

Clear Vision Eau Claire

Toolkit

A collection of core concepts, core strategies, and core practices, anchored by a Public Work philosophy as advanced by the Center for Democracy and Citizenship, Augsburg College.

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Clear Vision Eau Claire Toolkit Table of Contents

Page

1	Table of Contents
2	Clear Vision Eau Claire: Strengthening Local Democracy Through Civic Engagement
3-4	The Concept and Philosophy of Public Work
5	Core Concepts
6	Self-Interest: Self Among Others
7	Core Practices: Values House Meeting
8	Power: The Capacity to Act
9	The World is as It is: An Exercise to Highlight the Influence of Power
10	Core Practices: Power Mapping
11-12	Power Mapping: Notes for Coaches by Catherine Emmanuelle
13	Public vs. Private: A Challenge to Build a Public Life
14-15	Core Practices: One-On-One Interviews
16	Core Practices: Public Evaluation
17	Pulling It All Together: The Organizing Plan Worksheet
18	Contact Information

Clear Vision Eau Claire: Strengthening Local Democracy Through Civic Engagement

In June 2007 the City of Eau Claire, Wisconsin collaborated with area governments, school institutions, and civil society organizations to implement **Clear Vision Eau Claire**, an inclusive citizen-based community visioning and strategic planning initiative, with a mission *“To engage our community for the common good”*. It was recognized some community issues are exceedingly complex and resolution of those issues is beyond the capabilities of any single organization or person. A resultant central theme of the initiative was that democratic politics begins with conversations citizens have about the common good and the choices they make about the kind of community they want. Using a civic organizing framework, **Clear Vision Eau Claire** expanded the community capacity for effective participatory citizenship and collaborative institutional decision-making by government, business and civil society.

Working with the National Civic League and the Center for Democracy and Citizenship, the July 2008 Clear Vision Community Report and Plan identified 125 action strategies for six long-term community key performance areas:

- Civic Engagement Goal:** Spark citizen involvement in government and community.
- Economic Development Goal:** Make Eau Claire the community of choice for employers and employees alike.
- Education Goal:** Provide access to diverse learning opportunities for students and teachers alike on the road to lifelong learning.
- Health Goal:** Make Eau Claire a model for world-class community wide health care programs.
- Quality of Life Goal:** Create a community that provides a fulfilling home for us and future generations.
- Transportation Goal:** Provide access to an integrated transportation system that allows freedom of choice.

Common to all the key performance areas are the twin concepts of building civic problem solving skills and embedding collaboration among community governments, organizations, and institutions. The Clear Vision Eau Claire Board of Directors provides leadership for these efforts. Its purpose is: *“To convene, nurture and support diverse groups of community members for civic work that addresses the needs identified in the Clear Vision Plan”*. Its aspiration is to help Clear Vision become an international model for 21st century civic action and local democracy.

Using the Public Achievement model from the Center for Democracy and Citizenship, Clear Vision has convened and trained diverse citizen groups to address: jobs for the underemployed, environmental sustainability, education partnerships, performing art facilities, regional transit, and treatment transition options instead of incarceration.

The Concept and Philosophy of Public Work

The Center for Democracy and Citizenship develops citizenship initiatives around the concept of public work. Public work is sustained, visible, serious effort by a diverse mix of ordinary people that creates things of lasting civic or public significance.

The ultimate goal is a flourishing democratic way of life, created through a different kind of politics in which citizens take center stage. We believe citizenship is best seen as work, whether paid or unpaid, that has public meaning, lasting public impact, and contributes to the commonwealth. Public work is different than citizenship as charity, or community service where the emphasis is on help the needy. It is also different than protest politics, which demonizes an enemy. Public work interacts with the world to leave a legacy. It changes the community, the larger world, and the people involved.

The term public means “a public,” a diverse group of people united around a common goal. It means “in public,” a space that is open, visible, in which cultures of accountable public behavior can form. And it means some product that is of general use and benefit – a public thing, a public interest, a form of commonwealth.

On another level, the search for a brief definition can be a problem. We live in a world where techniques, methods and how-tos replace questions of Why? And “so what?” As an idea, public work can open many discussions about the dimensions, possibilities, impacts, and meanings of work of different kinds. As the Center for Democracy and Citizenship has worked with this concept, public work has emerged as a practical philosophy informed by several currents of thought and action.

