

QUANTUM LEADERSHIP THE POWER OF COMMUNITY IN MOTION



A reflective document from the
Leadership for a Changing World Program

By Jennifer Milewski
with *Leadership for a Changing World* partners:
The Advocacy Institute, The Research Center
for Leadership in Action at NYU Wagner, and
The Ford Foundation



Leadership for a Changing World (LCW) is a program of the Ford Foundation in partnership with the Advocacy Institute and the Robert F. Wagner Graduate School of Public Service, New York University. LCW is a recognition program that supports community leaders known in their own communities, but not known broadly. The program seeks to shift the public conversation about authentic leadership. From 2001-2005, LCW recognized 92 leaders and leadership groups.

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Acknowledgements

The LCW Program would like to acknowledge the many contributions of co-researchers, partners, and other social change leaders in LCW who have been active participants in shaping our learning. We want to particularly thank the Ford Foundation for its generous support of the LCW program and the Research and Documentation effort.

ON THE COVER

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Introduction

The New Wave of Leadership. *A human being is a part of a whole, called by us 'universe' – a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest... a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.*

—Albert Einstein

Albert Einstein was a brilliant thinker who understood a great deal about physics, and, as we see from the above quotation, may have understood something about community, too. In this book, we – the partners of the *Leadership for a Changing World* program – will borrow one of his terms to talk about leadership.

When we think about “leadership,” we usually think about an individual. But a new understanding of leadership is arising, especially in circles where “widening our circle of compassion” is a basic value. There, people are beginning to see some of the remarkable implications – and amazing results – of thinking about leadership as something that comes not just from a single individual, but from the community.

For all those with a stake in this kind of leadership – people who work for the betterment of communities, and the funders and thinkers who support them – this book is for you.

We came to our ideas about community-based leadership through the wonderful work of the awardees of the *Leadership for a Changing World* program – a partnership between the Ford Foundation, who funded these leaders, the Advocacy Institute, who found them and brought them together, and the Research Center for Leadership in Action at the Robert F. Wagner Graduate School of Public Service, New York University, who inquired with them about what they were doing and why it worked so well.

Wherever possible in this book, we illustrate our ideas with awardees' words and actions as captured through their award applications, their Internet chats, and the extensive research they co-produced with the New York University team.

These grassroots social change practitioners achieve amazing results, and – most exciting for those of us hoping to learn from and build on those results – they have a similar and identifiable approach for achieving those results. Their approach, it turns out, lies outside many of the areas usually emphasized in individual leadership; it has a different focus, a different dynamic. In fact, it requires a different way of seeing the world, lest one miss some of the very steps that give the approach its power. Just as Einstein helped to derive a new model for physics that existed alongside the old model and explained some of the things that it couldn't, so we have derived a community-based model of leadership to exist alongside the individual leadership model and illuminate the powerful results we are seeing. We call this new model *quantum leadership*.

We did not invent this form of leadership – it has been around for quite some time. As you read our chosen examples, many of you will recognize it. We chose powerful stories to illustrate it, but we could as easily have chosen hundreds of others, whether from other awardees or from other organizations altogether that are also working with this kind of leadership. Community-based leadership abounds – and with apologies to Einstein, it's not rocket science. This form of leadership is very accessible for those who want to practice it.

What we do hope to put forth in this book is a new way to understand and talk about this leadership, so those who are invested in it can share it more widely and find new ways to support it.

As with any great skill, those who find it easy to *practice* collective leadership may find it hard to *talk* about it. If you know from experience that something works, it may seem irrelevant just *how* it works. If you fall into this category, we encourage you to keep reading. For us, when we can explain something, that makes it possible to teach it, replicate it, modify it, focus in on and improve it, justify it, defend it, measure it, and evaluate it. Ultimately, we can share it much more broadly than we could otherwise. Our hope is that this book will make it easier for you and others who believe in community-based leadership to do all those things as well.

Finally, we offer a tool, the Seven Drivers of Quantum Leadership, to help readers focus on the aspects of community-based leadership that are easiest to miss from an *individual* leadership point of view, but that are absolutely pivotal to the success of the collective approach.

In sum, we borrow a physics term to talk about leadership because quantum leadership can, like quantum physics, be a little hard to grasp – but like quantum physics, this leadership also has cutting-edge power. Like quantum physics, quantum leadership also has some working “rules of thumb,” some principles that are derivable from real-world examples and that are generally applicable to help make sense of the way things work. Finally, like quantum physics, which stands alongside classical physics models and allows us to explain light as a wave without contradicting the notion of light as a particle, quantum leadership stands alongside classical leadership models and allows us to explain leadership as a collective phenomenon without displacing individual-based leadership.

Once you master the shift of quantum leadership,
it opens up a whole new world. . .

Chapter One

Quantum Results Point to Quantum Leadership. *We may be in the midst of a leadership revolution.*

One clue, says Thomas Kuhn in *The Structure of Scientific Revolutions*,¹ comes when a number of compelling results emerge that don't fit inside the existing model of thought. As these "outliers" build up, people suggest new models that can account for the facts – the way that Einstein and many others suggested that quantum physics accounts for phenomena that Newtonian physics could not explain.

We present here vivid stories of such "outliers" – leaders who are exceptional in more than one sense of the word. Their methods are notably innovative, and their results notably successful; yet their style cannot be glossed according to the default assumptions we tend to have about "good leaders."

- Pablo Alvarado can head a successful national day laborer organization and yet avoid the truism that a leader must strongly take the lead in his organization's endeavors.
- Nelson and Joyce Johnson can guide a truth-finding commission unique in the United States and yet disprove the old notion that leaders must have all the answers.
- Lily Yeh can initiate innovative programs that create resources seemingly out of nothing in an impoverished inner-city neighborhood, yet sidestep the image that a leader must be all-in-all sufficient to an organization's every need.

Leaders like these are the standard-bearers of the leadership revolution. In the distinct relationships they bear to their communities and the unexpected roles they play, we begin to divine the elusive shape of the phenomenon we're calling quantum leadership.

“I see myself as an instrument that facilitates integration in my community. As such, my style is to ask questions and challenge workers to analyze their own individual and collective realities.”



From silence into “¡Sí, se puede!” – Pablo Alvarado calls day laborers into the multiplied power of their own voices.

Gone are the days of trying not to draw too much attention to oneself; the men and women of NDLO – the National Day Laborer Organizing Network – are now working to make themselves heard, in their local communities and all the way to Washington, DC.

NDLO, a national collaborative of 30 community-based groups organizing day laborers in 12 different states, works to coordinate and amplify the voices of its member organizations. At the organization’s center, Pablo Alvarado, co-founder and National Coordinator for NDLO, galvanizes leadership in the community around him.

Pablo constantly makes connections. He works across traditional cultural divides among day laborer populations, creating local soccer leagues to promote relationships and a feeling of common humanity among workers, instead of just competition for survival. He works across lines of traditional conflict, reaching out to neighborhood associations and other usual points of community friction for day laborers, to improve relations and solve problems jointly.

Pablo also calls upon people to raise their voices and be heard. During his tenure, NDLO has created and supported new day labor centers in New York and Arizona, has successfully challenged anti-solicitation ordinances in Federal Court, and has coordinated efforts to formulate the Day Laborer Fairness and Protection Act, a bill introduced in Congress in 2003 by Representative Luis Gutiérrez (D-IL).

Yet as much as he’s at the center of things at NDLO, Pablo is clear about what’s at the heart of the matter for him:

“I play a facilitating role in a collective process of education and leadership development in my community. I see myself as an instrument that facilitates integration; as such, my style is to ask questions and challenge workers to analyze their own individual and collective realities.

People who have been oppressed hold inside them the answers to their own development. I believe that I am able to create a setting that legitimizes their thoughts and beliefs and validates their experiences. Once we have achieved this, we can begin a process that allows individuals to articulate their needs and begin to acquire power over their own lives.”²

Pablo holds open a space in which voices can be heard, and then exerts a powerful call for people to speak – which they do.

Workers give voice to their own experience. They govern the day labor centers that NDLO helps to establish. They help design and carry out academic surveys such as

the day laborer study recently published in conjunction with UCLA. They make and market CDs recorded by a local day laborer band, singing original songs about incidents they would all recognize from their daily lives. (One song, a cry to immigrants to take action and speak out, exhorts “No one will know what you think or what you feel unless you make your voice heard.”)

NDLON’s members also network to share one another’s experience. Through monthly conference calls, regional and national gatherings, joint strategies and actions are crafted. A website catalogues shared educational materials, learning guides, flyers, and publicity plans. NDLON’s members often take joint actions in solidarity with one another’s struggles.

This solidarity has recently pressed outward to encompass new allies beyond the day laborer movement. Both the Laborers’ International Union of North America and the AFL-CIO have recently announced plans to coordinate with NDLON, working at a national level to create hiring sites, lobby for immigration reform, and protect day laborer’s rights. These alliances could help integrate the immigrant workers into the broader labor movement in the United States.

Increasingly, through NDLON and other organizations, day laborers are raising their voices to take part in the larger conversation on immigration issues. In the face of the traditional “illegal alien” story, workers offer their own perspective: *We’re immigrants, and our labor helps build this country, as immigrant labor always has. In many places, our labor helps form the backbone of the regional economy. We contribute to our communities. And even further: We are human, and we don’t deserve inhuman or unjust treatment. Such ideas begin to enter – and perhaps to alter – the current national debate about immigration.*

It remains to be seen whether today’s immigration clashes will resolve into a newer, broader way of seeing things – yet it is certain that whether or not day laborers’ voices are heeded, they will be heard.

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As an organization, NDLON is having remarkable success, often thought to be the product of a powerful individual. In describing his role at NDLON, however, Pablo draws attention not to his own capacities, but to the capacities of his community. He plays a facilitating role, one that does not provide direction as much as it asks questions and then calls on others to answer, and to notice their own answers – and with them, their own thinking, analysis, initiative, and voice.

In this next story, two community leaders, Nelson and Joyce Johnson, go a step further, encouraging members of their community to take on *themselves*, as contributors to a system that oppresses everyone whenever it oppresses anyone. Nelson and Joyce play a similar facilitative role in their community, but with added dimensions that further distinguish quantum leadership.

Standing for the soul of the city – the Johnsons call friends and enemies alike to speak an old truth, and sing a new song.

Greensboro, North Carolina was stuck in a moment in its past.

On November 3, 1979, during an anti-Klan march taking place at the opening of a labor conference, Ku Klux Klan and American Nazi members opened fire on the marchers, killing 5 community and labor organizers and wounding 10 others before live television cameras. Many members of the community believed the shooters had acted with the complicity of the local police department. Two subsequent criminal trials before all-white juries resulted in no convictions.

More than 25 years later, the incident still haunted the community, impeding efforts at social reform and authentic community building. The city had grown, but could not grow beyond the unspoken and divergent memories of the conflict and the dissonant worldviews that such memories represented. In some fundamental way, no substantial new conversation for the economic or interracial future of the city was possible, because the old one was unfinished – and it could never be finished, because it could not be publicly spoken.

Nelson and Joyce Johnson of Greensboro's Beloved Community Center are working to help the city break out of its long silence, into a new conversation. They feel that a city divided against itself cannot stand – and that a different future is possible for their city:

“We approach all of our work with the orientation of bringing together people from different racial/ethnic groups, social strata and geographic sectors for our common good. We firmly believe that all parts of the community are implicated in and impacted by any issue of social injustice.”³

A previous community coalition effort led by the Johnsons in order to work through a 3-year-old labor dispute revealed and addressed the larger communal and societal forces that were at the root of the issue. With support by the Johnsons, the community resolved the dispute by addressing, side by side, the deeper common problem from which it had originally sprung, and formulating together a new vision for the future.

“We led the initiative to reframe what was seen by most as a labor-management dispute to a community justice campaign with labor as the central issue. This community based framing ultimately brought together broad community involvement. [...] At the end of the campaign, an overflowing citywide town hall meeting was held, where all strata of our community discussed a vision of economic justice, including wage standards for new businesses locating in our city.”⁴

“We approach all of our work with the orientation of bringing together people from different racial/ethnic groups, social strata and geographic sectors for our common good.”

NELSON & JOYCE JOHNSON
GREENSBORO'S BELOVED COMMUNITY CENTER



From this success, the Johnsons brought the same approach to the larger racial and economic divides that were exemplified and anchored by the tragic events of 1979. In 2001, they initiated the Greensboro Truth and Community Reconciliation Project, the first attempt at a truth and reconciliation commission process in the United States.

The project identified 17 sectors of Greensboro that together represent all the ethnic, religious, political, racial, neighborhood, educational, and economic diversity of the city. Of these, 14 groups agreed to appoint a representative to the panel that in its turn elected 7 truth commissioners, who were installed in June 2004.

Ultimately, however, the Project had a broader reach than whatever final conclusion the official body reaches. For example: The Greensboro City Council voted 6-3 (split along racial lines) not to endorse the Truth Commission process, but the vote itself led to an involved discussion of issues in the community. The Mayor, who opposed the commission, announced an initiative to address race issues by getting black and white businesses together. The Johnsons noted this effort as the City's recognition of the current racial divisions, and that the rival initiative served to keep that issue on the table for discussion.

Through the work of the Greensboro Truth and Community Reconciliation Project, the city of Greensboro now has an opportunity to reframe how it sees itself. It has a chance to step into a vision of "beloved community," where community is an inclusive category, in which everyone has a stake. It is now up to Greensboro whether it comes to terms with its history, reconciling and healing its divides and beginning to move on to a more just future.

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The Johnsons facilitate community conversations. Their actions, however, reveal another layer of quantum leadership: holding a vision of the community's possible future, which for the Johnsons is a community that works for a shared social and economic justice.

However, while the Johnsons may hold the vision, it is the community that ultimately chooses whether to adopt it, and generates the specifics. Nelson and Joyce may invite and facilitate a conversation, but the conversation ultimately belongs to the community members, who, along the way, create their own vision and their own future.

This community-centered agenda is even more evident in the next story, where artist Lily Yeh invites a neighborhood conversation that takes on not the system, nor the community members who contribute to the system, but instead confronts the despair that ultimately stands between people and change.

Growing the seed of possibility: how a North Philadelphia neighborhood grew Lily Yeh's art park into the Village of Arts and Humanities – and a new world of beauty and hope.

Artist Lily Yeh could not have foreseen how the tiny germ of her idea would grow.

She started in 1986 with a small grant from the Pennsylvania Council on the Arts to turn an abandoned lot in a blighted North Philadelphia neighborhood into a summer art park. However, when the neighborhood residents became her collaboration partners, the project grew far beyond its origins. "Through the process of working together," Lily says, "we began to address social justice issues, providing people opportunities to express themselves according to who they think they are, and giving people opportunities to express their creative ideas and participate in meaningful work....That's how art has such a transformative power."

"For the first project I wanted to do an art park on abandoned land in the city. Children on the street came to help me, and then adults, usually without jobs or without highly developed skills. Suddenly I was looking at many social issues without even addressing them. [I was] converting an abandoned lot into a garden – so I was dealing with abandonment of land in the city. And then children came in [from] wandering on the street – so I was doing a children's program without intending to. Then adults came in and so I was looking at joblessness, job training, and food."⁵

Over the years, Lily's project has blossomed into the Village of Arts and Humanities, a community-based arts organization that encompasses a cluster of parks, community gardens, educational facilities, art workshops, and offices serving more than 10,000 low-income people annually. Village staff have refurbished abandoned houses and constructed new ones, and have created after-school programs, a youth theater, a crafts center, and 14 parks.

Lily says the neighborhood conceived the projects; yet one could say that Lily in turn conceived the neighborhood, by being able to see it through her artist's eyes as fertile soil:

"After years of studying Taoism and Buddhism I came to understand that the world is made up of two conflicting and yet complimentary forces which the Chinese named the Yin and the Yang. Each element contains the seed of its opposite and will eventually become its opposite. This understanding makes me see things differently. When I see the brokenness, poverty and crime in inner cities, I also see the enormous potential and readiness for transformation and rebirth.

LILY YE H
VILLAGE FOR THE ARTS AND HUMANITIES



“When I stepped into the project, I was lacking in every way. Yet this weakness became my most powerful tool. It provided opportunities for people to meaningfully join the project; it gave people the opportunity to develop and exhibit their strengths and allowed for the maturation of leadership amongst the participants.”

When I stepped into the project, I was lacking in every way. Yet this weakness became my most powerful tool [...]. It provided opportunities for people to meaningfully join the project; it gave people the opportunity to develop and exhibit their strengths and allowed for the maturation of leadership amongst the participants. This participatory process provided a way to begin to repair the frayed social fabric of the community, a way for people to reconnect with each other through working together.”⁶

The Village of Arts and Humanities has put its roots deep into the Philadelphia community, developing even more collaborative relationships over the years. Partners include the Philadelphia Redevelopment Authority, the Philadelphia Housing Department, and HUD to build affordable housing, and the Philadelphia Park Department in greening the neighborhood. The Philadelphia School District offers arts instruction and beautification of school yards. The NFL's Philadelphia Eagles helped build Eagles Park with playground equipment for neighborhood children. When the Village began its Village Tree Farm project, growing trees as both a source of income and a job training program for neighborhood youth, the entire team was back to plant trees. Village staff also have long-term relationships with the City Council, the horticultural society, and the merchant's association.

Asked for the heart of her success, Lily says:

“When I came, people told me, ‘Why did you put money in the ground making gardens when there are drug problems, abandonment, poverty, and hunger?’ I felt that with little resources I couldn't solve any problems, and if I engaged in the negative issues I would be completely absorbed by the negativity. So I went to the creative impulse. [...] If we keep thinking of problems, then when we come together we already put the community in the deficit realm and we already put ourselves in a superior situation as problem solvers. It would be very hard for a community to open up for people coming in with that kind of attitude. [...] We all are human and beloved by God and there is that sacred flame of creativity and imagination in each one of us. I went in to connect to that sacred flame in another person, and we became a bigger flame.”⁷

One contribution to the neighborhood's “bigger flame” was resident James “Big Man” Maxton (now deceased), who in building and growing the Village re-created his own life, from addict and drug dealer to Village Operations Director and Philadelphia mosaic artist. He had this to say about what it means to have created the Village together with his neighbors:

“I have watched so many different races and nationalities of people come to this once hellhole and speak of its beauty. [...] I've seen the light in the eyes of planners and developers from other urban areas who

hope to export a piece of this particular concept to their communities. It has given me a great sense of pride to read in the newspapers and see on television people talking about my community in relation to beauty and hope rather than drugs and death. To see little kids run and play happily through a maze of brightly colored sculptures as though they were in another place and time gives me great hope.”⁸

Poverty and need still exist in the neighborhood – but now they exist alongside beauty, hope, and a vision of change. What the neighborhood of the Village has created is not only possibility for itself, but for the wider world.

Like Pablo, Nelson, and Joyce, Lily held a vision for the future and, during her sojourn at the Village from 1986 to 2004, created a space in which community initiative could blossom.⁹ She noted, too, that it has always been the neighborhood’s needs, desires, and imagination that dictated the Village’s agenda, and that the organization’s projects continue to stay fluid in part because they reflect that evolving agenda. Lily’s open style also encompassed not only her strengths but her limitations – which, as with community “deficits,” she turned into assets, by using them as constant invitations to partnership.

Lily, Nelson, Joyce, and Pablo succeed in their work while seeming to turn conventional clichés about leadership upside down – or perhaps even succeed *because* of these reversals. When we step back and consider such stories, they hold the key to unlock a rising new social paradigm.

