or families, collaborative leadership is built on the assumption and experience that an increasing complexity in the problems we face compels us to find new solutions for the common good. These solutions are more comprehensive and more readily found and owned if they are co-created by the stakeholders.

NEW SOLUTIONS GROW BETWEEN CHAOS AND ORDER

If we want to innovate, we have to be willing to let go of what we know and step into not knowing. In nature all innovation happens at the edge of chaos, or in the space between chaos and order (the chaordic path). It is in the chaordic space that new connections are created and new possibilities emerge. The way to any major change or transformation will go through chaos into new order.

CONVERSATIONS MATTER

It is common sense to bring more people together in conversation. It is the way we have done it in generations past gathering around fires and sitting in circles. Conversation is the way we think and make meaning together. It is the way we build strong relationships that invite real collaboration.

MEANINGFUL CONVERSATIONS LEAD TO WISE ACTIONS

Human beings who are involved and invited to work together only pay attention to that which is meaningful to them. Conversations that surface a shared clarity on issues of importance foster ownership and responsibility when ideas and solutions must be put into action — actions that come out of collective clarity are sustainable.

ORGANIZATIONS ARE LIVING SYSTEMS

When human beings join together in an enterprise or organization, they have more in common with a living system than with a machine. Living systems are intelligent and capable of self organizing their own and unique solutions. The way one “leads” a living system is radically different from operating a machine.





“There is an emerging group of methodologies for facilitating conversation in groups of all sizes, supported by principles that help maximize collective intelligence, integrate and utilize diversity and minimize or transform conflict.

Processes facilitated in this way tend to result in collective clarity and wise action sustainable, workable solutions to the most complex problems.

The approach ensures that stakeholders buy into the process (because they participate in the design and the process is by definition transparent) and make ongoing feedback, learning and course correction a natural and efficient part of life.” (source unknown)

MULTIPLE LEVELS OF FOCUS

Collaborative leadership invites us to operate at four interconnected levels at once. The learning at each of these levels informs and is present in the subsequent levels, so a natural hierarchy is the result. These four levels operate as characteristics of a whole and not as a linear path.

	<p><i>INDIVIDUAL</i></p> <ul style="list-style-type: none"> • To connect to our own motivation and reason for choosing a different way of leading • To strengthen our individual courage to lead as hosts
	<p><i>TEAM</i></p> <ul style="list-style-type: none"> • To train the competencies of collective reflection and wise action • To practice co-creating, co-deciding and co-hosting strategic meetings, focus groups, community conversations, etc.
	<p><i>COMMUNITY, ORGANIZATION ETC.</i></p> <ul style="list-style-type: none"> • To experience working in unity with other leaders • To experience new organizational forms and work at co-creating relationships, which serve the needs of our organization or community
	<p><i>GLOBAL</i></p> <ul style="list-style-type: none"> • To integrate the bigger context in all our actions and make it part of ourselves • To benefit from knowledge and experience of a global network of practitioners and learners in this field

Our Worldview is Important

Our worldviews, made up of our values, beliefs, assumptions, attitudes and ideas, impact everything from how we understand the nature of reality to how we respond to the environment around us. Each person's worldview influences their goals and desires, consciously and unconsciously shaping perceptions, motivations and values.

The convergence of our individual characteristics and our unique history, including our life experiences, region, culture, religion, socioeconomic status and family are expressed through our worldview. Our worldviews inform and affect our individual realities and the actions we take in the world. There is an infinite multiplicity of worldviews and more than one "right" way or perspective. Each of us has our own unique worldview.

We are each part of a complex, ever-changing, interconnected, living universe. What we do influences the world around us, and the world around us influences us, even when we are not aware of exactly how. Greater understanding of the interdependence of all life leads to a more complete view of reality.

For three hundred years, since Descartes and Newton, our thinking has predominantly been influenced by rationalism. We have been able to figure things out and "be in control." We tend to view our organizations as we view machines — as consisting of clearly defined parts with clearly defined roles and a predictable output.

In a complex world, this mechanistic view may not always be adequate to meet the complex problems and challenges we face. What if organizations were also viewed as adaptive or living systems as well?

Living systems exist everywhere in nature — bacteria forming colonies or ants coming together to form a system that is capable of creating an anthill. These are not just simple systems, but include highly complex systems with incredible results. For example, termite nests even have air conditioning so the temperature stays the same inside the hill.

There are several exciting phenomena in nature and living systems that can also apply to human systems:

- 1) Nature has the capability to organize around a purpose through self-organization, Ex. it does not require someone specific to direct the organization instead all who are involved participate in what is needed to achieve the purpose
- 2) Self-organization can lead to emergence, such as results that could not be predicted and that create totally new properties and qualities or something totally new and surprising (Ex. $1+1 = 11$)

What if organizations really are living systems and there could be a simpler way of organizing that opens up the possibility for emergence — provided the right conditions are in place?

What would our organizations and communities look like then?

Here are some of the qualities of living systems that studies have discovered:

- A living system accepts only its own solutions — we only support those things we are part of creating
- A living system pays attention only to that which is meaningful to it here and now
- In nature, a living system participates in the development of its neighbor — an isolated system is doomed
- Nature, and *all* of nature, including ourselves, is in constant change (without “change management”)
- Nature seeks diversity. New relations open up to new possibilities. It is not a question of survival of the fittest — but everything that is fit — as many species as possible. Diversity increases our chance of survival.
- Experimentation opens up to what is possible here and now. Nature is not intent on finding perfect solutions, but workable solutions. *“Life is intent on finding what works, not what is right.”*
- All the answers do not exist “out there” — we must sometimes experiment to find out what works
- A living system cannot be steered or controlled — it can only be teased, nudged, titillated to see things differently
- A system changes when its perception of itself changes
- Who we are together is always different and more than whom we are alone. Our range of creative expression increases as we join with others. New relationships create new capacities.
- We (human beings) are capable of self-organizing, given the right conditions
- Self-organization shifts to a higher order

How does collaborative leadership complement the more traditional ways of working in our communities?

Traditional ways of working	Collaborative leadership complementing
Mechanistic	Organic — if you treat the system like a machine, it responds like a living system
Management	Leadership
Management by control	Management by trust
Top-down	Bottom-up
Hierarchical lines of management	Community of practice
Top-down agenda setting	Set agenda together
Silos/hierarchical structures	More networks
Executing procedures	Innovating processes
Leading by instructions	Leading by hosting
Great for maintenance, implementation (doing what we know)	When innovation is needed — learning what we don't know, to move on — engaging with constantly moving targets
Analysis	Intuition
Individuals responsible for decisions	Using collective intelligence to inform decision-making
No single person has the right answer but somebody has to decide	Together we can reach greater clarity — intelligence through diversity
Wants to create a fail-safe environment	Creates a safe-fail environment that promotes learning
I must speak to be noticed in meetings	Harvesting what matters, from all sources
Communication in writing only	Asking questions
Organization chart determines work	Task forces/purpose-oriented work in projects
People represent their services	People are invited as human beings, attracted by the quality of the invitation
One-to-many information meetings	A participatory process can inform the information
Information sharing	When engagement is needed from all, including those who usually don't contribute much
Dealing with complaints by forwarding them to the hierarchy for action	Dealing with complaints directly, with hierarchy trusting that solution can come from the staff
Consultation through surveys, questionnaires, etc.	Co-creating solutions together in real time, in presence of the whole system
Questionnaires	Engagement processes — collective inquiry with stakeholders
Top-down orders — often without full information	Top-down orders informed by consultation
Resistance to decisions from on high	Better acceptance of decisions because of involvement
Tasks dropped on people	Follow your passion and put it in service of the organization
Rigid organization	Flexible self-organization
Policy design officer disconnected from stakeholders	Direct consultation instead of via lobby organizations

Collaborative Leadership Learning Partnership

People feel unheard/not listened to	People feel heard
Working without a clear purpose and jumping to solutions	Collective clarity of purpose is the invisible leader
Motivation via carrot & stick	Motivation through engagement and ownership
Managing projects, not pre-jects (see page 17)	Better preparation — going through chaos, open mind, taking account of other ideas
Result-oriented	Purpose-oriented — the rest falls into place
Seeking answers	Seeking questions
Broadcasting, boring, painful meetings	Meetings where every voice is heard, participants leave energized
Chairing, reporting	Hosting, harvesting, follow-up
Event & time-focused	Good timing, ongoing conversation & adjustment

COMPLEX ADAPTIVE SYSTEMS

The way we lead is very much formed by how we perceive reality. Social reality has become an object of systems research and cognitive science, which in turn offers us the whole range of realities that makes up our actual reality. In what follows we introduce the notion of a system to understand social reality. A system is the whole of its elements and their relationships as well as its rules of behavior or processes. You may wonder where the borders of a system are. If the elements of a system include living beings like humans or nature, then it tends to be dynamic and may move its borders; it actually defines them by its own rules.

A highly instructive synopsis on the various states of systems found in the “Cynefin framework” developed by the Welsh researcher Dave Snowden distinguishes five domains of reality that a given system may represent.



The first four domains are:

Simple, in which the relationship between cause and effect is obvious to all, the approach is to Sense – Categorize – Respond, and we can apply *best* practice.

This is the area we know from the assembly line factory, work and environment constrain any actor so much that they are left with few options and perform as the system instructs them to do.

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

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

Complex, in which the relationship between cause and effect can only be perceived in retrospect, but not in advance, the approach is to Probe – Sense – Respond, and we can sense emergent practice.

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

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

Chaotic, in which there is no relationship between cause and effect at systems level, the approach is to Act – Sense – Respond, and we can discover novel practice. Leading in Chaos is stressful, as the whole system is in stress mode. Systems tend to be unstable and fall from chaotic into simple. This is a catastrophic collapse, as the simplification brought into the system tends to overdo and to suppress the inherent complexity, the system might re-collapse back into chaos again.

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

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

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

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

References:

<http://en.wikipedia.org/wiki/Cynefin>

<http://www.youtube.com/watch?v=5mqNcs8mp74> (brief explanation of the Cynefin framework)

<http://www.youtube.com/watch?v=Miw92eZaJg> (how you organize a birthday party for 13-year-old boys using the various domains of systems)

CORE PATTERNS

WORKING WITH VISION AND PURPOSE

VISION — *WHERE do we want to go?*

Definition:

The act or power of seeing.

A vision statement is sometimes called a picture of your organization in the future but it's so much more than that.

Your vision statement is your inspiration, the framework for all your strategic planning.

A vision statement may apply to an entire company or to a single division of the company. Whether for all or part of an organization, the vision statement answers the question, "Where do we want to go?"

What you are doing when creating a vision statement is articulating your dreams and hopes for your business.

It reminds you of what you are trying to build.

"It is not what the vision is; it is what it does that is important."

— Peter Senge

PURPOSE — *WHY we are all here collectively?*

Definition:

A statement of purpose defines, with absolute clarity and deep conviction, the purpose of the community/organization.

An effective statement of purpose will be a clear, commonly understood statement that identifies and binds the community together as worthy of pursuit.

When properly done, it can usually be expressed in a single sentence.

Participants will say about the purpose, "If we could achieve that, my life would have meaning."

— Dee Hock

THE FOUR-FOLD PRACTICE

There are four basic practices that are key to the Collaborative Leadership and the Art of Hosting. Being truly present, engaging skillfully in conversations, being a good host of conversations and engaging with others in co-creation are all practices or skills that are easily understood, but it takes a continuous practice to hone these skills.



1. To Be Present — Pre-sensing

Being present means to show up, to not have distraction, to be prepared, to be clear about the need and to understand what your personal contribution can be. It allows you to check in with yourself and develop the personal practice of curiosity about the outcomes of any gathering. Presence means making space to devote a dedicated time to work with others. If you are distracted, called out or otherwise located in many different places, you cannot be present in one. For meetings to have deep results, every person in the room should be fully present.

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

Collectively, it is good practice to become present together as a meeting begins, be it through a welcome, a good framing, a process of “checking-in” to the subject matter or task at hand by hearing everyone's voice in the matter or even taking a moment of silence.

Invite a collective slowing down so that all participants in a meeting can be present together.

2. Practice conversations — Participating

Conversation is an art, it is not just talk. It demands that we listen carefully to one another and that we offer what we can in the service of the whole. Curiosity and judgment do not live well together in the same space. If we are judging what we are hearing, we cannot be curious about the outcome, and if we have called a meeting because we are uncertain of the way forward, being open is a key skill and capacity. Only by practicing skillful conversation can we find our best practice together.

If we practice conversation mindfully, we might slow down meetings so that wisdom and clarity can work quickly. When we talk mindlessly, we neither hear each other nor do we allow space for the clarity to arise. The art of conversation is the art of slowing down to speed up.

3. Hosting conversations — Contributing

Hosting conversations is an act of leadership and means taking responsibility for creating and holding the “container” in which a group of people can do their best work together.

You can create this container using the eight helpers (see further down) as starting points, and although you can also do this in the moment, the more prepared you are the better. The best preparation is being fully present.

The bare minimum to do is to discern the need, get clear on the purpose of the meeting, prepare a good, powerful question to initiate the conversation, and know how you will harvest and what will be done with that harvest to ensure that results are sustainable and the effort was worth it.

Hosting conversations takes courage, and it takes a bit of certainty and faith in your people. We sometimes give short shrift to conversational spaces because of the fear we experience in stepping up to host. It is, however, a gift to host a group, and it is a gift to be hosted well.

4. Community of practitioners — Co-creating

The fourth practice is about showing up in a conversation without being a spectator, and contributing to the collective effort to sustain results. The best conversations arise when we listen for what is in the middle between us — what is arising as a result of our collaboration. It is not about the balancing of individual agendas; it is about finding out what is new, in particular collectively. And when that is discovered, work unfolds beautifully as everyone is clear about what they can contribute to the work.

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

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

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

From a learner to a community that learns

As we learn to be truly present and engage in conversations that really matter, we become learners. As learners, many doors are open to us.

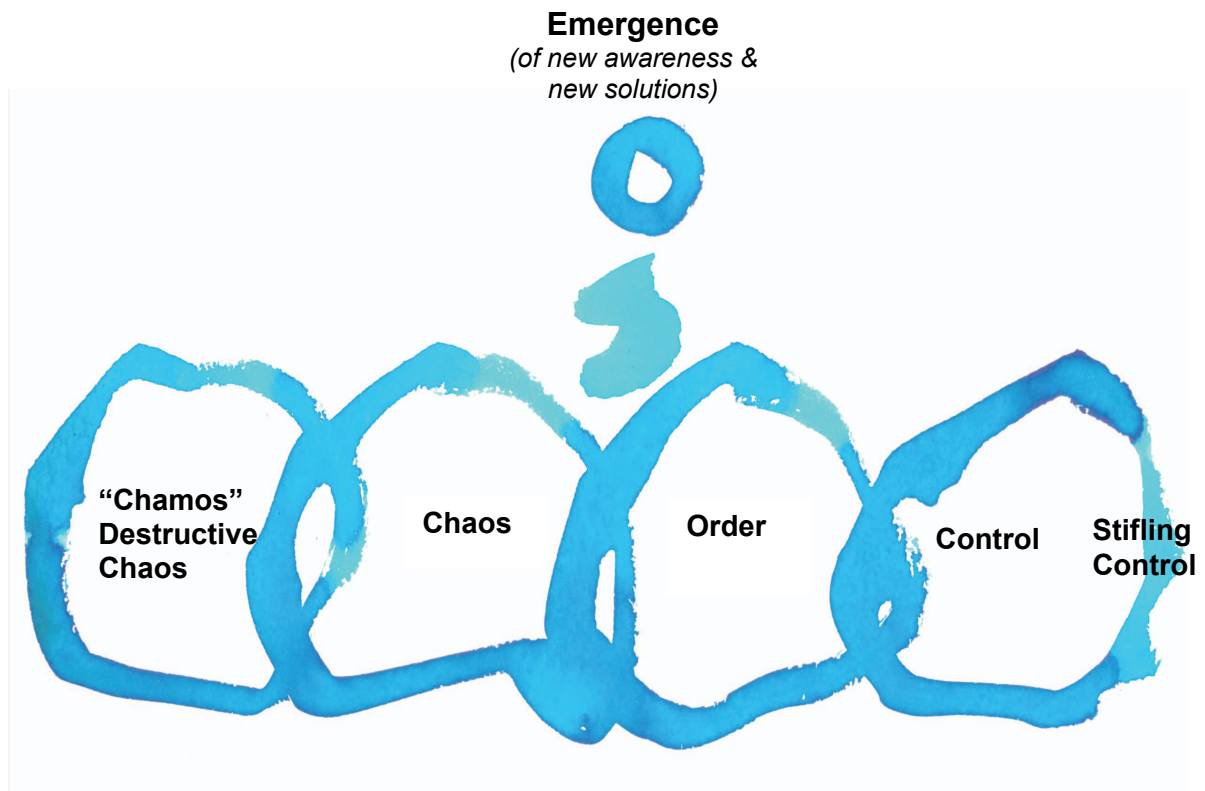
As we begin to host conversation and connect with other hosts or practitioners, we become a community of learners or practitioners. As a community, we own a much bigger capacity than as individual learners.

As a community of individual practitioners or learners truly becomes “a community that learns” — where we really enter the collective intelligence — we multiply our capacity and enter the field of emergence.

“You can have a group of individually intelligent people — but until that group knows what it knows together — the group as a group is not intelligent.”

— inspired by Peter Senge

THE CHAORDIC PATH



Chaos – Order – Control are different states of being and experiencing. We tend to feel safest in the state of order, or for some people, in control. Being out of control is scary if we are looking for predictability. If we have a mechanistic view on organizations, our tendency will be to stay within the realms of order and control, where things are predictable and stable — and where we produce *status quo* or “*more of the same*” — which in some cases is exactly what is needed.

The world and times we live in are, however, neither predictable nor stable and call for more flexibility as “more of the same” solutions are not meeting the challenges. If we are looking for *innovative, new solutions*, we will find them in a place between chaos and order — *the chaordic path*.

The chaordic path is actually the story of our natural world — form arises out of nonlinear, complex, diverse systems. “At the edge of chaos” is where life innovates — where things are not hard wired, but are flexible enough for new connections and solutions to occur. New levels of order become possible out of chaos.

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

To lead our organization on the chaordic path, we need “chaordic confidence,” to have the courage to stay in the dance of order and chaos long enough to support generative emergence that allows the new, collective intelligence and wise action processes to occur.