Practical Philosophy

Something practical is obtained through practice or action. It is workable, useful, and sensible. The CDC grounds its work in “practice” and makes it “practical.” Our practice-oriented approach includes a theory about knowledge called “pragmatism” which stresses the constructed, open-ended nature of our conceptual world where ideas emerge from and need to be tested and improved by practice.

People are creators of the world of ideas in which we live and work. This world of ideas shapes our sense of possibility and our range of action.

The notion that all people, not just credentialed academics or intellectuals, help create or are even interested in political ideas goes against the grain of most theorizing. Many philosophers hold that thinking about and creating “great ideas” is the activity of a class of intellectuals apart from common life. Practice-oriented theorists, in contrast, stress the political nature of idea-creation. Seeing the creation of public concepts as political action opens up new possibilities for democracy.

Public work is a philosophy; a theoretical framework that draws upon diverse intellectual traditions and aims to have broad explanatory power about the craft of democratic action.

Conceptions of human beings as producers or co-creators of the world

Public work stresses the idea of work, of productive labor. It draws attention to humans' creative action in shaping the environment, as well as our existence as part of the environment we help to create. Our theoretical roots stress work as a way of developing human talents, connecting people to each other and to society, and generating a sense of the world as open-ended and co-created by human beings. Work furnishes a way of seeing people as contributors rather than victims, volunteers, or consumers.

Conceptions of public life

Public work highlights the importance of public life to a full human existence. Our ideas of public life draw from classical notions of the Greeks and from the civic republican traditions of the Italian Renaissance. They build on convictions about public life and public conversation that animated the American Revolution and other broad freedom movements in our history; they draw from traditions of "building the commons" and public deliberation that many immigrant groups brought with them.

Conceptions of democratic, relational politics

The third tradition in public work is a way of thinking about politics itself that brings us back to the root meaning, from the Greek word *politicos* meaning "of the citizen."

Public work politics teaches people to work across party lines and partisan differences. Diverse groups have come together to create parks, schools, and libraries, to organize civic holidays or movements for social reform. Institutions such as political parties, religious congregations, unions and commercial associations, settlements, cooperative extension, schools, colleges and other were once "mediating institutions" that connected everyday life to public affairs. They also taught an everyday politics of bargaining, negotiating, problem solving. People learned to deal with others that they may disagree with on religion or ideology. They gained a sense of stake and ownership in the democracy.

Such experiences of everyday political education and action have declined. Many institutions have become service delivery operations in which experts or professionals deliver the goods to clients or customers. Many forms of citizen politics have been reshaped as large scale mobilizations like the canvass or direct mail solicitations, in which issues are cast in "good" and "evil" terms and solutions are often vastly oversimplified. Public work politics aims at renewing the civic muscle of mediating institutions and teaching the skills and habits of many-sided public action.

Public work is an evolving framework that speaks to central challenges of our time. It defines citizenship as "work," not simply service or volunteerism. It puts many jobs and the purposes of institutions on the map for discussion and change. When occupations and institutions recover their public meanings, democracy becomes more substantial, robust, and vital. By defining politics as an aspect of every environment – and as our collective work in shaping a common way life – public work dissolves the distinction between a separate government, a "them" responsible for our problems, and "the people," innocent and aggrieved. Our government and our democratic way of life become what we make them, and reflection of ourselves. They are works in progress.

Core Concepts

Public Work	The visible effort of ordinary citizens who cooperatively produce and sustain things of lasting importance in our communities, nation or world.
Politics	The practice of power and governance; the art and science of how public decisions are made
Citizenship	An individual's rights, responsibilities and contributions to her or his community. In Public Achievement, we view individuals—regardless of age or legal status—as public actors or citizens.
Democracy	Rule by the common people. In Public Achievement, we believe that democracy rests upon people learning skills, concepts and values that citizens need in order to exercise leadership, to participate in decision-making processes, and to build our common world.
Freedom (freedom from) (freedom to)	The absence of undue restraint and coercion. The liberation of our talents and energy for collective creation.
Public	Three related meanings are relevant to Public Achievement: 1. A group of people. 2. A kind of space that is open, visible and widely accessible. 3. Something that is in the interest of all.
(Self) Interests	An individual's motivations, preferences, needs, background, hopes, and dreams all shape their self-interest. People are more likely to become active on an issue about which they have strong feelings.
Diversity	A fact of public life. To effectively solve public problems, we must learn to listen to, and appreciate and work with, others who are affected by the same issues.
Power	The ability to get things done. Public Achievement views power as dynamic, interactive, and multi-directional, not a scarce commodity that one person has and others lack.
Relationships	What needs to be developed with diverse individuals or groups in order to gain power and accomplish public work? Relationships are built on common or complimentary self-interests and respect for diverse contributions.
Free Spaces	The concepts of public and freedom are combined in the idea of free spaces. Free spaces refer to the physical, legal, and psychic time and space necessary to act in public. Public Achievement provides that space, and presents an opportunity for citizens to create their own free spaces for action.
Accountability/ Responsibility	Accountability and responsibility are both public skills and concepts. The skill centers on being accountable for one's actions or words. In the context of public work, one is accountable to her or his self, group, site, and community.