The Power of Community in Motion

Real social change never happens without leadership.

The stories above move and excite us in part because they tell us of real change happening: in a neighborhood, in a city, in a nationwide movement. This is the promise of social change leadership: mobilizing our collective energy toward building a new world. This is why we care about leadership, why we want to foster it – so the world will change, become more just, more open, more beautiful, more hopeful.

Yet if we find ourselves thinking how great it would be to have more Lilies and Pablos, Nelsons and Joyces, we may want to consider that *we already do*. Or if we're thinking, "Wouldn't it be great if we had neighborhoods already full of them?" – well, perhaps *they already are*.

We tend to think of leadership as being bound up in individuals; we tend to think of stories like these as stories of Lily and Pablo, Nelson and Joyce. But what if there's another way to think about leadership, one that's not focused on the individual?

These stories actually point the way – because Pablo, Nelson, Joyce, and Lily don't see their work in purely individual terms. For them, what they do is intimately bound up with their communities, and the leadership they speak of expresses itself in *evoking community leadership*.

From such a point of view, these stories are about the awakenings of neighbors in Philadelphia, citizens in Greensboro, day laborers all over the country, as they take a new kind of control of their lives and begin to steer them in radically new directions. These stories are not about singular leadership, but about abundant leadership, leadership spreading like wildfire. Pablo, Nelson, Joyce, and Lily – and hundreds of others like them – are provokers, catalyzers of this wildfire leadership. Such individuals may not even see themselves as "leaders," and in fact, may not like or use the term because it's never held the right meaning for what it is that they see themselves doing – not until we reinvent what we mean by it.

This is the promise of the phenomenon that we call *quantum leadership*.

Introduction to Quantum Leadership

A favorite physics question gives us a window on questions of leadership:

Is light a particle or a wave?

The answer is “yes.”

Each way of thinking about light helps to explain some of the things we can see and measure about light. It takes both ideas working together to make sense of this phenomenon that is so integral to our world and the way it works.

Similarly:

Is leadership in the individual, or in the community?

The answer is “yes.”

For a long time, what we knew and understood about leadership focused on the individual, the same way that what we knew about light focused on the particle. Individual leadership is needed and important and relevant, in the same way that we cannot make sense of light without the idea of the particle. Like classical Newtonian physics, which is firmly rooted in what we can see and observe directly, it's easy to see the way that individual leaders think and move and act to make a difference in the world around them.

But alongside of the notion of individual leadership, another understanding of leadership is arising, just as quantum physics rose to stand alongside Newtonian physics, to explain some of the phenomena in the world that the original model could not address alone. This new model of leadership is rooted not in the individual, but in the community. Like quantum physics, community-born leadership is sometimes hard to see directly – it must be inferred, divined. Yet looking at leadership this way gives us a pivotal new understanding of what's effective in making change, and why.

Chapter Two

The Changemakers Who Showed Us the Way.

Who are the leaders like Pablo, Nelson, Joyce, and Lily from whom we're learning this new style of leadership?

They're the awardees of the *Leadership for a Changing World* program, funded from 2000-2007 by the Ford Foundation and administered by the Advocacy Institute (now part of the Institute for Sustainable Communities) and the Research Center for Leadership in Action at the Robert F. Wagner Graduate School of Public Service, New York University.

Leadership for a Changing World was designed to recognize, strengthen, and learn from exceptional but as-yet-unrecognized community leaders who were successfully tackling tough social problems. Each year the program identified 17-20 leaders or leadership teams from across the United States whose creative approaches were getting results. In addition to granting \$100,000 over 2 years to the awardees' organizations and \$15,000 for personal leadership development to the awardees themselves, the program brought awardees together five times over a 2-year period to exchange lessons, network, and develop cross-issue collaborations with one another.

As part of the Research and Documentation component of the program, groups of awardees and New York University researchers collaboratively explored common work-related questions. They used participatory methods

such as in-depth ethnographies of particular organizations, cooperative inquiries to reflect on a particular question defined by the awardees, and narrative portraits describing how awardees did their work. Key ideas that helped define quantum leadership, and the quotations from awardees that appear as illustrative examples throughout this publication, are drawn from those NYU papers and research materials, as well as from interview transcripts, Internet chats, and personal essays from awardees.¹⁰

Awardees were selected according to very particular criteria. They could not nominate themselves, but had to be nominated by someone else, as a sign that their community supported their effort. They had to have been working for at least four years in the area for which they were being nominated, yet at the same time be largely unrecognized outside their chosen field, though with the potential to inspire and teach many others if wider recognition came.

Recipients could be nominated either as individual leaders or as leadership teams – a group whose members were equally responsible for the governance or direction of an initiative. This created a pool of awardees who tended to excel at collaboration and think of leadership a little differently than the mainstream.

Awardees had to be working on social justice issues. They were drawn from such fields as:

- **Economic development**
- **Community development**
- **Environment and environmental justice**
- **Human rights**
- **Citizen participation and government accountability**
- **Education reform**
- **Youth development**
- **Human development**
- **Sexual and reproductive health**
- **Religion and social change**
- **Arts and social action**
- **Access to media, including new technologies**

This focus on social justice created a pool of awardees with a particular set of values.

Finally, awardees had to be doing solid, effective, community-based work. Successful nominees were engaging in leadership that is strategic, gets results, brings different groups together, and builds leadership in the community.

Such criteria resulted in a collection of social justice practitioners that were especially well-suited to illuminate collective leadership. The leadership teams often practiced a leadership in which personal power and initiative were not assumed, but were specifically negotiated: an assumption not of power *over* others, but of power *with* others. The group's social justice orientation assured a common experience of marshalling community power as the main means either to challenge the status quo or to alleviate pain or injustice. The requisite track record in bringing different groups together required a special attunement to community interconnections. And success in building community leadership brought with it a focus not on a community's acquiescence to or cooperation with someone else's agenda, but instead on its *initiative* to co-create and implement its own agenda.

This group of awardees was particularly community-oriented, while bearing a fundamentally different *relationship to their community* and *idea of their own role within that community* than might be found in many other gatherings of leadership award recipients. That perceived role, and the particular way it shaped awardee actions, would prove a critical factor in our eventual understanding of quantum leadership.

Chapter Three

Calling a Community Into Motion.

The allure of leadership – the power to marshal collective, effective movement toward change – increases when one imagines it not limited to a few individuals, but spread synergistically throughout a community. It is this kind of “ripple effect” that is found in the previous stories of Pablo, Nelson, Joyce, and Lily, who identified themselves less as traditional leaders and more as “community provokers” or “community catalyzers.”

These agents have a distinct orientation toward their community – a distinct set of actions they take in relationship to that community – that both shows how and why community-based leadership works the way it does, and points to how to stimulate such leadership. This next story delves into that role and those actions, and hints at why quantum leadership, despite its power, can still remain an elusive concept to grasp.

Padres Unidos: Creating a Community of Leaders

When Pam and Ricardo Martinez started working with their Denver community in 1991 to further educational equity and immigrants’ rights, they called their organization Padres Unidos. The name – Parents United – says it all.

For Pam and Ricardo, the Spanish-speaking parents in their neighborhoods are the real drivers of their work. The decade before, while still in Texas, the couple had organized more than 600 families in Houston to challenge a Texas law that barred undocumented immigrant children from attending public school. They mobilized the local immigrant community, packing the courtroom repeatedly with hundreds of people, most of them undocumented. The resulting U.S. Supreme Court declaration in 1982 that the Texas law was unconstitutional opened the way for undocumented children throughout the U.S. to receive an education.

The Martinezes then carried their education reform to Denver, again taking their direction from the local community. Working with a large group of immigrant parents, Padres Unidos sued the Denver public schools for not providing an adequate education to Spanish-speaking children. The resulting victory improved the quality of bilingual education for 35,000 Spanish-speaking students.

Pam and Ricardo concentrate on fostering coalitions. They work from the bottom up, involving those individuals who are affected by a particular issue at every stage in the process. Their goal is to train new leaders to develop the tools necessary to address the injustices that affect them.

"We have learned that [...] when the work is divorced from the community, when people don't have full ownership, we trade the efficiency of 'the work' for the long-term goal of building a real movement for justice and new leadership.

The only real answer is to slow down. Leadership should be based on constant communication and ensuring that the mass work doesn't overwhelm the political education and discussion needed for people to make their own assessments and decisions. Day-to-day work can often push out the broader education and analysis that we need to make our work richer, broader, and more long-term."¹¹

This process of "slowing down" resulted in the *Academia Ana Marie Sandoval*, one of the first dual language Montessori elementary schools in the United States. When parents met in small groups to discuss the question "What would an ideal school for your children look like?" though Pam and Ricardo may have supplied the question, the parents supplied the answer. Certainly the Martinezes could have said "these are the models that work," and the group, given its respect for the couple, would probably have listened – but the parents' own initiative for what they wanted to create for their children would more successfully drive an initiative that would be sustained. Padres Unidos developed a way for parents to research educational models that were successful for Latino students, even securing funding for parents to visit certain models in school districts as far away as California. The parents trained to develop the skills needed to carry out their investigations on their own.

It soon became clear that to have the greatest chance of success, the Latino group would need the support of the Anglo community. Pam and Ricardo then shepherded Anglo parents through the same small groups discussion process. Both groups of parents came to understand the need to partner together for the kind of school that the community – Anglo and Latino – would ultimately want.

The combined group of parents launched the campaign to establish a dual language Montessori model for their children's education. While Pam was somewhat skeptical of

“We believe...that this long-term leadership development is more important than the short-term goal of an immediate win.”



Along the long journey to the school's opening, parents fought for the curriculum, removed a school board member who opposed them, and finally hired the staff to open the school in 2001. The process to secure the support and investment took a lot of time, energy, argument, debate, and discussion, but the result was a bilingual school supported by all the segments of the community it now serves. The Martinezes confirmed the appropriateness of their approach:

"We believe that it is important to go slower to go fast, that organizations must take the time necessary to ensure that the membership has ownership of both identifying problems and creating solutions, and that this long-term leadership development is more important than the short-term goal of an immediate win."¹²

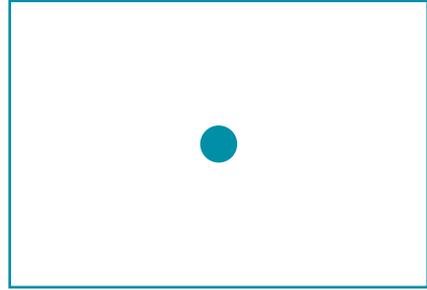
This story shows us the "community catalyzer" role in action, calling a community into motion, into initiative, ownership, and its own collective leadership. The link with community-wide, community-based leadership seems clear and obvious here – yet somehow, despite this seeming clarity, this style of leadership can remain elusive. Why is that?

This story illustrates a different kind of role for the individual – a role that is, for example, less about the kind of ball player who stands out as a star, and more about the kind of ball player who galvanizes her or his team and brings them together.

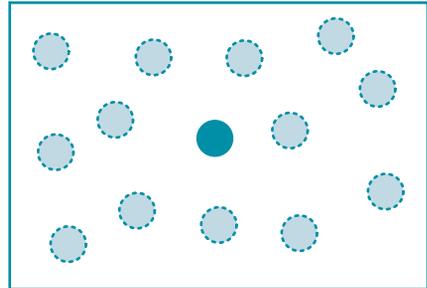
In our society, we're not as geared to these latter kinds of stories; we're expecting more traditional hero roles. However, if you read the stories of community catalyzers told here as stories about heroes in the conventional sense, you may miss the critical point – the way the actions of these leaders are intimately tied to the community.

The Dynamics of Quantum Leadership

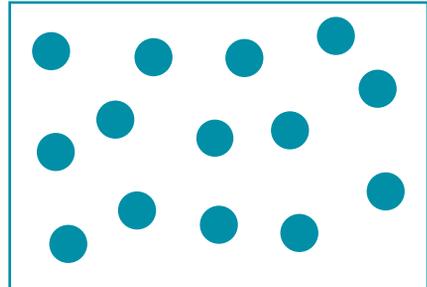
For a long time, what we knew and understood about leadership focused on the individual.



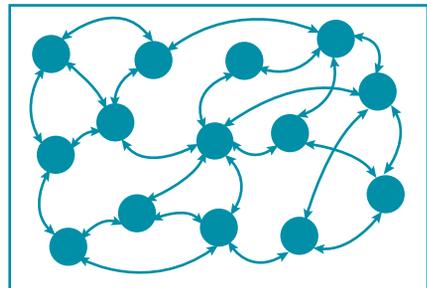
Of course, no individual – and no individual leader – exists in a vacuum, but instead as part of a community, specifically as part of a community engaged in action.



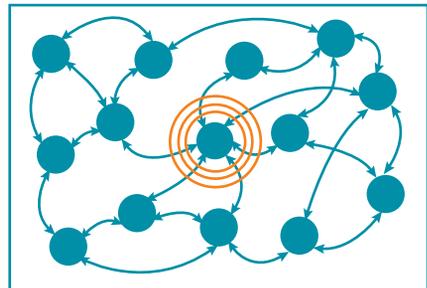
In the leadership model we're exploring now, we're focusing not on the individual, but on that engaged community.



In the quantum leadership model, we say that *leadership arises from the community*, and not from the community at rest, but *from the community in motion* – specifically *from the active interrelationships and connections among the community members*.



One can still consider individual action and individual leadership – yet in this context *individual leadership is comprised of actions that foster the group's leadership*, as found in the community's self-awareness, interrelationships, and actions.



To tap the power of quantum leadership, an individual leader thinks less about “how can I move this mountain?” and more about “how can I help us to move this mountain?” This may seem simple, but it’s actually a profound shift in thinking and behavior. Such a leader does not reach out her or his own hand to move the mountain, but instead helps shape the community into a giant hand, which then reaches out directly to move the mountain. *This means that many important actions may at first seem irrelevant to mountain-moving, since they are instead focused on hand-shaping.*

For example, in Pam and Ricardo Martinez’s case, one could argue that gathering parents into small groups and having discussions is taking the long way around to improving education for Latino children in Denver, that having undereducated parents and not a recognized expert choose an educational method is ill-advised, and that providing funding for parents to visit model schools in California is a downright waste of money. The Martinezes could probably have done things much faster themselves.

But the Martinezes were not mountain-moving; they were hand-shaping. They were not seeking to handle the problems all by themselves; they were creating a community of parent-leaders – and a neighborhood alliance of Anglo and Latino parents – that could act as a group to handle their own problems, whether the Martinezes were there or not.

And given that a giant hand can ultimately move a mountain much more effectively than a single hand can, such seemingly indirect actions take on a new and pivotal significance.

The *Leadership for a Changing World* program identified organizations that were masterful at quantum leadership. Aided by the instigation of their “community provokers,” these organizations formed alliances that accrued enough collective power to “hold up the community hand” and halt injustices at the city or even, bit by bit, at the national level. In coming together, here are some of the mountains these communities moved:

Eddie Bautista – A Rising Tide Lifts All Boats

Poor neighborhoods in New York City seemed to be increasingly serving as the City’s dumping grounds – until they started working together to stop it.

In 1996, Mayor Giuliani promised the citizens of Staten Island that he would close the Fresh Kills landfill by 2001, but he didn’t propose an alternative waste site to take its place. Eddie Bautista and other environmental activists became concerned that low-income areas and communities of color in the South Bronx, Southeast Queens, Williamsburg-Greenpoint, and Red Hook would be expected to carry this burden for the City. Such a default seemed likely given that those communities already processed 80% of the City’s wastes for out-of-state disposal, and contained a disproportionate share of the 76 private solid waste transfer stations then operating in New York City. The existing diesel fumes already seemed likely contributors to local asthma rates that were 3-9 times

“True leadership implies not really followers, but allies working together for a common goal and cause.”

EDDIE BAUTISTA
COMMUNITIES
UNITED FOR RESPONSIBLE ENERGY



the national average. The lurking possibility of more transfer stations, or even new incinerators for solid waste, seemed to promise even more health problems for already overburdened communities.

Eddie and others came together in 1997 to form OWN, the Organization of Waterfront Networks, a citywide coalition of more than 20 community groups. The coalition sought to address both present circumstances as well as likely future scenarios: it called for fair use of existing infrastructure to avoid more transfer stations; it also called for waste reduction and thus less need for polluting infrastructure. As a coalition, OWN encouraged member communities to turn to, rather than against, each other, and to seek solutions jointly that would not benefit or penalize any one community unfairly.

OWN's members proposed the retrofitting of Marine Transfer Stations that were already City-owned and already distributed equitably across different city neighborhoods. The Marine Transfer Stations would compact, containerize, and ultimately export solid waste by water instead of by truck. This would both reduce air pollution and ensure that the burden of the City's waste was more fairly distributed among its neighborhoods.

And it worked.

OWN ran a successful city-wide campaign, compelling the Mayor to abandon his plans for bringing back incineration. The coalition promoted their aims on multiple fronts, meeting with the Mayor and his top aides while pushing the retrofitting plan in the media. Finally, in 2002, Mayor Bloomberg adopted OWN's plan for retrofitting Marine Transfer Stations.

But the fight wasn't over. Meanwhile, the power industry was deregulated in 2000, raising the possibility of new power plants being built in low-income neighborhoods that already housed an average of 100 other noxious facilities each. That year, Eddie and other environmental activists founded Communities United for Responsible Energy, a coalition of neighborhood organizations that runs on the same principles of equity and sustainability that OWN used in its work. CURE blocked at least two new power plants, encouraged the repowering of three others, and, with other advocacy organizations, convinced public officials to encourage energy-efficient design in the rebuilding of Lower Manhattan in the wake of September 11th.

For the low-income communities of color working together in these two environmental coalitions, these were victories indeed. Not only had they succeeded in improving conditions in their neighborhoods, they had succeeded in having their wishes and desires heard by those in power in the City government.

To achieve these victories, however, they first had to achieve the victory of standing together – of not falling into divisiveness as various groups were approached with attractive solutions that would have benefited their community but sold out someone else's.

Because of their ability to work for an environmental justice that was everyone's justice, they now stand poised on the brink of future victories in encouraging New York City to think more sustainably about its growth and its future. Says coalition-builder Eddie Bautista:

"To the degree that I help create space and systems for leaders to come together and synergistically wield their power, it's a form of leadership that embraces collectivity and the notion that a rising tide lifts all boats. The key to leadership in all its varieties is allowing for space for other leaders to emerge, develop, and exercise leadership while understanding in some ways that true leadership implies not really followers, but allies working together for a common goal and cause."¹³

Shannon Minter: Putting the "T" in LGBT Rights

Some say that Shannon Minter has almost single-handedly put the "T" in the acronym LGBT – that now when people talk about the Lesbian, Gay, and Bisexual communities, they include the Transgender community too – and mean it.

This, though, misses an important dimension of what is happening in the local, community, state, and national conversation about transgendered people. Changing a community conversation can start with one person – but it can't stop there. In his work with law courts, schools, state legislatures, sports events, medical facilities, community organizations and the media, Shannon Minter extends a new way of talking and thinking and acting about transgender issues; hundreds of community partners are taking it up.

Shannon started in the gay community; indeed, he began with the National Center for Lesbian Rights, where he was working as Legal Director – and a lesbian – before he transitioned to male in 1997. As he continued his work at the Center as a man, he engaged the organization in a powerful reconsideration of gender – and transgender – issues. He then moved on to address other key organizations within the gay rights movement, such as the National Gay and Lesbian Task force and the Human Rights Campaign, who were slow to consider transgender issues at first but later became staunch supporters.

