

Snakes and Ladders:
Emergence of deep power in transformational change

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Candidate's Declaration

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university. To the best of the author's knowledge, it contains no material previously published or written by another person, except where due reference is made in the text.

Julia Wolfson

Date

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ABSTRACT

This study explores the emergence of inner empowerment of people involved in intentional transformational change. It was prompted by my work in human service environments with organisational leaders, people receiving services and practitioners. A constant challenge for human services is navigating the disjuncture between ideals and practice. People, teams, and whole organisations make unexpected twists and turns in implementing personal and collective aspirations. These are more visible during times of intentional change. This transdisciplinary study draws on multiple disciplines and in-depth interviews. The thesis presents the findings from three perspectives: a review of lessons from the literature on human services and on transformational change (Parts 1 and 2), and exploratory case studies told as inquiry stories from practice that ground the literature followed by implications for the design and practice of human service organisations (Part 3).

The findings from the critique of the literature on human services confirm that despite extensive reforms worldwide many people in human service environments experience exploitation and neglect, human rights restrictions, isolation, and low community participation as friends, citizens and contributors. As a result, many people with complex needs exist in a restrictive, separate society. There are some promising directions such as positive approaches (Barol, 1996) and the Personal Outcome Measures® (Gardner and Carran, 2005).

Part 2 contains a review of the literature on transformational ideas about the disjuncture between ideals and practice, ideas from 20th century quantum physics as allegories for the experience of transformational change, and a review of deep democracy, an organisational change philosophy and methodology (Mindell, 2002). Drawing on this literature, I identified the dimensions of deeper vision, subjective experience and tangible results as a suitable framework to explore the experiences of people involved in transformational change.

In Part 3, I studied the self-reported experiences of 12 individuals drawn from four associated organisations. Their roles in the organisations are as organisational leaders,

people receiving services and practitioners. The participants live and work in Camphill organisations in South Africa, Norway, Botswana and Canada. One of Camphill's transformative ideals is that all people, regardless of differences, can enjoy human dignity in creating a community for mutual and broader social benefit. The empirical study expanded the understanding of the three dimensions identified from the literature in Part 2 of the study and confirmed that people in all selected roles experience life through these dimensions of deeper vision, subjective experience and tangible results.

In the dimensions of deeper vision and subjective experience, eleven deeper powers emerged, within each person and across all roles. These deeper powers provided ladders for tangible results: the power to address injustice, the power of applied transformational learning and the power of integrative community building.

The idea of 'deep power' is introduced in this thesis to explain inner and outer powers that have been newly identified. Deep power is presented as a renewable resource to enhance quality of life, relationships and community. This finding contributes to an understanding of personal and collective potential in navigating the Snakes and Ladders of intentional transformational change.

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GLOSSARY

The glossary explains how the following concepts are used in this thesis.

Camphill communities — A worldwide movement of intentional communities serving people with complex needs founded by Dr. Karl König in 1943; now with 130 communities around the world.

Deep democracy — Adds to regular democracy the dimensions of relationship, community and being moved by one's deepest self. A welcoming attitude towards diversity in oneself, relationships, groups, the world and the universe (Mindell, 2002).

Disability — The disadvantages that come from barriers which impact on people with impairments and the lack of appropriate 'access, accommodation and assistance' (O'Brien and Mount, 2005, p. 34).

Human rights — Human rights are intrinsic entitlements, rather than bestowed ones, by virtue of being human founded on principles of dignity, equity, inclusion and participation (Rioux et al., 2011).

Human services — The delivery of support and care services for people from diverse backgrounds and life situations, the structure and functioning of services, the systems that support them, and the evaluation of person-centred results.¹

Inner empowerment — An internal power of self-discovery. The process of becoming aware of inner directions at the core of one's being, and using the experience in the outer world to enact visions in relationships and action.

Organisational transformation — The process by which a group unfolds its unique nature, diversity and its direction in the world.

People with complex needs — A person with one or more characteristics such as differently abled, differently developed intellectually, neurologically atypical and co-occurring health issues that require support in order to lead a meaningful and integrative life. In this thesis I use the terms 'person receiving services' and 'person with complex

¹ An example of the use of this term is the Human Services Program at the University of Delaware, USA.

needs' interchangeably.

Personal outcomes — Individual definition of what matters most for attainment of personal quality of life.

Personal Outcome Measures®² — A person-centred evaluation tool developed by the Council on quality and Leadership to measure quality of life of individuals receiving support services according to 21 universal indicators, and the responsiveness of systems and organisations to attain those outcomes (Gardner and Carran, 2005).

Positive approaches — Attitude and methods for supporting people with complex needs through the quality of relationship between person and supporter. It uses principles of environment, communication, further assessment and hanging in there (Barol, 1996).

Process-oriented psychology — A transdisciplinary philosophy and methodology for individual and collective transformation based on awareness (Mindell, 1985). Commonly referred to as *processwork* with philosophical roots in Jungian psychology, physics and indigenous wisdom. Deep democracy and worldwork are daughters of processwork.

Self-determination — Sense of self and intrinsic motivation to attain basic needs of autonomy, competence and relatedness (Deci and Ryan, 2002).

Social capital — The accumulated trust and reciprocity in a community or between individuals and in the relationships that arise from them (Council on Quality and Leadership, 2010).

Stochastic — A mathematical term for the dual nature of reality, having randomness and stability built into a thing (Bohm and Hiley, 1993, pp. 194-203).

Worldwork — An awareness methodology for working with large group problems at personal, community and global levels simultaneously, a daughter of processwork.

² The Personal Outcome Measures® is owned and developed by the Council on Quality and Leadership (CQL), an international not-for-profit organisation dedicated to the measurement and improvement of the quality of life of people with complex needs.

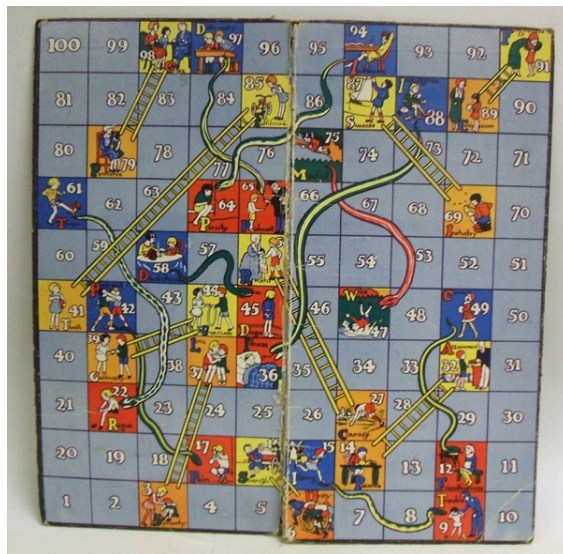
PART 1

INTENTIONAL TRANSFORMATIONAL CHANGE IN HUMAN SERVICE ORGANISATIONS

PROLOGUE

THE GAME OF LIFE

The power to heal is intimately connected to the needs and powers of the people and the environment in which [we] live — Mindell (1993, p. 6).



From a young age, I have thought about and felt how human beings treat each other and the seemingly random circumstances that affect lives, relationships and happiness. I dream of a friendly world where human beings feel at home in ourselves, with each other, and with other beings on earth and in our universe. I have been inspired and amazed by people from all walks of life who manage to thrive in the most abject circumstances. My life experience has taught me that human beings have an enduring spark with light-up power on a unique existential path.