As we tread the line between chaos and order, individually and collectively, we move through confusion and conflict toward clarity. It is in the phase of not knowing, before we reach new clarity, that the temptation to rush for certainty or grab for control is strongest. We are all called to walk this path with open minds and some confidence if we want to reach something wholly new.

In this space of emergence, we leave our collective encounters with something that *not one of us individually* brought into the room.

The art is to stay in the fine balance between chaos and order. Straying too far to either side is counterproductive. On the far side of chaos is *chamos*, or destructive chaos, where everything disintegrates and dies. On the far side of order is stifling control, where there is no movement, which eventually means death. When we move toward either of these extremes, the result is apathy or rebellion, the very opposite of chaordic confidence. Staying on the chaordic path is where the balance is and where life thrives.

Chaos/Order is the place for leadership

The practice of leadership resides in the place between chaos and order. When facing new challenges that cannot be met with the same way we are currently working, we need to learn new ways of operating. It is during these times of uncertainty and increased complexity where results cannot be predicted that leaders need to invite others to share diverse knowledge to discover new purpose and strategy and decide the way forward.

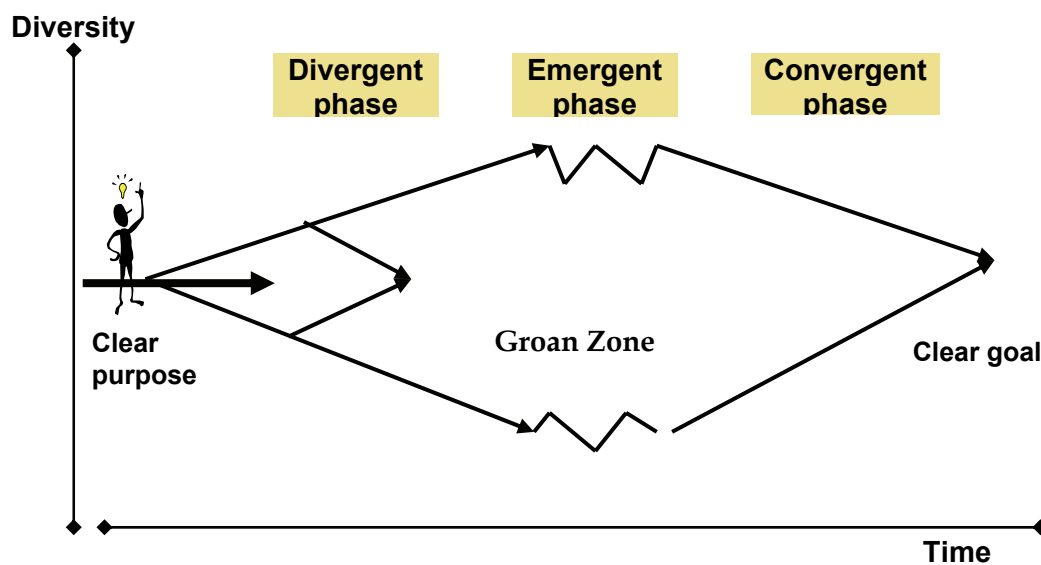
Order/Control is a place for management

The practice of management lies between order and control, where activities need to be maintained and executed routinely so that a particular standard results. It is the place where “more of the same” is required (Ex. landing an airplane safely, operating on a patient, etc.). Therefore, it is where predictability is called for and where procedures and standards are clearly defined and adhered to.

DIVERGENCE AND CONVERGENCE

In entering into an inquiry or multi-stakeholder conversation, we operate with three different phases in the process — ***divergence, emergence and convergence***. Each of these phases is different, and it is important for a host to know where we are in the process — and what is needed in each phase.

The three phases of divergence, emergence and convergence are different ways of thinking and working that are complementary. These can also be seen as the three phases of breathing — in breath, (lungs expanding/diverging) pause, out breath (lungs contracting/converging). The “breath” of divergence and convergence — of breathing in and breathing out — is at the heart of designing process. Every process goes through several such breathing cycles.



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

If you close the divergent phase too soon, the level of newness or innovation will be less. Ideally a group will stay in inquiry in the divergent phase until a new shared and agreed solution or when a goal is seen collectively.

Divergent thinking typically generates alternatives, has free-for-all open discussion, gathers diverse points of view and unpacks the problem.

The divergent phase is non-linear and needs “chaos time.” It is process oriented and needs prolonged decision time.

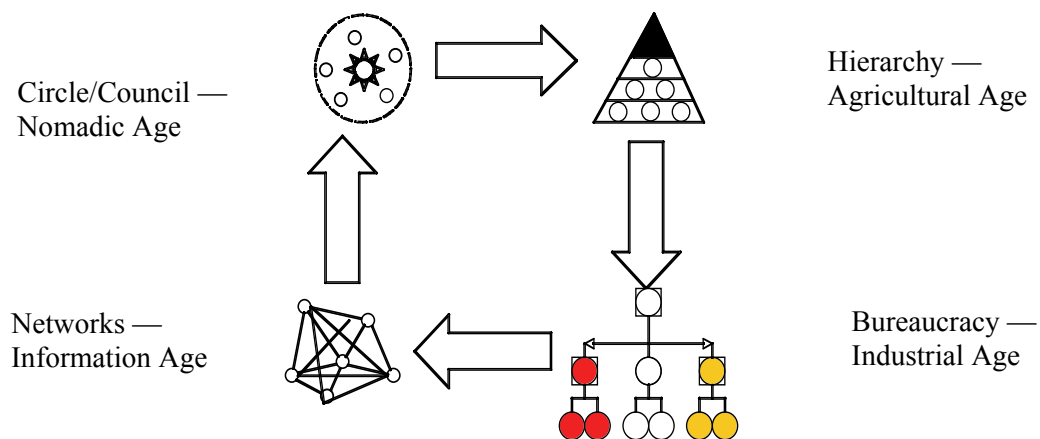
The convergent phase is goal oriented and focused, linear, structured and usually subject to time constraints. It is focused on getting results and may require quick decisions.

Convergent thinking means evaluating alternatives, summarizing key points, sorting ideas into categories and arriving at general conclusions.

The emergent phase, between the divergent and convergent, is fondly known as the **“groan zone.”** It is the phase where different ideas and needs are integrated. It may require us to stretch our own understanding to hold and include other points of view. We call it the groan zone because it may feel messy — an uncomfortable stretch — but it is also the phase where the new solution emerges.

ORGANIZING PATTERNS – 4 ORGANIZATIONAL PARADIGMS

Over the millennia, human beings have developed many different ways of organizing together. Each new age of civilization has its signature form of organization. One of the questions that the Art of Hosting community of practice is continually asking itself is “What are the organizational concepts that we can develop together that are actually *good* for us and are good for this time?”



Circle

As nomads, we lived in small groups. As soon as fire was discovered, humans began sitting in circle. It is our oldest organizational form. In a circle, people come together equally to provide a multiplicity of perspectives on something. Circles are powerful for reflection, for harnessing collective insight and for making decisions. To work, people in circles need to have equal access to information, power and responsibility.

Hierarchy (triangle)

As we stopped our nomadic wandering and settled in one place, we developed agriculture. Our communities grew bigger, and the clergy (for ritual) and the warrior or soldier (for protection) classes emerged. We began to develop hierarchies and organized in “levels,” where one person or group of people had power over others. The triangular form of hierarchy is very useful for action, for getting things done. Purpose is held at the top level.

Bureaucracy (square)

Simple hierarchies are extremely unstable in the face of the unexpected. The industrial age brought change and more complexity. Bureaucracy became the predominant organizational model, bringing in the specialization of functions horizontally with each specialized division acting as hierarchies, which controlled vertically. Together, divisions managed much greater complexity than either could do alone. Bureaucracy is best suited for creating stability, optimizing efficiency and

maintaining the status quo, and for managing complex situations to a certain degree. However, as complexity and speed grow, the bureaucracy is not agile enough to respond quickly since this form usually operates as silos that, when needed to interact together, struggle to do so. Bureaucracy typically moves slowly in the face of change. Purpose in the bureaucracy is also held at the top of each division.

Networks

A more recent organizational form (first described in the 70s), networks emerged in the information/communication age, as a response to a need to organize and re-organize quickly and flexibly. Networks are collections of individuals, circles (small groups) or triangles (hierarchies) — nodes that are connected together. Networks can link all types of organizations. We rarely find networked collections of bureaucracies, but networks can and often do spring up *inside* them — especially informally. Networks are great for relationship, flexibility and innovation, and for getting things done fast. The connection is guided by individual purpose harmonizing with a collective purpose. The different nodes are connected together because their respective purposes need each other. Once the need is no longer there, the network connection will most often lapse.

CORE PRACTICES

The following pages will give a short introduction to some of the core methodologies that are good practice in participatory leadership. They are designed to engage a group of people (large or small) in strategic conversations where our collective wisdom and intelligence can be engaged in service to finding the best solutions for a common purpose.

There are some basic **principles or qualities** that are common to all these methodologies:

- They offer a **simple structure** that helps to engage small or large groups in conversations that can lead to results
- They each have their **special advantages and limitations**
- They are usually **based on dialogue**, with **intentional speaking** (speaking when you really have something to say) and **attentive listening** (listening to understand) as **basic practices**, allowing us to go on an exploration and discovery together, rather than trying to convince each other of our own present truths
- **Suspending assumptions** is a basic practice. It allows us to listen without bias (or with less bias) and to examine our own present truths.
- **Circle is the basic organizational form**, whether used as the only form (Ex. circle practice) or used as many smaller conversation circles, woven into a bigger conversation (Ex. World Café, Open Space)
- Meeting in a circle is a **meeting of equals**. Generally all these methodologies inspire peer-to-peer discovery and learning.
- **Inquiry or powerful questions are a driving force**. Answers tend to close a conversation while inquiry keeps the conversation going deeper
- The purpose of all this is to “think well together,” that is to **engage the collective intelligence for better solutions**
- **Facilitating** these engagements or conversations is more like stewarding or “**hosting**,” allowing the solutions to emerge from the wisdom in the middle. Hosting well requires a certain proficiency in the following four-fold practice: being present in the moment to what is happening, engaging in conversations with others, hosting conversations and co-creating or co-hosting with others.
- There are a number of **conditions** that need to be in place for engagement to work well. Any engagement or strategic conversation needs to be based in a **real need** and has to have a **clear purpose**. Any “**givens**” or **boundary conditions** need to be clear ahead of time. You may also have defined success criteria or have an idea of the outcome even if the concrete **solutions will emerge from the conversations** (see also the section on design).

CIRCLE PRACTICE

The circle, or council, is an ancient form of meeting that has gathered human beings into respectful conversations for thousands of years. In some areas of the world this tradition remains intact, but in some societies it has been all but forgotten. PeerSpirit circling is a modern methodology that calls on this tradition and helps people gather in conversations that fulfill their potential for dialogue, replenishment and wisdom-based change.

What is circle good for?

One of the beautiful things about circle is its adaptability to a variety of groups, issues and timeframes. Circle can be the process used for the duration of a gathering, particularly if the group is relatively small and time for deep reflection is a primary aim. Circle can also be used as a means for “checking in” and “checking out,” or a way of making decisions together, particularly for decisions based on consensus. Be creative with the circle and be ready for the deep wisdom it can unearth!

Principles of circle:

- Rotate leadership
- Take responsibility
- Have a higher purpose that you gather around

Practices of circle:

- ***Speak with intention:*** Note what has relevance to the conversation in the moment
- ***Listen with attention:*** Be respectful of the learning process of all members of the group
- ***Tend to the well-being of the group:*** Remain aware of the impact of our contributions

Four agreements of circle:

- Listen without judgment (slow down and listen)
- Whatever is said in circle stays in circle
- Offer what you can and ask for what you need
- Silence is also part of the conversation

General flow of the circle

- Intention
- Welcome/start-point
- Center and check-in/greeting
- Agreements

- Three principles and three practices (see above)
- Guardian of the process
- Check-out and farewell
- Tend to the well-being of the group: Remain aware of the impact of our contributions

Intention shapes the circle and determines who will come, how long the circle will meet and what kinds of outcomes are to be expected. Additionally, the center of a circle usually holds a focus that can be supported by placing the question in the center or objects that represent the intention of the circle.

Check-in usually starts with a volunteer and proceeds around the circle. If an individual is not ready to speak, the turn is passed and another opportunity is offered after others have spoken.

To aid self-governance and bring the circle back to intention, having a circle member volunteer to take the role of **guardian** is helpful. This group member watches and safeguards the group's energy and observes the group's process.

Closing the circle by checking out provides a formal end to the meeting and a chance for members to reflect on what has transpired.

(The above was adapted from a handout which was generously provided by Peer Spirit to the Art of Hosting community.)

For more information: <http://www.peerspirit.com/downloadable-gifts.html>

APPRECIATIVE INQUIRY

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

Assumptions

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

What is appreciative inquiry good for?

Appreciative inquiry is useful when a different perspective is needed, or when we wish to begin a new process from a fresh, positive vantage point. It can help move a group that is stuck in “what is” toward “what could be.” Appreciative inquiry can be used with individuals, partners, small groups or large organizations.

Problem solving	Appreciative inquiry
“Felt need” Identification of the problem	Appreciating and valuing the best of “what is”
Analysis of causes	Envisioning “what might be”
Analysis of possible solutions	Dialoguing “What should be” Innovating “What will be”
Basic assumption: An organization is a problem to be solved	Basic assumption: An organization is a mystery to be embraced

General flow of an appreciative inquiry process:

Appreciative inquiry can be done as a longer structured process going through five phases of:

- **DEFINITION:** Surfacing the focus for inquiring appreciatively

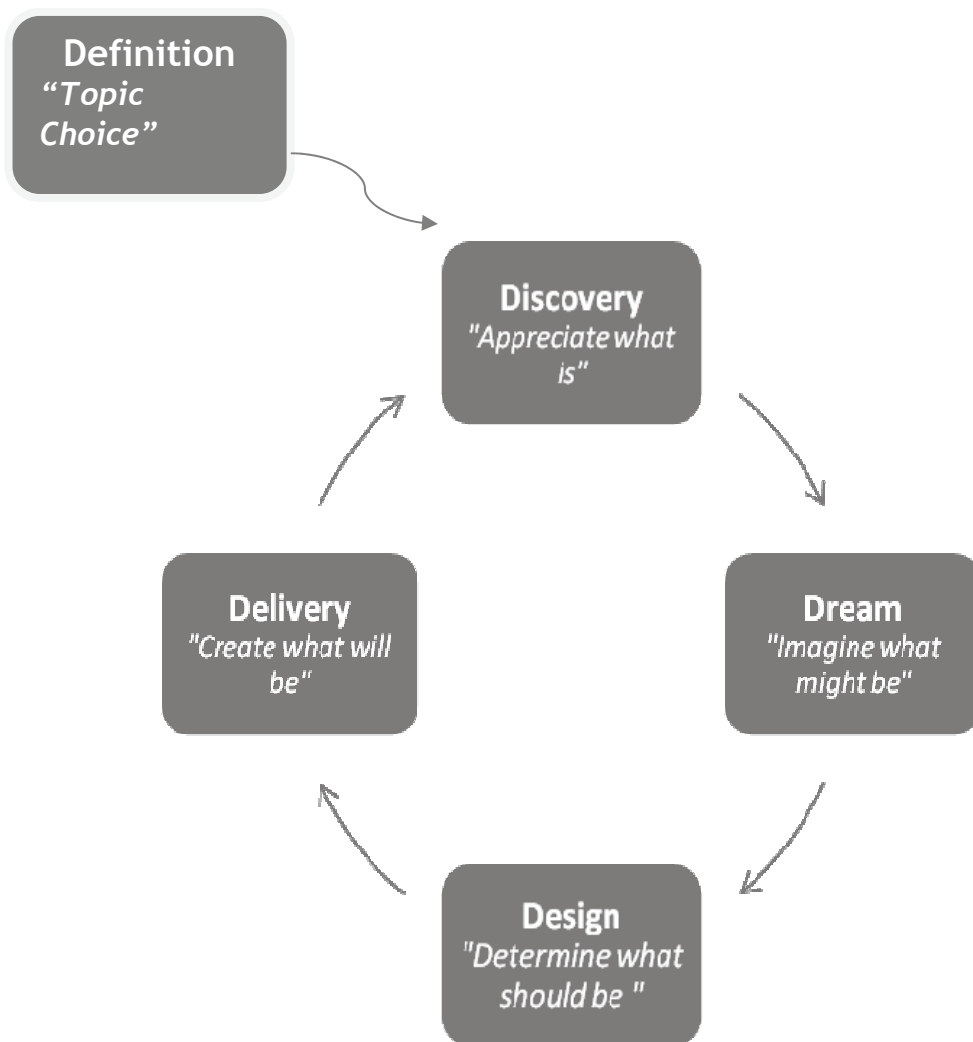
- **DISCOVERY:** Identifying organizational processes that work well
- **DREAM:** Envisioning processes that would work well in the future
- **DESIGN:** Planning and prioritising those processes
- **DELIVERY:** Implementing the proposed design

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

At the start is a **positive topic choice** — how we ask even the first question contains the seeds of change we are looking to enact.

Appreciative inquiry can also be used as a way of opening a meeting or conversation by identifying **what already works**. What do you value most about your self/work/organization?

For more information: <http://appreciativeinquiry.case.edu/>



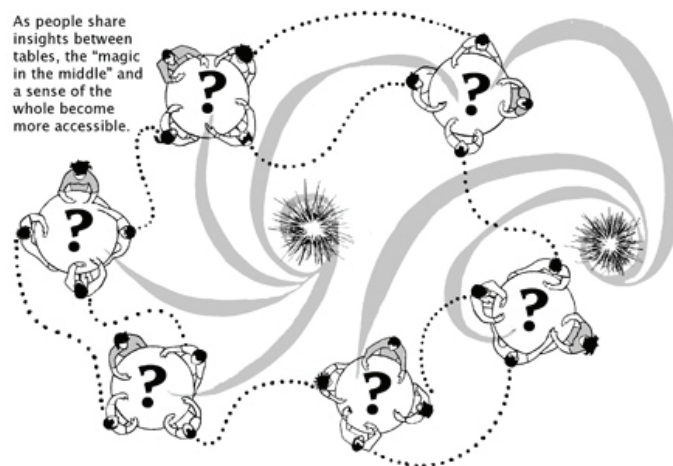
WORLD CAFÉ



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

Assumptions of World Café

- The knowledge and wisdom we need is present and accessible
- Collective insight evolves from honoring unique contributions; connecting ideas; listening into the middle; noticing deeper themes and questions
- The intelligence emerges as the system connects to itself in diverse and creative ways



What is World Café good for?