In the space that Shannon provided, others in the LGBT movement stepped into leadership and created the infrastructure to take these ideas farther than anyone person could take them on his or her own. In less than 10 years, organizations and support structures proliferated throughout the community: a national network of local attorneys working on LGBT rights cases; a network of allies including parents, medical doctors, and child welfare advocates to work on transgender issues; three new transgender rights advocacy organizations. The National Transgender Litigation Strategy Committee began convening conference calls for organizations to share strategic input and advice on how to litigate their cases and use them as tools to educate society about transgender issues. This has had a definite impact in anti-discrimination laws that now include the transgender community.

“The ultimate purpose of advocacy is to empower individuals to reach their own potential and to live full lives as free and equal human beings, and to make the nation and each state and community more accepting.”

SHANNON MINTER



THE NATIONAL CENTER FOR LESBIAN RIGHTS

More organizations are now taking up the conversation, requesting amicus briefs on transgender issues in areas of child welfare and juvenile justice, immigration, gay marriage, and second parent adoption, or fact sheets to use in medical practices, gyms, sporting events, or schools. The National Center for Lesbian Rights has partnered with the Gay/Straight Alliance Network, the Transgender Law Center, and the San Francisco Unified School District to draft and implement the first official school district policy anywhere in the country that expressly includes transgender students. The coalition brought together lawyers, students, parents, community members, school administrators, and child welfare advocates. School districts across the country, as well as colleges and universities, have taken up this policy as a model.

The LGBT community, though, has gone even a step further. The pursuit of transgender issues was expanded beyond the “bounds” of sexual orientation and gender identity; cases now come up regularly that bring gay rights activists into contact with other movements. Issues of race, socio-economic status, and public health all coalesced with LGBT rights into a broader movement of social justice for all.

In anchoring the vision of transgender rights to this larger vision of social justice, the LGBT community has begun to create bridges to other organizations beyond their immediate issues. The National Center for Lesbian Rights is currently partnering with Legal Services for Children on a 3-year national project to draft and disseminate model guidelines for the treatment of LGBT youth in foster care and juvenile justice facilities. The Child Welfare League of America has agreed to publish the guidelines and disseminate them to members nationwide. Transgender rights organizations are now building bridges to organizations dealing with prisoners’ rights, immigration and asylum issues, and elder rights.

With such alliances, the broader transgender rights movement continues to create new ways for their concerns to enter the larger cultural conversation and change the tenor of the debate – what can be talked about and how. Says Shannon:

“The function of these stories, in whatever context we are able to bring them forward, is to illustrate the humanity of transgender people in a way that builds support for fair treatment and equality. [...] So many times, I have heard people tell me that prior to reading a story about one of our cases or watching the coverage of a case on TV, they lacked the courage to stand up for themselves or to reach out to other transgender people.

For me, the ultimate purpose of advocacy is to empower individuals to reach their own potential and to live full lives as free and equal human beings and to make the nation and each state and community more accepting. One of the greatest aspects of [this work is] to work with others to change the way in which the medical community provides services to transgendered people, the way in which journalists understand and report our stories, the way that educational institutions at all levels integrate our lives into their policies and curricula, and the way that many faiths and religious institutions increasingly welcome and honor us.”¹⁴



Chapter Four

How Does Quantum Leadership

Really Work? So how does this kind of leadership work, and how can individual leaders harness its collective power for their causes? Well, there's the long detailed answer, and then there's the succinct answer.

The long answer would fill not only this book, but a library full of books. There are some great resources out there that go into detail about important things like building capacity, thinking and planning strategically, working in coalition, and leveraging power; we list some of our current favorites in Appendix C.

Those are important, valid approaches, and we urge you to read them. However, we're not talking about them here.

We wanted to focus on some of the strategies for success that can seem more indirect, and thus often get overlooked, but that are actually integral to the success of community-based leadership. They are areas that individual leaders in community-based endeavors return to again and again, consistently check up on, and take deliberate and strategic action in when needed. We call them the **Seven Drivers of Quantum Leadership**.

Before saying what these drivers are, we want to say a little more about when and how they work.

The Context for the Seven Drivers: Speaking the Community Story

The Critical Question: Who's Telling Your Story?

Imagine intervening in a childhood squabble. The answer to “Okay, what really happened?” can vary a lot depending on **who's telling the story**. What is supposedly the same event may in the telling begin at a different time or place, hinge on different details, and make different assumptions about what things are important.

In adult life, the question “what really happened?” stays with us – though the stakes tend to be higher, the storytellers more varied, and the circumstances more complex. Sometimes one side is not even asked about what happened from their point of view, or is ignored altogether, as if their side of the story – or they themselves – did not exist.

It is in circumstances like these that quantum leadership often comes into play, and there that it can be most powerful.

“Who Gets to Say?” – Stories and Power in Communities

Winston Churchill used to say, “History is written by the victors.” One thing this points to is, the people who get to answer the question “what really happened here?” are the people in positions of power. If you're telling the story, you get to say who the main characters are, who their friends are, and who their enemies are. You get to say what's right and wrong in a situation, what's important and not important, or even (by virtue of how the story gets organized and what gets put in or left out) what exists or doesn't exist. You get to say what really happened, or (by omission) what never happened. You get to say what should happen and what shouldn't happen. You get to choose the beginning point, lay out the events in the middle, and point toward the desired ending.

This is great – as long as you're one of the victors.

If you're not, it can be terrible.

Quantum leadership often arises among those who do not count themselves among the victors – who don't feel that they are in charge of telling the story of how their lives will go. At best, they are minor characters in others' stories; at worst, they are the villains, or even worse, left out of the story altogether, their existence and experience denied. They often feel that their reality – how they see the world – is characterized as wrongheaded or unimportant, or goes ignored or unacknowledged. Because they do not exist to be fair to, or because fairness is thought not to apply to them for some reason, or because what they consider fair is not considered valid by others, they are subject to injustice.

The youth of the Wabanaki people in impoverished rural Maine are marginalized even among the marginalized, seemingly the members of their

society who have the fewest good choices available to them. On their reservations they grow up amidst 63% unemployment, with 30% of the community living below the poverty line. Due to racial violence against Native American children in the local schools, educational choices often devolve to boarding schools far from the reservation, which carry their own problems of prejudice, cultural condemnation, and abuse. The average school dropout rate is 30%, with dropouts being particularly vulnerable to the rampant drug and alcohol abuse on the reservation, as well as to the high rates of criminal activity and suicide.

How does the balance of power change? How can the story be rewritten to be more inclusive?

Often, the first big step is just creating a place apart – somewhere where people with similar experiences can go, shut out the belittling influence of the world, and begin to hear themselves think. In this comparative silence, there is a chance for a different view of reality to arise and begin to be heard. There is a chance for people in this space to perceive themselves not as the victors' story says they are, but as they know themselves to be. People can begin to discover, reclaim, or reinvent a different sense of who they are, and what could be possible in their lives. In this space, they can become the tellers of their own stories – their own realities – once again.

This is a revolutionary act. They can now imagine different choices, different outcomes. They can assert different priorities, a different sense of right and wrong. They can name a new possible set of characters; they can envision a different plot. They can claim a new beginning, recognize a new middle, aim toward a new ending.¹⁵

Denise Altvater, Program Director of the Wabanaki Program of the American Friends Service Committee, transcended her own youthful experiences of abuse, prejudice, and cultural isolation by reconnecting with the traditional healing rituals of her own Passamaquoddy tribe. Now she leads joint programs for Wabanaki youth from five reservations and four tribes. In coming together to examine and act upon the problems that they and their communities face, the youth begin to see themselves as the seeds of an answer to an old Wabanaki prophecy foretelling reconnection to the ancestors, the finding of what has been lost, and a healing for the people.¹⁶

With a different sense of self, and inside a place where a different reality of the world is acknowledged, new things are possible. Healing can begin for members of the community who have been wounded by their experiences. A new vision of the future can arise. As people get used to being able to hear their own voices, and have their sense of reality acknowledged instead of dismissed, they may become more inclined to speak, to act, to see themselves as the people who can bring about the new future that they now envision. Space can then be created for people to begin to step up and take leadership roles.

DENISE ALTVATER
WABANAKI PROGRAM / AMERICAN FRIENDS SERVICE COMMITTEE



“It is through exploring our history and cultural identity that we have reclaimed our own inner truth, found empowerment, and uncovered our true potential.”

In traditional talking circles during their retreats, the now-united Wabanaki youth can share their personal stories and begin to grow beyond them. They can take up a new responsibility to live out of the four laws of change: that change must come from within; that development must be preceded by a vision; that a great learning must occur; and that you must create a healing forest. As they identify the issues facing their tribes and the ways they themselves can begin to create change, they start to envision a new role for themselves.

The new vision, the new story that the community tells itself about who it is and who it can be, can now send down deep roots, anchoring itself to forces that the community finds powerful and immovable. The community can anchor its new sense of power by recognizing times in its past when its members (or others much like them) were powerful or successful, claiming and connecting to a legacy of past achievements. The community can also anchor its vision for the future by connecting pieces of that vision to deeply held cultural, moral, or spiritual values that the community shares. Thus, when that vision is invoked, the undeniable power of deeper forces or beliefs are evoked alongside it, giving the community new strength and new heart in difficult times.

In one youth retreat, Denise and her students boarded a van and traveled to Midewiwin Lodge of the Anishinabe in Ontario, to the most revered spiritual leaders and carriers of the old teachings that Denise could find. The youth had not communicated with the lodge before they arrived, and Denise did not know what their reception would be. The assembled group greeted them, led them to a vacant place in their circle, and said, "We have been waiting for you." They invited the youth to claim their place in the lodge and to collect their sacred bundles. During the next 5 days, the youth learned how to continue their spiritual journeys in their own communities.

Now, something even more revolutionary can begin – the community can take steps to carry its vision, its new story of itself and its possibilities for the world, out of this protected space and into the broader environment, trying to alter the larger story to include its story.

When the youth heard that the Tribal Government had stolen a \$1.2 million trust fund that had been set aside for a youth center and had instead used it to build an office building, they were moved to action. After months of talks, they decided to take over the tribal offices and drum in protest. They locked the Council and all the workers out, staying inside and drumming as a community, insisting on a chance to address the Council.

This reshaping of the larger story is a monumental task, and cannot be done alone. Just as the community had to build strong relationships and interconnections among its members in order to conceive and hold the new story, so it must begin to build strong relationships to other communities that may share enough interest in its reconceived story – for whatever reasons of their own – to want to help bring it about.

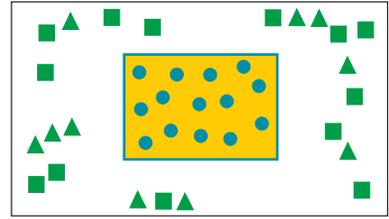
The furious Council threatened to tear gas the building and take all the youth to jail. State, county, local, and Tribal police were called to the scene for a tense days-long standoff. But the protest drew increasing community support. After 3 days, a group of 35 women from the community drummed their way past the police perimeter and entered the building to stand in solidarity with the youth.

The community and its allies then begin the long work of putting one foot in front of the other and walking their vision out into the world. Again, it is the ever-wider interconnections that will give the new vision its strength, its stability, and its staying power.

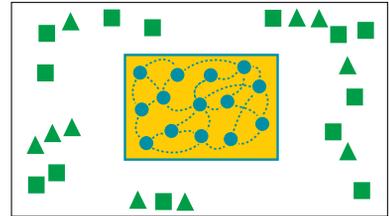
Eventually the Council agreed to meet with the youth. The 6-hour meeting that followed saw a transformation of the relationship between the Council and the youth. First, the young people spoke of their desire for the Council to be drug and alcohol free. One member of the Council who was an alcoholic broke down in tears as he spoke about his own despair. The youth made the same demand of themselves, and instituted a beeper system to help support one another in difficult times. The Council committed to meeting with the youth once a month, to support tribal initiatives addressing wellness issues, and to smudge and pray before each council meeting. By acting as the healing force that they now saw themselves to be, the youth had begun to bring a wider healing to their tribes.

This process returns to and elaborates on our earlier model of the dynamics of quantum leadership:

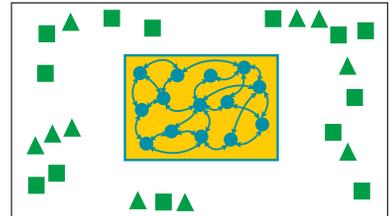
There must be an acknowledged community that comes to share a desired vision



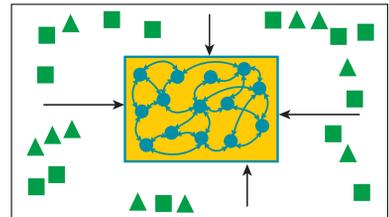
It must be woven together with acknowledged interconnections



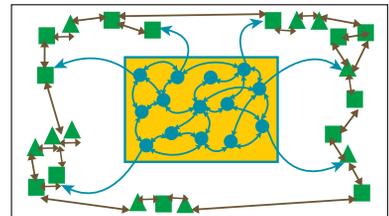
The power of those interconnections must be fostered and anchored



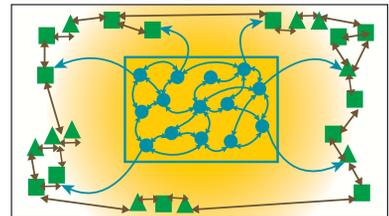
The community must hold together even in the face of outside forces



The community must build its connections out into the world



The community must turn its power (driven by its interconnections) to creating its vision in the world



So, we can imagine a sequential process, with steps that build upon one another and that are self-reinforcing, that first focus on building a vision within the community, then focus on carrying that vision outside the community and making it a reality in the larger world.

The Seven Drivers are focal areas that individual leaders pay attention to, returning to them again and again, to bring this process about.

Chapter Five

The Secret to Quantum Leadership:

The Seven Drivers. The Seven Drivers of

Quantum Leadership are recurring themes for quantum

leaders, divined by looking at the conclusions, questions,

and musings of the *Leadership for a Changing World*

awardees as they thought, spoke, and wrote about their

view of leadership and how it worked.

They are the “best kept secrets” of successful community catalyzers, often overlooked when within the frame of individual-centered leadership. If they are noticed, they are seen as elective, and are the first priorities to be sacrificed when time, budgets, and agendas get tight.

Leave them out, though, and you lose the deeper impact of quantum leadership. For those wishing to invoke the amazing successes this type of leadership affords, these seven points are not optional. They are pivotal.

The Seven Drivers are the areas where quantum leaders can cultivate strategy. This list can be consulted in times of doubt – *Which driver is needed here, in this situation?* It can serve as a checklist for the health of an organization or movement – *Are all drivers present, are they all working?* And the list can also serve to confirm a catalyzer’s own instincts – *Yes, I had a feeling this was the right thing to do, even if I couldn’t say why, and here it is, right in the list.*

There is no better proof of the effectiveness of this approach than to see it successfully in action. Therefore, we present alongside the Seven Drivers real-life examples of how the *Leadership for a Changing World* awardees have applied similar strategies in their organizations and campaigns.

The Seven Drivers of Quantum Leadership

TRANSFORMING THE COMMUNITY

1. **Build Strong Community Relationships**
2. **Open the Space for Community Initiative**
3. **Find the Deep Sources of Strength**

TRANSFORMING THE COMMUNITY'S ENVIRONMENT

4. **Face the Wind and Bend Without Breaking**
5. **Stretch and Build the Relationships Outward**
6. **Encourage Purposeful Learning**
7. **Bring the Future into the Present**

TRANSFORMING THE COMMUNITY

As we've seen from the stories shared thus far, quantum leadership happens as a dynamic process, one in which a community awakens to its own strength and its own initiative. Its members begin the transition from a group of individuals into a united community, in motion around and toward a particular purpose. More than transforming a community into individual leaders, quantum leadership transforms the group into a synergistic generator of leadership, where each individual's actions contribute to keep the system going. In such an environment, leaders seem to arise organically.

The first three drivers of quantum leadership represent strategies that quantum leaders use to transform a community into this kind of synergistic system.

1. **Build Strong Community Relationships**

In quantum leadership, leadership arises in part through community members calling on each other and supporting each other, working as a team and responding dynamically to environmental demands. Building such relationships requires building and strengthening channels of communication, obligation, and interdependence. This is the foundation of quantum leadership, without which nothing else happens.

Meeting Community Members Where They Are – Early in its convening, a community must recognize itself as constituting a community rather than just a collection of people. One of the first steps towards this goal is to meet communities where they live – often quite literally. SisterLove provides public education on HIV prevention, transitional housing, and supportive services for women of African descent living with and affected by HIV/AIDS. Dázon Dixon Diallo of SisterLove meets communities where they are when she delivers workshops on HIV/AIDS transmission and prevention.

What makes [the Healthy Love Party] workshop unique is that [...] it creates a safe, extremely interactive space for black women especially to talk openly about sex and sexuality while they're learning new skills [and] new ways to talk about [sex] so that they make healthier decisions. [...]

[The workshops are also held in] familiar environments. We do not host or hold Healthy Love Parties and invite communities in [...]. We bring the party to where you are, just like Tupperware and Avon and Amway. [...]

We work really hard to create a space where people feel good about being able to make choices about reducing their risk, and about being more responsible and more empowered to negotiate on behalf of their own health and well-being.

People are usually either laughing or feeling really hot by the end of the workshop. People are really ready to go home and have some safe sex. That's really what it's about; it's about what women can say yes to as opposed to all the other messages, which are, "Say no, say no, say no."¹⁷

Constituting the Community as a Driving Force – Having recognized itself as a community, before a group can ever raise its voice in victory, it must first accept its own power. If leadership is to spread like wildfire through a community, its members must recognize that initiative cannot come from outside, but must originate from within. The key to tapping the power of quantum leadership is maintaining the community as the central touchstone and source of that power. The community itself must accept its role as the sole engine and driving force for all actions to come.

Mily Treviño-Sauceda, Executive Director of Líderes Campesinas, has been working since 1992 to establish a women farmworkers' movement in California and beyond. Among other projects, members network in their communities to provide information on women's health issues, in the face of language- and poverty-based barriers to health care, as well as the powerful cultural pressures enforcing complete silence on all sexual topics. Mily explains how orienting the organization to be "by farmworker women, for farmworker women" ultimately anchors the organization's initiative in the community itself.

DÁZON DIXON DIALLO



SISTER LOVE INCORPORATED

“We work really hard to create a space where people feel good about being able to make choices about reducing their risk, and about being more responsible and more empowered to negotiate on behalf of their own health and well-being.”

The ultimate [social change goal of our organization] is that the women be the ones in their communities to take care of their issues. Líderes Campesinas is not the savior. We continuously talk about this in our meetings. It's not about Líderes Campesinas saying we're the leaders that are representing the rest of the community. [...] [There came a point in my work when] I started understanding [that] this is not about me bringing information to the women and then expecting them to change their lives just because I think this is best. It's not about just giving [a woman] information. [...] Change has to be a process.¹⁸

Forging Connections Through Listening and Dialogue – Before forging ahead against shared challenges, a community must build its own cohesion by supporting careful listening and two-way dialogue as its most basic and fundamental practice. This type of exchange is the most effective and thorough way to build relationships and community connections, and serves as a fundamental discipline to which communities can return in times of trouble.