Self-Interest: Self Among Others

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Self-interests are shaped by your motivations, preferences, needs, background, hopes, and dreams. Self-interests cover a broad range of wants, preferences, and choices that can be privately oriented, publicly oriented, or oriented toward moral standards. **Self-interests become the reasons why you take action and stay engaged in public life.**

To many people, self-interest seems similar to selfishness, self-centeredness, a lack of regard for others, egotistical behavior, greed, etc.

However, the concept of self-interest is relational. In its definition, it implies a *self* and an *other*. The word “interest” comes from two Latin words, *inter* and *esse*. Combined, these words mean “to be among.” Therefore, **self-interest in its root definition means, “self among others.”**

There are three ways of acting:

Selfishly	Out of Self-Interest	Selflessly
<ul style="list-style-type: none"> ▪ Disregards others ▪ Greedy ▪ Jealous ▪ Small minded ▪ Ego centric 	<ul style="list-style-type: none"> ▪ Thinks of self in relationship to others 	<ul style="list-style-type: none"> ▪ Only thinks of others ▪ Humble ▪ Do-gooder ▪ Victim ▪ Martyr

It is easy to see the deficiency of people acting selfishly; but people are often confused about the “selfless types.” People who act selflessly in a public relationship may have difficulty negotiating conflicts or standing up for their beliefs. Selfless people can be hard to work with because they may stretch themselves too thin trying to appease everyone instead of focusing on something important to them. Acting out of self-interest is the only true way of relating to another person because it respects multiple sides of the relationship.

To know your self-interest, to declare your self-interest, and to act on your self-interest is the act of political courage.

Questions:

1. Can you state clearly what you would like out of your involvement with the community organizing approach Public Achievement?
2. Why is it important to know someone else’s self-interests?
3. Why is it important to know your own self-interests?

Core Practices: Values House Meeting

When called upon, people can take up the challenge of becoming architects of a democratic way of life and positive civic culture, not simply democracy's spectators and consumers. One of the approaches used is small public conversations, or "values house meetings." These are structured conversations through which participants will identify civic values and discuss strategies for civic vitality. Below is a guide for facilitators.

Planning the meeting:

- Invite participants directly, through personal contact.
- An ideal size is 7-14 people. It can work with as few as 4 or 5, but a bigger group with a more diverse mix will yield better discussion. If you have more than 14 people, consider holding two separate forums.
- All participants should read a short thought piece (in advance) on, for example, values, democratic/public work, or similar processes done in other communities.
- The discussion part of the meeting will last an hour and a half. There can be informal socializing after or before.
- Choose a casual, informal setting.
- Identify someone to take careful notes.

Meeting format:

- The moderator, who may be a convener or host or someone else, begins with a welcome. Tell the group why you think this is an important discussion.
- Follow with round-robin introductions and brief statements-what interested people in this meeting? Why did they choose to come?
- Then the moderator (may be convener or host or someone else) poses three questions:
 - What values and traditions are important to you (from family, faith, civic, or other traditions)? What are the values and traditions of this community?
 - What are the trends or forces that endanger these values and traditions?
 - What can we do in our neighborhood, organization, or larger community to strengthen our civic life?

After the meeting:

- Document your reflections on the forum, the key themes and notable quotes.
- Follow up with participants who agreed to take action as a result of the discussion.

Power: The Capacity to Act

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To begin the journey to be effective in the public arena we must begin with an analysis of a key word in our language, **power**. We must examine our feelings and attitudes toward it, our definition of it and its source.