This study examines the place of inner empowerment in the attainment of ideals among organisational leaders, people receiving services, and among practitioners undergoing transformational change in a human service environment. The game Snakes and Ladders is used as an allegory for the dance between outer circumstances, inner power in following life's path and a universal spirit flowing through everything.

Snakes and Ladders, an ancient Indian board game, was originally developed to teach ethics and morality to children (The University of Waterloo, 2010). The dice are thrown

and each player moves, following the direction of their own die, climbing up ladders and sliding down snakes towards a common destination. This reminds me of the messy business of being in a group implementing transformational change: the excitement of setting off, the thrill of the climb, and the despondence of falling into a snake pit. I know the ache of inching up the mountain on all fours. I also know the surprise of stumbling onto hidden paths, and the joy of good company. I am in awe of numinous³ and refreshing experiences that remind me what I had forgotten but always knew.

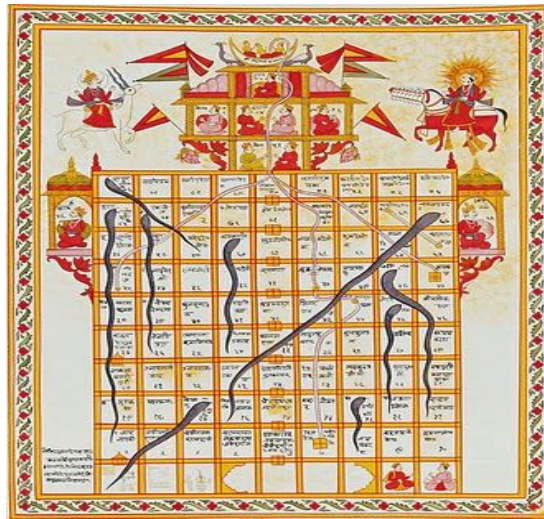
This study examines what can help people in human service organisations to implement their ideals from a place of ‘aliveness’ using examples in four diverse locations across the globe through the voices of willing players. The analogy of Snakes and Ladders evokes the stochastic nature of processes and events. *Stochastic* is a mathematical term for the dual nature of reality, having randomness and stability built into a thing (Bohm and Hiley, 1993, pp. 194-203). In the game of Snakes and Ladders, the design of the game is consistent throughout history and across cultures. All players are heading in a similar direction, but the ups and downs along the way are unpredictable. A player exercises freedom in the *way* she⁴ throws the dice and it in turn is full of surprises in where and how it lands. Likewise, individuals and groups have an innate stable direction, while the timing and specific way that things happen is unpredictable. The connection between events and their inner direction may not be immediately apparent. It is easy to forget the original idea that inspired the game when sliding down a snake or ascending a single ladder. The map can be mistaken for the mountain. In organisations this holds true also.

The compelling idea and relationships that gave birth to an organisation’s direction is always present, even when hidden within events and phases that seem unconnected or off-track. Playing the game as if one’s discreet square on the game board is unrelated to its neighbours will over time go against the nature of the game as a shared experience with an in-built direction. An interaction pattern, however small, whether random or planned from anywhere can ripple through the entire system with unexpected effects. In

³ Numinous means ‘indicating the presence of a divinity, spiritual, awe inspiring’ (Pearsall and Trumble, 1995).

⁴ For ease of language, I am using the pronoun ‘she’. While the reference could apply equally to men and women, I happen to be a woman using a research method for self-observation and inquiry into power relations. My gender informs my perspective and influences my awareness. The term ‘she’ suggests multiple layers addressed in this thesis: personal experience as well as hegemonic, gendered relations within social culture.

an organisation, over time the system balances out its one-sidedness, sometimes through crisis or even annihilation.



My use of Snakes and Ladders as a metaphor for transformational change has several interpretations. The journey has ups and downs. Inner and outer realms of experience have equal validity. A larger, universal ‘system mind’ (Mindell, 2013) flowing through interactions and events can be felt, shared and enjoyed, giving motivation for the journey. Welcoming and exploring the swing between what can be known, what is emerging and what is unknown, can be a friendlier and easier alternative to the feeling of being a helpless victim at the mercy of nature, other people and events.

The disjuncture between ideals and practice is a core theme of this thesis. It is well represented by the game board of Snakes and Ladders and was mirrored in my personal process in moving through the phases of the thesis journey. In the game board of this thesis, Part 2 navigates the messy business of bridging the ideals outlined in Part 1 with the practice in Part 3. In writing this thesis, my personal quest was to share with the reader the depth and universality of my learning journey. Thank you reader, for accompanying me.

CHAPTER 1

INTRODUCTION

You only learn from the experiences you learn from. — Myles Horton
(Highland Research and Education Center, 2010)

Research focus

This study investigates the role of inner empowerment in intentional personal and collective transformation in human service environments. I have worked as a social practitioner in these environments for over 35 years on five continents, including periods working with the organisations in the exploratory case study in Part 3. I was interested to see how transformational interventions had affected the experience of individuals in raising awareness of any qualitative effects of these interventions on organisational direction, and on subjective experiences in everyday praxis, as possible indicators of sustained transformational change.

A constant challenge for public-good organisations has been navigating the disjuncture between ideals and practice. People, teams and whole organisations make unexpected twists and turns in implementing personal and collective aspirations; more visible under conditions of intentional change.

In this study, inner empowerment refers to an internal force of self-discovery for noticing and utilising experience and guiding personal and organisational visions, and is discussed in-depth later in this chapter. The people closest to the action are instruments of change, and so their inner empowerment as transformational actors is relevant for the design of intentional transformational change (Diamond and Spark Jones, 2004; Mindell, 2002; Scharmer, 2007; Zajonc, 2008).

People with complex needs in human service environments experience high levels of abuse and neglect, restrictive environments, often in a mediocre, separate society. If human service environments are to move beyond acceptance of the status quo, then mindsets and attitudes that shape low expectations need to be exposed, processed and

transformed individually and collectively. In the practice of social change, the importance of inner empowerment of people receiving services must extend to the lives and practice of practitioners and the organisational leaders who are responsible for creating enabling environments.

I now turn back to the foundations, knowledge and convictions I have been working with. I have three questions to answer. In answering them, I will draw from literature; observations; from the reported experiences of organisational leaders, people receiving services and practitioners;⁵ and from reflections and anecdotes that have been part of my professional experience. In a spirit of suspending judgment, I will test the propositions that underpin my research questions.

As a practitioner researcher, I am keen for this study to be accessible to a wide range of people active in transformational change. I am intentionally writing in a direct style, in order that these ideas can be more easily accessed and used by people engaged with issues that I am attempting to answer in my thesis.

The implementation of ideals into practice in groups working together to solve complex problems of social life is often fraught with problems (Collins, 2009; Kaplan, 2002; Keegan and Lahey, 2009; Siver, 2010; Senge, 1990; Van den Brink, 2004; Wheatley, 2006). These may be termed ‘wicked problems’ (Brown et al., 2010) because they require changes in the society or system that caused them.

Frequently when human service organisations set out to restore the exercise of human rights and freedoms of people with complex needs, well-intentioned hopes and plans can go awry in the face of resistances, conflict, group tensions and ‘conflicting with conflict itself’ (Mindell, 2002, p. 4). After the first flush of change, familiar problems can resurface in teams, relationships and the organisation.