Organizer Victoria Kovari helped reshape the Metropolitan Organizing Strategy Enabling Strength (MOSES) into an urban-suburban coalition that pushes for a reinvention of Southeast Michigan's public transportation system. For her diverse faith-based group, the key to working together effectively required members both to find common ground and to recognize the limits to their partnership. Tamara Buckley and Jonathan Walters explain:

MOSES staff members and supporters say that getting such a diverse coalition of denominations together required setting aside denominational differences to focus on what the congregations shared: an interest in a healthy regional economy and improved quality of life. The approach has been straightforward, says [MOSES founder and past president Reverend Joseph] Barlow. "We say, 'Let's talk about what our faith demands of us, whether we are Jewish or Muslim, Catholic or Protestant, white or black.' There are some common things that unite us. And the degree to which we can continually hit that tuning fork of faith is the degree to which we can bring people together, whether it is as a coalition for overall justice or as it applies to fighting drugs or encouraging urban redevelopment or battling sprawl." [...]

What's most critical to making the mix work, says Reverend Barlow, is that [...] there is never any notion that one church is going to convince another of some truer religious path. "I'm not here to persuade you to be a Baptist," says Barlow. "I care about laying bricks. At the end of the day if you're finished laying bricks, go home, I'm not going to try to convert you." Because of that, he says, "I think that people realize that this is no ordinary organization, it's an organization that speaks to the total community."¹⁹

Maintaining relationships often requires attention and careful management. Differences will exist at all levels, but so will commonalities. Here, the skill of a community leader is in keeping the group members focused on achieving their shared vision of progress. In “Paradox and Collaboration in Coalition Work,” Margie McHugh, Executive Director for New York Immigration Coalition, says of her coalition of immigrant rights groups:

I think people show a level of respect acknowledging that we very rarely disagree on policies and positions, but we disagree on our strategies. [...] It’s not as loaded a conversation then, because nobody is attacking somebody else for being a sellout, or for not being politically committed, which is where all the emotional stuff comes in. It’s much more of a clear-eyed, hard-edged conversation about strategy.²⁰

The group must come to know and trust its own members, in terms of both their similarities to one another and their differences from one another. While it is not within any leader’s capabilities to impose this level of trust and respect between community members, a leader can develop them by actively encouraging these values and personally adhering to them. Diane Narasaki’s insistence on honoring diverse voices within her broad-based pan-Asian American and Pacific Islander community in Seattle has set a high bar for listening and dialogue for the community organizing of the Asian Counseling and Referral Service – one the whole community likewise reflects and emulates. Lua Pritchard, a Samoan community leader, told an illustrative story.

“In Washington [state], we get along. But it is very unique to have pan-Asian American and Pacific Islander unity. We are one, and I believe it comes from leadership like Diane’s. Two years ago, Diane went to a national meeting about a report on Asian women. The report was just on Asian women – no Pacific Islanders were included. The authors told Diane that they could not get Pacific Islanders to cooperate. Diane came back and told us this story, and asked us to organize Pacific Islander women. We got 59 Pacific Islander women to come together, and now we plan on asking the funder to do a report on Pacific Islander women.” Lua continued saying, “Diane will not sit in a forum without including the Pacific Islander communities. She knows that we can’t help each other unless we come together as one. Diane is Japanese-American but speaks for everyone.”²¹

2. Open the Space for Community Initiative

A key skill that distinguishes quantum leadership is the ability to “open up space” – to create the conditions that give rise naturally to particular community actions. Listening and dialogue begin to create the conditions under which community members first speak of and listen to the issues they share, then imagine new ways to deal with such issues, and then finally rise to take action towards the new possibilities they see.

Inviting Empowerment: Fostering Community Voice – If a community, aware of and connected within itself, feels a space to be safe and conducive to speaking and listening, its members will often begin to say things they may never have felt comfortable saying before – and to ask questions and think in directions they may not have explored before.

Jason Warwin, Khary Lazarre-White, and Cidra Sebastien of The Brotherhood/Sister Sol recognize that, for the Harlem youth with whom they work, the default space created by societal forces is one that gives rise to a disempowered or destructive view of the self. These leaders, whose youth development programs emphasize completing and continuing education, speak of providing a space for young people that gives rise to a sense of empowerment and an ideal of responsibility towards the larger community– sometimes for the first time.

We recognize youth need a safe space to speak their minds, define their beliefs and reach their full potential.

Our children have not been expected to survive, but to fill jails and the stories of broken men and women. As James Baldwin wrote in *The Fire Next Time*:

This innocent country set you down in a ghetto in which, in fact, it intended that you should perish. [...] The limits of your ambition were, thus, expected to be set forever. You were born into a society which spelled out with brutal clarity, and in as many ways as possible, that you were a worthless human being. You were not expected to aspire to excellence: you were expected to make peace with mediocrity.

For these reasons, we teach the lesson of Audre Lorde as she wrote in *Sister Outsider*: “For survival, Black children in America must be raised to be warriors.” And so The Brotherhood/Sister Sol seeks to help raise warriors who embody the spirit of sisterhood and brotherhood and who are committed to creating sustainable and healthy communities.

[Says a participant:] What makes BHSS special and unique to me is the great amount of respect and love that was given to us from day one. [...] [I now feel that] as young men in a society where a father figure is a rarity, it is our duty to seek enlightenment, spread knowledge and create stronger ties within our communities. [...] We are creating a strong foundation for the future.²²

Often, healing is a necessary part of finding one’s voice, says Lateefah Simon, former Executive Director for the Center for Young Women’s Development. The Center works to stem juvenile crime with a focus on prevention and intervention for young female offenders. In “A Dance that Creates Equals,” Lateefah is cited as equating the need for emotional healing with that of physical healing:

She offered the image of a wounded arm [attempting to lift] a weight: you cannot lift heavy weights without first healing the wounds from past experiences. Her organization, therefore, offers women coming out of juvenile detention the chance to work at the Center as a way to begin to build self-confidence and the ability to work cooperatively with other young women. This enables them to heal themselves and eventually to take up leadership in the community.²³

Healing can also be found in taking action, particularly action that addresses both the individual and societal forces responsible for those wounds in the first place. The Center is designed to deliver its staffers, as they become ready, into this kind of systemic action. In "Turning Pain into Power," Lateefah's insight is expanded:

The key, says [Lateefah], is to help young women to accept their part in the problems they've had, on the one hand, but also to help them understand the powerful forces that shaped their lives and offer them the chance to blunt some of those forces. "We definitely encourage the individual to take responsibility for their actions," she says. "But if you do not understand all the different factors that contributed to your doing what you did, then you only look at yourself as the problem."

And that's a self-defeating proposition, say Center staff. The key is for young women to learn as much as possible about the environment in which they grew up, how that shaped their lives, and then to think about what they can do to change that bigger picture. Looking at those broader issues helps young offenders not only work on inner transformation, say Center staff, but it helps them also to focus their energy in a positive new direction.

"'So how did you change?' I think I've been asked that question a million times," says an ex-juvenile offender and program director with the Center, "I think I was in a place where I was just angry. But then having a place where I could come and learn and do something about it helped me channel that anger. And the more I learned, the more I wanted to change."²⁴

As community members begin to feel safe expressing themselves, support for individual or group initiative increases and the community may step up into new kinds of action – and into new leadership. Seeing themselves more fully, individuals also begin to better see themselves as part of the whole and to stake their claim in that larger realm.

LATEEFAH SIMON



CENTER FOR YOUNG WOMEN'S DEVELOPMENT

“if you do not understand all the different factors that contributed to your doing what you did, then you only look at yourself as the problem.”

Inviting Participation: Fostering Community Ownership – Individuals can be members of a community, recognizing the issues affecting it, and still not take an active part in campaigns. Others might want to participate, but stand by for further instruction from leaders who themselves are awaiting initiative from the within the community. Here, the leader's challenge is opening up space for people to step up and claim ownership in shaping the community's actions.

A natural transition often occurs between people discovering their voice and then exercising that voice on their own behalf. Quantum leadership pays special attention to this process. At The Rebecca Project for Human Rights, Malika Saada Saar and Imani Walker practice "intersectional leadership" to confront both the lack of access to substance-abuse treatment and the incarceration of untreated substance-abusing mothers. In their work, the program itself is structured to reflect the anticipated transition into community ownership. *Social Change Leadership from the Inside* describes this quality in Malika and Imani's work:

Through its Crossing the River project, RPHR provides an opportunity for mothers who are incarcerated or in treatment programs to talk freely about their experiences and to begin a healing process with their families. For parents who are stable in their recovery, RPHR cultivates leaders through the Sacred Authority network, guiding them to be policy advocates. "Sacred Authority is more of a formalized advocacy network of folks and so we have advocacy training workshops," explains Imani Walker, Sacred Authority Director. In Sacred Authority, the process moves from addressing the lived experience of families affected by drug addiction to translating those experiences into public policies. "We talk about what it looks like to be an advocate, working in collaboration with other community leaders and coalition members," says Imani. Through Sacred Authority, constituents directly educate policymakers.

RPHR advances the framework of human rights and the significance of family-based policy through its partnerships and the strength of its constituents. "At coalition meetings with other advocacy groups, we always bring mothers to the table at every stage of the planning in terms of strategy, what the issue is, what the approach is going to be, what the policy recommendation is going to be," Imani says. "We have really cultivated a core of mothers and fathers in recovery who are able to speak truth to power," says Malika.²⁵

Often, organizations practicing quantum leadership will structure themselves to give constituents leadership positions with real decision-making power. At Community Voices Heard (CVH), which organizes low-income people and people on welfare in New York City, CVH members become community leaders who share in the administration of the organization and create its strategic direction. Gail Aska began as a member of CVH

and later joined the staff (Gail died from diabetes in 2005). In “‘I Got the Tools to Fight for Myself,’” she described how sharing leadership can benefit both individuals and movements:

“After years and years of suppression a lot of our members didn’t feel they had any power or that they can generate any,” says [Gail] Aska.

“And so one of the things we try to do is lift them up and show them what it is they can do that creates power.” [...] Staff are not the “star leaders” members are the ones tapped to be spokespeople, run press conferences, and meet with policy makers. [...]

Behind all these experiences are extensive training workshops – often given by other members with some experience already under their belts. [...] These trainings keep new members informed and reinforce what participating members have already learned. It’s a profound shift, say CVH staff and members, from the typical approach. “We don’t throw some ‘expert’ out there to frame the problem and suggest a solution and then have the token person on welfare come in and tell her horror story,” says Aska. “We’ve broken that mold. When one of our members gives testimony it’s not just ‘this is my horror story;’ it’s ‘this is my horror story, this is the problem, and this is what we’re going to do about it.’”²⁶

3. Find the Deep Sources of Strength

Part of quantum leadership’s power comes from connecting a community’s sense of its own power to existing forces that are deeply anchored within the community. These outlets can serve as rallying points for supporters or help leverage legitimacy from outsiders and opponents.

Owning a History of Advocacy Lessons and Stories – When community members first begin to see new routes they could take to change their circumstances, they have begun to see themselves not as helpless, but as powerful in their situation. This new vision of themselves can extend not only forward into the future, but backwards into the past as well. Suddenly they may see incidents in their history with new eyes, and identify them as times that community members – or others much like them – have already taken the kinds of initiative they now envision taking again.

When a community retells its own history, finding and claiming a heritage of action, it will find strength and inspiration and a growing sense of its present power.

Joyce and Nelson Johnson, founders of the Beloved Community Center of Greensboro, North Carolina, tell of how the Civil Rights Movement of the 1960s informs and strengthens their current-day activism.

Joyce: Being a participant in the struggles of the 1960s [strengthened] a sense in me that creative engagement can result in progress for the vast majority of people. A slogan that I live by is “making a way out of no way.” Those of us who were privileged to be active in the 1960s felt that very strongly. In addition, the 1960s gave us a sense that despite what we might see of what looks like in-activism, that at particular times, the hearts and minds of our fellow American citizens can be touched, and they can be brought into action. I think that some of that is stirring now in [...] the aftermath of Hurricane Katrina.

Nelson: We all live out of and carry within us our history. In the ‘60s there was a massive response to massive injustice. [...] In the first decade of the 21st century, there is a developing massive response to massive injustice. And in that sense I think there is a repeating, but I think we are challenged not merely to repeat, but to go beyond what we did in the ‘60s by engaging on a deeper level some of the assumptions, values, and systemic flaws that were not addressed in the ‘60s. [...] As children of the ‘60s, [we] have an offering to make in that process: that we are very clear that the current generation must discern its role and go way beyond where we were.²⁷

Ron Chew, Executive Director of the Wing Luke Asian Museum in Seattle, designs exhibits that combine cutting-edge presentations with an explicitly local emphasis on social justice. In community-designed displays, the museum uses the power of art and story to invoke and honor the community’s history while tying that history to contemporary struggles, as described by Rich Louv in “The Community as Curator”:

Ron Chew spearheaded the creation of “If Tired Hands Could Talk: Stories of Asian Pacific American Garment Workers,” a 2001 project. Rather than hiring a scholarly museum curator for this exhibit, he set up a committee of 15 women garment workers, both past and present, and their children. The committee collected oral histories, gathered display materials, and designed an exhibit to illuminate the untold story of Seattle’s hidden past, the legacy of its immigrant garment workers. The result: 35 first-person oral histories, presented in English, Chinese and Vietnamese, documenting the long hours, low wages and nearly forgotten details of daily life in a garment factory. People who normally would not have been attracted to a museum were drawn to Wing Luke to learn history as their neighbors had lived it.²⁸

Ron himself elaborates:

We believe that art history and culture can be a vehicle for people coming to look at [...] social change. It’s through discussion of some of these issues that we begin to deal with changing the world around us.

When we did the exhibit on the garment workers [...] it was about acknowledging that history, that very rich history. It was about acknowledging that we still have an issue, which is these underpaid laborers [...] I mean the labor has migrated overseas, obviously, but there's still exploitation and inequality and injustice happening. So it was about recognizing these people who do this work, and then also about how they're being used, and pointing the way to how we might change that situation.

The stories then provide faces and voices and personalities to these issues. And that's at the core of our museum work.²⁹

Tapping the Sustaining Power at the Spiritual, Moral, or Cultural Center – A community can also find strength for its cause in deeply-held values and cultural ideas, symbols, and arts. Forging bonds between a community's cause and its beliefs gives its members a sense of identity and the strength to endure fundamental challenges together. A community leader must prepare by tracing the values on which the community's worldview is built back to commonly held moral, spiritual, or cultural roots that hold power for the community.

Sarah James, member of the Gwich'in Steering Committee and leader of the fight to protect the caribou and other wildlife essential to Gwich'in culture, works to keep the Alaska National Wildlife Refuge free from oil exploration. She links her tribe's current struggles to the long struggles in its history, as told in old stories, and finds strength in the tribe's deeply felt reverence for its origins and its power to endure.

One of the reasons I work hard is that I know my history. I know what happened to my people before. [...] It is not a good story, what happened to my people. The [French trappers] came here first for a fur price, and they killed a lot of animals. When that happened, my people only knew hunting and fishing, and they starved looking for food; and a lot of them starved to death.

Then when the disease came, it just kind of wiped them out. They could have been wiped out completely if it weren't for the Caribou that migrated through our country to revive them each time. That is how we come to have that spiritual connection with the Caribou, and that is who we are: we are Caribou people. [...]

We are the ones that have been here. We never came from anywhere. We have always been here. The Creator put us here to take care of this part of the world, and we did well; and we are still here and we are here to stay. We are not leaving. We are not going anywhere. So this is human rights versus the corporation.

When they first came, they came here at their own risk; and we treated them well and they made a home in here. We want that same respect, you know. We want that respect. [...]

We should not repeat history. I want respect for [the Gwich'in nation] for what and who they are. They have a right to be who they want to be – hunters, fishers, or whatever they think is their duty. I want respect in that way because we have respect for them. When a visitor comes here, we respect them, we host them, we feed them, we talk to them, we tell them stories. Maybe it is not their [way of] life, but this is our [way of] life.³⁰

Vic Rosenthal, Executive Director of Jewish Community Action in St. Paul, Minnesota, ties his community's activism to values and traditions rooted in Judaism, even as their work affects a much broader community.

My passion for social justice is inextricably linked with my Jewish heritage. [...] In the wealthiest nation the world has ever known, too many go without adequate food, housing, health care, and education. The Jewish community, which has known more than its share of hardship over the last two millennia, is poised to make a difference. My work is to move the Jewish community from private individual acts of *zedakah* (charity) to public collective work toward *zedek* (justice). [...]

My work is influenced by the long history of Jewish involvement in social change, from the Eastern European *bund* (labor movement), to organized resistance to the Nazi regime, to American labor and civil rights activism. None of these movements relied on private, individual, righteous acts; rather, all built power through community organizing. [...] Saul Alinsky, considered the father of modern community organizing and a Jew, taught that within communities of faith resides power for good, and that congregations are but sleeping giants, ready to be awakened to social change.³¹

Pablo Alvarado, National Coordinator of the National Day Laborer Organizing Network (NDLON), taps into the power of music and cultural expression to anchor his work with day laborers. Pablo sums it up in his words to Richard Louv:

There's no movement without culture – you take the soul out of a movement if music is taken away. The work isn't all about fighting [...]³²

Pablo continues:

Music and culture have been powerful tools for organizing and bridging

boundaries among different communities. Through our band, *Los Jornaleros del Norte*, we have been able to reach a broader constituency as well as having it be a powerful tool in organizing. As a group we have committed our artistic talent to denouncing injustices against day laborers and creating a culture of understanding among diverse communities. The band's music is a catalyst for bringing diverse groups together, breaking down cultural stereotypes, and educating communities about Latin American cultures and the struggles of day laborer and other immigrants. Our songs are about the daily experiences of workers, the agony they suffer for having left their families behind, and the inequalities they suffer by being picked up for work on the streets.³³

TRANSFORMING THE COMMUNITY'S ENVIRONMENT

The first three drivers of quantum leadership address the community and the processes necessary to introduce it to itself, to its voice and initiative, and to its sources of strength. During this process, the community re-invents itself – it creates a vision of who its members are, to themselves and in the world, and a vision of the kind of world that would reflect a better reality.

In a sense, the community has undergone a transformation during this process. The next necessary step is to reflect this transformation out into the world, to reshape the world into one that has a place for the community as it now sees itself.

This part of the process takes place outside the safe space where the community has undergone its change, and involves bringing that change into a reality that may at first hold no place for the community. This is a time of great energy and great upheaval as people practice stepping out from shelter into the wind. The next four drivers of quantum leadership address what it takes to succeed in this aspect of the community's endeavor.

4. Face the Wind and Bend Without Breaking

At this point in its transformation from a collection of individuals to a generator of leadership, the community must face the world's challenges while maintaining its vision, its structures, the integrity in its actions, and the connection to its humanity.

Being the Change You Wish to See –to change the world is, in some sense, to begin to address the differences between the world as it is and the world as it could be. Confronting this difference can be stark and overwhelming; how does one begin?

Quantum leadership says, begin with yourself. When in doubt, first return to the community's vision – it is what will help you believe you *can* begin. Be the change you wish

ANTHONY FLACCAVENTO

A circular portrait of Anthony Flaccavento, a man with a beard and short hair, wearing a dark shirt, looking slightly to the right. The portrait is centered within a larger circular graphic that contains the text 'ANTHONY FLACCAVENTO' at the top and 'APPALACHIAN SUSTAINABLE DEVELOPMENT' at the bottom, all in white capital letters on a teal background with a pattern of small white dots.