Feelings and Attitudes about Power

In our psyche, we are ambiguous about wielding power. We are given mixed messages about power. It is bad and to be avoided: “power corrupts”. Powerlessness, selflessness, and meekness seem to be the virtues to which we should aspire. Therefore, politicians like to call themselves *public servants*.

On the other hand, power is said to be good: the power of the allies in World War II overcame fascism.

What are your feelings about power and why?

Definition of the word “Power”

Power is the ability to act, to effect change.

Power must be viewed as relational. Power is not a static property or possession that someone can have and then exercise over some else but is always a relation that is dynamic, interactive, and multidirectional.

Do you want power? Why or why not?

Sources of Power in the Public Arena

Organized People and Organized Money

It is with organized people that unions build and exercise power, politicians get elected and social change takes place. With organized money (money raised and strategically spent), development is created and elections are influenced.

The media, issues, speeches, and ideas are the tools used to organize people. Understanding ones self-interest and the self-interest of others is key to this process.

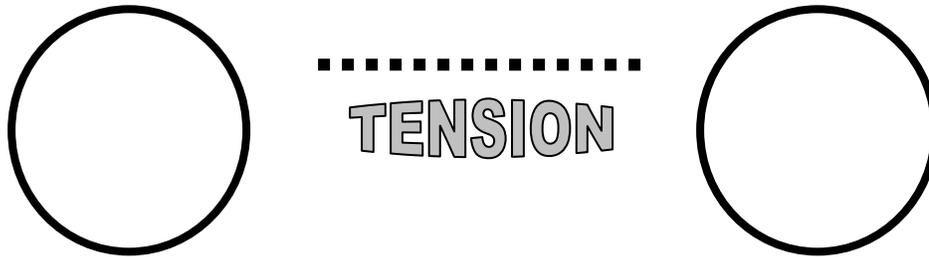
The World is as It is: An Exercise to Highlight the Influence of Power

The focus of this exercise is to highlight the challenge of operating effectively in the world as it is, while working toward the world as it should be. The world as it is was created by people or groups of people through complex negotiations of power. In order to create the world as it should be we too need to organize and negotiate power.

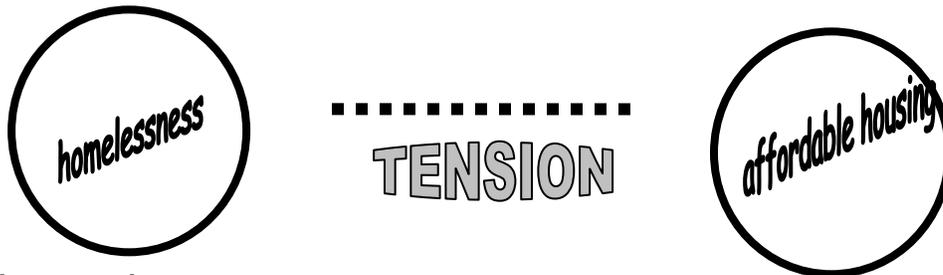
Create the following diagram on the board.

The World as it is:

The World as it should be:



Have participants come to the board to write one concrete example of something in the “world as it is” circle and one example of what they desire in the “world as it should be circle” (e.g. homelessness - - - - affordable housing).



Discussion questions:

- 1) Why is there homelessness (or another example) in “the world as it is”?
- 2) What things in history might have contributed to this?
- 3) What could people do on this issue to move toward “the world as it should be”?
- 4) What systems need to change to improve this issue?
- 5) How can you change this issue?

Core Practices: Power Mapping

Why map Mapping is a tool that helps to identify and understand the political and cultural resources that affect and are affected by an issue. It can narrow and clarify a complex and broad issue into something more concrete and workable. Maps can expand a narrow school or community issue by helping your group to consider others who might have an interest or investment in your topic. Mapping gives your team a deeper understanding of the problem when they have analyzed all potential stakeholders. It also provides a visual representation of the people you may have to work with to make an action strategy and accomplish your goal. Your map will evolve and change as you talk to new people, get new information, and implement your plan.

How to map: As you map, keep these in mind:

- **Interests** What are the interests of the proposed stakeholders?
- **Power** What power do the stakeholders have and what power is needed to accomplish our goals?
- **Rules** What is the protocol to engage with various stakeholders?

Pre-mapping: Put your problem, issue or project goal in the middle of the paper and begin to brainstorm all of the people and organizations that may have a stake or power in relation to your topic. Write the names of people and organizations in spokes stemming from the issue.