Despite significant investment of resources in people, planning and products, the day-to-day restrictions on people with complex needs can minimise human rights and supportive, natural relationships needed for personal quality of life. Often, the issues that people with complex needs face in their lives are enmeshed in an organisational context outside their direct control. To state the obvious, it can be painfully difficult for

⁵ These three roles have equal importance in the study. Organisational leaders are mentioned first throughout the study because they give context, and not because they are more important.

groups to implement ideals in practice ‘but working without groups is nearly impossible’ (Schuman, 2010, p. xxix).

Part 1 of my study critiques the literature on human service environments to answer the question:

What problems does the literature expose about human service organisations engaged in intentional transformational change?

Part 1 of the study gives me insight into the study population. Against the backdrop of the history of institutionalisation and the global social movement of de-institutionalisation, I critique current problems from the perspectives of organisational leaders, people with complex needs, and practitioners. I review contemporary responses to these problems: positive approaches (Barol, 2001), person-centred planning (O'Brien and Mount, 2005), and an extensive critique of evaluation methods including the Personal Outcome Measures® (Gardner and Carran, 2005).

Part 2 of my study critiques the literature on transformational ideas generally, and ideas from 20th century quantum physics as allegories for the psychology of personal and collective change. I review the literature on deep democracy (Mindell, 2002) — a philosophy and methodology of transformational change — for its applicability to my study population. It was important for me to recognise in my own mind that I would draw on considerable past experience in my interactions with participants and I have made it transparent where I have drawn strongly on previous professional experience in the organisations studied and elsewhere. I knew from the start that this would be a problem in the totality of the research and I have addressed it throughout.

Drawing on the literature from Parts 1 and 2, I discovered three dimensions of human experience as a framework for understanding participants’ experiences. Ideas from the literature in Parts 1 and 2 and the experiences of participants in Part 3 have enabled me to answer the question:

What are the singular experiences of organisational leaders, people receiving services and practitioners in dimensions of deeper vision, subjective experience and tangible results? What can be learned about

personal and collective transformation?

Deeper vision refers to inner impulses and dreams and aspirations. Part 3 of the study is an exploratory case study developed into inquiry stories, from four Camphill organisations serving people with complex needs in four countries. Camphill describes itself as an international movement for social renewal (König, 2009). Finally, using ideas from the literature and experiences of people in the experiential study and my findings I am able to answer the question:

Can the existence and importance of inner empowerment of organisational leaders, people receiving services and practitioners be verified through the reported experience of people in these roles? If so, how, and what can be learned?

This thesis enables me to learn about unlocking human potential through intentional transformational change. In the human services literature, there are many studies about the experiences of people in the three roles selected where roles are studied separately or in dyads. There are factual studies, studies that look inwardly into the experiences of individuals in various roles, and in combinations. It is less common to study the experiences of people across all three organisational roles using the same human-centred lens. Studies into organisational roles and service delivery issues can miss the human commonalities and differences among people in different roles. In studying these commonalities I investigate the relevance of inner empowerment among all role holders. In intensive periods of change, strengths, differences and innate characteristics of people and groups amplify and can be easier to study.

The empirical study in Part 3 investigates the experiences of 12 people: a leader, a practitioner and a person receiving services from each of four organisations studied. I realise that the small sample size is a weak point of the study. This is an exploratory study, investigating new ground and opening up ideas for more thorough investigation and larger samples in future research. I am not setting out to prove anything, rather to uncover actual moment-by-moment experience of participants; singly and across roles. The size of the sample is justified because each person in the sample is an existential sample of one, with unique experiences discussed and analysed from three perspectives:

- Singular experience person by person in three dimensions of experience

- Comparative experience between three people in the same role
- Comparative experience between experiences of 12 people in three roles.

All participants were involved in their respective organisation through a phase of transformational change. The organisational context in each Camphill organisation is critiqued and analysed in chapter 9.

Transdisciplinary research

In this thesis human service environments are discussed within the field of social transformation. The research belongs to organisational and social sciences and is not a therapeutic study. Human service organisations are becoming increasingly aware of their role as ‘potential greenhouses of social transformation’ (Schupbach, 2010c) in initiating opportunities for diversity and community inclusion in typical communities.

Social researchers suggest that individual and collective, the feel, culture, location and the planet as a whole, are interrelated in a systems field with porous boundaries (Emery, 1993; Lewin, 1952; Scharmer, 2007; Schein, 2004; Senge, 1990). Discreet pieces of information are important but not sufficient in understanding the experiences of diverse people and to shed light on navigating the disjuncture between ideals and practice (Emery, 1993).

A single disciplinary or interdisciplinary approach cannot encompass the diverse dimensions of knowing that my research questions require: the scope of ideas involved, and an in-depth study of the experiences of people in four different countries and in three roles: organisational leaders, people receiving services and practitioners.

A transdisciplinary inquiry is receptive to imaginings and stories expressed through the hearts, actions and minds of diverse people who experience the world in unique ways (Brown et al., 2010). Such inquiry can accommodate diverse ways of knowing and learning. For instance, people with complex needs may communicate their thoughts, feelings and deepest beliefs in unique ways due to physiological, neurological and developmental differences.

A transdisciplinary imagination is a colourful umbrella that is more than the sum of the

parts of an interdisciplinary inquiry. It permits a leap beyond the strictures of singular disciplines and research methods and gives legitimacy to ways of thinking and knowing that can include personal, relationship and group experiences in diverse cultures. Transdisciplinary imagination tills the ground for the experiential Part 3 of the study, for learning about diverse role holders' experiences in deeper visions, subjective feelings and tangible results and how these dimensions are inter-connected.

The transdisciplinary space accommodates a diverse philosophical foundation for my topic. For instance, notions of identity and self-determination in human rights and citizenship theory sit comfortably alongside ideas from quantum physics that provide allegories for personal and collective transformational change.

Citizenship

Citizenship can provide a common ground for people receiving services, practitioners and leaders to equally participate as people towards the reforming of communities in the sway of broader societal change. In legal terms, citizenship provides links between an individual and the state. Citizenship is also about broader notions of belonging, participation and governance, rights and duties, identities, commitments and statuses (Bosniak, 2000, p. 450).

Traditional, nationally bound definitions of citizenship, who it applies to, and where it is located are shifting beyond traditional fixed borders of the state to embrace global visions of identity and belonging (Bosniak, 2000, p. 450). Global citizenship was coined to express humanitarian convictions about the universality of human experience and shared responsibility for peace, justice and sustainability beyond national borders (Bosniak, 2000, p. 484). Social movements have a key role here (Bosniak, 2000, p. 477). Transnational citizenship involves shared identity and solidarity with others at a planet-wide level. This includes grass roots organisational efforts in the area of human rights, refugees, rights of minorities, women and the environment (Bosniak, 2000, p. 472). The disability rights movement has a place at this table. Post-national citizenship as the term suggests implies multiple identities, not being bound by one state (Bosniak, 2000, p. 454).

The participants in this study belong to the worldwide Camphill movement. For the founders and many of their descendants, being a world citizen was core to their identity.

Originally from Vienna and fleeing persecution as political refugees in 1939, the founders formed a community in Scotland with children with disabilities — also refugees at that time of a different kind — believing it to be a social impulse in service of the whole of humanity (Bock, 2004; Jackson, 2011).