APPALACHIAN SUSTAINABLE DEVELOPMENT

“For many church and social-justice activists, the credo was: ‘Think your way to a new way of living.’ Over time, my philosophy evolved from there, into ‘Live your way to a new way of thinking,’”

to see, even when you feel like the only one who can see it. Establish your credibility with yourself and others and maintain it consistently.

Appalachian Sustainable Development promotes economic and organic farming practices. Executive Director Anthony Flaccavento takes action on his vision one visible step at a time, letting forward progress point the way for others to follow. In “Radical Collaboration” his approach is described in detail:

“For many church and social-justice activists, the credo was: ‘Think your way to a new way of living.’ Over time, my philosophy evolved from there, into ‘Live your way to a new way of thinking,’” Flaccavento says. Immersion in the culture he serves became the foundation of his activism.

“We use our new networks not only to produce and sell products, but as effective vehicles for teaching the new skills and disseminating information. When, for instance, a farmer tries a new technique, we bring other farmers to his farm to learn from him. It’s a hands-on approach, and much more effective than telling farmers to go to a Web site. Because I also farm and share in the risks and in the successes of our agricultural program, other growers see me as more of a peer.”³⁴

A passage from *Social Change Leadership from the Inside* finishes the thought:

By providing a successful example of sustainable development in the Appalachian region, ASD communicates the benefits to a wider population. “Maybe our little group here, combined with other groups around the country, could find a way to frame a compelling message,” says Anthony. That message is not only about “social justice and equity and environmental preservation,” it is “about self-reliance and individual and community leadership.”³⁵

Respecting the Chaos and Allowing Order to Emerge – When the need for change seems urgent and the case for action is agonizingly clear and pressing, any setback, any piece of doubt or uncertainty, can seem unbearable. A human response in the face of such confusion is to try to sweep away uncertainty, to try to control or otherwise eradicate the chaos.

Quantum leadership holds fast in the face of uncertainty by acknowledging that the mess is part of the process. Sometimes the needed response is not to stand rigidly but to bend with the wind – to acknowledge the uncertainty and to move, not against it, but through and beyond it.

The Ohio Valley Environmental Coalition’s Dianne Bady, Janet Fout and Laura Forman (who died suddenly in 2001) fought mining-related environmental depredations such as

mountaintop removal in their West Virginia community. Often pitted against overwhelmingly powerful opponents and very steep odds, Dianne speaks in “Waging Democracy in the Kingdom of Coal” about embracing the inherent chaos of OVEC’s work:

In our work we are often thrown into totally unexpected circumstances that we don’t know how to deal with. Our carefully developed plans often become suddenly irrelevant by a new development on the part of the Coal industry or the local, state, or federal government’s capitulation to coal’s demands. [...] This not knowing is very difficult to deal with.

Over the years, Janet and Laura and I together realized that part and parcel of our jobs was this total disruption of our plans and our subsequent not knowing what to do next. We learned together that in these situations, we needed to rely on pure spiritual trust. We developed the idea that sometimes we just walked through a fog, and that IS the way it’s supposed to be, it’s not just a total disruption of our work – it IS our work.³⁶

Dianne elaborates on the very real-world gains that can result from this mystical-sounding embracing of chaos.

Our basic style of leadership is to provide the spaces for concerned people to get together, share their anger, and work through the darkness to come up with plans. Often this means dealing with chaos. Everybody may have a different idea. Six people may talk at once. Some may disagree with others. But if we keep talking through the chaos, treating each other with care and respect, sooner or later a plan emerges. [...]

Sometimes magical things happen. We see shy, unlikely people speaking with an eloquence that makes our skin tingle, or successfully taking on a leadership role that seems beyond their past experiences. And often, we somehow attract just the right people and resources, just when we need them.

I trust that the chaos will eventually turn into some workable plans. I trust that sometimes we’ll get help in totally unexpected ways. I trust that when we screw something up, we’ll learn from it. When I fall, I trust there will be others there to help pick me up. And I even trust that if we fail completely at getting a specific win or gain, that the very act of our cooperative resistance sends positive ripples though our corner of the cosmos.³⁷

Feeling the Pain and Anger Inherent in Advocacy – Working for social change can be heartbreaking. To maintain the strong community ties that give quantum leadership its

strength, leaders have to be at peace with the work's demands and periodic grief. When disappointments arise, leaders must hold fast in the face of pain and discomfort by recognizing that the disappointments are unavoidable and taking the necessary care of themselves and their community.

Shannon Minter, Legal Director of the National Center for Lesbian Rights and a litigator for transgender rights, speaks of facing the hard realities of his work and parlaying them into strengths.

The most painful aspect of my work is figuring out how to channel my own grief and anger at the discrimination directed against my friends and community members into constructive action, rather than into bitterness and fear [...]. Recently, I lost a marriage and custody case on behalf of Sterling Simmons, an African American transgender man in Illinois. Even though he has lived as a male for more than twenty years and has undergone years of medical treatment, including surgery, the court said he is not legally male, that he was not legally married to his wife of fifteen years, and that he is not a legal parent to his twelve year-old son, who loves and respects him as a father. [...]

The most difficult aspect of these losses is seeing the terrible impact on the individuals and families involved and the damage that is done to their dignity, their spirits, and their lives. What I take from these losses – and the only thing I can promise to these clients and others who find no justice or relief – is a determination never to abandon the struggle to achieve equality and fairness for all people. I do not believe their battles are in vain, because they serve to educate and inspire others to become involved to create change.³⁸

Eddie Bautista, formerly of New York Lawyers for the Public Interest, speaks of his environmental justice work with low-income neighborhoods of color in New York City and how he sustains himself and maintains his energy.

A sense of humor and perspective goes a long way. I need both to get through the day, not to mention a campaign. Learn from the defeats, and celebrate the victories – but don't get too caught up in either. Hope for the best, plan for the worst – and accept the fact that all the planning and hoping in the world will not trump fate, God, destiny, the Creator, whatever you believe. Honor hard work and never take your community for granted. Balance your romanticism and cynicism. Don't take yourself, or your opponents, too seriously. Try not to forget that humanity and justice is supposed to guide your work, and try to control and focus the rage that drove you to this path in the first place. Understand that work, life, family, community, etc., is a life-long process – try to enjoy and grow from the journey.³⁹

Dianne Bady of OVEC addresses the forces that can act on community activists to heighten tension and exacerbate interpersonal conflict, and the need to deal with such inherent realities head-on by institutionalizing ways that staff members can take care of themselves and one another in the face of conflict.

Community activists are in the trenches getting bombs thrown at them. These situations make interpersonal relationships a huge potential problem, as highly stressed people are usually not at their best at constructively dealing with inevitable disagreements. [...]

I can't overemphasize the importance to OVEC of our focus on dealing with conflicts as they arise, [...] before they explode into big problems – conflicts within the group, within the community, with coalition partners.⁴⁰

From this point on, the drivers of quantum leadership become much more streamlined, though quantum leaders continue to draw upon this fourth driver even while working with the fifth, sixth, and seventh.

Strategy takes on a heightened importance throughout the rest of a community's work, and Appendix C contains many useful resources for building and revising the necessary strategies for change. However, whatever the strategy, there are still underlying focal areas that quantum leaders keep close touch with as the community works to realize its goals.

5. Stretch and Build the Relationships Outward

In this stage of a community's work, quantum leaders encourage community members as they reach out and make new connections, find new allies, link the local-level issues to the national and the global, and work across racial, geographic, or issue lines.

In expanding the community connections outward, leaders may need to determine whether potential new partners share enough common goals for their journeys together – whether for a short way or a long way – to lie along the same path. Milo Mumgaard, Executive Director of the Nebraska Appleseed Center, points out the pragmatic benefits in seeking common ground, even – or perhaps especially – with those who seem to be the enemies of the low-income Nebraskans he serves.

No real social change is possible unless a broader community supports it, and it only happens when common interests become clear and achievable. I'm also not at all ideological about who we can work with and who we can't.

Of course, I have my own perspectives, but [I do not believe that] anyone is evil or beyond the pale, despite their actions. I am able to sit down with the heads of big meatpackers, knowing full well they are rigging the system so injured workers have few options, and talk seriously and credibly with them about why they should be supporting change. I will come back again and again to how they share certain common interests, even economic ones, and should be engaged in processes to make things better. [...]

This is not to say it always works or that this strategy always is the best. But I'm always interested in showing how family farmers, meatpacking heads, rural communities, urban consumers, meatpacking workers, and so on, all share common ground.⁴¹

Gerry Roll, as Executive Director of Hazard Perry County Community Ministries, works with numerous community partners to provide social services to her rural Kentucky community. She highlights the need for honesty in disclosing each group's needs and agenda when exploring possible collaborations.

Our job as leaders is to get everybody to be honest and forthright about what they really need, what they want, and what they are willing to give up for the mission. When people start to do that, they become partners. Out of our collaborations, we have developed a few really meaningful partnerships, and that's where things start to happen. Everybody isn't going to be a true partner, some won't even be collaborators, but we capitalize on what we have, never focus on what we don't, and keep moving forward. Eventually, people want to gravitate towards the positive energy.

The key to being successful in building and maintaining partnerships is being willing to be honest about what you really need versus what you want, being willing to give up things you want but someone else needs, ceding control to the community when it's time, and being able to gracefully walk away when you really want to get angry, take all your cookies and go home.⁴²

Two *Leadership for a Changing World* awardees, Ramón Ramírez of Pineros y Campesinos Unidos del Noroeste (PCUN) and Marcy Westerling of the Rural Organizing Project (ROP), actually did oversee their organizations' coming together as allies to back one another's interests in Oregon politics. Their cooperation began when the PCUN farm workers reached out to support ROP members who were marching for gay rights; the workers hosted the marchers on their journey and that night opened a dialogue for more possible joint actions. Members of their organizations discuss the early days of the alliance in "Building Alliances:"

RAMÓN RAMÍREZ
PINEROS Y CAMPESINOS UNIDOS DEL NOROCCIDENTE



“That dialogue was the beginning of what could develop into a strong relationship with a community that we hadn’t worked with, and that would also present a series of challenges not only to [our] organization and to us as individuals in that organization, but also to the community.”

Ramón Ramírez, PCUN: We actually went and met [the marchers for the Walk for Love and Justice] as they were marching in, brought them in, and proceeded to have a dialogue with the lesbian and gay community. They stayed in the [PCUN union] hall [...]. There was a lot of controversy about that, even among us – we had a discussion about how do we handle this situation [...]. And our position was that, in the end, we needed to support the LGBT community and we needed to defeat Measure 9.

Measure 9 was clearly an attack on the gay community. But we looked at it from the point of view that the Right (the political Right), was going to deteriorate the Oregon constitution in terms of civil liberties and rights, and protections from discrimination. All along we were looking at it seeing that they are attacking the LGBT community first, and we (Latinos) were second. We're next in line. [...]

That dialogue was the beginning of what could develop into a strong relationship with a community that we hadn't worked with and that would [also] present a series of challenges not only to the organization (PCUN) and to us as individuals in that organization, but also to the community. [...] We took the tactic of what our differences were so that we would have a better-grounded perspective of where we're coming from. So we talked more about the church influence in the Latino community that feeds into homophobia [...]. And then on their part, we also raised the whole issue about the march's concentration on gay folks in the Portland metropolitan area, yet 30 miles to the south, farm workers are getting attacked on a daily basis. We're organizing and we haven't seen support from that community for our movement, for our struggle. That whole discussion, just those two topics created a lot of interest.

Kelley Weigel, ROP: To hear the conversations that happened that night between people like Ramon and Larry and some of the elders in the gay and lesbian movement... It was a deep conversation that was challenging on both sides, I think. It was a conversation of people really talking about what it meant to be an ally and what it means to not always be comfortable within your own community because you need to be an ally with someone from outside your community. [...]

[There was] a white woman who [...] was just recounting a story of feeling like she had tried to organize people to support farmwork issues and realized that she had been dealing only with the issue, and not with the people. [...] People were willing to support the boycott [that PCUN was calling for], but they weren't really grappling with the issues of what it meant to recognize human beings and how deep racism went within their own community.

That conversation (in the union hall) felt different, too; [...] it wasn't like comparing oppressions. It was 'we have to figure out how to work together.' People were invested in trying to name what the obstacles were and get them out of the way.⁴³

6. Encourage Purposeful Learning

In the world of working for change, constant shifts demand that changemakers remain open-minded and flexible, re-examining their methods and even their missions as they constantly steer towards the changes they wish to see. To encourage the community-wide spirit of inquiry that is necessary for success in strategic thinking and planning, quantum leaders must resist the urgent pulls towards knowing the answer, and instead be willing to *not* know the answer – but to work and explore together with the community to figure it out.

Victoria Kovari of MOSES began asking herself how to spread the potential for reflective, strategic thinking within her own organization, given that rising needs and shrinking resources consistently require organizations to be as strategic as possible. Victoria recognized that her leadership role was to open a space for reflection within the organization, and to lead the way by beginning to question and reflect for herself. Her openness and exploration had very practical results for one of MOSES' major campaigns, as she and her co-authors recount in "Don't Just Do Something: Sit There:"

For two years MOSES had been advocating for regional mass transit. The campaign was stuck and needed new direction. Vicky used a technique called the learning window. [...] Vicky first asked herself and then her group of leaders to answer three questions: "What do you know you know?" "What do you think you know?" and "What do you know you don't know?"

In trying to answer these questions, she realized that much of the group's process and many of its tactics were based on what they really didn't know. Somehow they had to find strategies that were based on what they actually experienced or knew from talking to people and on data from studies, etc. For example, much of the group's past actions were directed toward the state legislature, which was very hostile to the group and to Detroit in particular.

As Vicky tells the story: "We were just making certain, invalid assumptions about those legislators. [...] Everything we knew about the current legislators meant that going back to the legislature didn't make sense for us – we were not going to win. [...] So we decided to use the courts as a way to create a bigger crisis within the system and expose the dysfunction of the current transit system with the hope of getting a receiver appointed. [...]"

“[I am now] aware of the importance of creating the space and the permission for people in an organization not only to think about the lessons they learned from their actions, but also what this suggests about how they need to act in the future. There is a risk in creating this space in that it can become an excuse not to act boldly. Balance – in terms of action and reflection – is key.”⁴⁴

The more fundamental the change an organization is trying to bring about, the deeper and more rigorous its reflection process may need to be. The community may in fact need to return to first principles on a regular basis, and continue to reflect on whether its methods and assumptions really match its goals. Juan Rosario’s organization, Misión Industrial de Puerto Rico, works for environmental justice and sustainability among the low-income communities in Puerto Rico. Juan points to the need to reflect even before acting, and the importance of encouraging a community-wide reflection that extends even beyond the bounds of Puerto Rico, if the organization is to truly meet its avowed goals of sustainability and wider economic justice.

[My grandfather] used to say that the worst thing you can have when you don’t have a clear vision is a fast vehicle, a good strategy. Because when you have a fast car and you don’t know where to get to, you’re going to get to the wrong place really quick. We started talking about [this] with the groups, [and] a lot of them got stuck with that because they kept on saying, “No, we need to do something. We need to do something, whatever it is, but do something. [...]”

We started talking with the groups and saying, “We don’t want to keep on moving without knowing where we want to move to.” And then some of the groups kept on moving. We jumped down from that and started [...] gathering information, talking with other groups and everything else [...]. Now some of [the other groups] are willing to talk about where is that place we want to go, why should we go there, is it possible to get there, what does it take to get there? And we are starting a conversation about that. [...]

What we are trying to expose them to is a concept called ecological footprint. [...] In order to get, for example, the water you use in a day, or the food you consume in a day, there is some amount of land that’s got to be used for them. If you add up all the consumptions you have and all the waste you throw away, and the places where you leave [your waste, then] you have an objective measure for what you need. [...] When you use that instrument, you realize a lot of the things we do are simply not sustainable.

But the people don't know that. People know they still have food; they don't know where it comes from. Someone over there, someone in Nicaragua, someone in the Dominican Republic, someone in South America is being left without enough food because we are consuming too much – but we don't know that. How can people change their behavior if they don't know they are doing something that is basically wrong?

We talk about how the people feel about whatever responsibility they think they have in the things that are happening in the countries that are producing our food, that are producing our clothes. Is it fair that someone in El Salvador is earning 60 cents an hour or in Haiti, which is worse than that, that people get paid 8 cents....Is it fair? Is there any way we can help on that? Is there any way we can be in solidarity with [them] over there? This is what we are trying to do.⁴⁵

7. Bring the Future into the Present

In quantum leadership, the community envisions a new future for the world, one that includes conditions under which community members can live the fuller lives they have now imagined for themselves. Once having envisioned that possible future, they must take actions that drive and anchor it to the present. Each action must bring that future closer to the present reality.

Creating and enacting a well-thought-out strategy must be part of this process, but this driver of quantum leadership does not really refer to that aspect of moving towards the overall goal. Rather, it refers to the spirit behind such strategic actions – what longtime public-interest lobbyist and Advocacy Institute Co-Founder David Cohen calls “rolling incrementalism.” This is both a methodology and a state of mind: a constant and ongoing recognition of the contributions of each success, each small gain that may accompany failure, each lesson, and each team member, toward the ultimate goals of the organization, the coalition, or the movement.

Terrol Johnson and Tristan Reader, Co-Directors of Tohono O'odham Community Action (TOCA), work with the Tohono O'odham tribe in Arizona to enhance traditional tribal values and create new cultural traditions as the tribe faces one of the world's highest rates of adult-onset diabetes. The organization's vision is to revitalize both the tribe's physical and economic health by using traditional solutions.

Thus all TOCA's actions center on anchoring the community's tradition as the source of its life. The commitment is to have a community that's not just vital and effective and rooted in traditional ways, but one that's vital and effective *because* it's rooted in traditional ways.

JUAN ROSARIO



MISIÓN INDUSTRIAL DE PUERTO RICO

“We don’t want to keep on moving without knowing where we want to move to.”

This may take a long time – but the organization has started with what it can do. Every initiative expresses community vitality married to community tradition, and centers not on the power that may grow in the community someday, but on the power that manifests in the community *right now*, in the present moment. In carrying out and building on these initiatives, TOCA and its community partners are concretely and incrementally bringing the future into the present.

Say observers Kathleen Sheekey and Susan Lobo:

TOCA's programs respect and revive ancient traditions and are fundamental to Tohono O'odham's physical, cultural and economic well being.

[The traditional] farm and gardens are a direct response to the diabetes epidemic that has developed among Tohono O'odham people within the past thirty years with the switch from desert-specific farmed foods to store bought refined foods. The farm has rationales that relate to traditional cultural knowledge preservation, to seed genetic preservation, and to health issues. [...]

The basket weavers' cooperative not only seeks to revive traditional knowledge, but also addresses producing adequate income for the weavers as they eliminate the middle people who often paid them way below the worth of their work. Also the basket weaving is a vehicle to link those of all generations who work together.

The youth summer arts and culture class are led by elders to prepare for the Saguaro fruit harvest and the rain ceremony.