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

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

General flow of a World Café

- Seat 4-5 people at café-style tables or in conversation clusters
- Set up progressive rounds of conversation, usually of 20-30 minutes each — have some good questions
- Ask one person to stay at the table as a “host” and invite the other table members to move to other tables as ambassadors of ideas and insights

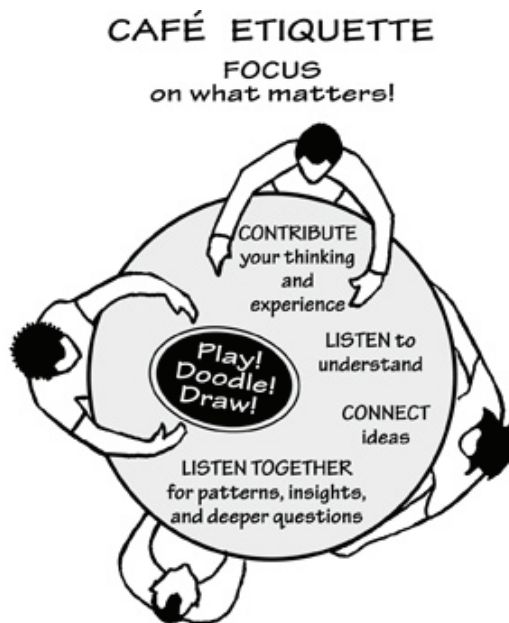
- Ask the table host to share key insights, questions and ideas briefly with new table members, then let folks move through the rounds of questions
- After you've moved through the rounds, allow some time for a whole-group harvest of the conversations

Operating principles of World Café

- Create hospitable space
- Explore questions that matter
- Encourage each person's contribution
- Connect diverse people and ideas
- Listen together for patterns, insights and deeper questions
- Make collective knowledge visible

Material needed

- Small tables (60 cm width), preferably round
- Chairs for participants and presenters
- Tablecloths
- Flip chart paper or paper placemats for covering the tables
- Markers
- Flip chart or large paper for harvesting collective knowledge or insights
- Posters/table tents showing the Café Etiquette
- Materials for harvesting



For more information: www.theworldcafe.com

(The above info adapted from "Café to Go" on this website)

OPEN SPACE TECHNOLOGY

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

What is Open Space good for?

Open Space technology is useful in almost any context, including strategic direction-setting, envisioning the future, conflict resolution, morale building, consultation with stakeholders, community planning, collaboration and deep learning about issues and perspectives.

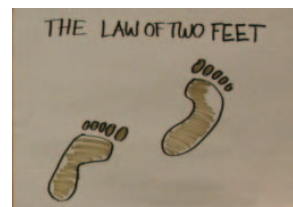
Open Space technology is an excellent meeting format for any situation in which there is:

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

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

The law of two feet/mobility

If you find yourself in a situation where you are not contributing or learning, move somewhere where you can. Follow your **passion** and take your **responsibility**.



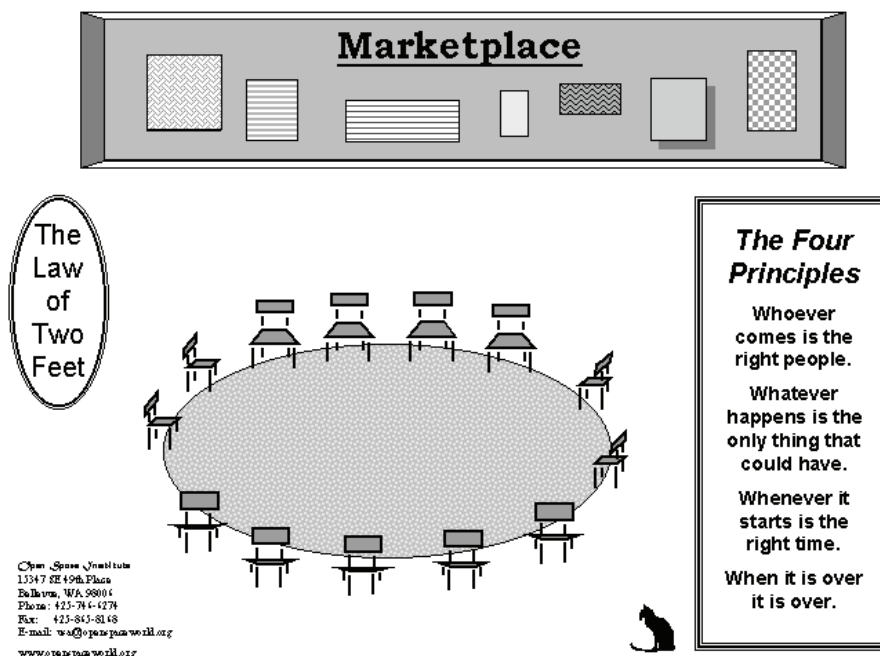
Principles of Open Space

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

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

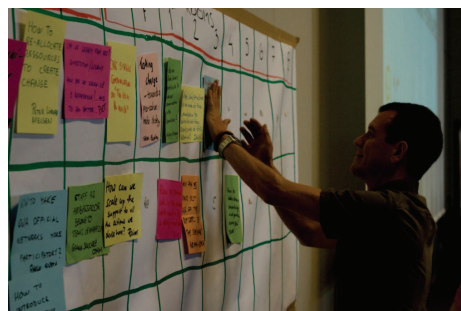
Roles in Open Space

- Host — announce and host a workshop
- Participant — participate in a workshop
- Bumblebee — “shop” between workshops
- Butterfly — take time out to reflect



General flow of an Open Space meeting

- The group convenes in a circle and is welcomed by the sponsor
- The facilitator provides an overview of the process and explains how it works. The facilitator invites people with issues of concern to come into the circle, write the issue on a piece of paper and announces it to the group.
- These people are “conveners.” Each convener places his or her paper on the wall and chooses a time and a place to meet. This process continues until there are no more agenda items.
- The group then breaks up and heads to the agenda wall, by now covered with a variety



of sessions. Participants take note of the time and place for sessions they want to be involved in.

- Dialogue sessions convene for the rest of the meeting. Recorders (determined by each group) capture the important points and post the reports on the news wall. All of these reports will be harvested in some way and returned to the larger group.
- Following a closing or a break, the group might move into “convergence,” a process that takes the issues that have been discussed and attaches action plans to them to "get them out of the room"
- The group then finishes the meeting with a closing circle where people are invited to share comments, insights and commitments arising from the process

Material needed

- Circle of chairs for participants
- Letters or numbers around the room to indicate meeting locations
- A blank wall that will become the agenda
- A news wall for recording and posting the results of the dialogue sessions
- Breakout spaces for meetings
- Paper on which to write session topics/questions
- Markers/pencils/pens
- Posters of the principles, law of two feet, and roles (optional)
- Materials for harvest

For more information: www.openspaceworld.org

COLLECTIVE MIND MAP

*“A **mind map** is a diagram used to represent words, ideas, tasks or other items linked to and arranged radially around a central key word or idea. It is used to generate, visualize, structure and classify ideas, and as an aid in study, organization, problem solving, decision-making and writing.”*
— Wikipedia

A collective mind map

A collective mind map is a quick and simple way to create a shared overview of issues and opportunities relevant to a particular subject or challenge. The mind map always has a clear focus that can be captured in a “burning” question, such as:

What are the main issues or opportunities you as a team are facing now?

The mind map can be done either on a large sheet of paper or screen — electronically with a mind map program projected on a screen.

Ground-rules for making a collective mind map

1. All ideas are valuable! We do not evaluate or discard ideas at this point.
2. Whoever presents an idea or issue decides where it goes on the mind map, and whether it is a major theme or a sub-issue
3. It’s OK to have contradicting themes or issues
4. Whenever possible, give concrete examples

The facilitator explains the procedure and rules of making a collective mind map. Participants present their ideas and suggestions.

Making the mind map

The mind map process is lead by a facilitator. All participants have access to Post-it notes. When anyone has an idea or issue they want to suggest for the mind map, they write *their name* on the Post-it and hold it up. Runners will collect the Post-its and give them to the facilitator, who will then call out the names in the order received. Once a person’s name is called, he or she can present the idea or issue.

If the group is large there will be a need for radio-microphones. These will be provided by the runners when it is the participant's turn to speak.



The actual map is drawn up by two scribes. The central question is at the center of the mind map. The *major*

themes — and different *issues* under each theme, are recorded on the mind map radiating out from the central question.

Voting

When all themes and issues have been recorded on the mind map, the group can decide on the priorities by voting. Everyone gets a number of votes (sticky dots) that they can place on the themes or issues they see as most important.

The voting procedure gives a clear indication on which themes or issues have the highest leverage for further action.

Scribes capture what is said and draw the mind map — either on a big mind map or on a screen.



In the voting process, everyone has a certain number of votes to place on the themes or issues they believe are most crucial.

(The above process is adapted and inspired by “Future Search” — a social technology developed by Marvin Weisbord & Sandra Janoff.)

ACTION LEARNING

Action learning is a technique that can be used with small groups (maximum eight people) to tackle urgent problems arising in the workplace.

It has a number of astonishing and unexpected advantages:

- Team members learn about themselves and each other
- Real problems are solved
- Effective action is taken
- Leadership potential in the team is developed
- Trust and teamwork are improved
- The technique implants a learning culture in the team



How does it work?

Action learning is based on Socratic dialogue. Its power lies in asking questions. One member of the group is the problem presenter or owner of the focus area, and one plays the role of the action learning coach. The other members of the group make statements *only* in response to a question.

The rapid and profound learning that this approach unlocks has to do with the way our assumptions are constantly challenged, and we are required to unlearn beliefs and assumptions that no longer serve us or adequately reflect the facts. The fact that *everybody* in the group is similarly challenged makes an action learning group a safe place in which to experience the disorientation which inevitably comes when our worldview is readjusted.

From the perspective of the collective, this kind of reflection and inquiry often lead to a radical reformulation of the problem to reveal a more systemic and holistic understanding. The following description of the action learning roles can give an impression of what happens in an action learning session.

Guidelines for action learning roles

Problem presenter/focus area owner

- Take 2-3 minutes to highlight key elements of the problem/challenge/task
- Trust the group to ask for important information/details
- Be brief. Too much detail gets in the way of asking questions that challenge assumptions
- Answer questions concisely
- Don't be afraid to say "I don't know" or "I'm not sure"
- Feel free to ask questions of others

Members/participants

- Seek to gain understanding of the problem by asking questions
- Make statements only in response to questions
- Ask questions of other group members
- Build on each others' questions
- Listen to the action learning coach
- Avoid yes/no questions (closed questions)
- Listen, listen, listen

Action learning coach

- Focus on helping the group learn/improve — not on solving the problem. Do not criticize the group
- State rough agenda for the session up front: questions on the issue, followed by actions to take on the issue. Monitor time.
- Only ask questions — questions begin action learning session
 - "Could you take a minute or so to tell us the problem or task that you would like the group to help you with?"
 - Ask questions at first intervention (8-10 minutes into session)
 - "How are we doing as a group so far? OK? Not OK? Great?"
 - "What are we doing well? Give an example? What was the impact?"
 - "What could we do better? Can you be specific?"
 - "Do we have agreement on the problem – yes or no?"
 - "Why don't we all write it down? Is there agreement?"
- Add additional intervention question areas: quality of questions; building on each others' questions; willingness to challenge assumptions; creativity of questions; ask problem presenter which questions have been most helpful; quality of ideas and strategies; learnings thus far about problem context, leadership, teams
- Concluding questions:
 - (To problem presenter) "What action are you going to take as a result of this session? Were you helped?"

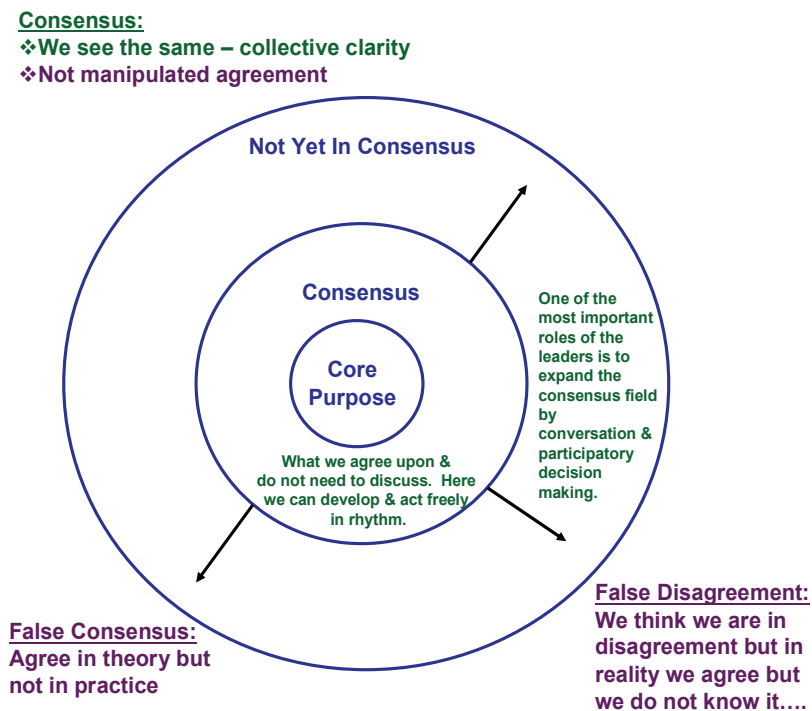
- (To entire group) “What did we do best as a group? Quality of our questions? Learning or problem-solving? Team formation/development? Demonstrated leadership behaviors? What did we learn that we can apply to our lives/organizations? Transformative learning? While informative learning concerns changes in *what* we know, transformative learning happens at a higher level and produces changes in *how* we know, generally enabling us to embrace greater complexity.”

Author of this description: Helen Titchen Beeth

CONSENSUS DECISION-MAKING

Consensus can be a very powerful model of participatory decision-making when it is considered to be a “win-win” process and held as integral to the purpose of the group. Although it is sometimes abandoned as being overly complex and time consuming, consensus decision-making opens the process to careful consideration, listening and negotiation. In this context, everyone has an opportunity to express their views and/or feelings. Each person believes he or she has been heard and understood. Although individuals may feel that if they made the decision on their own they would not go in the direction the group is going, they are willing to support this decision of the group because they have had an opportunity to provide input and influence others and feel truly understood.

Consensus should not be seen as giving power to a small group to veto a decision. Opposing a suggestion or decision also means being willing to take responsibility for moving the process forward.



In working with participatory processes, it's important to agree on the decision-making process ahead of time.

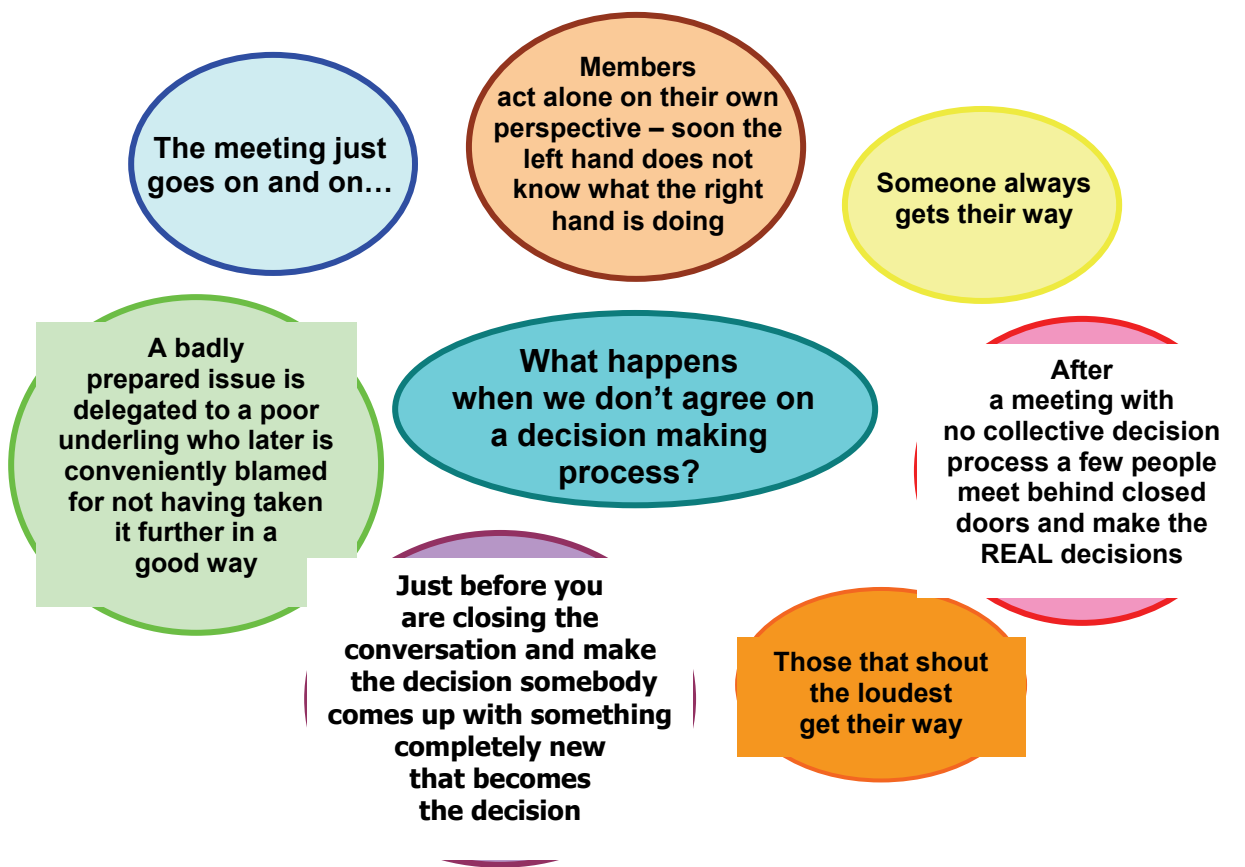
Consensus usually ensures that everyone is on board and ready to act once the decision

has been made.