Research: Create assignments for team members from the spokes to research the interests and power of stakeholders identified in your pre-map. Role play by yourselves first to prepare them to go into public. What questions do they need answered? With whom do they need to speak or be in relationship?

Re-mapping: After reporting back to the large group the information gathered during the research phase, revise your map accordingly. Add to and detract from your map as your group learns and work towards its goal.

Action Plan: Work with your group to determine next steps that will evolve into an action plan. Put names and dates down on the map to hold the group accountable to accomplishing its goals. Celebrate when tasks are achieved in order to keep the momentum strong.

Continue mapping: Research, re-mapping and revising the action plan are all part of a complete power mapping process.

Power Mapping: Notes for Coaches by Catherine Emmanuelle

“One of my Clear Vision work group’s first step was to work together in creating our first power map. It helped us organize our thoughts, think thoughtfully about avenues we could pursue, solutions at hand, and identify people and their power in our community in relationship to our issue.”

Catherine Emmanuelle, 31 years old, University of Wisconsin-Eau Claire student & civic engagement coach

You and your group have passion and ideas on how to approach the work you are engaged in. And now you can partner with the Public Achievement concept of Power Mapping to organize your ideas and passions to maximize the work you are embarked on!

Here are some elements that will help you and your group as you co-create your Power Map:

- 1) Gather your group around a big writing space and bold, easy to read writing utensils. (Might I recommend giant paper made by Post-It™? It sticks to the wall while you write! You might want to make the paper double thick so the ink doesn’t bleed on the wall it’s posted on!)
- 2) Designate a “scribe” whose responsibility will be to write your groups ideas on the designated writing space.
- 3) Chose the key theme that your group is going to Power Mapping. Some examples of this could be: increasing literacy in our city, reducing crime rates, community planning for a shared public good, etc.
- 4) Throw some ideas out regarding your theme. Ideas include people and power related to your issue, groups in your community who care about your issue, current and historical resources regarding your issue, solutions, ideas, dreams, short-term solutions, long-term solutions, etc. As you can see, this list could go on indefinitely—the point is to take this time to capture current ideas you and your group have to make a positive difference in your community!
- 5) Don’t forget to include people and/or groups who might be against your idea! This is not meant as anything negative—rather a realistic look at what possible barriers your group might encounter as you work towards through your issue. In fact, we encourage members of your group to respectfully meet with these folks too and take time to genuinely learn their vantage point of the issue. Meeting with others regarding this issue is known as a “One-on-One,” which is another core concept of Public Achievement and can also be found in this tool kit.

- 6) Remember, this is just a time to throw out ideas—this is not a time to “put down” ideas, or spend too much time on explaining the ideas. The importance is to get the ideas down—you’ll have time at a later date to edit the list for the goals of your group.

- 7) Once you and your group are done creating this power map, have someone from the group volunteer to type up the results from the power map, distribute to group members, and keep as a record in your group’s work. Your group will work from this power map as you decide what direction your group will take regarding the issue you are working on.

- 8) Be sure to include another Public Achievement core concept, evaluations, after you are done creating your power map. It’s important to identify areas of this exercise that worked well, what might have been missed, etc.

Some other helpful hints:

- Be a **good listener**, be encouraging, and be sure that everyone in your group had an opportunity to share.

 - It is important to re-emphasize that **the key to Power Mapping is to access the power and examine where the “power” lies in your community regarding your issue.**

 - Remember, **the sky is the limit!** It’s okay to dream big—in fact, it’s encouraged! You and your group are creative and committed to your community—so let those great ideas flow and quite possibly bloom to fruition!
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Public vs. Private: A Challenge to Build a Public Life

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By doing one-to-ones, you are laying the foundation of creating public power, through building relationships. The relationships you building are not extensions of family and friendship ties; but are *public*. The following distinctions may help you to systematically construct a public life:

Examples and Distinction: Public and Private Relationships

Public Relationships-Examples	Private Relationships-Examples
Fellow Workers	Partner/Lover/Spouse
Boss/Employee	Children
Pastor/Doctor/Lawyer	Parents
Car Salesman/Politician	Siblings
Banker/Teacher	Very Close Friends
Public Relationships--Distinctions	Private Relationships—Distinctions
We need/seek respect	We seek love
Formal/Contractual	Casual/Intimate
Overt/Above Board/Objective	Covert/Indirect/Subjective
Self-Interest/Quid Pro Quo	Blood/Kinship/Feelings
Temporary	Permanent
Focused/With an Agenda/Planned	Spontaneous
Diversity/Pluralism	Similarity/Homogeneity
Tension/Conflict/Agitation	Peace/Harmony
Power	Love
Accountability	Sacrifice/Self-giving

Observe successful politicians and business leaders — they understand that in public life there are no permanent friends and no permanent enemies. They are not afraid to create tension and seek to do so. Their relationships are based on quid pro quo, accountability and self-interest.