The term ‘citizen of the world’ is hotly contested in some social movements and the literature, because it has such a broad meaning so that its ‘moral universalism’ can become meaningless (Bosniak, 2000, pp. 448, 495). Even though it can be invoked locally within a state it provides no rights or protection.

Citizenship beyond states implies that the ‘enjoyment of rights no longer depends on nationally-based norms’ (Bosniak, 2000, p. 461) and points to a commitment to alternate ‘visions of community and popular empowerment for the future’ (Bosniak, 2000, p. 449) that are ‘multiple and overlapping’ (Bosniak, 2000, p. 450). The philosophical stance of the social inclusion movement critiqued in the literature in chapters 3 and 4 supports this notion of multiple and overlapping identities.

Citizenship is for all people, and in a human service context cuts across outer labels and roles, extending ideals of empowerment and protection from an organisational community into the broader society. Citizenship’s psychological dimension concerns the ties and affiliations with other people in the world (Bosniak, 2000, p. 497) and this concept is important in this study about people in interacting roles implementing social change. Change evokes deeply emotional and personal responses.

Citizenship plays out in numerous dimensions simultaneously, a theme running through this thesis. It provides a measure in real world events and structures. Its legal framework strikes to the heart of feelings and deeper visions for self and world about the ‘widening sense of powerlessness that reduces the capacity of citizens to exercise control over matters of vital importance to them’ (Bosniak, 2000, p. 473).

Human rights

Human rights have been widely agreed to as a basis for co-existence within the human community (United Nations, 2006; United Nations, 1948) and provide a visionary foundation (Lauren, 2011) with principles rooted in dignity, equity, inclusion and

participation (Rioux et al., 2011). Rights and obligations are defined in terms of people's relationships with each other and protection from abuses. Within the United Nations framework, international instruments have been developed to apply the principles to specific groups and concerns (Rioux et al., 2011, p. 18) and create pathways for redress at the level of national law if those rights are transgressed. Among these is the Convention on the Rights of Persons with Disabilities (United Nations, 2006) which aims to address inequities that people with disabilities have endured for centuries. Human service organisations worldwide are increasingly aligning their direction and strategy with the Charter and the Convention.

A review of the evolution of a human rights framework in the literature shows the current human rights framework to be largely influenced by western European thought and culture. In the 16th century the reformation railed against the church's all-powerful grip over moral and intellectual life, and scientific and artistic freedoms. In the 18th century, individual freedom of thought and the assertion of rights of the people was affirmed in the age of enlightenment. Political theorist John Locke, and also John Hobbes, first introduced the notion of a social contract to protect people in a civil society with innate rights to life, liberty and property, and protection by government against abuse of these freedoms by others.

The first generation of human rights culminated in the various aforementioned Declarations. Second generation categories include economic, cultural and labour rights. A third generation of human rights focuses on the collective and solidarity (Byrnes et al., 2009, p. 16). Equality for people with complex needs paradoxically depends on recognition of difference. To live a participative and integrated life, individualised social arrangements and types of care are necessary. In considering the application of the convention's principles in the everyday lives of people, Rioux and Riddle question: 'How can individuals requiring different measures to promote inclusion receive equal treatment?' (Rioux et al., 2011, p. 243).

For this reason, this study is an existential sample in which the weight of the lived experience of each individual is expressed as fully as I am able to gather through the data. The prevalence of human rights restrictions in the lives of people with complex needs to human highlights the need for human service organisations to define, measure and respond to quality of life priorities from an individual's perspective. In chapter 4, a

transdisciplinary evaluation method is critiqued for this purpose. Power is a fundamental driver in human experience and in collective solutions for human rights restrictions. The following section provides a framework for the significant issue of power that runs through this study.

Power and inner empowerment

The theme of power is central in a study about organisations with the task of empowering people at the margins of society. Awareness of power relations and structures are intrinsic to the way that individuals and groups transform themselves during organisational change (Mondros and Wilson, 1994, pp. 1-10) therefore influential theories about power are introduced here.

Marxist theorists propose that power is oppressive and is structured according to economic advantage and disadvantage. Marxist solutions vest power in working classes to improve material conditions for human beings to develop ‘essential human powers and free self-activity’ liberated from the oppression of production (Honderich, 1995, pp. 523-528).

According to Foucault (Sawicki, 1991) power exists through relationships. The oppressed can interrogate the structural techniques used to exploit power and use this knowledge to create techniques of resistance and transform the balance of power through their agency (Barrett and Phillips, 1992; Foucault, 1991). Freire’s praxis of ‘conscientisation’⁶ builds the capacity to change oppressive conditions through reflection, dialogue and action (Freire, 2006). Freire, adult educator and social reformer (Freire, 2006), believed that revolutionary action must be grounded in transformative dialogue to avoid pseudo-transformation that holds the oppressed in a position of supplication. Together with impoverished land workers in Brazil he developed approaches to enable people to become more aware of their own dehumanised circumstances.

Through symbols, pictures and dialogue they ‘decoded’ their situation and educated themselves to collaborate as transformers of personal, social and historical circumstances, rather than passively accepting their fate (Wolfson, 2008, pp. 31-34).

⁶ Conscientisation is a term created by Freire to describe the inner and outer transformational process.

Freire's liberation through literacy is used widely, for instance, in the self-determination of indigenous communities (Trudgen, 2003).

Self-determination is an intrinsic motivation within an individual to attain coherence between autonomy, skills, and relatedness (Deci and Ryan, 2002). Pink (Pink, 2006) uses the concept intrinsic motivation to define key building blocks of autonomy, mastery and purpose in service of something larger than oneself. Inner empowerment (Weyerman and Helbling, 2010) adds an explicit psychological dimension to concepts of self-determination and intrinsic motivation. I am using this term for the process of becoming aware of inner directions at the core of one's being, and following these directions in the outer world.

The notion of inner empowerment within organisational transformation is also present in Steiner's ethical individualism (Steiner, 1995, p. 150). In his philosophy of freedom a free action has three features. The idea that drives the action is generated by the individual actor from an interior source of experience. The idea also has universality in that it can be experienced by human beings planet wide. In Steiner's view, a free action is also connected to a need in the world.⁷

The literature in Part 1 on the field of human services suggests that in organisations undergoing intentional transformational change, well meaning, motivated groups often confront with the impact of human rights restrictions, abuse and neglect. Bad things can happen under the watch of good people. People get hurt in organisations where people don't intend to hurt them.

In Part 2 of the study in chapter 8, an in-depth critique of ideas about subtle aspects of power is discussed (Foucault, 1991; Mindell, 1992), linked to the inner empowerment of people in any role in an organisation undergoing transformational change (Mindell, 1995b). The study population is introduced setting the scene for a critique in chapters 3 and 4.

Background of study population

A person's disability can be observed as an exaggerated expression of tendencies that

⁷ I mention Steiner's ideas here to provide a conceptual link to the ideals of the Camphill organisations studied. Camphill communities are Steiner-inspired.

are present in human beings universally (König, 2010; Wolfson, 2008; Steiner, 1998). Stiker (1999, p. xx) defines disability, a term often indicating a complex need as:

‘... a generic term of the moment, just like sexuality, or power ... and has given rise to, or entered into many cultural systems ... in the human sciences.’