Other agreements can be to settle for 75 percent consensus or have a democratic decision-making process, or simply collect input and let a chosen group make the decision — whatever serves the purpose best.

What happens when you don't agree on a decision-making process?

Sometimes a group will move forward on its path and begin making decisions before agreeing on how such decisions will be made. This may work — or appear to work — at the outset of a process, but some difficulties can occur.



Sam Kaner, *Facilitators Guide to Participatory Decision-Making*

WHEN PRACTICING DIALOGUE, REMEMBER TO . . .

Common to all the hosting methodologies is that they are based on dialogue. Dialogue is not about being right or wrong, but rather of exploring together the question or issue. The following practices can radically shift the quality of any conversation, whether with one person, or in a small circle or with hundreds of people. As a muscle, they need to be practiced regularly to become natural in any context. Practice them and invite others to practice them with you!

SUSPEND JUDGMENTS, ASSUMPTIONS, CERTAINTIES

It is not about knowing who is right or wrong. It is about exploring together and surfacing what we do not know or see yet.

FOCUS ON WHAT MATTERS

ACCEPT THAT DIVERGENT OPINIONS ARE OK

We do not always need to reach a consensus. Innovation and new solutions come from putting different perspectives together.

SPEAK ONE AT A TIME — SPEAK WITH INTENTION

LISTEN TO EACH OTHER CAREFULLY — LISTEN WITH INTENTION

BE AWARE OF YOUR IMPACT ON THE GROUP

We each contribute to a good dialogue. We can be aware that we do not monopolize the speaking time and make sure everybody can be heard.

CONTRIBUTE WITH YOUR MIND AND HEART

Bring your full self into the room. Allow yourself to be both a professional and a human being.

LISTEN TOGETHER FOR INSIGHTS AND DEEPER PATTERNS OR QUESTIONS

Do not remain at the surface of what you already know. Engage fully with others into bringing what we do not know yet to the surface. Listen to the meaning underneath the meaning.

LINK AND CONNECT IDEAS

This is how we can learn, surface what we do not know yet, innovate and see the connections and patterns.

SLOW DOWN

We are so often caught in a hectic flow of actions. Slowing down helps to foster more reflection.

PLAY, DOODLE, DRAW

Use a large sheet in the middle as a space to capture the results of your collective reflection. Making it enjoyable helps learning.

HAVE FUN!

ESSENTIALS OF PROCESS DESIGN

POWERFUL QUESTIONS

While answers tend to bring us to closure, questions open up to exploration.

Asking the right question

Asking the right question is the most effective way of opening up a conversation and keeping it engaging. A high-quality question focuses on what is meaningful for the participants, triggers our curiosity and invites us to explore further.

When inviting people into a conversation that matters, it is helpful to have an overall question — one that itself embodies the purpose of the meeting and invites people into inquiring together. This is the *key question* or the *calling question* for the conversation that is compelling enough to call forth participation. For this reason, it is best to discover and formulate the calling question with key stakeholders.

The conversation may include other questions than the calling question. Questions capture the need for people coming together and therefore, they are critical to a conversation being successful.

Some guidelines for choosing questions

- A well-crafted question attracts *energy* and focuses *attention* on what matters. Experienced hosts recommend asking open-ended questions, not ones that have a simple yes/no answer.
- Good questions invite *inquiry* and *curiosity*. They do not need to promote action or problem solving immediately.
- You'll know a good question when it continues to surface good ideas and possibilities.
- Check possible questions with key people who will take part in a conversation. Does it hold their attention and energy?

A powerful question focuses attention, intention and energy. It:

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



If I had an hour to solve a problem and my life depended on it, I would use the first 55 minutes to formulate the right question, because as soon as I have identified the right question, I can solve the problem in less than five minutes.

- Albert Einstein

THE ART OF HARVESTING



How many good conversations and crashing insights are lost because they are never recorded, shared or acted on?

What if we were planning not a meeting but a harvest? When we understand the process of meaningful conversations as a series of connected phases (“breaths”), we see that each must somehow feed into the next — and the oxygenation of the greater system requires the fruits of the conversation to leech out into the wider

world. When approaching any meeting in this spirit, we must become clear about why we are initiating the process. The art of hosting and the art of harvesting dance together as two halves of the same thing.

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

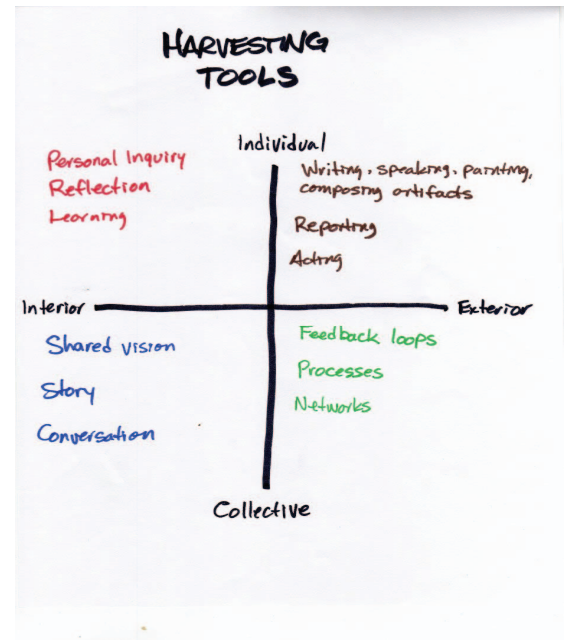
We first imagine the harvest from that field as a farmer using equipment to cut down the wheat, thresh it and separate the seeds from the stalks. The farmer might store the grain, further refine it, sell it quickly or wait for the price to increase.

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

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

Despite the field being the same, the tools and results are specific to the need, purpose and inquiry.

There are eight stages of harvesting. Briefly they are:



Stage 1: Sensing the need



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

We sense that we are hungry, and from there we plant a garden, knowing that the work of planting, cultivating and harvesting lies before us — but that the end result meets the need for sustenance.

The need is not complicated; it is real and clear and it speaks deeply and inspires invitation and action. Everything begins from this need, and the way we respond to it and invite others to do so will contribute to the harvest that we take away at the end of the day.

Stage 2: Preparing the field

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

In preparing the field — sending out the call, giving the context, inviting — we set the tone of the whole process. The seriousness and quality of the call will determine the quality of what we reap. The work of readying a field for planting can take a whole year, during which we condition the soil, clear the rocks and prepare. What we are doing here is actually harvesting a field so that the seeds can be planted.



In other words: start thinking about the harvest from the very beginning — not as an afterthought.

Stage 3: Planning the harvest

Planning the harvest starts with and accompanies the design process. A clear purpose and some success criteria for the process of the harvest itself will add clarity and direction.

What would be useful and add value — and in which form would it serve best?

Translated into a simple check-list, it becomes:

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

Stage 4: Planting the seeds

The questions around which we structure the hosting become the seeds for harvesting. All gardeners and farmers know that planting seeds depends on the season and the conditions. You can't just plant whenever you want to. You plant once the conditions are right to maximise the yield.

In hosting practice, this means being sensitive to timing when asking questions.

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

The process itself is an ongoing one. With each part of the process, you harvest something. Some of it you need to use right away, to help lead you into the next process. Some of the harvest you will need later.

So part of planning the harvest is also knowing *for whom*, *when* and *how* you need to use it. Another part of the planning is asking yourself in which format the harvest will serve you best.

Stage 5: Tending the crop

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

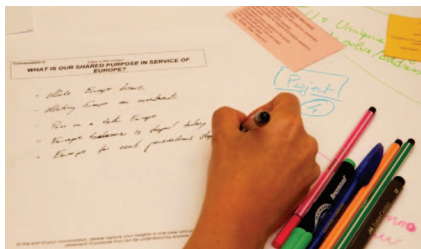
During the process, enjoy seeing your work unfold in all its complexity. The more you can welcome the growth you are witnessing, the higher the quality of the harvest. Now you are in the pulse of noticing both the quality of the field and the quality of the crops.



This is where we engage in conversation and exploration — where the richness of the harvest is born. The richer the conversation or exchange, the richer the harvest!

Stage 6: Picking the fruits

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



Recording can be done in words.

- Your notes, which will be *subjective*
- Transcripts of output from conversations recorded on tapes, which will be *objective*

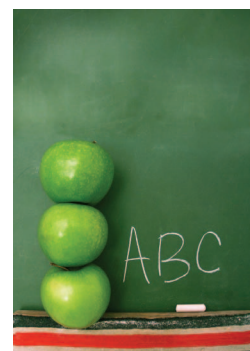
Recording can also be done with pictures, photographs, video or film.

- Pictures evoke and recall feelings, atmospheres, situations
- Video creates a verbal and visual record of the conversation

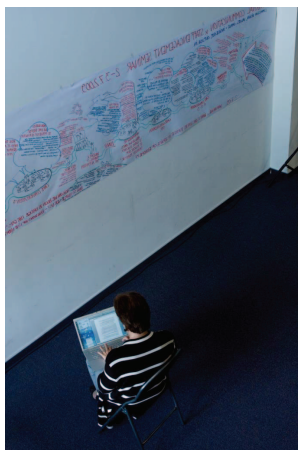
It is helpful to give some thought in the planning phase to how you want to harvest. What kind of records or templates will help you gather the relevant information or knowledge?

Stage 7: Preparing and processing the fruits

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



The second step is ***making collective sense and meaning***. This is where we add value and make the data useful. There are many ways of doing this. The general idea is to take the many bits of information and transform them into “holons” — wholes that are also parts of greater wholes.



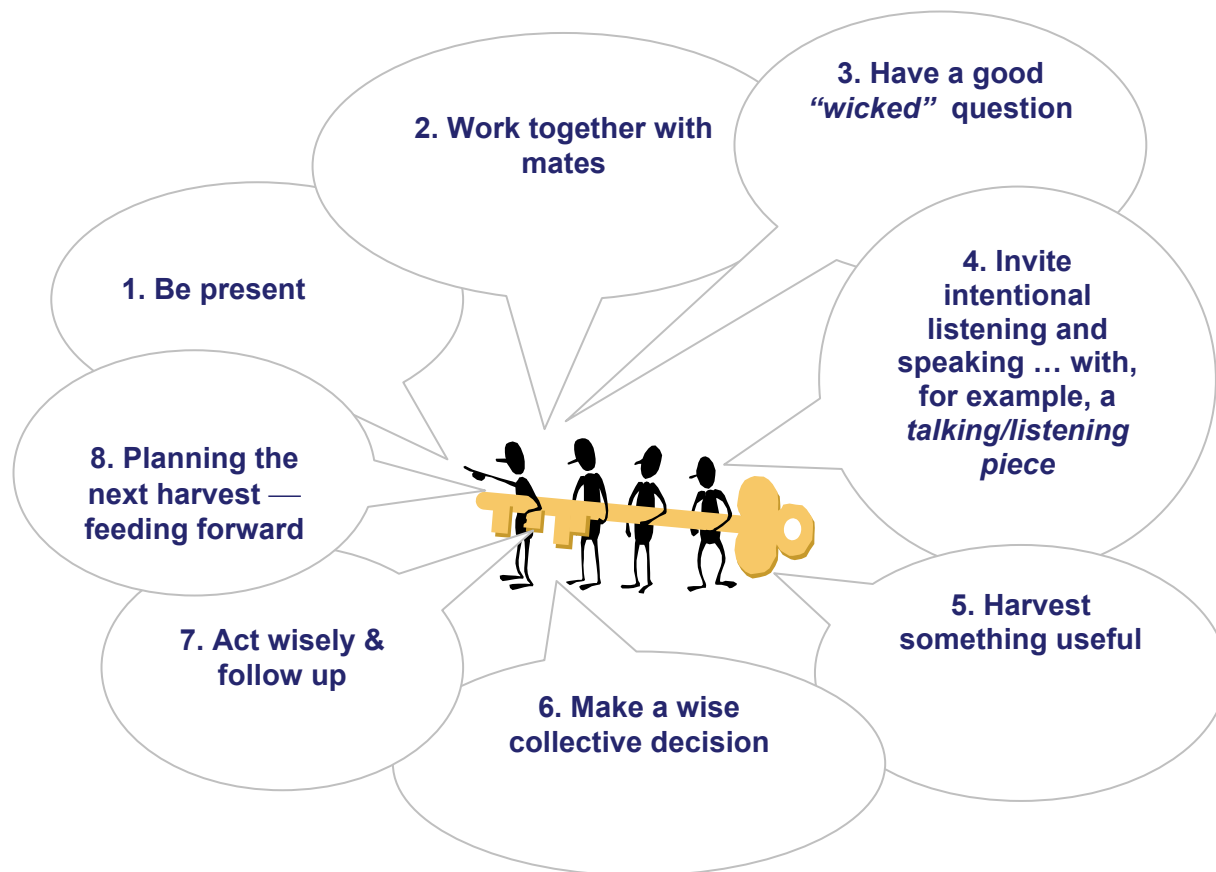
Things that can help in this process:

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

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

8 LITTLE HELPERS

Eight “helpers” are the source of good conversational design. At the bare minimum, if you use these tools, conversations will grow deeper, and work will occur at a more meaningful level. These eight helpers bring form to fear and uncertainty, and help us stay in the chaos of not knowing the answers. They help us to move through uncomfortable places together, like conflict, uncertainty, fear and the groan zone and to arrive at wise action.



1. Be present

Inviting presence is a core practice of hosting, but it is also a key practice for laying the ground work for a good meeting. There are many ways of bringing a group to presence, including:

- Start with a poem, reading or prayer
- Start with a moment of silence
- Check in with a personal question related to the theme of the meeting
- Pass a talking piece and provide space for each voice to be heard
- Start well. Start slowly. Check everyone in.

2. Work together with mates

Relationships create sustainability. If you stay together as friends, mates or family, you become accountable to one another, and you can face challenges better. When you feel your relationship to your closest mates slipping, call it out and host a conversation about it. Trust is a group's most precious resource. Use it well.

3. Have a good “wicked” question

A good question is aligned with the need and purpose of the meeting and invites us to go to another level. Good questions are put into the centre of a circle, and the group speaks through them. Having a powerful question at the center keeps the focus on the work and helps groups stay away from unhelpful behaviors such as personal attacks, politics and closed minds.

A good question has the following characteristics:

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

It is wise to design these questions beforehand and make them essential pieces of the invitation for others to join you. As you dive into these questions, harvest the new questions that are arising. They represent the path you need to take.

4. Invite intentional listening and speaking *with, for example, a talking/listening piece*

In its simplest form, a talking piece is simply an object that passes from hand to hand. When one is holding the piece, one is invited to speak and everyone is invited to listen. Using a talking piece has the powerful effect of ensuring that every voice is heard and it sharpens both speech and listening. It slows down a conversation so that when things are moving too fast, or people begin speaking over one another and the listening stops, a talking piece restores calm and smoothness. Conducting the opening round of a conversation with a talking piece sets the tone for the meeting and helps people to remember the power of this simple tool.

Of course, a talking piece is really a minimal form of structure. Every meeting should have some form of structure that helps to work with the chaos and order that is needed to co-discover new ideas. There are many forms and processes to choose from but it is important to align them with the nature of living systems if innovation and wisdom is to arise from chaos and uncertainty.

At more sophisticated levels, when you need to do more work, you can use more formal processes that work with these kinds of contexts. Each of these processes has a sweet spot, its own best use that you can think about as you plan meetings. Blend as necessary.

5. Harvest something useful

Never meet unless you plan to harvest your learnings. The basic rule of thumb here is to remember that you are not planning a meeting; you are instead planning a harvest. Know what is needed and plan the process accordingly. Harvests don't always have to be visible; sometimes you plan to meet just to create learning. But support that personal learning with good questions and practice personal harvesting.

To harvest well, be aware of four things:

- **Create an artifact.** Harvesting is about making knowledge visible. Make a mind map, draw pictures, take notes, but whatever you do create a record of your conversation.
- **Have a feedback loop.** Artifacts are useless if they sit on the shelf. Know how you will use your harvest before you begin your meeting. Is it going into the system? Will it create questions for a future meeting? Is it to be shared with people as news and learning? Figure it out and make plans to share the harvest.
- **Be aware of both intentional and emergent harvest.** Harvest answers to the specific questions you are asking, but also make sure you are paying attention to the cool stuff that is emerging in good conversations. There is real value in what's coming up that none could anticipate. Harvest it.
- **The more a harvest is co-created, the more it is co-owned.** Don't just appoint a secretary, note taker or a scribe. Invite people to co-create the harvest. Place paper in the middle of the table so that everyone can reach it. Hand out Post-it notes so people can capture ideas and add them to the whole. Use your creative spirit to find ways to have the group host their own harvest.

6. Make a wise collective decision

If your meeting needs to come to a decision, make it a wise one. Wise decisions emerge from conversation, not voting. The simplest way to arrive at a wise decision is to use the three thumbs consensus process. It works like this:

First, clarify a proposal. A proposal is a suggestion for how something might be done. Have it worded and written and placed in the center of the circle. Poll the group asking each person to offer their thumb in three positions. **UP** means "I'm good with it."

SIDEWAYS means "I need more clarity before I give the thumbs up." **DOWN** means "this proposal violates my integrity . . . I mean seriously."

As each person indicates their level of support for the proposal, note the down and sideways thumbs. Go to the down thumbs first and ask, “What would it take for you to be able to support this proposal?” Collectively help the participant word another proposal, or a change to the current one. If the process is truly a consensus-building one, people are allowed to vote thumbs down only if they are willing to participate in making a proposal that works. Hijacking a group gets rewarded with a vote. Majority rules.

Once you have dealt with the down thumbs, do the same with the sideways thumbs. Sideways doesn’t mean “no” but rather “I need clarity.” Answer the questions or clarify the concerns.

If you have had a good conversation leading to the proposal, you should not be surprised by any down thumbs. If you are, reflect on that experience and think about what you could have done differently.

7. Act and follow up

Once you have decided what to do, act. There isn’t much more to say about that except that wise action is action that doesn’t overextend or under extend the resources of a group. Action arises from the personal choice to take responsibility for what you love. Commit to the work and do it.

8. Planning the next harvest — feeding forward

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

A few comments

The above reflections mainly concern collective harvesting.

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

Web-based tools open up a whole world of possibilities that are not dealt with here. Harvesting the “soft” is much more subtle and subjective than dealing with the “cognitive” or more objective, tangible parts. A qualitative inquiry into what we have noticed, what has shifted or changed in our relationships, in the culture or atmosphere may give us some information about the softer part of the harvest.