All of these activities and others dovetail to address community health, cultural revitalization and economic development which are the foundation of the work of TOCA.⁴⁶

Just as important as the strategic dovetailing of initiatives is the spirit in which they are conceived and carried out, each as an expression of traditional community values. Terrol and Tristan have designed not only the step-by-step work but also the whole *orientation* of TOCA to help bring about the future they are working to achieve: the manifestation of the *O'odham Himdag*, the Desert People's Way, in the Tohono O'odham community. Not only TOCA's concrete acts, but even the way in which it listens, and the tiny, everyday, incremental ways in which it interacts with the community, all work together towards the organization's ultimate goal of a renewed Tohono O'odham tradition in the world. Terrol and Tristan explain:

Traditionally, young Tohono O'odham men would walk more than 200 miles across the desert to the ocean to collect salt for the community.

When they arrived at the shoreline, they would run along the beach to the point of exhaustion. They would then step into the waters of the Sonoran Sea, each looking for a vision of his own strengths and gifts. This was the Salt Pilgrimage. It was always done in silence, and always as a group – no one looked for their gifts alone. Some people understood their strengths right away, on their first Salt Pilgrimage – others went to the ocean year after year. But still they went, and still, never alone. The Salt Pilgrimage serves as a perfect metaphor: [...] whatever your path, however long it takes, TOCA will walk with you. TOCA will walk with our community to the ocean over and over again. [...]

We try to practice a “leadership” style that is consistent with the *O’odham Himdag* – The Desert People’s Way. We seek to walk *with* the community as it seeks out its own gifts and strengths. [...] We have spent countless hours listening to our community – everyone from children to elders – in an attempt to draw upon community assets to develop effective, culturally-based responses to communal problems.

Our goal is the creation of a vital and sustainable Tohono O’odham *community*. [...] Our work with young people is not only about developing their identity as youth, or even as native people, but as part of a community that depends on each other. That does not always happen dramatically, but it happens. One young person fails in school, then discovers his skills as a basket weaver and ends up attending a prestigious art school. A troubled young woman seeks guidance from her grandmother, a ceremony is organized, and she finds a new way to begin. [...]

The development of the young people with whom we work happens slowly, in a circle or a jagged line, in unrecognizable moments that lead them to where they are meant to be. Year after year they go back to the ocean to seek their gifts, and TOCA stays with them.⁴⁷

In a very similar spirit, the Seven Drivers of Quantum Leadership all work in conjunction with one another to shape not only the acts, but the overall orientation that serves to manifest the power of quantum leadership in the world.

The Seven Drivers for Quantum Leadership offer a simple entrance into a complex problem. There is a lot more to be said about the detailed strategies that quantum leaders undertake to actually carry these steps out, and how those strategies fit together with the fascinating and useful body of literature that already exists for collective leadership. To dig further into specific strategies or problems, we recommend the resources in Appendix C.

Conclusion:

The Case for Quantum Leadership.

Quantum leadership isn't the whole world of leadership, any more than quantum physics is the whole world of physics. Many fascinating questions remain to be asked about the links between individual-based leadership and quantum leadership.

But like quantum physics, quantum leadership opens up new worlds of its own – worlds that present exciting possibilities for community leaders and those who support them.

Given the importance of leadership for effecting substantive change in the world, quantum leadership's ability to spread leadership like wildfire through communities is especially compelling. From such leadership can grow movements that contain the possibility for change on a grand scale.

When we look at the current national debate on immigration in the U.S., we discern something noteworthy and even suggestive. Several of the organizations that are helping to shape the national debate – CASA of Maryland, Tonatierra Community Development Institute, Pinos y Campesinos Unidos del Noroeste, and the National Day Laborer Organizing Network – were associated with the *Leadership for a Changing World* awards. As such, they embody the community-based leadership that was the focus of those awards.

We cannot yet make direct causal connections between quantum leadership and this growing of a national movement. However, if a community-based leadership style could generate sufficient volume of community leadership to

feed a national movement and raise the possibility of change on a national scale, then such a leadership style would be all the more worth understanding, worth explaining, worth pursuing – and worth supporting.

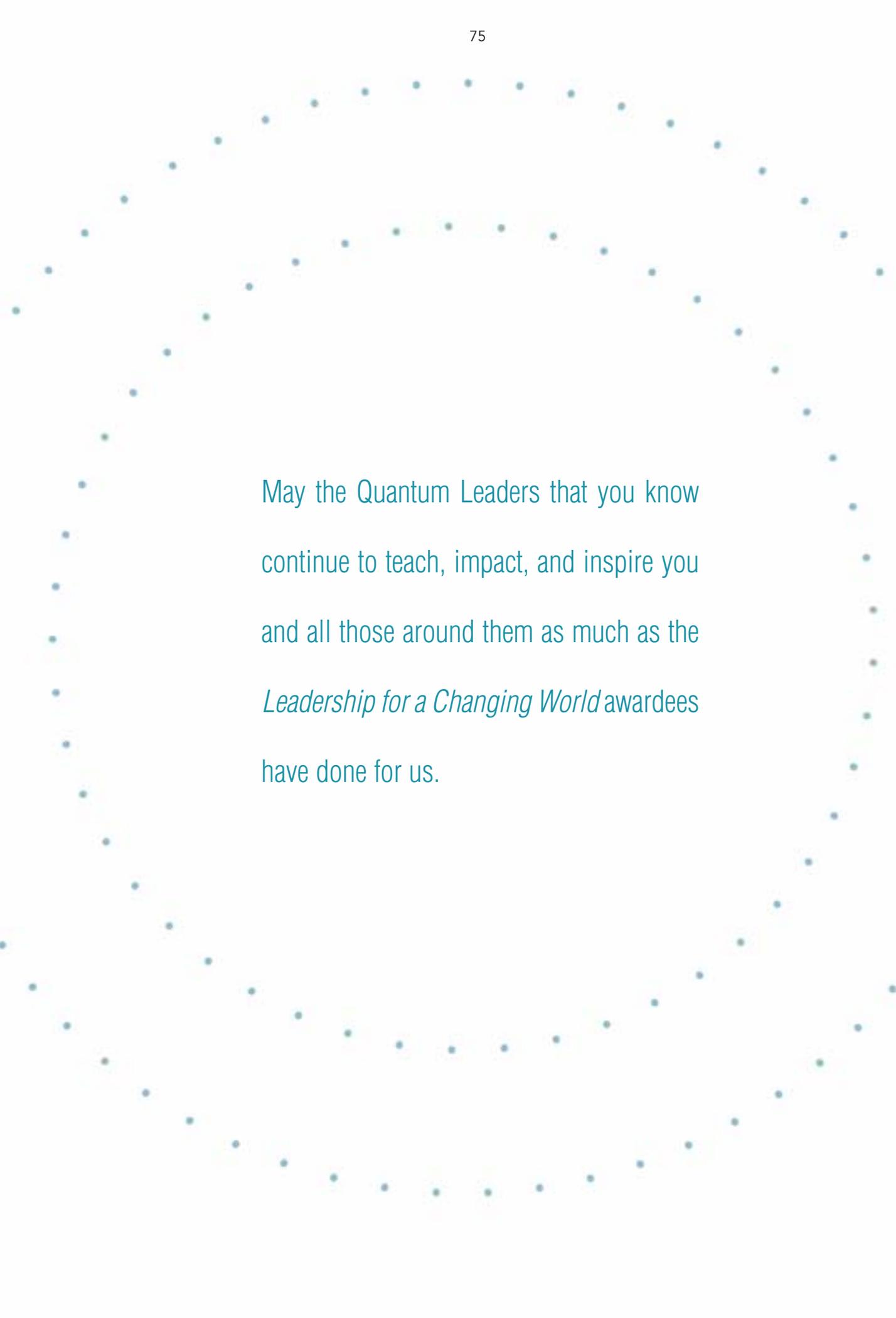
Pursuing and Supporting Quantum Leadership

For those readers who are funders and who want to support quantum leadership, we have compiled a short list of suggestions from the *Leadership for a Changing World* awardees themselves about funding approaches that would support the kind of leadership they practice. You can read their ideas in Appendix A.

For those readers who are researchers and who want to explore quantum leadership, we can say that we've found Participatory Action Research to be by far the most successful research methodology for capturing this approach. You can read about our reasoning in greater detail in Appendix B.

For those readers who are practitioners and who want to explore and practice this leadership style, we commend the Seven Drivers to your attention. We also invite you to explore Appendix C, which lists all kinds of tools and resources including supplementary readings, useful websites for quantum leaders, and the in-depth research findings of the *Leadership for a Changing World* awardees and the New York University research team.

It's hard to bring this book's exploration of quantum leadership to a close, in part because the conversation about this style of leadership is really still at its beginning – and in part because the work of quantum leadership, which began long before anyone was talking about it, is still going on, still unfolding, and is far from ending. In time, perhaps the only fitting conclusion one can come to about community-based leadership will be the one that is written on the face of the world, for all to read.



May the Quantum Leaders that you know
continue to teach, impact, and inspire you
and all those around them as much as the
Leadership for a Changing World awardees
have done for us.

Appendix A – For Funders: How to Foster Quantum Leadership in Your Community

For grantmakers wishing to best leverage their resources for the greatest possible impact on the communities they serve, investing in quantum leadership – and capitalizing on its capacity to generate even more widespread leadership – promises great returns.

However, to maximize those returns, grantmakers may need to recognize the dynamics that give this fundamentally different approach to leadership its power, and to consider new ways to work in harmony with those dynamics.

If you're a funder reading this section, you probably already have an appreciation of collective leadership and its possibilities; in fact, you probably already have grantees practicing quantum leadership in their work. If so, we hope that the Seven Drivers for Quantum Leadership may provide a useful lens through which to examine and appreciate the work of these grantees. The Seven Drivers may help you evaluate what is working best among the leadership you support, and also help you identify what may be missing in your efforts to support community-based change. Perhaps one of your favorite grantees is adept at five or six of these drivers and could use foundation support to develop one or two of these quantum practices.

Beyond using the Seven Drivers to parse or evaluate grantees' work, however, the drivers work at a deeper level: they point to some common characteristics that quantum leaders have in the ways they carry out their work, characteristics that may have implications for how best to support that work.

Looking through the lens of the Seven Drivers, we can see that quantum leadership involves:

- Long-term work with a community
- Fostering a particular kind of relationship with the community: one of listening, respect, agency, and empowerment
- Calling a community to ever-greater leadership, and building in practices through which members can develop themselves as leaders

This approach to and interaction with the community is the heart and source of quantum leadership's power. It is not optional; it is pivotal to quantum leadership's success. We point this out because *fostering this working style may require a particular approach to grantmaking*, and grantmakers who recognize and emphasize a few simple practices that support this approach can greatly augment the success of their grantees.

The *Leadership for a Changing World* awardees have offered their recommendations for prospective funders about the simple actions that would greatly support the kind of work they do. Based on their input, we present the Seven Guideposts for Quantum Funding:

1. **Provide general operating support rather than program support.** In the spirit of community-based leadership, grantees encourage funders who are betting on an organization's great leadership to *let the organization lead*. General operating funds allow grantees to design their own new projects, rather than necessarily responding to new foundation priorities every year. Also, general operating funds are instrumental in affording the organizers who canvas the community and find out what issues concern the constituency, avoiding the danger of skewing an organization toward speaking rather than listening to its community. Operational grants also help fill in the gaps created by under-funded projects, offering a solution to those grants that may have provided for materials or staff, but not both.
2. **Invest in organizations over the long haul.** Grantees are working on long-term problems, building movements over a span of years before such movements can take root and leverage significant change. Multi-year grants spanning 3-10 years contribute most effectively to such efforts.
3. **Ease paperwork requirements in funding.** Grantees recommend offering at least 3-5 year grants with yearly reports on project updates, rather than requiring organizations to resubmit a new proposal every year for what is essentially the same program. Grant proposals take much more time to prepare than they do to read, and many organizations are eager to dedicate that time to meeting communities, staging events, or seeking out new funding. Also, funders can greatly benefit grantees simply by giving them a realistic (and this may mean an *increased*) page allotment in which to answer funders' questions.
4. **Create more give and take in the funding relationship.** Grantmakers can themselves adopt the power of community-based leadership by creating a learning relationship with their grantees, rather than a stewardship relationship. Funders can relate to organizational leaders the way those leaders relate to community members: as the holders of vision, the crafters of solutions, as equals. Funders and community organizers need each other, and improved exchange can help clarify what each party is seeking and what each can provide, helping the two groups act as strategic movement allies.

- 5. Dedicate funds and resources towards capacity-building in organizations, particularly for their long-term capacity.** Funders and grantees can work together to identify key areas for organizations to build their capacity toward long-term sustainability. Another approach to capacity building is to strengthen existing programs and help organizations to sustain the work in which they have already demonstrated success. A third strategy involves funding organizations to bring model programs “to scale,” perhaps even to a national scale, thereby institutionalizing successful approaches in the broader movement.
- 6. Invest in staff at reasonable funding levels to keep leaders in the sector.** Funders can support their grantees’ long-term visions by providing competitive funding for staff positions, as well as funding the kind of skills development that supports the hiring and retaining of talented staff and ultimately strengthens the organization for further challenges.
- 7. Work with organizations to train, track, and promote young and emerging leaders.** Grantees report that myriad barriers – including limited organizational capacity and their own unconscious internal resistance – prevent young, talented leaders from stepping into positions of power in their organizations and communities. Structure funding to encourage organizational “veterans” to create leadership posts for emerging firebrands.

Appendix B – For Researchers and Practitioners: Exploring Quantum Leadership Through Participatory Action Research

Quantum leadership presents a fascinating field for closer study, and, in our experience, offers an especially rewarding opportunity to collaborate closely with practitioners and to create research products that are equally useful in both academia and practice. For the richest and most rewarding research experience for all involved, we highly recommend employing **Participatory Action Research** as your research methodology.

We have found Participatory Action Research to be the most successful tool for the study of leadership. In our experience, this methodology yields exciting results for academics, while simultaneously offering practitioners an opportunity to explore and reflect on issues and challenges of the work. During the *Leadership for a Changing World* program, we documented the work of the awardees through a Participatory Action Research model, implemented by Research and Documentation team at the Research Center for Leadership in Action, Wagner Graduate School of Public Service, New York University, as well as through the program's media component implemented by the Advocacy Institute.

Participatory Action Research sets up practitioners and academics as co-researchers in a research endeavor, challenging the default practices that privilege academics as research "experts" and validating the considerable experience that practitioners bring to understanding and learning about successful practice. The core relationship is not between "researcher" and "subject," but rather between co-researchers working together to determine what they are studying, why, what they hope to get out of it, and how to best convert the resulting knowledge into action.

The dynamics of Participatory Action Research make it an attractive choice for quantum leaders themselves. Communities practicing quantum leadership are exercising personal power, often a power that they have won away from top-down hierarchical systems that treated them like objects and tried to deny them power. Such communities may justifiably want to avoid research situations where they may feel like objects in research, with researchers at the top of a hierarchical decision-making tree. By contrast, a co-researcher situation is much more congruent with how such quantum leaders see leadership: shared leadership in research is just the kind of research situation that is likely to make sense and sound appealing to these leaders. Then too, the promise not only of co-production of knowledge, but also of co-ownership of and co-dissemination for that knowledge, is likely to attract practitioners as powerful research partners with their own stake in the process.

Participatory Action Research is an action oriented methodology: co-researchers address questions and challenges that have a theoretical dimension, but that also have real meaning in practitioners' contexts. This kind of research not only adds to the existing body of leadership knowledge, but at the same time provides answers and solutions for practitioners, helping the participating organizations and communities to address real-life problems or needs.

Also, because Participatory Action Research draws out voices from the community – expert practitioner voices – that have traditionally been excluded from research design, this methodology can often contribute exciting new perspectives that enrich and invigorate existing notions of leadership. The expertise of these co-researchers often brings new tools, new analytical perspectives, and new skills into the realm of academics. The exchange works in reverse as well, with researchers bringing into the realm of practitioners new ideas, new opportunities for reflection, and new research products with immediate application in the practitioner's work. Together, academics and practitioners develop new tools, perspectives, and skills. This kind of synergistic collaboration also builds relationships and provides access to resources between two orientations that are too often separated, academia and practice, giving those in each realm access to the resources and contacts of the other.

We feel that the results of Participatory Action Research, like those of quantum leadership, really speak for themselves, and we invite readers to peruse the leadership narratives, cooperative inquiries, practitioner booklets, and ethnographies in Appendix C to explore the rich output that this methodology can make available both for academics and practitioners. To learn more about how to put this methodology to work yourself, we also recommend Appendix C's Participatory Action Research section. There, in addition to resources about Participatory Action Research, interested researchers can also view our own particular reflections on the research design for *Leadership for a Changing World*, to see how we and our research partners used this methodology to explore community-based leadership from a number of different angles.

Whatever design you may employ to explore quantum leadership, we wish you a rewarding inquiry into all the fascinating lessons this mode of leadership has to offer.

Appendix C – Selected Tools and Resources for Advanced Quantum Leadership

Selected Readings	p. 82
Online Resources	p. 84
<i>Leadership for a Changing World</i> Research and Documentation Component	p. 85
<i>Leadership for a Changing World</i> Awardees	p. 92

SELECTED READINGS

Leadership Readings

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- Smucker, B. (1999). *The nonprofit lobbying guide*. Washington, DC: Independent Sector.
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- Wood, R. (2002). *Faith in action: Religion, race and democratic organizing in America*. Chicago: University of Chicago.

ONLINE RESOURCES

Leadership Sites

Center for Action Research in Professional Practice (University of Bath School of Management)
<http://www.bath.ac.uk/carpp/carpp.htm>

Center for Creative Leadership
<http://www.ccl.org/leadership/index.aspx>

Center for Public Leadership (CPL)
<http://www.ksg.harvard.edu/leadership/>

Center for Reflective Community Practice
<http://crpc.mit.edu/>

Institute for Women's Leadership
<http://iwl.rutgers.edu/index.html>

Leadership Learning Community
<http://www.leadershiplearning.org/>

Leading Large Scale Change Initiative
<http://www.wagnerbriefing.com/home/index.html>

Next Generation Leadership
<http://www.nglnet.org/>

Research Center for Leadership in Action
<http://www.nyu.edu/wagner/leadership>

Advocacy Sites

The Advocacy Institute (now part of the Institute for Sustainable Communities)
<http://www.advocacy.org>

Center for Community Change (CCC)
<http://www.communitychange.org/about/publications>

Center for International Media Action (CIMA)
<http://www.mediaactioncenter.org/?q=about>

Center for Lobbying in the Public Interest (CLPI)
<http://www.clpi.org/>

The Democracy Center
<http://www.democracyctr.org>

Independent Sector
http://www.independentsector.org/programs/gr/advocacy_lobbying.htm

The International Budget Project
<http://www.internationalbudget.org/>

Just Associates (JASS)
<http://www.justassociates.org/publications.htm>

National Center for Charitable Statistics
<http://nccs2.urban.org/adv-theory.htm> (Advocacy Bibliography)

OMB Watch
<http://www.ombwatch.org>

LCW RESEARCH AND DOCUMENTATION COMPONENT: COPRODUCED MATERIAL

The following materials were co-produced by Leadership for a Changing World awardees and The Research Center for Leadership in Action, Wagner Graduate School of Public Service, New York University. These materials can be found on the LCW website (<http://www.leadershipforchange.orginsights/research/>) or on the RCLA website (<http://www.wagner.nyu.edu/leadership/reports/>)

Stories of Leadership in Action: Narrative Inquiry

The LCW Research and Documentation component produced leadership stories on the work of each of the 2001 and 2002 award recipients. We also produced two collections of leadership portraits featuring the 2003 and 2004 award recipient groups respectively.