At the same time this distinction is often used to manipulate us. Politicians like to shake hands and kiss babies to get us to believe that they care about us as if we were family or friends; and we let them off the hook—we don't hold them accountable. The doctor and car salesman want us to believe they really care for us to make us less likely to critically examine their products and services.

Professionals in the public arena know the distinction and blur it to their advantage.

Core Practices: One-On-One Interviews

A one-on-one interview is an intentional process of getting to know what motivates another person. It helps to develop respect for people different backgrounds and is the foundation for work across differences. Some call the one-on-one the genius of the new generation of civic efforts because it breaks down stereotypes and it also changes the rules of involvement.

Today, much activism is based on the idea of “outreach,” trying to get people involved in the issues which have already been defined, directed toward outcomes already determined. If you use one-on-ones to find out others’ self-interests and build on them in serious ways, you are doing something different: enlisting people by engaging them in what they are interested in. You begin to co-create the civic effort together.

A one-one-one involves a conscious exploration of another person’s interests, passions, most important relationships, and stories. One-on-ones depend on putting aside prejudgments and stereotypes and listening carefully and strategically. If you do this much, people will constantly surprise and sometimes amaze you with talents and insights you never imagined. One-on-one interviews are also a way to develop new power through building public relationships across lines of difference. Like other civic skills, they involve a good deal of practice.

To find out others’ self-interests requires that you learn to listen in a particular way, with attention to body language, emotional tone, a sparkle in the eye. You identify what energizes and activates the other person. One-on-ones aim at “public knowledge”- you are listening for people’s public interests and potential to take action with others. You are not creating a therapeutic or intimate relationship, where you delve into hardships in order to provide comfort.

- **Be prepared:** It is best to set interviews up in advance, think about what you want to know and make the interview short (at least the initial one), no more than 30 minutes.
 - **Keep it informal:** A one-on-one differs from a job interview, a survey, or an academic approach. You do not have a standardized set of questions-you go with the flow, looking for body language, sources of passion, personal histories. Don't take notes or use a recorder during the conversation.
 - **Look for connections:** Ask questions to keep the conversation flowing. Look for connections and contrasts in experience between yourself and your interviewee, but resist launching into long stories about yourself. The other person should be doing most of the talking.
 - **Ask direct questions:** Find out what is important to the other person. For instance, ask about her connections to her home, or how she came to her job. Find out about the public issues that make her angry or energized."Why did you get involved in this group?" "why do you care about this issue?" "What have you learned from this experience?"
 - **Avoid asking yes and no questions:** They are too quick and you don't learn much. If you do ask them, follow up with "why?"
 - **Listen well:** Build on what your interviewee has already said. This involves paying close attention. An interviewee who feels listened to is likely to talk more than someone who feels that their words are falling on deaf ears. The interviewer should not do more than 20% of the talking.
 - **Be sure you understand:** Clarify what the talker is saying by restating what you've heard and asking if you've got it right.
 - **Look for the energy for action:** If you can see that the person is fired up about a public problem, ask if she has ever taken action on it before and how. Find out if she would be interested in working with others to take further action. Plan a follow-up interview, it it would be useful.
 - **Evaluate:** Afterward, think about the outcome of the interview. What worked? What can you do better next time?
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Core Practices: Public Evaluation

Leave time at the end of every meeting to have your team sit in a circle and answer a series of evaluative questions. Try having the members evaluate their individual and collective work as well as the impact of their project on the community. During this debriefing time, you can also focus on an individual core concept to reinforce it and begin to add to the team members' understanding.

Evaluation improves the quality of your team's work because it ensures they are staying true to their initial goals, provides space for learning and strategic thinking, and develops accountability. It requires the team members to think critically about what they have done personally, and then collectively as a team. For evaluation to be truly effective, the team should do it every step of the way. It helps them operate smoothly, examine how their work is progressing, prevent misunderstandings, clarify roles, and assess the overall impact of their project. Evaluation is also the time to identify and reinforce things that a group has learned from the session, work, or event.