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

REFLECTIVE PRACTICES

Reflection is an invitation to think deeply about our actions so that we may act with more insight and effectiveness in the future. It is probably something you do already: processing, analyzing and integrating your experiences through writing, discussions with friends or art, for example. As related to service, reflection is the use of creative and critical thinking skills to help prepare for, succeed in, and learn from service experience, and to examine the larger picture and context in which service occurs (Jim and Pam Toole, Compass Institute). The heart of Americorps is direct service to communities; part of that service, just as vital as our actions, is the digestion of what we do, so that we may grow as citizens both professionally and personally.

By facilitating integrative service activities and reflection, you are helping to create a stronger, more aware and engaged community. The digestion and application of our actions is important for you and also for every student and volunteer you encounter — reflection is a crucial part of community service.

If reflection occurs naturally, why structure it?

- To call attention to your natural reflection process and provide new questions you may not come to on your own
- To introduce you to new ways of learning from your service and the people you work with
- To share a learning process with a group of people having the same experience
- To build relationships and understanding between people with different perspectives
- To give you tools for leading such experiences for others

You may have the opportunity to lead reflection in many different contexts:

- Yourself: how are you evaluating or processing your experiences in order to grow, or at least understand them better?
- Your community (this could be your team, volunteers you work with, students): how are you engaging people more deeply in the work they are doing (social issues, their connection to service, their impact, group dynamics, creativity)?
- One-time events: plan time along with the service for an appropriate activity — what do you hope people will take with them from this event; how can you invite them to be engaged; how will you show your appreciation that they have come?
- A group over time: group development can be just as important as the actual tasks you perform. How are you facilitating group process?

The resources included here offer a variety of tips and activities appropriate for all of these situations and many different learning styles. All are invitations to your creativity as you assess your group's needs and choose, modify or discard the ideas. They are offered to you as you facilitate and also as you seek avenues for your own reflection.

Reflection may be done well or poorly. It may include acknowledging and/or sharing of reactions, feelings, observations and ideas about anything regarding the activity. Reflection can happen through writing, speaking, listening, reading, drawing, acting and any other way you can imagine.

This Reflection Toolkit was developed by NWSA's Member Development Coordinator, Stuart Watson, in 2001, by gathering ideas from people within the organization. The forword was revised and internet resources added by NWSA Leader, Sarah Kinsel, in 2003.



Reflection Toolkit



Northwest Service Academy, Metro Center, Portland, OR
www.northwestserviceacademy.org

Benefits of Reflection¹

- Gives meaning to the experience (was goal accomplished, how did we do, how is community served by this, how is this part of a larger effort)
- Provides an opportunity to establish expectations (individually, team)
- Can help volunteers understand the limitations and opportunities of the service site or community organization
- Relieves tension and provides re-energizing and renewal (especially important when service is emotionally challenging)
- Can create a sense of accomplishment that is crucial, especially where there are limited external rewards
- Can create a habit of appreciating ourselves
- Integration of service into the rest of one's life — developing a “spirit” of service and civic-mindedness
- Improved service — as volunteers examine the effects of their behavior, they discover ways to improve the quality and quantity of their service.
- Can create a sense of closure, especially important after a long service period, project or emotional experience.
- Personal and Team Development:
 - Fosters life-long learning skills — develops an ability to learn from positive and negative experiences
 - “Reality Check” — guards against reinforcing inaccurate perceptions/biases
 - Volunteers gain a broader perspective of other's experience
 - Builds community among the volunteers
 - Personal problem solving increases personal empowerment, confidence
 - Group problem solving creates shared understandings, open communication and better teamwork
 - Clarifies values as volunteers confront new situations
 - Provides practice clarifying goals and making choices to accomplish these goals
 - Encourages volunteers to do higher level thinking, as they look for root causes of complex issues
 - Acknowledges skills gained and builds confidence

*“A mind that is stretched by a new experience can
never go back to its old dimensions.”*

— Oliver Wendall Holmes

¹ Info taken from “Learning Through Service,” Kate McPherson, Project Service Leadership, and “Possible Outcomes of Service Learning,” National Youth Leadership Council.

Tips for Success

Designing a Reflection Activity

An effective reflection activity should:

- Have an outcome in mind (Ex. leadership, team building, improved critical thinking, acknowledgment)
- Be appropriate for the team (age, culture)
- Happen before, during, and as soon after the service experience as possible
- Be directly linked to the project or experience
- Dispel stereotypes, address negative experiences, increase appreciation for community needs, increase commitment to service
- Be varied for different learning styles, ages
- Actively involve the service recipients for a really compelling reflection session
- Be facilitated well for maximum participation, creativity and learning

Facilitating a Reflection Activity

There are plenty of resources and resources available about facilitating group activities. Some specifics for service reflection activities include:

- Seek a balance between being flexible to address members' needs, and keep the process consistent with the theme. In other words, if some notable incident happens during the day, or has been forming for some time, it will probably be on the members' minds enough to prevent their presence in any other conversation. Thus, even if you have an outcome in mind, what needs to get said may be the most important thing to discuss or reflect upon. Similarly, the conversation cannot be allowed to veer without focus: Reflection questions often lead to other questions, which lead to other questions . . . while these diversions can lead to great discussion, they can, as easily, go all over the place with little value for participants. Maintain focus by bringing it back to the theme or significant topic, and presenting "so what, now what" questions before leaving a decent topic.
- Use silence: People need some silence to reflect internally, some more than others do. Ask the question then wait.
- Ensure that all participants have an equal opportunity to become involved
- Remember that in a group setting, each member of the group will learn and reflect in a different way. Allow space for diversity; it, too, is part of the reflection process for the group.

"The meaning of things lies not in the things themselves, but in our attitude towards them." — Antoine de Saint Exupery

What? So What? Now What?

This is a well-used and successful model to assist you in designing the reflection activities. Although you can derive learning from each question, focusing on all three will provide broader insights and keep participants from getting stuck on only the facts or just the feelings.

What? (Reporting what happened, objectively.) Without judgment or interpretation, participants describe in detail the facts and event(s) of the service experience.

Questions include:

What happened? What did you observe? What issue is being addressed or population is being served? What were the results of the project? What events or “critical incidents” occurred? What was of particular notice? How did you feel about that? Let’s hear from someone who had a different reaction?

So What? (What did you learn? What difference did the event make?) Participants discuss their feelings, ideas and analysis of the service experience.

Questions can also be focused on the meaning or importance of the activity to:

- The Participant: *Did you learn a new skill or clarify an interest? Did you hear, smell, feel anything that surprised you? What feelings or thoughts seem most strong today? How is your experience different from what you expected? What struck you about that? How was that significant? What impacts the way you view the situation/experience? (What lens are you viewing from?) What do the critical incidents mean to you? How did you respond to them? What did you like/dislike about the experience?*
- The Recipient: *Did the “service” empower the recipient to become more self-sufficient? What did you learn about the people/community that we served? What might impact the recipient’s views or experience of the project?*
- The Community: *What are some of the pressing needs/issues in the community? How does this project address those needs? How, specifically, has the community benefited? What is the least impact you can imagine for the project? With unlimited creativity, what is the most impact on the community that you can imagine?*
- The Group (group projects): *In what ways did the group work well together? What does that suggest to you about the group? How might the group have accomplished its task more effectively? In what ways did others help you today (and vice versa)? How were decisions made? Were everybody’s ideas listened to?*

Now What? (How will they think or act in the future as a result of this experience?) Participants consider broader implications of the service experience and apply learning. Be aware to strike a balance between realistic, reachable goals and openness to spontaneity and change.

Questions include:

What seem to be the root causes of the issue/problem addressed? What kinds of activities are currently taking place in the community related to this project? What contributes to the success of projects like this? What hinders success? What learning occurred for you in this experience? How can you apply this learning? What would you like to learn more about, related to this project or issue? What follow-up is needed to address any challenges or difficulties? What information can you share with your peers or community volunteers? If you were in charge of the project, what would you do to improve it? If you could do the project again, what would you do differently? What would “complete” the service?

Additional Reflection Activities

Following is a collection of reflection activities, separated into the amount of time required. The intention is for reflection to be available and utilized any time, whether you have 15 seconds or two hours. Endless supplies of activities are available from combining ideas from activities in the kit. This toolkit is also ever expanding, so please submit your favorite reflection activities to NWSA, Metro Center, 2044 E. Burnside, Portland, OR 97214 or nwsametro@esd112.org (attn. Member Development Coord.).

15 - 60 Second Activities

Posed question: Reflection does not require a product or a discussion. Gather the group, obtain silence, and ask a question (for ideas look above). Give a few more seconds of still silence.

Posed sensation: Same as above, but ask participants to check in with some sensory stimuli (sound, smell, sight) and make a mental bookmark of the project with that observation.

Capturing: Each participant makes a face, a sound, or movement capturing how they felt about the service project.

Snapshot: Create a silent snapshot of the service project. One person starts with a pose or action related to the project, everybody else joins the “snapshot.”

1 - 5 Minute Activities

Question discussion: Randomly, or in a circle, each person responds to a posed question (such as “project highlight”)

One to three words: Each person shares one to three words to describe the service activity or how he/she feels about the service activity or anything else regarding the project. **Journaling:** Each person responds to a question in writing.

Poetry/writing slam: Take turns; each day somebody else will write a short poem or sentence about the project, then share it with the group.

Sculptor: One participant chooses a topic and asks for a set amount of participants to be the clay. The clay people let the sculptor mold them into the sculptor's vision of their topic, such as invasive plant removal, the plight of someone who is homeless, racism.

5 - 30 Minute Activities

What? So what? Now what? To get to each step in the model, allow 5-30 minutes for group processing.

Written reflection: Pose three or four questions, using the “what, so what, now what” model, and allow time for writing. (Ex. what you did, why/how you did it, how you could do it better)

The image: Prior to the project, each person writes or draws about the people or objects they will be working with (such as a tree for a tree-planting project or the community being served), the subject matter, or their feelings about the project. Revisit (or re-write/draw) it after the service project and discuss.

Senses: Before the activity, project or event ask participants to share what they expect to hear, smell, see, touch and taste. Follow up after the day with what the participant actually senses.

Pictionary: Have a Pictionary game about the experience and how you felt. Talk about it as a group.

Parables/Stories: Read a piece of pertinent literature and have participants respond and draw correlations to service experience.

Letter to self: Prior to a project, have participants write a letter to themselves about their personal and career goals regarding the project or feelings about the project or community. Place it in a sealed envelope, mail it to yourself or hand out again to the team after six months and reflect.

Masks: Make a two-sided mask from a paper plate. Draw an image of how others might see you on one side, and how you see yourself on the other. Discuss the contrast. Or, could be work self/free time self, actual work/dream work.

Gingerbread models: Draw a large gingerbread person at the beginning of the day, with drawings/writings of what makes a good mentor, urban forester, team member. At the end of the day, share what you did well, how you thought you could improve.

Yarn web: Stand in a circle with a ball of yarn. Each person throws it to another and says one word that explains what they will bring to the next project, something they appreciated in the person they are throwing it to, what they learned. The yarn forms a web supported by the group. Use a thicker string, lower it, and have someone climb on, and try to support a person (use caution with this one).

Cartoon: Draw a cartoon that teaches something important regarding the service project. All on the wall: Put a large piece of paper up on one wall or all the way around the room. Participants write or draw feelings/thoughts/learnings on the paper. Facilitator leads discussion based on writings.

Recommendations: Compose a letter to your site supervisor offering suggestions for working with future volunteers.

Lifeline biography: Draw a line representing your lifeline and plot significant periods/events along it (with writing or drawings) influencing who you are. Share with a partner or small group. This can be adapted many ways: do the same except use a river as a metaphor (where were there rapids, meandering, etc.) or do a service biography line (when first service experience, what influenced you, positive and negative impacts on your life)

Object share: Each person brings in and passes around an object, and shares how the object is like them or the project they just did (pick a specific one). Examples include: “what I contributed to the team, how I felt about this project, what I learned.” The object can be something found in nature, a type of food, a book (pick one).

How did it taste: Bring a mixture of fruits and nuts, and have them use these items as metaphors to describe their day, week, project, group interaction, and answer the question, “how did it taste?” Then, “what would you like it to taste like?”

30 Minute - Two-hour Activities

Song, poem, collage, sculpture, written story, skit: Create something artistic as a large group, or individually and then meshed together, to express what happened, how it felt, or what the service experience meant to you. It can incorporate what was learned, accomplished and challenges overcome along the way. It could be presented to people from organizations that helped, parents, community volunteers or others.

Interview each other: Break the group into pairs or triplets, have them interview each other about their service experience, take notes and summarize a couple of things to the group.

Teach: Teach others what you learned through this service experience. Put together instructions or references for learning more about it.

Imitations: Each team member picks the name of another team member out of a hat and imitates that person, relating two or three positive traits/contributions to the team and one quirky habit (something light — judgment is essential).

Inventory: Develop an inventory for the community being served or your own community, regarding the problem you are addressing or work you are doing. What are the resources, who are the local leaders, what roles do certain organizations play, what relationships exist, what other work has been done, what are the various attitudes about the project, what are the challenges, where are they?

Media: Build a skill as well as reflect by writing press releases, taking pictures, contacting media, and obtaining some media coverage of the project.

Poetry: Each participant comes up with a metaphor to represent where they are in life (or in service) right now. The metaphors are shared in the whole group, writing them on the flip charts. Break into groups of six, each group chooses a metaphor to write about, each person writes (stream of consciousness) for five minutes. Each person chooses two favorite phrases from their writing and weaves them together with the phrases from other participants of their group to compose a twelve-line poem.

Crafts: Make clay masks, make a sculpture out of recycled or natural materials, finger-paint, etc. Virtually any art activity can be adapted to a reflection experience.

Appreciation/Acknowledgement

Yarn ball: (see above for more info) Each person states what he or she appreciate about the person they are throwing the ball to.

Appreciation cards: Each person writes their name on a card or slip of paper. Then, the cards are passed around the circle, and each person on the team writes (and draws, if desired) something they appreciate about that person. When they come back to the person of origin, have each person take time to read the cards and make comments.

Whisper-walk: The group forms two lines facing each other. One blindfolded or eye-closed person at a time walks down the middle of the two lines. People on either side of the line step in to the middle (if and when moved to), tap the walker on the shoulder, and whispers in their ear something they appreciate about them. People at the end of the line help guide the person back in line, and then they take the blindfold off.

Inside circle: Each team member takes turns sitting in the middle of the circle with eyes closed (or opposite the group with their back to the group) and remains silent while the rest of the team randomly share things they appreciate about that person. You can have someone write or record what was said.

Imitate-exaggerate: Each person in the team picks from a hat the name of one other person on the team, and imitates their positive qualities with exaggeration until the other team members guess who that is. This can be done with the entire group at once, around some task or decision, and then discussed afterwards.

Longer-term Project or Team Experience Activities

Scrapbook or memory box: Create a scrapbook of your memories with the team or project, including pictures, quotes said, skills learned, challenges overcome

Letter to yourself: At the beginning of the year, write a letter to another person or yourself about what your expectations or goals are for the year or why you choose to do service. Collect, save and redistribute at the end of the year. Share and discuss.

Team photo trading cards: You can add history, quotes, and service “stats”

Video: Shoot a video about the project or about the topic related to the project

Display/mural: Create a group or project display/mural, which chronicles the project. If utilized, this can be an excellent outreach tool for recruiting new members or community volunteers, or the public awareness of the project.

Newsletter: Pool your service reflections, stories and pictures together to make a newsletter. This can be sent out to members, sponsors, staff and community volunteers involved in the project.

Zine: A mixture of pictures, drawings, poetry, quotes, free-writes

Journal: A little writing, every day, goes a long, long way

Report: Write a report on the project. Use photos!

ABC book: Illustrated with one sentence, thought and/or picture for each alphabet letter. For grown-ups, use the project or organization name instead of alphabet!

Mosaic or quilt: Gather mortar, tiles, plates, a mold, and make mosaic stepping stones representing your service experience, then share with each other

Journaling: A Primer

Journaling is one of the best reflection tools. Ideally, the program or project would allow for a 10-15 minute period every day for the volunteers to journal; preferably at the end of the day or during/after a debrief. It is helpful if staff or the project leader provides substantial structure to insure quality, conscientious journaling. Regardless of the time allotted, it is important to encourage participants to write whatever comes to mind, and to not worry about grammar, spelling or punctuation. This entails a commitment to confidentiality that nobody will ever share what they have written unless they want to. You also want to be definite and clear about the time allotted (5-15 minutes, and let them know when it is almost finished.

Journaling Methods

Clusters: Have people shout out words or phrases that describe the day. Ask each person to take two minutes to write five or six words in random spaces on their journaling page. Give a short speech about the interconnectedness of everything, the web of life, Quantum Physics, or whatever and ask them to do a free-write exercise focusing on those five or six items and how they are related.

The critical incident: Choose an incident that involved the entire team and give them a couple of minutes to think about the incident. Then ask them to write a detailed, factual report of what happened, making sure to answer the four “W” questions, “who, what, where, when.” You can then have participants share their stories to see how they differ from another.

Dialogue: A good one for developing observation and communication skills. Ask participants in the morning to pay special attention to conversations they hear throughout the day, including light conversations between staff and volunteers, volunteers and sponsors or stakeholders. Ask them to pay special attention to mannerisms, accents and the tone of the conversation. Later, have the participants pick a dialogue and duplicate how it went as closely as possible. This should be done in a light-hearted manner on a light-hearted day to avoid a “bashing” session. This is an exercise that gets better with time, as their observation and retention skills improve.

Different perspectives: A great one for developing empathy skills. Ask participants to recall a specific occurrence from the day that involved some degree of conflict. Ask them to assume the viewpoint opposite that which they actually held during this conflict (or the viewpoint they were the least empathetic with), and write a description of the conflict from this perspective. This can include what happened, their role in it, what they want, what they envision as the ideal solution. Good debrief questions are, “How did it feel to do this writing, how were you able to get into their shoes, or how was it difficult, what is one thing you realized through this writing?”

The fly on the wall: Ask participants to take a couple of moments to reflect on the day (where they've been, what they've done, whom they've worked with, tools they've used). Then ask them to pretend they were a "fly on the wall," observing but not participating in the scene, and write a short descriptive passage based on their observations. You can also use any animal or plant or person that was near the project site.