Like the canary in the miner’s lamp, people with sensitivities to the physical, emotional and social environment may be the first to react to aspects of the atmosphere that can create distress and illness. The desire to be free, to belong, to develop and to contribute is not disability specific and so the lessons learned in this study can have broader relevance for designers, implementers and participants of transformational change. I am using the term *complex need* rather than specific diagnoses to capture the non-pathologising intent of this study, and its possible breadth of application.

In many parts of the world human rights reforms that enable people living with disadvantages to exercise rights and entitlement to opportunities and resources, are gaining legal legitimacy (United Nations, 2006). Human service organisations are being increasingly held to account for ensuring that the people they serve are exercising human rights in their everyday lives.

Historically, human service organisations have often been the entire world of a person receiving supports and services — particularly in residential facilities. The organisation’s role was to be all things to all people. In a healthy society, attainment of quality of life happens in a network of naturally occurring relationships (Gardner, 2012b). It is an unrealistic and flawed expectation that paid staff can provide for the entire spectrum of a person’s needs (Smull, 1989). This makes for a narrow world in which basic freedoms that many of us take for granted are absent.

Since the 1990s, governments, consultants and universities have produced an industry with a plethora of methods and approaches meant to assist people with complex needs. These efforts often focus on professionalising practitioners and investing in organisational leaders to implement policy, practice and leadership reforms in singular organisations and across whole jurisdictions (Wronka, 2008:157; Barol, 1996; Gardner and Carran, 2005; Green et al., 2006; McKnight, 1997; Smull, 1989; O'Brien and Mount, 2005). While the goal may be improved quality of life, designing and

implementing social change is fraught with problems as discussed in the literature review in chapters 3 and 4. I will now introduce the players involved in this study who enabled me to test the findings from Part 1 in the exploratory case study in Part 3.

Field of study

To study my research questions and theoretical perspectives in practice, I needed to find human service organisations with strong values, with an interest in understanding themselves through the lens of control and freedom during social change, and willing to be put under the spotlight. I have worked with the four Camphill organisations prior to this study. They share a similar philosophy and values (Pietzner, 1990). I have witnessed their members climb the ladders of change, slide back down, pick themselves up again, renew the course and keep going.

In order to verify ideas critiqued from the literature about the field of human services and about intentional transformational change in organisations, I am seeking internally referenced data from participants to give voice to their experiences of deeper vision, subjective experiences and tangible results. I used semi-structured conversations with organisational leaders, people receiving services and practitioners in each of the four organisations studied.⁸ This allowed me to study the self-awareness of participants and their awareness of larger cultural and political forces intrinsic to their inner empowerment (Quinn Patton, 2001, p. 299).

I have applied my findings to an understanding of catalysts that help to navigate the disjuncture between ideals and practice in the Snakes and Ladders of intentional transformational change. The theory and findings could apply to people with complex needs in any setting, for instance health care and mental health needs; elder care; people impacted by civil unrest, war and natural disasters; people seeking political asylum and people involved in environmental restoration.

Study population

The Camphill organisations in the study span northern Europe (Vidaråsen Landsby), Canada (Camphill Communities Ontario), Botswana (Motse Wa Badiri) and South

⁸ Research methods are discussed in chapter 2.

Africa (Camphill Village West Coast). Each organisation has its own governance, leadership and economy. Each has a stated commitment to bringing together ideals and practice in building communities that include people with complex needs. Each organisation cares for its natural resources and grows food sustainably. Each organisation has grappled with evolving expectations within its society about human rights and inclusion of people dependent on organised care.

Findings from the exploratory case study verify that the organisational leaders interviewed want a better future for the people receiving services, the practitioners, and their community within the a larger global vision. Because of my past involvement in each organisation, I am able to conduct the study in trust-based relationships. My experiences in these organisations contributed to the development of my working philosophy and methodologies over a thirty-year period in a variety of roles in 10 countries and five continents: as a direct care practitioner, in leadership roles, educator, advocacy, and asocial change facilitator and coach. As a researcher-practitioner, I enter the study as a fellow traveller and fellow learner.

Thesis structure: overview of chapters

The thesis is organised in three parts to make it easier for the reader to check back on the ideas that weave through the study. Part I presents the methods used in the study and then critiques the history, current problems, and contemporary innovations in the field of human services. Part 2 reviews ideas on transformation from philosophy and physics, and introduces deep democracy (Mindell, 1994) a methodology for personal and organisational change. Part 3 contains the exploratory case study as inquiry stories and conclusions regarding the relevance of inner empowerment in transformational change. Findings, and implications for transformational change and for future research draw on all three parts of the study.

Chapter 2 lays out the research methodology and study methods selected to undertake the inquiry. Under the philosophical umbrella of phenomenology, research methods employed are grounded theory, adaptive theory and reflexivity within a transdisciplinary inquiry. These are discussed for their suitability in the exploratory case study to investigate the experiences of organisational leaders, people receiving services

and practitioners in a variety of cultures. From the deep democracy literature in Part 2 (Mindell, 1994) a multi-dimensional framework was identified for probing experiences in semi-structured interviews and for analysis of data. These dimensions are: deeper visions, subjective experience and tangible results.

Chapter 3 of Part 1 of the study critiques the literature in the field of human services. A broad overview of institutionalisation and the social movement of de-institutionalisation are discussed from the perspectives of key role holders: organisational leaders, people receiving services and practitioners. Contemporary innovations are reviewed. These are *positive approaches* (Barol, 1996) an empowering recovery modality, and *person-centred planning* (O'Brien and O'Brien, 1998) to facilitate social inclusion.

Chapter 4 critiques the literature on evaluation methods for their relevance in a human service environment (Brown et al., 2010). Approaches for measuring quality of life are surveyed (Schalock et al., 2007; Seligman, 2011). The transdisciplinary *Personal Outcomes Measures*® discovery and assessment evaluation methodology is presented (Council on Quality and Leadership, 2005a, Gardner and Carran, 2005) and critiqued for its suitability in addressing human rights and citizenship restrictions in organisations. The Personal Outcomes Measures® answers the need for an evaluation method of quality of life that is responsive to the perspectives and priorities of people receiving services. The practice of person-centred evaluation furthers transformational goals through fostering choice, relationships and community connections.

Part 2 of the study presents the ideas of trailblazers in transformative thinking from the social sciences, new sciences, psychology and deep democracy (Bohm, 1980; Goethe, 2009; Jung, 1982; Mindell, 2000; Palmer, 2004; Ralston Saul, 1992; Senge, 1990; Steiner, 1995; Zajonc, 2008). Chapter 5 introduces ways of bridging the divide between inner and outer experience and perceptions. Inner and outer experience are shown to be of equal importance and validity.

Chapter 6 lays out eight key concepts from the new sciences to provide insightful allegories to further an understanding of the psychology of personal and social change. The concepts suggest the importance of a social methodology giving equal legitimacy to objective and subjective experience and use.

Chapter 7 introduces process-oriented psychology and its daughter deep democracy to

the study, an awareness method for working with inner and outer experience in personal and organisational change. Three dimensions of human experience are identified through the literature and re-interpreted for this study as deeper vision, subjective experience and tangible results.

Chapter 8 lays out deep democracy organisational applications for working with mindsets, tensions and undercurrents in personal and team development.. A deep democracy theory of power as differentiated rank is presented as a power-equalising framework within a social justice context, viewing inner powers as equal in value to structural authority and powers.