The stories emerged from a collaborative process that included award recipients, their closest associates, members of their communities, and members of the Research and Documentation team at NYU/Wagner. The stories capture unique aspects of the awardees' work and highlight the achievements of the awardees and their communities. The R&D team hopes they inspire others to find solutions to address their own challenges.

Leadership Stories by Issue

Arts

To Challenge and To Be Challenged: Cornerstone Theater Company, Los Angeles, CA
Using Art and Theater to Support Organizing for Justice, Junebug Productions, Inc, New Orleans, LA

Civil Rights

Power in Diversity: New York Immigration Coalition, New York, NY
The Power of Diverse Voices: Southeast Asia Resource Action Center, Washington, DC

Cultural Preservation

"Putting the Salmon Back:" Power Meets Persistence: The Columbia River Inter-Tribal Fish Commission, Portland, OR
Rebirth of a Nation: Gwich'in Steering Committee, Fairbanks, AK
"We Have to Reach Back": American Friends Service Committee Wabanaki Youth Program, Perry, ME

Economic and Community Development

"A Different Kind of Stew:" Magnifying the Power of the Pulpit: Metropolitan Organizing Strategy Enabling Strength (MOSES), A Place to Call Home: AIDS Housing of Washington, Seattle, WA
"A Place Worth Saving": New Road Community Development Group of Exmore, Inc., Exmore, VA
Building Citizens, Not Just Sober Individuals: Triangle Residential Option for Substance Abusers, Durham, NC
Changing the Terms of the Struggle: The Fifth Avenue Committee, New York, NY
Homegrown Health in Appalachia: Collaborating with the Enemy: Hazard Perry County Community Ministries, Hazard, KY
"I Got the Tools to Fight for Myself": Community Voices Heard, New York, NY
Leveling the Playing Field: Silver Valley People's Action Coalition, Kellogg, ID
Magnifying the Impact; Focusing on a Common Cause: Fanm Ayisyen Nan Miyami, Miami, FL
"Putting the Salmon Back:" Power Meets Persistence: The Columbia River Inter-Tribal Fish Commission, Portland, OR
The Power of Balance: Lessons from Burlington Community Land Trust, Burlington, VT
Detroit, MI
Turning Pain Into Power: Center for Young Women's Development, San Francisco, CA

Education

One Goal, One Voice: Coalition of African, Asian, European and Latino Immigrants of Illinois, Chicago, IL
Power in Diversity: New York Immigration Coalition, New York, NY

Environmental Justice

A Different Power Source: Ohio Valley Environmental Coalition, Huntington, WV
 Healing a Culture, Building a Community: The Laotian Organizing Project, Richmond, CA
 Keeping Industrial Polluters Out of Austin's Latino and African American Communities . People
 Organized in Defense of Earth and Her Resource, Austin, TX
 Leveling the Playing Field: Silver Valley People's Action Coalition, Kellogg, ID
 Rebirth of a Nation: Gwich'in Steering Committee, Fairbanks, AK

Government / Corporate Accountability

A Different Power Source: Ohio Valley Environmental Coalition, Huntington, WV
 Changing the Terms of the Struggle: The Fifth Avenue Committee, New York , NY
 "Important Things to Tell": Justice Now, San Francisco, CA
 Leveling the Playing Field: Silver Valley People's Action Coalition, Kellogg, ID
 One Goal, One Voice: Coalition of African, Asian, European and Latino Immigrants of Illinois,
 Chicago, IL
 Rebirth of a Nation: Gwich'in Steering Committee, Fairbanks, AK

Health and Healthcare

Power in Diversity: New York Immigration Coalition, New York, NY
 "Saving Our Own Lives:" Black AIDS Institute (Formerly African American AIDS Policy Training
 Institute), Los Angeles, CA

HIV / AIDS

A Place to Call Home: AIDS Housing of Washington, Seattle, WA
 Getting to Know You; The Power of Personal Relationship: Regional AIDS Interfaith Network
 (RAIN), Charlotte, NC
 "Saving Our Own Lives:" Black AIDS Institute (Formerly African American AIDS Policy Training
 Institute), Los Angeles, CA

Housing

A Place to Call Home: AIDS Housing of Washington, Seattle, WA
 "A Place Worth Saving": New Road Community Development Group of Exmore, Inc., Exmore, VA
 Building Communities on Self-Reliance: Sacramento Valley Organizing Community, Sacramento, CA
 Reframing the Problem of Homelessness: Project H.O.M.E., Philadelphia, PA
 Staying the Course for the Right Cause: Colorado Coalition for the Homeless, Denver, CO
 The Power of Balance: Lessons from Burlington Community Land Trust, Burlington, VT

Immigration

A Reasoned Voice Will Take You Far: Nebraska Appleseed Center for Law in the Public Interest,
 Lincoln, NE
 Building Communities on Self-Reliance: Sacramento Valley Organizing Community, Sacramento, CA
 Creating "Co-Authors in Justice": CASA of Maryland, Takoma Park, MD
 Magnifying the Impact; Focusing on a Common Cause: Fanm Ayisyen Nan Miyami, Miami, FL
 One Goal, One Voice: Coalition of African, Asian, European and Latino Immigrants of Illinois,
 Chicago, IL
 Power in Diversity: New York Immigration Coalition, New York, NY
 Rediscovering Pride: Oaxacan Indigenous Binational Front, Fresno, CA
 Sun of Justice Rising: Tonatierra Community Development Institute, Phoenix, AZ
 The Power of Diverse Voices: Southeast Asia Resource Action Center, Washington, DC
 "Your Hands Make Them Rich": Justice for Janitors, Los Angeles, CA

Indigenous Rights

"Putting the Salmon Back:" Power Meets Persistence: The Columbia River Inter-Tribal Fish Commission, Portland, OR

Rebirth of a Nation: Gwich'in Steering Committee, Fairbanks, AK

Rediscovering Pride: Oaxacan Indigenous Binational Front, Fresno, CA

"We Have to Reach Back": American Friends Service Committee Wabanaki Youth Program, Perry, ME

Labor

A Reasoned Voice Will Take You Far: Nebraska Appleseed Center for Law in the Public Interest, Lincoln, NE

Building Communities on Self-Reliance: Sacramento Valley Organizing Community, Sacramento, CA

Creating "Co-Authors in Justice": CASA of Maryland, Takoma Park, MD

"Saving Our Own Lives:" Black AIDS Institute (Formerly African American AIDS Policy Training Institute), Los Angeles, CA

Sun of Justice Rising: Tonatierra Community Development Institute, Phoenix, AZ

"Your Hands Make Them Rich": Justice for Janitors, Los Angeles, CA

Law

A Reasoned Voice Will Take You Far: Nebraska Appleseed Center for Law in the Public Interest, Lincoln, NE

"Important Things to Tell": Justice Now, San Francisco, CA

Putting a Human Face on Injustice; Reversing a Political Juggernaut: Families Against Mandatory Minimums, Washington, DC

"Putting the Salmon Back:" Power Meets Persistence: The Columbia River Inter-Tribal Fish Commission, Portland, OR

Mining

A Different Power Source: Ohio Valley Environmental Coalition, Huntington, WV

Leveling the Playing Field: Silver Valley People's Action Coalition, Kellogg, ID

Prison Reform

"Important Things to Tell": Justice Now, San Francisco, CA

Refugee Rights

Magnifying the Impact; Focusing on a Common Cause: Fanm Ayisyen Nan Miyami, Miami, FL

One Goal, One Voice: Coalition of African, Asian, European and Latino Immigrants of Illinois, Chicago, IL

Power in Diversity: New York Immigration Coalition, New York, NY

The Power of Diverse Voices: Southeast Asia Resource Action Center, Washington, DC

Substance Abuse

Building Citizens, Not Just Sober Individuals: Triangle Residential Option for Substance Abusers, Durham, NC

Welfare Reform

"I Got the Tools to Fight for Myself": Community Voices Heard, New York, NY

Youth Development

Turning Pain Into Power: Center for Young Women's Development, San Francisco, CA

"We Have to Reach Back": American Friends Service Committee Wabanaki Youth Program, Perry, ME

Other Narrative Inquiry Reports

Social Change Leadership from the Inside

A Group Portrait of the 2004 LCW Awardees (summarizes key themes among the 2004 LCW Awardees and compares the characteristics of their organizations).

Social Change Leadership from the Inside

A Group Portrait of the 2003 LCW Awardees (summarizes key similarities and differences among the 2003 LCW Awardees and provides a portrait of the group as a whole).

Portraits of Leadership in Organizations: Ethnography

Ethnographies offer in-depth and rich portraits of leadership within selected Leadership for a Changing World organizations and communities. Locally based ethnographers and awardees negotiate the research questions and design the research in ways that will contribute to the awardees' organizational objectives and leadership practices. Therefore, each ethnography is unique in its focus, method and writing style. Some incorporate creative forms, such as photography and video, which are non-traditional forms of representation in research. They all provide detailed information about the history of organizations, their leadership dynamics, collaborations, transformations and development.

Ethnographies

Building Alliances: An Ethnography of Collaboration between Rural Organizing Project (ROP) and CAUSA in Oregon

Each One Teach One: Learning Leadership at TROSA: Triangle Residential Option for Substance Abusers

Leadership Development for Community Action: An Ethnographic Inquiry (Northwest Federation of Community Organizations)

Waging Democracy in the Kingdom of Coal OVEC and the Movement for Social and Environmental Justice in Central Appalachia

Ethnography on Aid to Children of Imprisoned Mothers, Inc. (AIM) (forthcoming)

Ethnography on the National Day Labor Organizing Network (forthcoming)

Líderes Campesinas: Grassroots Gendered Leadership, Community Organizing and Pedagogies of Empowerment (forthcoming)

Piecing Together the Fragments: Leadership for Change in North Central Philadelphia 2004-2005 (forthcoming)

Until All Of Us Are Home: The Process of Leadership at Project H.O.M.E. (forthcoming)

Generating Leadership Insights: Cooperative Inquiry

Cooperative inquiry provides a framework for participants to use their own experience to generate insights around an issue that is of mutual concern. Participants form a group, usually of about 7-8

people. They define a pressing question and agree to meet over a period of time on several occasions. During meetings, members reflect together on their work as it relates to the question. Between meetings, members inquire into their own practice, observe their experiences and implement new actions that might help them learn something new about the question. In our inquiries, core research team member facilitate the groups to ensure that their members use the process to its full advantage. The cooperative inquiry creates new practice-grounded knowledge, deepens the participants' leadership skills, and strengthens relationships among group members.

Facilitators and group participants co-author reports to present the findings of each inquiry. Other members of our core research team also offer reflective reports on the cooperative inquiry process. These reports might be useful for practitioners who share the questions of the inquiry, or anyone interested in learning more about practitioner-oriented research.

Cooperative Inquiry Reports

Leaders as Lead Learners: A Cooperative Inquiry into the Question: "How can we be more effective in helping others become more strategic, conceptual, and creative in their thinking?"

Seeking the Common Values of Successful Social Change Leadership (CD Rom)

Social Justice Leadership and Movement Building: The Council

Successful Social Change Leading and Its Values: Discovery Through Cooperative Inquiry

"Unpacking" Leadership Development: A Dance That Creates Equals

Integrating Human Rights, Social Justice, and Sustainability (forthcoming)

Developing Sustainable Social Change Organizations (forthcoming)

Cooperative Inquiry Report on Building and Strengthening Grassroots Organizations Led by People of Color (forthcoming)

Cooperative Inquiry Report on Personal Transformation (forthcoming)

LCW/RCLA Research and Documentation Publications

Dodge, J., Ospina, S., & Foldy, E.G. (2005). Integrating rigor and relevance in public administration scholarship: The contribution of narrative inquiry. *Public Administration Review*, 65(3): 286-300.

Dodge, J., Ospina, S., & Sparrow, R. (2004). Making partnership a habit: Margie McHugh and the New York Immigration Coalition 'Synergos' bridging leadership resource center. Retrieved on July 1, 2005 from <http://www.synergos.org>

Foldy E, Goldman, L., & Ospina, S. (in press). Framing and the role of cognitive shifts in organizational leadership.

Ospina, S. (2004). Qualitative research. In G.R. Goethals, G.J. Sorenson, & J. MacGregor Burns (Eds.), *Encyclopedia of leadership* (pp. 1279-1284). Thousand Oaks: Sage Publications.

Ospina, S., & Dodge, J. (2005). It's about time: Catching method up to meaning, the usefulness of narrative inquiry in public administration research. *Public Administration Review*, 65(2): 143-157.

Ospina, S., & Dodge, J. (2005). Narrative inquiry and the search for connectedness: Practitioners and academics developing public administration scholarship. *Public Administration Review*, 65(4): 409-423.

- Ospina, S., Dodge, J., Foldy, E.G., & Hofmann-Pinilla, A. (in press). Taking the action turn: Lessons from bringing participation to qualitative research. In P. Reason & H. Bradbury (Eds.), *Handbook of action research* (2nd ed.). London: Sage Publications.
- Ospina, S., Dodge, J., Godsoe, B., Mineri, J., Reza, S., & Schall, E. (2004). From consent to mutual inquiry: Balancing democracy and authority in action research. *Journal of Action Research*, 2(1): 47-69.
- Ospina, S., Schall, E., Godsoe, B., & Dodge, J. (2002). Co-producing knowledge: Practitioners and scholars working together to understand leadership. *Building Leadership Bridges*: 59-67.
- Saz-Carranza, A., Ospina, S., & Vernis, A. (in press). Leadership in interorganizational networks. In Wankel (Ed.), *Handbook of 21st Century management*. London: Sage Publications.
- Schall, E., Ospina, S., Godsoe, B., & Dodge, J. (2004). Appreciative narratives as leadership research: Matching method to lens. *Advances in Appreciative Inquiry*, 1: 147-170.
- Yorks, L., Aprill, A., James, L., Ress, A., Ospina, S., & Hoffman-Pinilla, A. (in press). The tapestry of leadership: Lessons from six cooperative inquiry groups of social justice leaders. In P. Reason & H. Bradbury (Eds.), *Handbook of action research* (2nd ed.). London: Sage Publications.

LCW/RCLA Working Papers

- Celina, S., & Ospina, S. (2006). *Between and across the color line: Culture of race and social change*. Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University. Manuscript in preparation.
- Hofmann-Pinilla, A., Olavarria, M., & Ospina, S. (2005, November). *Collective narrative, identity and leadership: A comparative analysis of immigrant worker, environmental and indigenous grassroots groups*. Paper presented at the 34th Annual ARNOVA Conference, Washington, DC.
- Ospina, S., & Foldy E.G. (2005, September). *Toward a framework of social change leadership*. Paper presented at the Annual Meeting of the Public Management Research Association, Los Angeles, CA.
- Ospina, Rao, S., & Herr, M. (2006). *Assess-Based Leadership: Activating Capacity for Action*. Manuscript submitted for presentation at the 35th Annual ARNOVA Conference, Chicago, IL.
- Ospina, S., & Saz-Carranza, A. (2005, August). *Paradox and collaboration in coalition work*. Paper presented at the Annual Meeting of the Academy of Management, Honolulu, HI.

Publications (Booklets) for Practitioners

- Altwater, D., Godsoe, B., James, L., Miller, B., Ospina, S., Samuels, T., Shaylor, C., Simon, L., & Valdez, M. (2005). *A dance that creates equals: Unpacking leadership development*. (Available from *Leadership for A Changing World Program*, Research and Documentation Component, Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University, 295 Lafayette Street, New York, NY, 10012-9604 or from <http://wagner.nyu.edu/leadership/reports/files/UnpackingGuide.pdf>)
- Kovari, V., Hicks, T., Ferlazzo, L., McGarvey, C., Ochs, M., Alcántara, L., & Yorks, L. (2005). *Don't just do something, sit there: Helping others become more strategic, conceptual, and creative*. (Available from *Leadership for A Changing World Program*, Research and Documentation Component, Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University, 295 Lafayette Street, New York, NY, 10012-9604 or from <http://wagner.nyu.edu/leadership/reports/files/LeadersLearnersGuide.pdf>)
- Minieri, J., Dodge, J., Foldy, E., Hofmann-Pinilla, A., Krauskopf, M., & Ospina, S. (2005). *From constituents to stakeholders: Community-based approaches to building organizational ownership and providing opportunities to lead*. (Available from *Leadership for A Changing World*

Program, Research and Documentation Component, Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University, 295 Lafayette Street, New York, NY, 10012-9604)

Aprill, A., Holliday, E., Jeffers, F., Miyamoto, N., Scher, A., Spatz, D., Townsell, R., Yeh, L., Yorks, L., & Hayes, S. (Forthcoming 2006). *Can the arts change the world?: The transformative power of the arts in fostering and sustaining social change: A Leadership for a Changing World cooperative inquiry*. Manuscript in preparation, *Leadership for A Changing World Program*, Research and Documentation Component, Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University.

Minieri, J., Foldy, E., Hofmann-Pinilla, A., Dodge, J., Krauskopf, M., & Ospina, S. (Forthcoming 2006). *Transforming lives, changing communities: How social justice organizations build and use power*. Manuscript in preparation, *Leadership for A Changing World Program*, Research and Documentation Component, Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University.

LEADERSHIP FOR A CHANGING WORLD AWARDEES

2001 Award Recipients

Barbara Miller, Silver Valley People's Action Coalition, Kellogg, ID, Director, Silver Valley People's Action Coalition

Betsy Lieberman, AIDS Housing of Washington, Seattle, WA, Executive Director, AIDS Housing of Washington

Bill Rauch, Cornerstone Theater Co., Los Angeles, CA, Artistic Director, Cornerstone Theater Co.

Community Voices Heard, New York, NY, Gail Aska, Program Coordinator/Media Contact; Paul Getsos, Director/Lead Organizer; LaDon James, Co-Chair, Board of Directors; Joan Minieri, Organizer/Program Director; Diane Reese, Co-Chair, Board of Directors; Tyletha Samuels, Organizer Trainee

D. Milo Mumgaard, Nebraska Appleseed Center for Law in the Public Interest, Lincoln, NE, Executive Director, Nebraska Appleseed Center for Law in the Public Interest

Dale Asis, Coalition of African, Asian, European, and Latino Immigrants of Illinois, Chicago, IL, Director, Coalition of African, Asian, European and Latino Immigrants of Illinois

Denise Altvater, American Friends Service Committee, Wabanaki Youth Program, Perry, ME, Program Director, American Friends Service Committee Wabanaki Youth Program

Gustavo Torres, CASA of Maryland, Inc., Takoma Park, MD, Executive Director, CASA of Maryland, Inc.

Justice for Janitors, Los Angeles, CA, Kamilo Rivera, Local 1877, SEIU; Rafael Ventura, Local 1877, SEIU; Dolores Martínez, Local 1877, SEIU; Marisela Salinas, Local 1877, SEIU

Justice Now, Oakland, CA, Cynthia Chandler, Co-Director; Cassandra Shaylor, Co-Director

Kevin McDonald, Triangle Residential Options for Substance Abuse, Inc., Durham, NC, President, Triangle Residential Options for Substance Abusers, Inc.

Lateefah Simon, Center for Young Women's Development, San Francisco, CA, Executive Director, Center for Young Women's Development

Margie McHugh, New York Immigration Coalition, New York, NY, Executive Director, New York Immigration Coalition

Ohio Valley Environmental Coalition, Huntington, WV, Dianne Bady, Director; the late Laura Forman, Organizer; Janet Fout, Project Coordinator

Phill Wilson, Black AIDS Institute, Los Angeles, CA, Executive Director, Black AIDS Institute

Rufino Dominguez, Oaxaca Indigenous Binational Coalition, Fresno, CA, Executive Director, Centro Binacional para el Desarrollo Indigena Oaxaqueno, Inc.