Guided imagery: Encourage participants to relax, close their eyes, get comfortable, notice their breathing, and read a guided imagery. Then, ask the participants to free write about what they experienced.

The free write: This is the easiest and perhaps most effective journaling method, wherein people who think they "can't write" or "have nothing to say" realize how much and how well they can write. For a predetermined amount of time, participants engage in continuous writing by keeping their pens moving . . . even if only to write, "I don't know what to write." It is helpful to trigger the free write with an open-ended sentence such as "I don't think I'll ever forget . . ." or "If I could do one thing differently, I would . . ." or make up your own! Let participants know when they are nearing the end of the writing time, and then ask them how it went.

The letter: Have participants write a letter to themselves, a relative, a historical figure or a political figure describing the project and what it means to them, or ask for some piece of advice.

Good Reflection Writing/Sharing Questions

- What is service? What is the difference between service and volunteering?
- Has your definition of service changed? Why? How? Should everyone do service?
- Describe a problem the team has been having. List possible solutions.
- Make a list of the skills used and learned on this project.
- What have been the best and worst parts of this project?
- Describe a person you met on your project. What are their attitudes about the project? Where might those attitudes have come from?
- What communities/identity groups are you a member of? How might this be related with your commitment to service?
- Have you ever felt hopelessness, despair, discouragement or burnout related to your service? How have you dealt with this? How can reflection help?
- What are some of the problems facing the world today (mind map)? How does your service connect or address these issues?
- Identify a person, group or community that you got to know this year, who is significantly “other” for you. What are the needs or challenges facing them that particularly moved you? What is one way you’ve allowed yourself to be changed as a result of knowing these folks?
- What community need, work challenge or public issue have you given the most deliberate, critical, analytical thought to this year? What are some factors and facts you looked at, data you considered? Who or what resources did you consult?
- Over the next two years, what’s one issue or challenge you would like to be a more respected authority on? How will this be a challenge for you?
- Dedicating ourselves to service rather than selfishness or our own comfort can be scary. We take risks when we honestly get to know others who are different, and come face-to-face, day after day, with pain, abuse, hatred, violence. What are two fears or inner worries you have, that somehow keep you from being the person of service you hope to become? What is something in your life that brings you courage, that gives you hope?
- What is one way you expect the community you are serving to nourish, nurture or satisfy you? What are two ways you will take responsibility for that community?
- Summarize the most important things you will take with you from the experience.
- Your commitment to service can involve many things, including keeping your word (also being realistic when we say “yes”) and resisting the temptation, at least some of the time, to move on to new causes and needs. Think of something this year that you really didn’t want to continue doing, but you kept doing it the best you could. Was there something you got out of that?

LISTENING PRACTICES

Top Ten Powerful Listening Practices

From *The Sacred Art of Listening* by Kay Lindahl

1. Stop talking.

One person speaks at a time. One of the most irritating listening habits is that of interrupting.

2. Pause before speaking.

Allow the person who is speaking time to complete their thought, wait a few seconds before responding.

Another variation on this is to ask “Is there anything else?” There almost always is.

3. Listen to yourself.

Be in touch with your inner voice. Ask yourself, “What wants to be said next?”

4. Listen for understanding.

You do not have to agree with what you hear, or even believe it, to listen to understand the other person.

5. Ask for clarification.

If you do not understand what someone is saying, just ask.

6. Let the speaker know that you have heard them.

Be aware of body language: nodding, facial expressions.

7. Be patient and present.

Listening well takes time and your presence.

8. Listen with an open mind.

Be curious and appreciative of what you are listening to.

Listen for new ideas instead of judging and evaluating.

9. Pay attention to the environment.

Stop what you are doing to listen.

Turn off background noise when possible; move to a quieter corner of the room; clear your desk.

10. Listen with empathy and compassion.

Put your agenda aside for the moment. Put yourself in their shoes.

It only takes one minute a day to . . .

... practice silence.

Spend at least one minute each day intentionally silent.

... practice reflection.

Ask yourself, “What is emerging now? What wants to be said or done now?”
Then wait for your inner wisdom.

... practice mindfulness.

Spend at least one minute per day aware of what you are doing for each second.

Reflective Listening/Mirroring Technique

Reflective listening/mirroring is the restatement of what you have heard a speaker say for purposes of clarification. A second stage can be used to state a feeling the listener has heard embedded in the message. We are checking out our interpretations by asking if the reflection is a correct interpretation. We are reflecting, but always with a question mark. No one likes to be told how they are feeling if it does not match what they are feeling.

Reflective listening is used:

1. When we sense we do not fully understand and we would like to learn more about how he/she experiences their situation
2. When we sense there is more to what the other person is saying than what is being expressed
3. To summarize from time to time in order to pull together important ideas and establish a basis for further discussion
4. To verify a feeling the listener has heard embedded in the message
5. To validate a quality or value the listener might have heard embedded in the message

Benefits of reflective listening:

1. The communication level may be deepened
2. The listener may become more empathetic/compassionate towards the speaker
3. The speaker may be able to gain greater self-understanding, clarity and vulnerability through effective mirroring
4. A shift in perspective may occur through mirroring statements

First level: facts

The listener repeats what the person has said and checks for confirmation that the important parts of the communication were heard accurately.

Second level: feelings

The listener expresses the essence or meaning behind the words, including the feeling and tone and asks for accuracy.

Third level: values / essence

The listener deepens the mirroring to the being or core level of the speaker's communication and reflects the values or essence of what was heard.

Feelings Inventory

😊 **Likely to be experienced when our needs ARE being fulfilled**

absorbed	eager	gratified	peaceful
adventurous	ecstatic	groovy	proud
affectionate	elated	happy	quiet
alert	electrified	helpful	radiant
alive	encouraged	hopeful	rapturous
amazed	energetic	invigorated	refreshed
amused	engrossed	involved	relieved
appreciative	enlivened	inquisitive	satisfied
aroused	excited	inspired	secure
astonished	exhilarated	intense	sensitive
blissful	expansive	interested	splendid
carefree	expectant	intrigued	stimulated
cheerful	exultant	joyous	surprised
comfortable	fascinated	jubilant	tender
concerned	free	keyed up	thankful
complacent	friendly	loving	thrilled
composed	fulfilled	mellow	touched
confident	glad	merry	tranquil
contented	gleeful	mirthful	warm
cool	glorious	moved	wideawake
curious	glowing	optimistic	wonderful
dazzled	good-humored	overjoyed	zany
delighted	grateful	overwhelmed	zestful

Note: This section adapted in part from Marshall B Rosenberg, Center for Nonviolent Communication



Likely to be experienced when our needs are NOT being fulfilled

afraid	disgusted	hot	restless
aggravated	disheartened	humdrum	sad
agitated	dislike	hurt	scared
alarmed	dismayed	impatient	sensitive
aloof	displeased	indifferent	shaky
angry	disquieted	inert	shocked
anguished	distressed	intense	skeptical
animosity	disturbed	irate	sleepy
annoyed	downcast	irked	sorrowful
anxious	downhearted	irritated	sorry
apathetic	dread	jealous	sour
apprehensive	dull	jittery	spiritless
averse	edgy	keyed up	startled
beat	embarrassed	lassitude	surprised
bitter	embittered	lazy	suspicious
blah	exasperated	lethargic	tepid
blue	exhausted	listless	terrified
bored	fatigued	lonely	tired
broken-hearted	fearful	mad	troubled
chagrined	fidgety	mean	uncomfortable
cold	forlorn	melancholy	unconcerned
concerned	frightened	miserable	uneasy
confused	frustrated	mopey	unglued
cool	furious	nervous	unhappy
cross	gloomy	nettled	unnerved
dejected	grief	overwhelmed	unsteady
depressed	guilty	passive	upset
despairing	hate	perplexed	uptight
despondent	heavy	pessimistic	vexed
detached	helpless	puzzled	weary
disappointed	hesitant	rancorous	withdrawn
discouraged	horrible	reluctant	woeful
disgruntled	horrified	repelled	worried
	hostile	resentful	wretched

Values

In listening deeply to one another, our hearts assist us to hear the values underneath the words, rhetoric, or strongly held positions. When we listen deeply and can reflect the values that we hear, we connect to the wholeness in the other.

BEAUTY
COMPASSION
COMMUNITY
CONNECTION
COOPERATION
COURAGE
CREATIVITY
EQUALITY
FAITH
FAMILY
FRIENDSHIP
FREEDOM
GENEROSITY
JUSTICE
GOODWILL
GRATITUDE
HARMONY
HUMOR
INCLUSIVENESS
LOVE
ORDER
PATIENCE
PEACE
RESPECT
SERVICE
SIMPLICITY
TRUST
UNDERSTANDING
WHOLENESS
WISDOM

DEVELOPING & IMPLEMENTING STRATEGIES FOR SPECIFIC CONTEXTS

HOSTING & DESIGNING A PARTICIPATORY PROCESS AS A TEAM

WORKING TOGETHER TO CREATE A “CONTAINER”

How are we going to behave together in pursuit of our purpose?

When we enter an inquiry where we do not have ready or easy answers and we cannot see the obvious solution, we also enter “chaos” together.

In walking the chaordic path together it is wise to start by creating the conditions that can help contain that chaos. We call this *creating a “container.”*

One fundamental way to create a container is to agree on how we want to work or “travel” together in pursuit of our goal. In other words we define some *agreements* or *principles of co-operation*.

Principles — when defined with clarity, conviction and common understanding — guide our pursuit of purpose.

Principles bind a community together and serve as a touchstone to remind us of how we have agreed to act and decide together around our purpose.

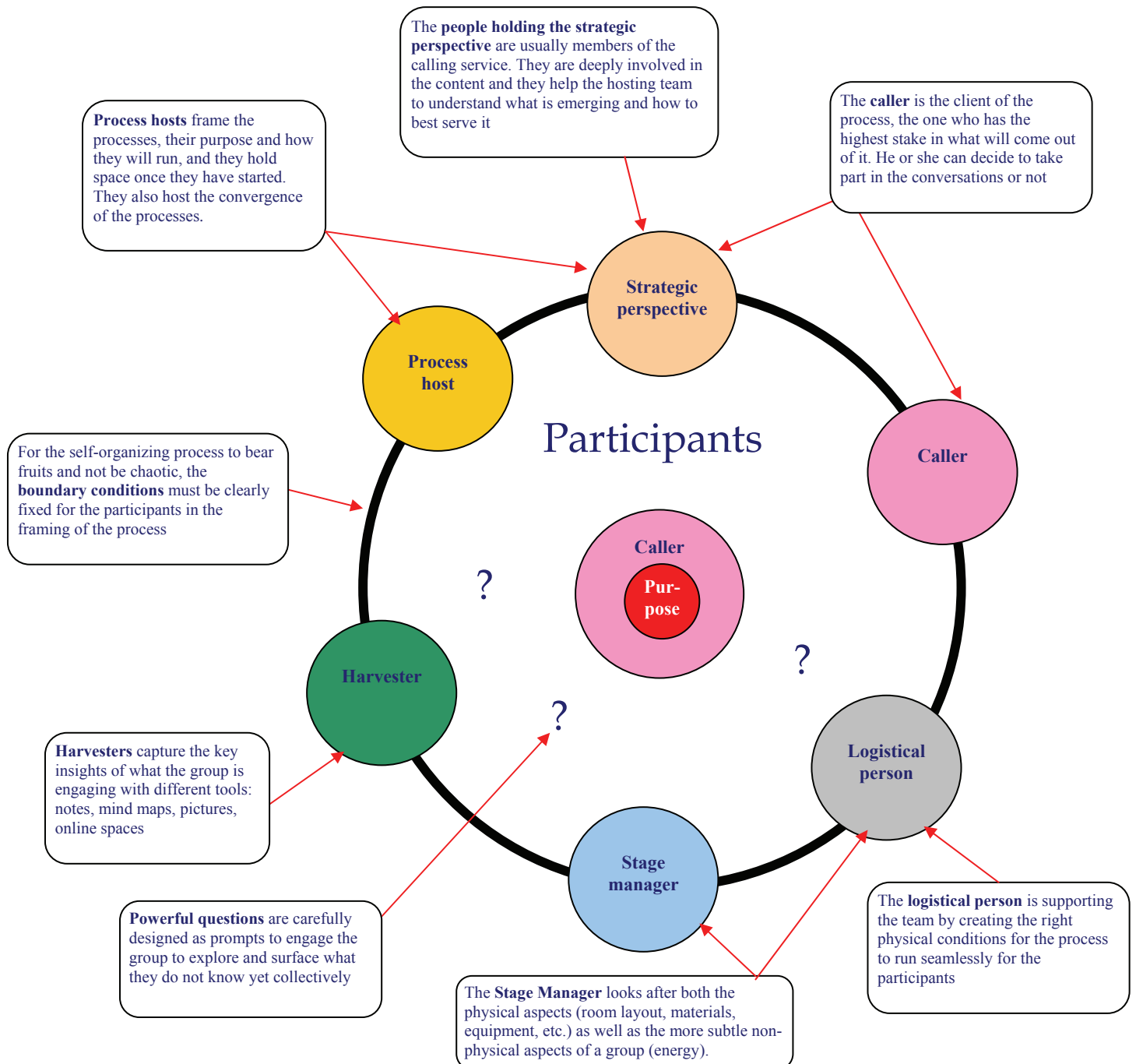


Scientists have discovered that the small, brave act of cooperating with another person, of choosing trust over cynicism, generosity over selfishness, makes the brain light up with quiet joy.

— Natalie Angier, Pulitzer Prize-winning New York Times reporter,
describing a recent study of the effects of behavior on brain chemistry

A CORE HOSTING TEAM HOLDS A FIELD

This is really a co-creative effort. Some of the functions can merge (Ex. stage-managing and logistics), depending on the size and complexity of the process. The strategic perspective is held by the caller and members of his/her team on the content level and by the hosts who hold the process level.



WHO SHOULD BE ON THE HOSTING TEAM?

An ideal hosting team consists of:

- The **caller** who has sensed the need to convene this process
- **Members of his/her team** who have an in-depth understanding of the content
- **Internal consultants** who understand the culture of the organization and how change can be led and accompanied successfully in this context
- **External consultants** who bring their experience and practices from outside and help the team to take some distance from the context in which they are absorbed in order to gain some fresh perspectives
-

The size of this team will vary depending on the scale of the process.

A HOSTING TEAM IS ABOUT LEARNING TOGETHER

In such a team, **everybody is learning**. Being clear about what you can contribute and what you can expect to learn will help the team to work consciously together in service of the people invited and the purpose. It is highly recommended to have seasoned people in the team who can help less experienced practitioners to deepen their understanding of this way of working through practicing. Sometimes, these seasoned practitioners will not even be visible to the participants. They act then as coaches of the team.

DETAILED ROLES IN A HOSTING TEAM

CALLER

The caller is the client of the process. He or she has sensed the need for it and has invited the hosting team to help him/her give birth to a process out of which the expected outcomes could be produced by a group. The caller is part of the process to:

- Co-draft and send the invitation
- Welcome people
- Frame the purpose
- Listen to what is coming out of the conversations
- Help the hosting team to adapt the process if necessary
- Commit to follow-up on the outcomes

STRATEGIC PERSPECTIVE TEAM

The caller and other people with the strongest stakes in the outcomes of the event have the following responsibilities:

- Liaise with speakers to help them see where their interventions fit
- Liaise with guests to help them catch up when they arrive and make sense of the outcomes of the seminar
- Listen intentionally for horizontal questions
- Capture learnings of this group
- Liaising with the hosts to keep the event on tracks
- Welcome

HOSTING TEAM

- Facilitate the processes
- Be a visible part of the team

SPEAKERS

The speakers include the caller and perspective-givers, and those who make concluding remarks.

HARVESTING TEAM

- Support the strategic group and speakers at any time
- Collect the results of the conversations on the appropriate supports at different levels (meta level, full details)
- Collect all pieces of harvesting throughout the event
- Have responsibility for recording tools: mind maps, harvesting sheets, pictures, landscape
- Produce outputs: landscape, newsletter/live minutes, full record, strategic paper

WELCOME TEAM

The welcome team is responsible for speakers, guests and participants and has the following responsibilities:

- Have them all sign the presence list
- Hand out badges and welcome pack

LOGISTICAL TEAM

- Liaise with people in charge of the venue on any issue
- Ensure proper set-up of the space
- Handle laptops & USB sticks whenever used
- Handle requests coming from all other teams
- Test all equipments: microphones, PC, beamer

STAGE MANAGER

- Prepare in advance and distribute all handouts and harvesting sheets to participants
- Manage slide shows whenever used

FOLLOW-UP / STRATEGIC CONTINUITY

- Identify the wisest next steps in service of the development of individuals, the organization and the common good

CHECKLIST FOR THE DESIGN OF LEARNING PROCESSES OR MEETINGS

Is process the invisible flow of learning both individual and collective?

Before the process — meeting

Preparation (Purpose: to create focus for, and prepare for the meeting/process)

- Get the participants' "meaningfulnesses" on the table
- Assess needs
- Identify burning questions
- Clarify purpose, goals and methods
- Send out an invitation with a clear purpose
- Prepare logistics and material
- Prepare yourself as host (over-prepared and under-structured)
- Make the room/space yours

The process — the meeting

1. Opening of the meeting/process (purpose to create a "safe space," acceptance, meaning and overview

- Define context: "The greater context ... the many aspects, conditions and relations that surround a certain situation or case, and that contribute to define or determine which meaning to give to the situation."
- Define purpose, short- and long-term
- Framing: Set boundaries and "givens"
- Check in — physically, mentally, emotionally — so everyone's voice is heard and everyone is present.
- Share expectations — and hopes for outcomes
- Share meeting design/structure or create a shared agenda

2. The meeting/process

Choice of content (what) and process/method (how) in relation to purpose, target group and the desired outcome.

3. Closing the meeting/process (purpose: summary/wrap up, conclusion, closing)

- Review results, decisions
- State conclusions
- Determine agreements
- Check out (personal)

After the meeting/process

Follow-up (purpose: review, learning, anchoring)

- Review of experiences and results
- Evaluation
- Learning
- Anchoring of the meeting/process
- Full stop ... or beginning

“Learning Ecology”

Documentation of content and process (purpose: to maintain and anchor common/shared knowledge, insights, agreements — to feed knowledge back into the “system,” so it is not lost, and so it is possible to further build upon the knowledge that is already present and to create a shared memory).