Chapter 9 introduces the exploratory case study told as inquiry stories in Part 3 of the study with an overview of the worldwide Camphill movement, its founders, origins and ideals. The four participating Camphill organisations are introduced. Precipitators of change in each organisation are explained.

Chapter 10 is an inquiry story about the experiences of organisational leaders in three dimensions of experience: deeper vision, subjective experiences and tangible results. 11 deeper powers and 3 tangible powers are identified across the study and interpreted from the perspective of leaders.

Chapter 11 is an inquiry story into the experiences of people receiving services in the study in three dimensions of experience: deeper vision, subjective experiences and tangible results. 11 deeper powers and 3 tangible powers are identified across the study are interpreted from the perspective of people receiving services.

Chapter 12 is an inquiry story into the experiences of practitioners in the study in three dimensions of experience: deeper vision, subjective experiences and tangible results. 11 deeper powers and 3 tangible powers are identified across the study are interpreted from the perspective of practitioners.

Chapter 13 draws together findings from all of the three role holders. Inner powers were significant to people across all roles. The inner powers identified in the dimension of deeper vision were: inner calling, global vision, compassionate curiosity, inner strength from surviving adversity, numinous experience and self-affirming beliefs. The inner

powers identified in the dimension of subjective experience were: self-attunement, social attunement, facing the injustices of history, making conflict fruitful and facilitating collaboration. Powers in the dimension of tangible results manifested as a culmination of deeper inner powers, and were identified as: addressing injustice, applying transformational learning and integrative community building. As a totality, the idea of *deep power* emerged from the study as a dynamic interplay between all players, powers and the environment.

Chapter 14 concludes the study with implications of the idea of deep power for designers, implementers and participants of intentional transformational change in human service environments, in navigating the disjuncture between ideals and practice. Directions for future research are indicated.

Chapter summary

I am making a proposition that human service environments are evolving. Organisational leaders, people receiving services and practitioners involved in transformational change share human rights and aspirations based on dignity, choice and relationships. Transformational change plays out in a dramatic way in these organisations. Tensions experienced in the disjuncture between ideals and practice are amplified during periods of accelerated change.

The exploratory case study inquires into the experiences of a single set of organisational leaders, people receiving services and practitioners in four countries. It shines a light on human rights and citizenship issues at play in four local settings. If I am able to elicit comparable, rich data in all four organisations using one cross-cutting sample, the study will be justified as a study of our time. This study is a quest for a deeper understanding of the relationship between inner experience and organisational change through the perspectives of people involved across diverse roles. I hope that this research into the role of inner empowerment can assist a broad range of people and situations in navigating the disjuncture between ideals and practice.

CHAPTER 2

RESEARCH METHODS AND METHODOLOGIES

Research questions

The study seeks to understand the experiences of organisational leaders, individuals receiving services and practitioners in transforming social disadvantage. My purpose is to learn directly from the people involved about what helps to navigate the disjuncture between ideals and practice, being a consistent theme in transformative change attempts. In chapter 1, I introduced three core questions:

- *What problems does the literature expose about human service organisations engaged in intentional transformational change?*
- *What are the singular experiences of organisational leaders, people receiving services and practitioners in dimensions of deeper vision, subjective experience and tangible results? What can be learned about personal and collective transformation from these experiences?*
- *Can the existence and importance of inner empowerment of organisational leaders, people receiving services and practitioners be verified through the reported experience of people in these roles? If so, how, and what can be learned?*

Part 1 of the study explores these questions from the literature and from my professional experience in field of human services. Part 2 of the study investigates ideas and methodologies from the literature on transformational change. Part 3 focuses on the empirical study and presents findings and implications as a synergy between existing theory, empirical data and emergent theory.

In presenting this material, I have created my own metaphor for intentional transformational change by describing it as Snakes and Ladders, a well-known children's board game. The game has both random and predictable features. Players

have ups and downs in experiencing the same game differently. Players sometimes feel alone and at other times share fun and excitement. Players have a shared destination and use various routes within the rules of the game.

The research approach was necessarily different in Parts 1, 2 and 3. Part 1 required a critical literature review of the field of human services. Part 2 required a literature review of transformational ideas and organisational methodologies. Hence there are two different literatures informing the study. Part 3 used clinical, qualitative research methods. I have also surveyed documents such as manifestos, vision statements and organisational reports to discover the public face of each organisation's articulation of its vision, values and practice.

Research methodology

I have chosen a qualitative research design to answer my research questions, being suitable for understanding human experience in context (Quinn Patton, 2001, p. 69). In my empirical study I sought to learn from the actual experiences of individuals across particular roles in four related organisations in order to investigate the disjuncture between ideals and practice and to determine what could be done about it. Within the qualitative tent, I am guided by the philosophy of phenomenology and the ideas of grounded theory, adaptive theory and reflexivity.

Phenomenology allows experiences to reveal their own meaning without an overlay of abstracted interpretation, 'bringing to light what is there but at first may be hidden' (Bortoft in Seamon and Zajonc, 1998, p. 295). Grounded theory enables new theory to emerge from studying the lived experience of subjects. Adaptive theory combines prior theory and empirical data in a synergetic exchange to overcome the gap between theory and research in discovering new theory (Layder, 2005, pp. 1, 26).

Using these ideas, critical theory orientated my inquiry towards society, power relations and systems that impact on people's experience in the world (Reason and Bradbury, 2009, pp. 24, 329). Reflexivity, a child of phenomenology, is the activity of turning inwards to gain insight about phenomena and turning outward to use that insight in action (Merriam and Associates, 2002).

The theoretical literature confirmed my professional experience that the disjuncture

between ideals and practice in human service environments cannot be understood or solved through externally verifiable facts alone. I sought to examine the experiences of participants in deeper dimensions of knowing, outlined in detail shortly. I studied what drives and influences their direction, relationships, decisions and actions, and whether inner empowerment is a factor in their experience of transformational change.

The findings from the research literature uncover a multi-dimensional framework for understanding the depth of human experience. I applied these dimensions to a human service environment and recast them as the lens for analysis of the data from the interviews. These dimensions in the study are deeper vision, subjective experience and tangible results.⁹ Particularly useful in identifying these dimensions from the literature were two perspectives on personal and organisational transformation. The Personal Outcome Measures® (Gardner and Carran, 2005) is a multi-dimensional philosophy and methodology for learning about and measuring visions and subjective experiences of individuals receiving services, and the tangible responsiveness of people and systems supporting them. Deep Democracy is a multi-dimensional philosophy and methodology (Mindell, 2002; Schupbach, 2007a) applied in personal and organisational transformational change.

The experiential Part 3 of the study contains an exploratory case study told as inquiry stories, to test the theoretical proposition that inner empowerment is present and important to people across roles in organisations undergoing intentional transformational change. I interviewed 12 people in total involved in intentional organisational change. Through semi-structured conversations I learned about experiences in the three dimensions (deeper vision, subjective experience and tangible results). From each organisation I interviewed a leader who has played a key role in a transformational phase of the organisation, a person with complex needs affected by the changes, and a practitioner participating in the change process.