Ruth Wise, New Road Community Development Group of Exmore, Inc., Exmore, VA, Executive Director, New Road Community Development Group of Exmore, Inc.

Salvador Reza, Tonatierra Community Development Institute, Phoenix, AZ, Coordinator, Tonatierra Community Development Institute

Sarah James, Gwich'in Steering Committee, Arctic Village, AK, Spokesperson, Gwich'in Steering Committee

Wing Lam, Chinese Staff and Workers' Association, Brooklyn, NY, Executive Director, Chinese Staff & Workers Association

2002 Award Recipients

Burlington Community Land Trust, Burlington, VT, Brenda Torpy, Executive Director, Co-Director; Mary Houghton, Finance Director, Co-Director

Donald Sampson, Columbia River Inter-Tribal Fish Commission, Portland, OR, Executive Director, Columbia River Inter-Tribal Fish Commission

EVS Communications, Washington, DC, Eduardo Lopez, Executive Producer; Arturo Salcedo, Executive Director

Fifth Avenue Committee, Inc., Brooklyn, NY, Michelle de la Uz, Co-Chair; Brad Lander, Executive Director; Linda Techell, Co-Chair

Gerry Roll, Hazard Perry County Community Ministries, Hazard, KY, Executive Director, Hazard Perry County Community Ministries

Harold Mitchell, ReGenesis, Spartanburg, SC, C.E.O., ReGenesis

John Parvensky, Colorado Coalition for the Homeless, Denver, CO, President, Colorado Coalition for the Homeless

Julie Stewart, Families Against Mandatory Minimums, Washington, DC, President, Families Against Mandatory Minimums

Junebug Productions, New Orleans, LA, John O'Neal, Artistic Director; Theresa Holden, Project Director

KaYing Yang, Southeast Asia Resource Action Center, Washington, DC, Executive Director, Southeast Asia Resource Action Center

Laotian Organizing Project, Richmond, CA, May Phan, Community Organizer; Torm Nompraseurt, Community Organizer; Grace Kong, Lead Organizer

LeeAnn Hall, Northwest Federation of Community Organizations, Seattle, WA, Executive Director, Northwest Federation of Community Organizations

Maria Martinez, Teamsters for a Democratic Union, Detroit, MI, Co-Chair, Teamsters for a Democratic Union

Marleine Bastien, Fanm Ayisyen Nan Miyami, Inc., Miami, FL, Executive Director, Fanm Ayisyen Nan Miyami, Inc.

People Organized in Defense of Earth and her Resources (PODER), Austin, TX, Sylvia Herrera, Health Coordinator and Co-Founder; Susana Almanza, Executive Director and Co-Founder

Project H.O.M.E., Philadelphia, PA, Sister Mary Scullion, Executive Director; Joan Dawson McConnon, Associate Executive Director

Regional AIDS Interfaith Network, Charlotte, NC, Rev. Deborah C. Warren, President and C.E.O.; Rev. Stephanie Speller-Henderson, Minority Program Director; Rev. Debra Kidd, Program Director; Rev. Amy E. Brooks, Program Director

Sacramento Valley Organizing Community, Sacramento, CA, Rev. Tyrone Hicks, Senior Advisor; Carmen Mirazo, Co-Chair; Larry Ferlazzo, Lead Organizer; Rev. Cornelius Taylor, Co-Chair

Tohono O'odham Community Action, Sells, AZ, Terrol Johnson, Co-Director; Tristan Reader, Co-Director

Victoria Kovari, Metropolitan Organizing Strategy Enabling Strength, Detroit, MI, Metro Equity Project Director, Metropolitan Organizing Strategy Enabling Strength

2003 Award Recipients

Abby Scher, Independent Press Association-New York, New York, NY, Independent Press Association, New York

Andrea Cruz, Southeast Georgia Communities Project, Lyons, GA, Southeast Georgia Communities Project

Arnold Aprill, Chicago Arts Partnership in Education, Chicago, IL, Executive Director, Chicago Arts Partnerships in Education

Domestic Workers Home Care Center, United Domestic Workers of America, San Diego, CA, Fahari Jeffers, Secretary-Treasurer and General Counsel; Ken Seaton-Msemaji, President

Eddie Bautista, New York Lawyers for the Public Interest, New York, NY, Director of Community Planning, New York Lawyers for the Public Interest

Hawaiian Community Assets, Wailuku, HI, Kehaulani Filimoe`atu, President of the Board; Blossom P. Feiteira, Manager of Community Services

John Logue, Ohio Employee Ownership Center, Kent, OH, Director, Ohio Employee Ownership Center

Lily Yeh, The Village of Arts & Humanities, Philadelphia, PA, Founder and Executive Director, The Village of Arts and Humanities

Low-Income Families' Empowerment through Education (LIFETIME), Oakland, CA, Diana Spatz, Executive Director; Anita Rees, Program Director; Leilani Luia, Board Chair; Sylvia Cabrales, Board Vice-Chair; Heather E. Jackson, Board Secretary

Marcy Westerling, Rural Organizing Project, Scappoose, OR, Executive Director, Rural Organizing Project

Marilyn J. Smith, Abused Deaf Women's Advocacy Services, Seattle, WA, Executive Director, Abused Deaf Women's Advocacy Services

Montana Human Rights Network, Helena, MT, Ken Toole, Co-Director; Christine Kaufmann, Co-Director

Nobuko Miyamoto, Great Leap Inc., Los Angeles, CA, Founder/Artistic Director, Great Leap Inc.

Parents United for Responsible Education, Chicago, IL, Wanda Hopkins, Trainer/Advocate; Johnny O. Holmes, Trainer/Advocate; Ismael Vargas, Assistant Director; Julie Woestehoff, Executive Director

Ramón Ramírez, Pineros y Campesinos Unidos del Noroeste, Woodburn, OR, President, Pineros y Campesinos Unidos del Noroeste

Richard Townsell, Lawndale Christian Development Corp., Chicago, IL, Executive Director, Lawndale Christian Development Corp.

Tenants' and Workers' Support Committee of Northern Virginia, Alexandria, VA, Sheryl Bell, President, Unity Chapter; Jon Liss, Director; Sylvia Portillo, Health Coordinator; Edgar Rivera, Lead Organizer; María Amalia Ruiz, President

2004 Award Recipients

Anthony Flaccavento, Appalachian Sustainable Development (ASD), Abingdon, VA, Executive Director, Appalachian Sustainable Development

Beatrice Clark Shelby, Boys, Girls, Adults Community Development Center (BGACDC), Marvell, AR, Executive Director, Boys, Girls, Adults Community Development Center

Campaign to End the Death Penalty, Chicago, IL, Greta Gray Holmes, Member, Board of Directors; Joan Parkin, Member, Board of Directors; Alice Kim, Member, Board of Directors; Noreen McNulty, Administrator

Carolyn Dowse, Sapelo Island Cultural and Revitalization Society (SICARS), Sapelo Island, GA, Executive Director, Sapelo Island Cultural and Revitalization Society (SICARS)

Colonias Development Council (CDC), Las Cruces, NM, Diana Bustamante, Executive Director; Rubén Nuñez, Lead Organizer; Mary Ann Benavidez, Community Organizer

Dázon Dixon Diallo, SisterLove, Inc., Atlanta, GA, President/CEO, SisterLove, Inc.

East Bay Asian Youth Center (EBAYC), Oakland, CA, David Kakishiba, Executive Director; Isabel Toscano, Organizing Director; Dung Thi Tran, Community Organizer; Rosa Vicente, Community Organizer; Lew Chien Saelee, Community Organizer; Evangelina Lara, Parent Leader

Hugh Espey, Iowa Citizens for Community Improvement (Iowa CCI), Des Moines, IA, Executive Director, Iowa Citizens for Community Improvement

Jill Morrison, Powder River Basin Resource Council, Sheridan, WY, Organizer, Powder River Basin Resource Council

Juan Rosario, Misión Industrial de Puerto Rico, San Juan, Puerto Rico, Community Organizer, Misión Industrial de Puerto Rico, Inc.

Mily Treviño-Sauceda, Organización en California de Líderes Campesinas, Inc., Pomona, CA, Executive Director, Organización en CA de Líderes Campesinas, Inc.

Neighborhood Economic Development Advocacy Project (NEDAP), New York, NY, Monifa Akinwole-Bandele, Board President; Sarah Ludwig, Executive Director; Pamela Sah, Board Member

Pablo Alvarado, National Day Laborer Organizing Network (NDLON), Los Angeles, CA, National Coordinator, National Day Laborer Organizing Network (NDLON)

Ron Chew, Wing Luke Asian Museum, Seattle, WA, Executive Director, Wing Luke Asian Museum

Sandra K. Barnhill, Aid to Children of Imprisoned Mothers, Inc. (AIM), Atlanta, GA, Executive Director, CEO, Aid to Children of Imprisoned Mothers, Inc. (AIM)

The Rebecca Project for Human Rights (RPHR), Washington, DC, Malika Saada Saar, Executive Director; Imani Walker, Director

Vermont Campaign to End Childhood Hunger, Burlington, VT, Robert Dostis, Executive Director; Joanne Heidkamp, Program Manager

Vic Rosenthal, Jewish Community Action (JCA), St. Paul, MN, Executive Director, Jewish Community Action

2005 Award Recipients

Beloved Community Center of Greensboro, Greensboro, North Carolina, Joyce H. Johnson; Nelson N. Johnson

Bhairavi Desai, Executive Director, New York Taxi Workers Alliance, New York City, New York, New York Taxi Workers Alliance

CAAAY Organizing Asian Communities, New York, New York, Jane Sung E Bai; Chhaya Chhoum; Carolyn H. de Leon Hermogenes; Ai-jen Poo; Helena S. Wong

David J. Utter, Director, Juvenile Justice Project of Louisiana, New Orleans, Louisiana, Director, Juvenile Justice Project of Louisiana

Diane Narasaki, Executive Director, Asian Counseling and Referral Service, Seattle, WA, Asian Counseling and Referral Service

Esther Gallow, President and Chief Executive Officer, Booker T. Community Outreach, Monroe, LA, Esther Gallow, President and CEO

Hopi Foundation, Hotevilla, AZ, Barbara A. Poley; Loris Ann Taylor

Logan Square Neighborhood Association, Chicago, Illinois, Maria Alviso; Ada Ayala; Leticia Barrera; Joanna Brown; Lissette Moreno-Kuri

Padres Unidos, Denver, Colorado, Ricardo Martinez; Pam Martinez

Reggie Moore, Co-Founder and Executive Director, Urban Underground, Milwaukee, Wisconsin, Urban Underground

Richard Moore, Southwest Network for Environmental and Economic Justice – Albuquerque, New Mexico, Southwest Network for Environmental and Economic Justice

Robert A. Fulkerson, Director, Progressive Leadership Alliance of Nevada, Reno, Nevada, Robert A. Fulkerson

Robin Acree, Executive Director, GRO-Grass Roots Organizing, Mexico, Missouri, GRO-Grass Roots Organizing

Shannon Minter, Legal Director, National Center for Lesbian Rights, San Francisco, California, Legal Director, National Center for Lesbian Rights

The Brotherhood/Sister Sol, New York, New York, Jason C. Warwin; Khary Lazarre-White; Cidra M. Sebastien

United Vision for Idaho, Boise, Idaho, and Moscow, Idaho, Jim D. Hansen, Executive Director; Gloria Muñoz, Financial Manager and Project Coordinator; Roger E. Sherman, Program Director/Organizer; Lucinda Hormel, Coordinator; Judith Brown, Director

Will Allen, Executive Director, Growing Power Community Food Center, Milwaukee, Wisconsin, Growing Power Community Food Center

Endnotes

1. Thomas Kuhn, *The Structure of Scientific Revolutions*, 3rd ed. (Chicago: University of Chicago Press, 1996).
2. Pablo Alvarado, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
3. Nelson and Joyce Johnson, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
4. Nelson and Joyce Johnson, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
5. Lily Yeh, "Leadership Talks Archive," 27 February 2004, <http://leadershipforchange.org/talks/archive.php3?ForumID=22>.
6. Lily Yeh, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
7. Lily Yeh, "Leadership Talks Archive," 27 February 2004, <http://leadershipforchange.org/talks/archive.php3?ForumID=22>.
8. Lily Yeh, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
9. Lily's new organization, Barefoot Artists, Inc. (www.barefootartists.org), builds on her 18 years of experience at the Village of Arts and Humanities, and spreads the Village's methodology to wherever it is needed in the world. Barefoot Artists' mission: "Recognizing that creativity and beauty are powerful means to bring on healing and change, Barefoot Artists works with poor communities around the globe practicing the arts to bring healing, self-empowerment and social change." The organization has done projects in Kenya, Rwanda, China, the Ivory Coast, and many other countries, creating a continuity of the Village to many disfranchised places around the world.
10. These materials can be found in Appendix C, as well as on the *Leadership for a Changing World* website, www.leadershipforchange.org.
11. Pam and Ricardo Martinez, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
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14. Shannon Minter, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
15. The reader can explore similar ideas at greater length in the following paper: Amparo Hofmann-Pinilla, Margot Olavaria, and Sonia Ospina, "Collective Narrative, Identity and Leadership: A Comparative Analysis of Immigrant Worker, Environmental and Indigenous Grassroots Groups" (paper presented at the 34th Annual ARNOVA Conference, Washington, DC, November 16-19, 2005).
16. This story of leadership among Wabanaki youth, told here in several sections, can be found in its entirety here: Denise Altwater, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
17. Dázon Dixon Diallo, interview by Sanjiv Rao, tape recording (Tape 15A), 17 June 2005, LCW, Research Center for Leadership in Action, Wagner Graduate School for Public Service, New York University, New York.

18. Mily Treviño-Sauceda, interview by Faith McClellan, tape recording (Tape 12B), LCW, Research Center for Leadership in Action, Wagner Graduate School for Public Service, New York University, New York.
19. Tamara Buckley and Jonathan Walters, with co-researchers Victoria Kovari and Tamara Buckley, "'A Different Kind of Stew': Magnifying the Power of the Pulpit – Metropolitan Organizing Strategy Enabling Strength (MOSES)," Research Center for Leadership in Action, Wagner, NYU, April 2005, <http://wagner.nyu.edu/leadership/reports/topic.html>.
20. Sonia Ospina and Angel Saz-Carranza, "Paradox and Collaboration in Coalition Work" (paper presented at the Annual Meeting of the Academy of Management, Honolulu, HI, August 5-10, 2005).
21. Diane Narasaki, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
22. Jason Warwin, Khary Lazarre-White, and Cidra Sebastien, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
23. Denise Altvater, Bethany Godsoe, LaDon James, Barbara Miller, Sonia Ospina, Tyletha Samuels, Cassandra Shaylor, Lateefah Simon, and Mark Valdez, "A Dance that Creates Equals. Unpacking Leadership Development: A Cooperative Inquiry," Center for Leadership in Action, Wagner, NYU, <http://wagner.nyu.edu/leadership/reports/cooperative.html>.
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25. Malika Saada Saar and Imani Walker, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
26. Jonathan Walters, with co-researchers Gail Aska, Paul Getsos, LaDon James, Joan Minieri, Dianne Reese, Tyletha Samuels, and Jennifer Dodge, "'I Got the Tools to Fight for Myself' – Community Voices Heard," Research Center for Leadership in Action, Wagner, NYU, September 2002, <http://wagner.nyu.edu/leadership/reports/topic.html>.
27. Joyce and Nelson Johnson, "Leadership Talks Archive," 21 October 2005, <http://leadershipforchange.org/talks/archive.php3?ForumID=34>.
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29. Ron Chew, interview by Sanjiv Rao, tape recording (Tape 2), LCW, Research Center for Leadership in Action, Wagner Graduate School for Public Service, New York University, New York.
30. Sarah James, interview, tape recording (titled "SJ AI FINAL"), LCW, Research Center for Leadership in Action, Wagner Graduate School for Public Service, New York University, New York.
31. Vic Rosenthal, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
32. Richard Louv, "There's No Movement Without Culture," <http://leadershipforchange.org/awardees/awardee.php3?ID=201>.
33. Sanjiv Rao, Meredith Herr, and Joan Minieri, with Jennifer Dodge, Erica Foldy, Amparo Hofmann-Pinilla, Marian Krauskopf, and Sonia Ospina, *Social Change Leadership from the Inside: A Group Portrait of the 2004 LCW Awardees*, Research Center for Leadership in Action, Wagner, NYU, March 2006, <http://leadershipforchange.org/insights/research/othernarrative.php>.
34. Richard Louv, "Radical Collaboration," <http://leadershipforchange.org/awardees/awardee.php3?ID=205>.
35. Sanjiv Rao, Meredith Herr, and Joan Minieri, with Jennifer Dodge, Erica Foldy, Amparo Hofmann-Pinilla, Marian Krauskopf, and Sonia Ospina, *Social Change Leadership from the Inside: A Group Portrait of the 2004 LCW Awardees*, Research Center for Leadership in Action, Wagner, NYU, March 2006, <http://leadershipforchange.org/insights/research/othernarrative.php>.

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41. Milo Mumgaard, "Leadership Talks Archive," 26 April 2002, <http://leadershipforchange.org/talks/archive.php3?ForumID=8>.
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45. Juan Maldonado Rosario, interview by Faith McClellan, tape recording (9B Tape 2 A&B, 3 A), LCW, Research Center for Leadership in Action, Wagner Graduate School for Public Service, New York University, New York. Juan adds: "My grandfather never learned to read and write, and although he did not say [the above quote] using those words, I love to think that my elders' wisdom creates all those thoughts in my mind."
46. Terrol Johnson and Tristan Reader, *Leadership for a Changing World* application materials, electronic archive of The Advocacy Institute (now part of Institute for Sustainable Communities), Washington, DC.
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Leadership for a Changing World Partners

About the Institute for Sustainable Communities... The Institute for Sustainable Communities assumed management of LCW when the Advocacy Institute, which had administered the program since 2000, transferred its operations to ISC in October 2006. Through its work in leadership development, citizen engagement and advocacy, ISC helps communities in existing and emerging democracies build a better future for themselves and the world. ISC gives citizens - and the organizations that support them - the tools, skills, and confidence they need to improve lives and create a more peaceful, stable world. Based in Vermont and with offices in Washington, DC, Macedonia, Serbia and Ukraine, ISC has carried out more than 60 projects in 18 countries, including the United States.

About the LCW Research and Documentation component at the Research Center for Leadership in Action, Robert F. Wagner Graduate School of Public Service, New York University... A critical component of LCW is the Research and Documentation component, housed at the Research Center for Leadership in Action (RCLA) based at New York University's Robert F. Wagner Graduate School of Public Service. The LCW Research and Documentation component uses three parallel research methodologies—cooperative inquiry, narrative inquiry and ethnography—to explore questions related to the work of social change leadership and to understand how this kind of leadership is forged and sustained. The program is committed to developing participatory research approaches to research and uses collective inquiry and dialogue with LCW leaders as the core of the research process.

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For more information about Leadership for a Changing World and the Research and Documentation Component, visit www.leadershipforchange.org or call 202-777-7575 (Institute for Sustainable Communities); 212-998-7550 (Research Center for Leadership in Action NYU Wagner)

Leadership For A Changing World Program

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