Other possible ingredients

Disturbance

It is important that there is a good amount of disturbance. The disturbance can be so small that it doesn’t move anything, or really challenge, and it can be too much, so that it is rejected as too overwhelming (inspired by Maturana).

The ability to handle chaos — the courage to stand in chaos

To dare let go of control

Variation — in rhythm, content, methods, process

Experience-based — “Tell me and I will forget, show me and I will remember, involve me and I will learn.”

From head to feet — personally meaningful — mentally, emotionally and action-wise

The hosting

- Show up
- Be present
- Speak your truth
- Get out of the way

Different types of meetings/processes

Different purposes

- Show up
- Learn processes
- Develop ideas, innovate

- Dialogue
- Experience sharing
- Find consensus
- Build team
- Have information meetings
- Have planning meetings
- Distribute tasks
- Have decision making meetings
- Have problem-solving meetings
- Have clarification meetings

It is important to let the purpose shape the meeting

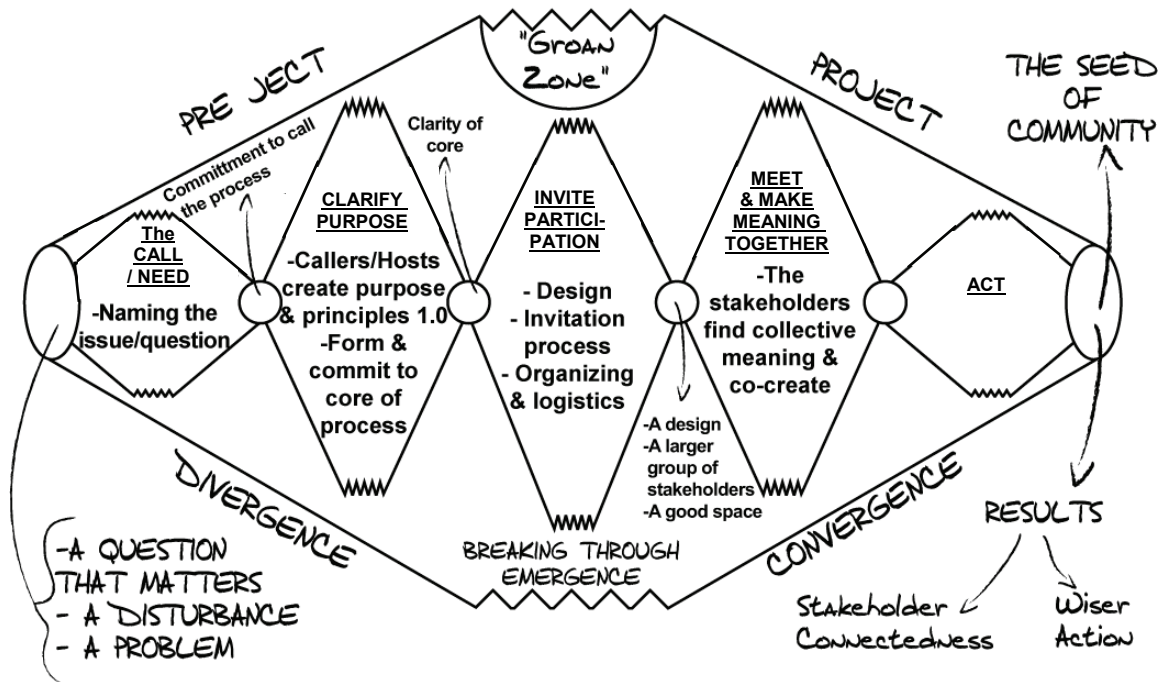
A key is to understand whether the meeting has a pre-determined content — does it need to have a formal structure (Ex. the group wants to agree upon or make a decision around a predetermined issue/content) — or is the purpose of the meeting to explore, inquire, develop ideas or in other ways make space for co-creation and development — in other words, let a new content emerge and have an open structure?

Types of meetings	Formal structure	Open structure
Creative	(Directed/“controlled”) Design and planning meetings	Idea-generation meetings, brainstorming, development meetings
Learning	Education Information meetings	Interactive processes Dialogue meetings Experience sharing
Decision making Common ground	Decision making meetings	Council

Source: InterChange’s on-line resources: <http://www.interchange.dk/resources/checklistfordesign/>

THE 5 “BREATHS” OF DESIGN

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



First breath: The CALL / NEED

- **Name the issue:** Call the core question — birth of the callers. We have noticed that there is always a caller — a person who deeply holds a question, a problem, a challenge. Sometimes there are several callers. The callers are the ones who invite the host(s) to help them.
- **Wise action:** Focus the chaos of holding the collective uncertainty and fear — step into the center of the disturbance
- **Don't** move too fast
- **Question:** What is really at stake here? What if some of us worked together to surface the real question and need that matters to the community?

When the caller has committed to call the process, we go to the next phase.

Second breath: CLARIFY PURPOSE

- **Create the ground:** The callers and hosts work to create collective clarity of purpose and the first articulation of principles
- **Wise action:** Engage
- **Don't** make assumptions
- **Question:** How to get from need to purpose? What is our purpose? How to see and feed the group value?

This phase is over once the core of clarity has emerged.

Third breath: INVITE PARTICIPATION

- **Giving form and structure:** Design an invitation process
- **Wise action:** Keep checking to be sure your design and invitation serve the purpose
- **Don't** make your design too complex (match it to the purpose)
- **Question:** How do we invite people to participate in a way that moves them to show up? How do we let go of our expectations that certain people need to be there?

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

Fourth breath: MEET

- **Meeting:** Hold conversation
- **Wise action:** Our role is to host the group, the purpose and the questions
- **Don't** go alone
- **Question:** How can I best serve as the instrument/container to allow the collective wisdom to emerge?

AND MAKE MEANING TOGETHER

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

Fifth breath: ACT

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

- **Practice:** Perform the wise actions decided on during the conversation.
Follow up — continued learning and leading from the field
- **Wise Action:** Always come back to purpose
- **Don't** lose sight of the purpose or it won't be embodied
- **Question:** How do we sustain the self-organization?

From here the next calling question arises.

THE CHAORDIC STEPPING STONES — A WAY TO WALK THE CHAORDIC PATH

The chaordic path is the path that walks between chaos and order. When we don't know where we are going, or what the future means for us, we can bring a little bit of form to our work by working with clear steps. These steps are intended to create generative structures, structures that allow us to create together, without stifling creativity and the emergence of new ideas and new ways of doing things.

There are clear strategic steps we take when walking the chaordic path. These steps allow us to create steps rooted in real need that are sustainable for the community they serve and the people working within them. These steps can be used both as a planning tool and to help understand what you are discovering about an organization, community or initiative.



In designing an initiative like this, we use these stepping stones in order. Think of them nested one within the other. You cannot build the next one until the previous one is in place.

The stepping stones

Each of these stepping stones is activated by asking key questions. As we design our work together, we will select from these questions (or design others) to help us explore each stone as we lay it in place.



The Chaordic Stepping Stones

Need

The need is the compelling reason for doing anything. Sensing the need is the first step to designing a meeting, organizational structure or change initiative that is relevant. The need is outside of our work. It is what is served by the work you are doing.

- What time is it in the world now?
- What time is it for our initiative now?
- What are the challenges and opportunities we are facing?
- What do I really need to be able to understand and work on in the world?
- What is the need that this project can uniquely meet?
- What does the world need this conference to be?

Purpose

From the need flows the purpose. Purpose statements are clear and compelling, and they guide us in doing our best possible work.

- If this work should live up to its fullest potential, what do you dream (or vision) is possible?
- What is the purpose we can adopt that will best meet the need?
- What could this work do/create/inspire?
- What is the next level for our work? Where should we be heading?
- What is the simplest and most powerful question we could keep at the core of our work?

Principles

Principles of cooperation help us to know how we will work together. It is very important that these principles be simple, co-owned and well understood. These are not principles that are platitudes or that lie on a page somewhere. They are crisp statements of how we agree to operate together so that over the long term we can sustain the relationships that make this work possible.

- What are the principles we want to enact for our learning networks?
- What is important to remember about how we want to work with the participants in our initiative?
- What do we think is most important to remember as we design to meet the need and purpose?
- What unique ways of doing work and being together can we bring to this work?
- If our team should live up to its fullest potential — what do you dream (or vision) possible for this team?

People

Once the need and the purpose are in the place and we have agreed on our principles of cooperation, we can begin to identify the people who are involved in our work. Mapping the network helps us to see who is in this work and who will have an interest in what we are doing.

- Who is in the room?
- Who is not in the room and how do we bring them in?
- How do we leverage relationships to propagate the ideas generated by our work together?
- Who will be interested in the results of our work?

Concept

As we move to a more concrete idea of what our structures are, we begin to explore the concepts that will be useful. This is a high-level look at the shape of our endeavor. For example, if our need was to design a way to cross a body of water, we could choose a bridge, a causeway or a ferry. The concept is important, because it gives form to very different structures for doing our work.

In our work together, we might explore the different kinds of structures, including circles and networks, and really understand what these are, how they operate, how they are embedded with various contexts and cultures, and what implications each has for our work.

- What are the shapes that we might choose for our work?
- What is the deeper pattern of our work, and what organizational forms are in alignment with that?
- How might we activate our principles to best do our work?

Limiting beliefs

So much of what we do when we organize ourselves is based on unquestioned models of behavior. These patterns can be helpful, but they can also limit us in fulfilling our true potential. We cannot create innovation in the world using old models and approaches. It pays to examine ways in which we assume work gets done in order to discover the new ways that might serve work with new results. Engaging in this work together brings us into a co-creative working relationship, where we can help each other into new and powerful ways of working together, alleviating the fear and anxiety of the unknown.

- What makes us tremble, and what do we fear about new ways of working together?
- Who would we be without our stories of old ways of working?
- What will it take for us to fully enter into working in new and unfamiliar ways?
- What is our own learning edge in working together?
- What do you need from our core team to feel supported in the places that make you anxious?

Structure

Once the concept has been chosen, it is time to create the structure that will channel our resources. It is in these conversations that we make decisions about the resources of the group: time, money, energy, commitment and attention.

- Who are we becoming when we meet and work together this way?
- How do we support the aspirations of the group?
- What is the lightest structure that will serve our purpose and need?
- What role might the core team play when the project is over?
- How do we wisely combine the various organizational concepts to support our work and sustain the results?

Practice

The ongoing practice within the structures we build is important. This is the world of to do lists, conference calls and e-mail exchanges. The invitation here is to practice working with one another in alignment with the designs we have created.

- What do we need to do to sustain our work together?
- What is our own practice of working in networks?
- How do we extend the spirit of the gathering into future asynchronous environments where we can't be face to face?
- How do we leverage relationships and support the work that arises from them?
- How do we sustain and nourish our relationships and collective aspirations?
- What commitments are we willing to make to contribute to the success of our endeavor?

Harvest

There is no point in doing work in the world unless we plan to harvest the fruits of our labors. Harvesting includes making meaning of our work, telling the story and feeding forward our results so that they have the desired impacts in the world.

- What are the forms of harvest from our work that best serve the need?
- What intentional harvest will serve our purpose?
- What are the artifacts that will be the most powerful representations of what we have created?
- How will we carry the DNA of our work forward?
- What are the feedback loops that we need to design to ensure that learning and change accelerates itself?
- How will we stay open to emergent learning?
- What are the questions we need to carry about what we are learning by meeting this way?

It is very important to note that harvesting is an activity that needs to be planned up front, in the spirit of “we are not planning a meeting, we are planning a harvest.”

This presentation was created by Chris Corrigan (chris@chriscorrigan.com) and refined by many others in the Art of Hosting (www.artofhosting.org) community of practice. Please feel free to share it, use it and distribute it with attribution.

ADDITIONAL RESOURCES

GLOSSARY

“Words create worlds”
– Wittgenstein

There sometimes is a thin line between specific language which refers to a specific reality and jargon, which can turn people off. Here are translations into common language of some of the specific language items used in this workbook.

Art of Hosting vocabulary	Explanation	Alternative (common) language	Comments
Hosting		Facilitating	Facilitating focuses more on the techniques, hosting entails the consciousness with which you are doing it — consciousness of yourself, the others and what is common to all and beyond everyone
Entering the field		Starting the process	
Methodologies kiosk	Session dedicated to presenting different methodologies at the request of participants		
Circling, PeerSpirit circling	Facilitation process where participants sit in a circle		
Check-in	Opening moment of a meeting, gathering, seminar . . . which aims at creating a transition with the previous contexts of the participants and enables everyone to settle down, connect with and get to know each other and to focus everyone's attention on the topic of the discussion	Opening of the meeting	

Check-out	Closing of a meeting, gathering, seminar . . . which aims at capitalizing on individual and collective learnings and at creating a transition towards the next contexts of the participants	Closing of the meeting	
Hold potential		Have the potential of	
Open Space technology	Facilitation process where the agenda is created by the participants with their passion and responsibility. Those who want to call sessions on the basis of questions, issues or opportunity they wish to explore with others. They become the hosts of their sessions. The other participants decide with their feet where they feel called to participate.	Open Space format	
Engage deeply and creatively		Get intensely and creatively involved	
Transformative experiences		Important development steps	
Raising to one's next level		Going through an important development step	
Catalyze effective working conversations		Maximize the benefits of conversations at work	
Truly invite organizations/people		Invite organizations/people to focus on what really matters to them rather than to formal meetings	
Invite organizations to thrive in times of swirling change		Support organizations to do well what they really should be doing in times of ever-faster changes	

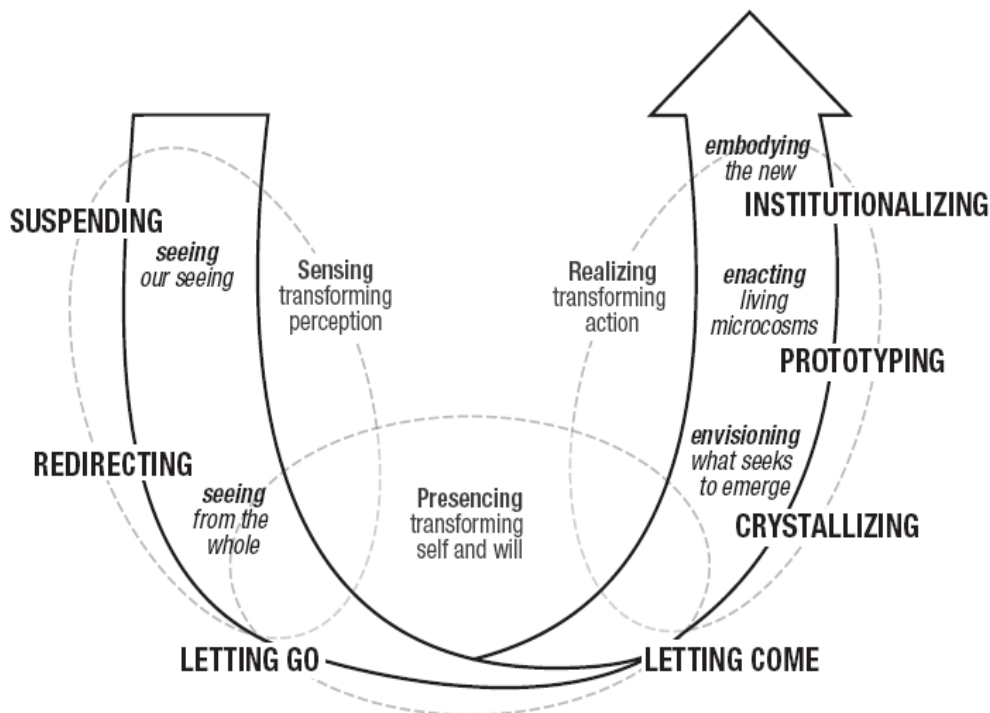
Sense the need	Sensing the need with all your senses, your whole being and consciousness rather than “understanding” with your mind only	Understand/analyze the need	The alternatives are somehow limiting
Prepare the field	Prepare a conversation in all its dimensions — understanding the needs, inviting people, designing the conversational process with facilitation questions, preparing the recording	Prepare the event	
The “breath” of divergence and convergence — of breathing in and breathing out	Phases of opening up (diverging) and closing down (converging) in brainstorming and creative reflection processes	The phases of divergence and convergence	
Every process goes through several such breathing cycles	Succession of cyclic phases of opening up (diverging) and closing down (converging) in every process	Every process goes through several such phases	
The four-fold way of hosting		Four aspects/dimensions of hosting	
Hosting yourself	Be aware of and maintain one’s energy level in order to be capable of achieving one’s objectives	Take care of yourself	
Be willing to sit in the chaos		Be comfortable with chaos, trusting that order and new ideas and opportunities can emerge from it	
Sit in the fire of the present		Focus on what is here and now and learn from it	
Practice conversation mindfully		When discussing, attend to what is happening in yourself, in the others and between everyone	
Hold space	Be open and attend to	Attend to what is emerging	

	everything that emerges from a situation		
Social technologies	Facilitation processes aiming at connecting people together around what matters to them	Facilitation processes/formats	
Harvesting		Record, collection — the act of recording what is discussed and reporting on it	

U-MODEL

“Presencing” is bringing into presence, and into the present, your highest potential and the future that is seeking to emerge. Your highest future possibility is related to your own highest intention — it’s being an instrument of life itself, to accomplish, in a sense, what life wishes for me to accomplish.

Presence: Human Purpose and the Field of the Future



Seven Capacities of the U Movement

The entire U movement arises from seven core capacities and the activities they enable. Each capacity is a gateway to the next activity – the capacity for suspending enables seeing our seeing, and the capacity for prototyping enables enacting living microcosms – but only as all seven capacities are developed is the the movement through the entire process possible.

BOOKS AND WEBSITES

Many resources are available — books, articles, websites, blogs and communities.