Data gathered from personal stories is necessarily subjective. I worked from transcripts and observations during the interview to uncover themes and patterns from their experiences. I followed the affect and energy in gathering my data, in tone, gesture and emphasis, and was guided by verbal and non-verbal responses visible in body

⁹ In this thesis, the term multi-dimensional refers to these three dimensions of experience and information flow: deeper vision, subjective experience and tangible results.

movement, animation and detached gazes. The people interviewed have distinctive personalities and extraordinary stories. These form the contours of each role chapter. In chapter 14 I bring together findings from the exploratory case study with findings from the theoretical literature as emergent theory.

Methodology selection

Qualitative research accommodates diverse perspectives of reality in constant flux, where individuals such as those in the exploratory case study make meaning in interaction with their circumstances and environment. Phenomenology a wide spectrum philosophy, provides pathways for heightening consciousness through reflecting on the experience of things in themselves as essences of singular and shared experience (Patton in Merriam and Associates, 2002, p. 7). I have applied a phenomenological committed to understanding social phenomena from the actor's own perspective (Quinn Patton, 2001, p. 69) in drawing on my professional experience as a researcher-practitioner and in the interviews developed into inquiry stories.

Grounded theory is a daughter of phenomenology with disciplinary roots in social science, using observations and interviews in the phenomenological, empirical world to build theory (Quinn Patton, 2001, pp. 11, 125). The participants' experiences in the study include tangible, real world experiences and experiential, interior phenomena. Phenomenology can be applied to tangible phenomena as well as intangible 'feelings, memories, dreams and all other impressions that rise up in consciousness' (Zajonc, 2008, p. 145). The multi-dimensional framework I used to explore the experiences of people involved in transformative change enabled me to learn about experiences in the collective referred to in the literature as a 'more-than conscious mind' (Bateson, 1972), 'collective mind' (Brown and Lambert, 2013) and 'systems mind' (Mindell, 2013).

The interview process encouraged the reflexivity of participants in becoming aware of their internal responses to their experiences. Reflexivity literally means 'introspective, bent back upon itself, referring back to the subject' (Pearsall and Trumble, 1995, pp. 1211-1212). Participants confirmed this. I sent each person the story I had constructed from his or her transcript to read and check for accuracy and whether they were happy with their representation. Some replied with astonishment, reporting that the narrative was accurate and true to our conversation but reading their story was like meeting a

person they didn't know and yet was strangely familiar; an uplifting inner experience.¹⁰

Having established that phenomenology, grounded theory and adaptive theory provided a foundation for studying my research questions, I had a choice of tools to apply to the study's design.

Design

The study uses semi-structured interviews to elicit individual experiences of embodied, personal and collective praxis. An aspect of my design was establishing the process of finding a suitable organisational context for the interviews. Four criteria for participant organisations were considered:

- The organisation must have a stated values base with a known commitment to human rights and social justice.
- Organisations studied must have links to each other, in order that findings can be analysed and compared between groups with a similar value base.
- Organisations must be comparable across cultures in order to uncover patterns of similarities and differences.
- As a researcher-practitioner, I had to have earned the trust of participants who would be willing to expose their organisation warts and all through an existing working relationship.

I first approached organisational leaders to discuss the study and ask permission to study the organisation and conduct interviews and I took into account their interest in the research and enthusiasm to participate. I have working relationships with the people I approached so there was already a basis of trust. The study could potentially expose difficulties within the organisation. The four organisational leaders who agreed to the study were eager for disclosure and excited about the potential for learning and applying insights.

These leaders undertook to find interview volunteers for the other roles. We agreed on criteria for their selection. These were: having sufficient English speech and comprehension to have a meaningful conversation, being over 18 years of age and able

¹⁰ For transparency purposes, emails are available as evidence of these reflections.

to give informed consent, and interested in talking about her or his experiences. The gender mix of the study was not by design. It is weighted towards women due to availability of people willing to be interviewed. The leaders are three men and one woman. Individuals receiving services in the study are all women. Of the practitioners, three are women and one is a man. Where international travel was feasible, interviews were conducted in person in a friendly atmosphere over coffee and cake. Otherwise interviews were conducted by phone or via Skype. The difference between interviews in person and interviews long distance was negligible, having already established in-person trust with the interviewees through my previous work in the organisation.

Exploratory case studies

Demographics

Camphill is an international association of over 130 intentional service communities. The feel and culture of Camphill communities is both local and global. Camphill Village West Coast is situated near the sprawling satellite township of Atlantis close to Cape Town, South Africa. Camphill Communities Ontario is on a rural property with an urban initiative in the town of Barrie, Canada. Vidarasen Landsby is a rural stand-alone village nestled in a wooded valley, near the hamlet of Andebu, Norway. Camphill Botswana is at the foot of the hillside village of Otse, an hour's drive from the metropolis of Gaborone in Botswana. While this is not a cross-cultural study, this diversity strengthens the value of the data.

Camphill communities worldwide share a philosophy and values (Pietzner, 1990). Spiritual striving, community building and practical tasks are expressed through service to people with complex needs and care for the natural environment (Plant, 2011). Camphill's ideal is that all community members, regardless of status or role have a shared humanity for creating a community for social benefit. In the organisations studied, perspectives and methods for supporting people with complex needs within this philosophy were severely challenged in the last decade, precipitating intentional transformative change.¹¹ This study focuses on their human service aspect and is not a critique of Camphill values and *raison d'être*.

¹¹ The precipitators of change in each organisation are critiqued in chapter 9.

Human subjects

People interviewed in the exploratory case study live and/or work in a Camphill community. People receiving services in the four organisations have varying combinations of intellectual disability, physical disability, neurological differences and co-occurring health issues. The fact that they are people living with a disability is not relevant to the study and does not impact on the quality of the findings. The issue for the purposes of the study is diversity not disability. The same questions were posed to all role holders regardless of each one's learning and communication style.

Cultural and social considerations

In two organisations English is not the first language and people were generous in accommodating my gestures, speaking in English with me, and providing translators in informal settings with non-English speaking people. Some participants had non-traditional communication in terms of pace, gesture, sounds and sequencing of thoughts. Throughout my working life I have lived and worked with people who communicate in different ways and I was comfortable interacting with all participants.

Confidentiality

Interviews were conducted in a private place. Participants were asked to tell me of any aspect of the interview they wished to be removed from the record as we went. Several times, I turned the tape recorder off because the topic veered to sensitive personal and organisational issues related to abuse and to interpersonal conflicts that the person did not want to be made public. For some participants, a supporter of their choice was available to provide assistance in the interview or afterwards if needed. No-one made use of the supporter during the interview. Each supporter agreed to keep the process and information confidential, and signed a confidentiality agreement to that effect. Having only one interviewee in each role per organisation makes it easier for insiders reading the thesis to track who said what.

Participants were informed that conversation transcripts are distilled into written stories as an appendix to the thesis and some verbatim responses are integrated into the public thesis with a pseudonym. Participants were given a copy of their full story and asked to

let me know about any inaccuracies or items to be removed. Participants had a year to confirm consent to the story being published in full, under a pseudonym in the appendix.

Approval

The study proposal gained approval from the ANU Office of Research Integrity Human Ethics Committee. Because the study was conducted internationally, and involved people within the committee's category of vulnerable clients, the ethics committee assessed and approved it as a high-risk study.