Here are some sample evaluative questions:

- What did we set out to accomplish today? Did we complete that? Why or why not?
- What part of our strategy worked well and what didn't? How can we build on the successes and minimize the failures?
- What can we do differently? Are there any needed changes?
- What did I learn about civic problem-solving, myself, the community?
- What do we need to do next time?

It is also useful to evaluate how individuals and teams performed specific assignments - focusing the critique on the work, problem, event or goal (not the person's character). This type of formative evaluation not only reinforces accountability, but helps improve future work.

While evaluation helps your team move forward on its project, it is also important to reflect upon what has been learned. You need to provide the space so that individual team members can link their experiences to the broader world, ways of thinking, and ways of being. This is a good opportunity to question the assumptions of your work, and even the assumptions of civic problem-solving itself. Taking the discussion to a higher level will enable you go beyond everyday ways of thinking. This is the perfect time to talk about concepts, how they relate to your work and the broader world. Nonetheless, this type of reflection will not occur if space is not given for it. Periodically take the time to engage society's big questions, and you will be surprised what you find.

Challenge the direction of the team's work and end goals by asking and recording questions such as:

- What is being done or created that has long lasting civic value, is it sustainable, do people know about it, is it visible?
- Are we tapping new resources and making strong efforts to collaborate in new ways? Are we building new relationships?
- What civic skills and capacities are being developed both individually and for the team? How can they be improved?
- Is real change happening on an institutional level? Are we breaking down barriers?

Pulling It All Together: The Organizing Plan Worksheet

1. Getting Started: The Assessment Phase

- What is the issue that concerns us?
- What is our self-interest in wanting to organize on this issue?
- What do we know about our community/issue?
- Who (or what geographic area) do we want to organize?
- Why do we want to organize the group/area?
- Who will be involved in the organizing effort?
 - What are our group's strengths?
 - What are weaknesses?
- Who do we already know that we can involve?
 - What is their self-interest in becoming involved?
 - Why would it make sense for them to become involved?
- Who else should we talk to?
- What are some of the end results we hope to achieve?
- What resources do we already have?
- What challenges and/or obstacles do we know about?
- What is everyone involved willing and able to contribute to this effort?

Organizing Tool

- Issue convention**
- Self-Interest**
- Power/Issue Map**
- Power Map**

- Power Map**
- Core team/One-to-ones**

- Power Map/Stakeholder assessment**
- Self-Interest/Coalition Building**

- Power Map/Stakeholder assessment**

- Power**
- Power**

2. Outreach

- How will we conduct outreach?
- Who is responsible?
- When will outreach be done?
- What is our timeline for outreach?
- What will the focus of our outreach be?
 - What will we ask people about? What do we hope to learn?
- Do volunteers involved in outreach need training and practice?
- What do we want to happen after the initial outreach?
 - (Form a group, increase involvement, have an event, etc.)
- When is our goal to have our first meeting/event/action?
- How will we identify major issues?
- How will we facilitate developing an action plan with the group?
- What else do we need to know to work on this issue?

- One-to-ones**
- Core team delegation**

- Coaching**

- Organizing/Action Plan**

- Organizing/Action Plan**

- Power/Issue Mapping**

Contact Information

Clear Vision Eau Claire Website:

<http://www.clearvisioneauclaire.org/>

Center for Democracy and Citizenship Website:

<http://www.augsburg.edu/democracy/index.html>

A different world cannot be built by indifferent people.

-- Harace Mann

A generous heart, kind speech, and a life of service and compassion are the things which renew humanity.

-- Buddha, 563-483 BC

A government that remembers that the people are its master is a good and needed thing.

-- George H. W. Bush

A person is a person through other people.

-- Sotho, Lesotho Proverb

And so, my fellow Americans, ask not what your country can do for you- ask what you can do for your country

-- John F. Kennedy

The central problem of the 21st century is the development of civic agency. Civic agency is the capacity of human communities and groups to act cooperatively and collectively on common problems across their differences of view. It involves questions of institutional design (that is, how to constitute groups, institutions, and societies for effective and sustainable collective action) as well as individual civic skills. Civic agency can also be understood in cultural terms, as practices, habits, norms, symbols and ways of life that enhance or diminish capacities for collective action.

-- Harry C. Boyte