Websites:

Art of Hosting: www.artofhosting.org

Co-created by many “art of hosting” stewards

Art of Hosting TV

http://www.evolutionarynexus.org/community/art_hosting

<http://www.vimeo.com/groups/hosting>

Provides videos about several AoH topics

Evolutionary Nexus

www.evolutionarynexus.org

An online conversation and knowledge space, with a separate Art of Hosting section

Books:

Baldwin, Christina

Calling the Circle — The First and Future Culture

Storycatcher — Making sense of Our Lives through the Power and Practice of Story

The Circle Way — A Leader in Every Chair — Christina Baldwin and Ann Linnea,

www.peerspirit.com

Brown, Juanita with David Isaacs & the World Café Community

The World Café — Shaping Our Futures Through Conversations That Matter

www.theworldcafe.com

Cooperrider, David and Srivastva (2000)

Appreciative Inquiry: Rethinking Human Organization Toward a Positive Theory of Change

www.appreciativeinquiry.case.edu

www.appreciativeinquiry.case.edu/uploads/whatisai.pdf

Whitney, Dianna and Trosten-Bloom, A.

The Power of Appreciative Inquiry: A Practical Guide to Positive Change

Owen, Harrison

Open Space Technology — A User’s Guide

Expanding our now — The Story of Open Space Technology

The Spirit of Leadership — Liberating the Leader in Each of Us

www.openspaceworld.org

Corrigan, Chris

The Tao of Holding Space

Open Space Technology — A User’s Non-Guide (with Michael Herman)

www.chriscorrigan.com

Otto Scharmer

'Presence: Human Purpose and the Field of the Future

www.theoryu.com

www.presencing.org

www.ottoscharmer.com

Holman, Peggy, Tom Devane

The Change Handbook (Second Edition Available this Fall)

Isaacs, William

Dialogue and the Art of Thinking Together

Kaner, Sam et. al.

The Facilitator's Guide to Participatory Decision Making

Senge, Peter

The Fifth Discipline

The Fifth Discipline Field Book (with Ross, Smith, Roberts, and Kleiner)

The Art and Practise of The Learning Organization

The Dance of Change (with Art Kleiner, Charlotte Roberts)

Wheatley, Margaret J.

Leadership and the New Science:

Turning to One Another

Finding Our Now

A Simpler Way (with Myron Kellner-Rogers)

Etienne Wenger

Communities of practice: learning, meaning, and identity

STORIES & ARTICLES

THE VISA STORY

Visa is often cited as an early prototype of chaordic organization. Despite Dee Hock's caution that the design is “at best a third right,” the story is both inspiring and instructive. What follows is an abbreviated rendition. For complete history, please read *Birth of the Chaordic Age*, by Dee Hock.

A troubled industry

In 1958, Bank of America issued 60,000 credit cards to the residents of Fresno, California. After years of losses, the program became profitable, and the bank blanketed the state with cards. In 1966, several California banks countered by launching Mastercharge. In turn, Bank of America began franchising BankAmericard.

Other large banks launched proprietary cards and offered franchises. Action and reaction exploded. Banks dropped tens of millions of unsolicited cards on an unsuspecting public with little regard for qualifications. Within two years, the infant industry was in chaos. Issuing banks were thought to be losing hundreds of millions of dollars, politicians were alarmed, the public was exasperated, and the media was criticizing everyone involved.

An intractable problem — and incredible opportunity

In 1968, as a vice president of a small bank in Seattle franchised to offer BankAmericard, Dee Hock became involved in the formation of a complex of licensee committees to look into the situation. The problems were far worse than imagined — far beyond any possibility of correction by the existing system. It was necessary to reconceive, in the most fundamental sense, the concepts of bank, money and credit card, and to understand how those elements might evolve in a micro-electronic environment.

Three bank managers joined Hock to begin the process of re-conceptualization. There followed days and nights of intense discussion. They could agree on nothing and were most conflicted by two questions: What is it that we want to accomplish? How will we organize it? Their deliberations led nowhere. The group was ready to throw in the towel when one of them said, “I'm beginning to think I don't know what an organization is.” Blank looks all around. They then began to explore what they considered to be the nature of organization. As the discussions continued, several conclusions emerged.

Money had become nothing but alphanumeric data recorded on valueless paper and metal. It would become data in the form of arranged electrons and photons that would move around the world at the speed of light, at minuscule cost, by infinitely diverse paths, throughout the entire electromagnetic spectrum. The concept of “credit card” was inadequate. Credit cards had to be reconceived as a device for the exchange of monetary value in the form of arranged electronic particles. Demand for that exchange would be lifelong and global, 24 hours a day, seven days a week, wherever the customer happened to be. Perceptions swiftly changed.

Embedded in what had seemed a hopeless problem was an incredible opportunity. Any organization that could globally guarantee and clear monetary information in the form of arranged electronic particles in every monetary value in the world would have the market — every exchange of monetary value in the world — that staggered the imagination. But a major problem remained.

No bank could do it. No stock corporation could do it. No nation-state could do it. In fact, no existing form of organization could do it. It would require a transcendental organization linking together in wholly new ways an unimaginable complex of diverse financial institutions, individual customers, merchants, communication companies, suppliers and government entities. It was beyond the power of reason or the reach of the imagination to design such an organization or to anticipate the problems and opportunities it would face.

Yet, Hock refused to give up. He noted that evolution routinely created much more complex organizational patterns — rain forests, marine systems, body, brain, immune system — with seeming ease. The group simply hadn't "peeled back the onion" far enough.

A powerful purpose and set of principles

With that perspective in mind, they decided to reverse the normal process of immediately asking what the practices of the organization would be. Instead, they began to ask themselves what would be the purpose and principles — its institutional genetic code — which would allow a new kind of institution to emerge and, in effect, to create and develop itself.

They focused on a single question:

If anything imaginable were possible, if there were no constraints whatever, what would be the nature of an ideal organization based on biological organizing principles to create the world's premier system for the exchange of monetary value?

Slowly, a dozen or so principles emerged. For example:

Power and function must be distributive to the maximum degree. No function should be performed by any part of the whole that could reasonably be done by any more peripheral part, and no power vested in any part that might reasonably be exercised by any lesser part.

It must be self-organizing. All participants must have the right to organize for self-governance at any time, for any reason, at any scale, with irrevocable rights of participation in governance at any greater scale.

Governance must be distributive. No individual, institution, or combination of either or both, particularly management, should be able to dominate deliberations or control decisions at any scale.

It must seamlessly blend both cooperation and competition. All parts must be free to compete in unique, independent ways, yet be linked so as to sense the demands of other parts, yield self-interest and cooperate when necessary to the inseparable good of the whole.

It must be infinitely malleable, yet extremely durable. It should be capable of constant, self-generated, modification of form or function, without sacrificing its essential purpose, nature or embodied principle, thus releasing human ingenuity and spirit.

It must be cooperatively and equitably owned. All relevant and affected parties must be eligible to participate in functions, governance and ownership.

After drafting the principles, none of the four believed such an organization could possibly be brought into being. A concentrated, two-year effort involving people throughout the industry and at all levels within individual banks proved them wrong. In June 1970, the organization that would come to be known as Visa came into being.

A Remarkable Organizational Concept

In the legal sense, Visa is a non-stock, for-profit, membership corporation. In another sense, it is an inside-out holding company in that it does not hold but is held by its functioning parts. The institutions that create its products are, at one and the same time, its owners, its members, its customers, its subjects and its superiors. It exists as an integral part of the most highly regulated of industries, yet is not subject to any regulatory authority in the world.

If converted to a stock company, Visa would have an astronomical market value, excluding its thousands of affiliated entities. But it cannot be bought, raided, traded or sold, since ownership is in the form of non-transferable rights of participation. However, that portion of the business created by each member is owned solely by them, is reflected in their stock prices and can be sold to any other member or entity eligible for membership.

It espouses no political, economic, social or legal theory, thus transcending language, custom, politics and culture to successfully connect a bewildering variety of more than 21,000 financial institutions, 16 million merchants and 800 million people in 300 countries and territories. Annual volume of \$1.4 trillion continues to grow in excess of 20 percent compounded annually. A staff of about 3,000 scattered in 21 offices in 13 countries on four continents provides product and systems development, global advertising and around-the-clock operation of two global electronic communication systems with thousands of data centers communicating through nine million miles of fibre-optic cable. Its electronic systems clear more transactions in one week than the Federal Reserve System does in a year.

It has gone through a number of wars and revolutions, the belligerents continuing to share common ownership and never ceasing reciprocal acceptance of cards.

It has multiple boards of directors within a single legal entity, none of which are inferior or superior, as each has jurisdiction over certain areas or activities. No part knows the whole, the whole doesn't know all the parts and none had any need to. The entirety is largely self-regulating.

In less than five years, Visa transformed a troubled product with a minority market share into a dominant market share and the single most profitable consumer service in the financial services industry. Visa returns as much as 100 percent on its members' invested capital, while at the same time reducing by more than 50 percent the cost of unsecured credit to individuals and merchant cost of handling payment instruments.

Its products are the most universally used and recognized in the world, yet the organization is so transparent, its ultimate customers, most of its affiliates and some of its members do not know how it functions or how it is structured.

USING EMERGENCE TO TAKE SOCIAL INNOVATION TO SCALE

Despite current ads and slogans, the world doesn't change one person at a time. It changes when networks of relationships form among people who share a common cause and vision of what's possible. This is good news for those of us intent on creating a positive future. Rather than worry about critical mass, our work is to foster critical connections. We don't need to convince large numbers of people to change; instead, we need to connect with kindred spirits. Through these relationships, we will develop the new knowledge, practices, courage and commitment that lead to broad-based change.

But networks aren't the whole story. As networks grow and transform into active, collaborative communities, we discover how life truly changes, which is through emergence. When separate, local efforts connect with each other as networks, then strengthen as communities of practice, suddenly and surprisingly a new system emerges at a greater level of scale. This system of influence possesses qualities and capacities that were unknown in the individuals. It isn't that they were hidden; they simply don't exist until the system emerges. They are properties of the system, not the individual, but once there, individuals possess them. And the system that emerges always possesses greater power and influence than is possible through planned, incremental change. Emergence is how life creates radical change and takes things to scale.

Since its inception in 1992, The Berkana Institute has been experimenting with the life cycle of emergence — how living systems begin as networks, shift to intentional communities of practice, and evolve into powerful systems capable of global influence. Two years ago, we created the Berkana Exchange to learn how local social innovation can be taken to scale and provide solutions to many of the world's most intractable issues — such as community health, ecological sustainability and economic self-reliance. The Exchange connects leadership learning centers around the globe, in such places as Brazil, Canada, India, Mexico, Pakistan, South Africa, the United States and Zimbabwe. A learning center is a local initiative committed to strengthening a community's leadership capacity and self-reliance by working with the wisdom and wealth already present in its people, traditions and environment. The purpose of the Berkana Exchange is to support and sustain a vibrant “trans-local” learning community — a network that connects local action so that global influence can emerge. By applying the lessons of living systems and working intentionally with emergence and its life cycle, we are learning how to create the conditions for networks of all kinds to evolve into systems of influence that spread social innovation throughout the world.

Why we need to understand networks

Researchers and social activists are beginning to discover the power of networks and networking. And there is a growing recognition that networks are the new form of organizing. Evidence of self-organized networks is everywhere — social activists, web-based interest groups, terrorist groups and street gangs.

Yet much of the current work on networks displays old paradigm bias. We repeat our habitual pattern of looking for hierarchy and control mechanisms in the belief that organization only happens through human will and intervention. We see this in

social network analysis, when physical representations of the network are created by mapping relationships — thereby depicting the form that has emerged, but saying nothing about why it formed. Other network analysts identify roles played by network members, such as “expert” and “lurker,” or make distinctions between different parts of the network, such as “core” and “periphery.” Most of these distinctions harken back to our mechanical understanding of organization — its shape, roles and physical manifestation. Although it may not be the intent of these researchers, their work is often used by leaders to find ways to manipulate the network, to use it in a traditional and controlling way.

What’s missing in these analyses is an exploration of the dynamics of networks. As the only form of organization used by living systems on this planet, networks result from self-organization, where individuals or species recognize their interdependence and organize in ways that support the diversity and viability of all. Because networks are the first stage in emergence, it is essential that we understand their dynamics by exploring such questions as:

Why do networks form? What are the conditions that support their creation?

What keeps a network alive and growing? What keeps members connected?

What type of leadership is required? Why do people become leaders?

What type of leadership interferes with or destroys the network?

What happens after a healthy network forms? What’s next?

If we understand these dynamics and the lifecycle of emergence, what can we do as leaders, activists and social entrepreneurs to intentionally foster emergence?

What is emergence?

Emergence violates so many of our Western assumptions of how change happens that it often takes quite awhile to understand it. In nature, change never happens as a result of top-down, pre-conceived strategic plans, or from the mandate of any single individual or boss. Change begins as local actions spring up simultaneously in many different areas. If these changes remain disconnected, nothing happens beyond each locale. However, when they become connected, local actions can emerge as a powerful system with influence at a more global or comprehensive level. (Global here means a larger scale, not necessarily the entire planet.)

These powerful emergent phenomena appear suddenly and surprisingly. Think about how the Berlin Wall suddenly came down, how the Soviet Union ended, how corporate power quickly came to dominate globally. In each case, there were many local actions and decisions, most of which were invisible and unknown to each other, and none of which was powerful enough by itself to create change. But when these local changes coalesced, new power emerged. What could not be accomplished by diplomacy, politics, protests or strategy suddenly happened. And when each materialized, most were surprised. Emergent phenomena always have these characteristics: They exert much more power than the sum of their parts; they always possess new capacities different than the local actions that engendered them; they always surprise us by their appearance.

It is important to note that emergence always results in a powerful system that has many more capacities than could ever be predicted by analyzing the individual parts. We see this in the behavior of hive insects such as bees and termites. Individual ants possess none of the intelligence or skills that are in the hive. No matter how intently scientists study the behavior of individual ants, they can never see the behavior of the hive. Yet once the hive forms, each ant acts with the intelligence and skillfulness of the whole. And over time, even though the individual ants die off, the hive develops greater intelligence.

This aspect of emergence has profound implications for social entrepreneurs. Instead of developing them individually as leaders and skillful practitioners, we would do better to connect them to like-minded others and create the conditions for emergence. The skills and capacities needed by them will be found in the system that emerges, not in better training programs.

Because emergence only happens through connections, Berkana has developed a four-stage model that catalyzes connections as the means to achieve global level change. Our philosophy is to “Act locally, connect regionally, learn globally.” We focus on discovering pioneering efforts and naming them as such. We then connect these efforts to other similar work globally. We nourish this network in many ways, but most essentially through creating opportunities for learning and sharing of experiences and shifting into communities of practice. We also illuminate the work of these pioneering efforts so that many more people will learn from them. We are attempting to work intentionally with emergence so that small, local efforts can become a global force for change.

The life cycle of emergence

Stage one: Networks. We live in a time when coalitions, alliances and networks are forming as the means to create societal change. There are ever more networks and now, networks of networks. These networks are essential for people finding like-minded others, the first stage in the life cycle of emergence. It’s important to note that networks are only the beginning. They are based on self-interest — people usually network together for their own benefit and to develop their own work. Networks tend to have fluid membership; people move in and out of them based on how much they personally benefit from participating.

Stage two: Communities of practice. Networks make it possible for people to find others engaged in similar work. The second stage of emergence is the development of communities of practice (CoPs). Many such smaller, individuated communities can spring from a robust network. CoPs are a self-organized. People share a common work and realize there is great benefit to being in relationship. They use this community to share what they know, to support one another and to intentionally create new knowledge for their field of practice. These CoPs differ from networks in significant ways. They are communities, which means that people make a commitment to be there for each other; they participate not only for their own needs, but to serve the needs of others.

In a community of practice, the focus extends beyond the needs of the group. There is an intentional commitment to advance the field of practice and to share those discoveries with a wider audience. They make their resources and knowledge available to anyone, especially those doing related work.

The speed with which people learn and grow in a community of practice is noteworthy. Good ideas move rapidly amongst members. New knowledge and practices are implemented quickly. The speed at which knowledge development and exchange happens is crucial, because local regions and the world need this knowledge and wisdom now.

Stage three: Systems of influence. The third stage in emergence can never be predicted. It is the sudden appearance of a system that has real power and influence. Pioneering efforts that hovered at the periphery suddenly become the norm. The practices developed by courageous communities become the accepted standard. People no longer hesitate about adopting these approaches and methods and they learn them easily. Policy and funding debates now include the perspectives and experiences of these pioneers. They become leaders in the field and are acknowledged as the wisdom keepers for a particular issue. And critics who said it could never be done suddenly become chief supporters (often saying they knew all along).

Emergence is the fundamental scientific explanation for how local changes can materialize as global systems of influence. As a change theory, it offers methods and practices to accomplish system-wide changes so needed at this time. As leaders, we need to intentionally work with emergence so that our efforts will result in a truly hopeful future. No matter what other change strategies we have learned or favored, emergence is the only way change really happens on the planet. And that is very good news.

Margaret Wheatley and Deborah Frieze ©2006

A STORY ABOUT THE POWER OF QUESTIONS

"You can eat an apple," I said, and gave him the green fruit.

It was as if he had seen an apple for the first time. First he just held it there and smelled it, but then he took a little bite.

"Mmmm," he said and took a bigger bite.

"Did it taste good?" I asked.

He bowed deeply. I wanted to know how an apple tastes the very first time you taste it, so I asked again, *"How did it taste?"*

He bowed and bowed.

"Why do you bow?" I asked.

Mika bowed again. It made me feel so confused, that I hurried to ask the question again.

"Why do you bow?"

Now it was him who became confused. I think he did not know if he should bow again or just answer. *"Where I come from we always bow, when someone asks an interesting question,"* he explained, *"and the deeper the question, the deeper we bow."*

That was the strangest thing I had heard in a long time. I could not understand that a question was something to bow for. *"What do you do when you greet each other?"*

"We always try to find something wise to ask," he said.

"Why?"

First he bowed quickly, because I had asked another question and then he said, *"We try to ask a wise question to get the other person to bow."*

I was so impressed by the answer that I bowed as deeply as I could. When I looked up Mika had put his finger in his mouth. After a long time he took it out.

"Why did you bow?" he asked and looked insulted.

"Because you answered my question so wisely," I said.

Now he said very loudly and clearly something that has followed me in my life ever since. *"An answer is nothing to bow for. Even if an answer can sound ever so right, still you should not bow to it."*

I nodded briefly. But I regretted it at once, because now Mika may think that I bowed to the answer he had just given.

“The one who bows shows respect,” Mika continued, *“You should never show respect for an answer.”*

“Why not?”

“An answer is always the part of the road that is behind you. Only questions point to the future.”

Those words were so wise, I thought, that I had to press my hands against my chin not to bow again

— *Jostein Gaarder, 1996 in Norway*

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