Informed consent

Consent to study the organisation was granted by each organisational leader with notification to the Board. Potential participants received written information in plain English about the purpose of the research and the research process, with access to a person on site to discuss it with. Consent forms included contact information for pursuing a grievance about the process, and of local support services in case emotional support was needed afterwards. Each participant was capable of giving informed consent. At the start of each interview I checked that the consent was still current.

Risks

I considered possible risks to the participants in the study. For instance, a person receiving services might worry if she has said the 'right thing' because she is not used to being interviewed for research and may be conditioned through institutionalisation to fear disapproval for getting things wrong. Conversely, the interview may evoke excitement about future possibilities for a good life that are not known about, and this could lead to disappointment. In the interview, the person may raise issues of past or present abuse and/or neglect that is not known or being dealt with. A person not used to speaking about hopes and needs may feel destabilised.

Strategies were employed in the interview process to reduce occurrence of such risks. Participants were assured before and during the interview, that there is no obligation to respond to any question. Participants were given reassurance many times before, during and after the interview that there is no wrong answer. It was explained to interviewees

that any disclosure of incidents of abuse or potential abuse must be reported in order to make sure he/she is safe and to ensure that similar occurrences are not happening to others. Interviewees were informed that in such a situation we would create a plan together for getting help and reporting if relevant. People receiving services were offered assistance to communicate to their supporter any issue that emerged that they wished to be actioned. Every person received a letter of appreciation and a gift, acknowledging that their participation can help organisations learn how to enable people to get better lives.

Termination of participation

Participants were informed in writing, and verbally before and during the interview, that they could terminate their participation at any time.

Ethical considerations

Social research is by nature ‘messy, complicated and very much incomplete’ (Boyle, 2008, p. 16). In chapter 3 in the section about perspectives of people with complex needs during transformational change, the high incidence of exploitation and neglect of people with an intellectual disability is noted. In fact, it is six times that of the typical population (Sobsey, 1994; AAIDD, 2011) and so it is likely that some people in the study are survivors of trauma. An interviewer’s personal presence and style is important for ensuring that the person experiences the research interview as uplifting, and not a provocation to the resurfacing of past wounds. Careful preparation before the interview ensured that participants understood the purpose and knew what to expect. In the interview, each person was given time to say as much or little as she or he wished.

The interviewing method employed in the study focused on inner strengths and not personal deficiencies (Gardner and Carran, 2005). I did not ask people what was wrong with them or their situation, as the propositions of my study assume they do not need fixing. This contributed to a friendly atmosphere. In four instances, disclosures of abuse came out during the interview. In each situation I followed up with the person about getting personal support, and where relevant, to assist him or her to work out what to do using existing organisational pathways. Participants were given information about local counsellors in case any person felt disturbed after the interview. Participants received

information about complaints to the university ethics committee.

Interview questions

Each person interviewed in this study is an existential sample of one. Interview questions clustered around three domains (referred to as dimensions of experience in this study): deeper vision, subjective experience and tangible results in order to deeply understand each person. I chose semi-structured interviews because ‘... an open ended interview permits the respondent to describe what is meaningful without being pigeon holed into standardised categories’ (Quinn Patton, 2001, p. 56). All participants were asked the same springboard questions for consistency. The depth of experience and reflexivity that emerged could not have been achieved through a checklist, multiple-choice questions or a satisfaction survey. In keeping with the reflexive methodology of the study, interviews were conducted as a dialogue (Bohm, 1996). The semi-structured method enabled participants to improvise responses and topic direction, enabling unique experiences and perspectives to arise spontaneously from specific personal contexts (Gray et al., 2007, p. 161).

My previous experience in these and similar organisations was a significant factor in my ability to recognise what participants were trying to tell me. My understanding of their situation enabled me to enter their world with appreciation for the challenges they had grappled with to arrive at their present situation. In this atmosphere, their stories poured out easily. Interview questions can be found in the appendix.

Data collection

In addition to in-depth interviews, I have surveyed books, public records documents such as manifestos, vision statements and organisational reports to discover each organisation’s articulation of its vision, values, practice and context.¹² I reviewed Camphill websites, brochures, reports, monographs, national records and documents freely available. I have referred to my retrospective records, reports, field journals and notebooks, photographs, email exchanges and letters with leaders and Board members

¹² Camphill documents and publications were created in the main for an internal audience, accumulated over 80 years in experimental service communities located across the world (Karl König Archives, 2013). Academic material is scarce (Edlund, 2010; Jackson, 2011) Scholarly perspectives and critiques of the philosophy and work are a recent occurrence with the onset of greater public scrutiny, professionalising of Camphill practitioners and an emerging academic interest in Camphill’s application of its big ideas.

from my professional experiences with Camphill Communities.

Data analysis

The credibility of research findings depends on the criteria chosen to assess them, responsive to a particular audience and intended purpose (Quinn Patton, 2001, p. 542). I investigated experiences in the voices of participants in three dimensions of deeper vision, subjective experience and tangible results. I needed access to this depth of experience to understand whether inner empowerment was present, and if so, in what ways people used their inner resources and capacities to implement personal and collective aspirations. I asked each person the questions in the same order, beginning with tangible results, then subjective experiences and finally in the dimension of deeper vision. In analysing the data, it became apparent that the findings in dimensions of tangible results built on the other dimensions. I have aligned the presentation of interview questions and the sequencing within the inquiry stories and findings, with this natural ordering. The analysis is supported by strengths-based literature in the review of the field of human services and in the field of organisational transformation. I also analysed my data to discover information that evolved in the course of the interviews that I had not initially conceived of.¹³ This finding is presented in the final chapter of the thesis.

Treatment of the data

The results from the study have been collated in four layers:

- *Verbatim transcripts* of in-depth lengthy interviews with each of the 12 participants, inquiring into their experience in three dimensions of deeper vision, subjective experience and tangible results. The hard copy text of each story was marked up with colour coding to identify experiences in the three dimensions.
- *Single abridged stories* of six to 10 pages each, reworking the 12 transcripts through a number of iterations. Each story highlights singular experiences in each of the three dimensions. The stories were loosely organised into the three

¹³ I am grateful to Dr. Max Schupbach for suggesting in a personal conversation that I personify my data as an analysis method, and invite the living data to reveal answers to questions I had not thought of.

dimensions of experience, with an additional summary section showing how elements in the story weave between dimensions. The full stories are located in an appendix.

- The text of each story was marked up for *patterns* multiple times. The overriding theme of inner powers sprang off the page.
- I then went back to the abridged stories and concepts from the literature review in Part 2 to identify the *full range of powers* that were mentioned by all participants. Fourteen powers emerged overall in the three dimensions and across the three roles of organisational leaders, people receiving services and practitioners.

In analysing the data, I heeded grounded theory researchers Glasser and Strauss, that categories emerging from the data must be a good fit and not forced into the context, and must work by being naturally relevant to the context (cited in Quinn Patton, 2001, pp. 66-67). Inner powers within the participants' experiences were recognisable in their stories across all roles. I developed the findings into 11 inner powers, interpreted uniquely by organisational leaders, people receiving services and practitioners into role-based inquiry stories. In considering and choosing names for the inner powers identified, I wanted to decouple inner power and context to enable the power to speak for itself, so I moved back and forth with ideas in the literature. Later I realised that in doing this, I had applied adaptive theory's research idea that theorising is a continuous process accompanying the research at all stages (Layder, 2005, p. 1).

I drew retrospectively on my professional experience in these and other organisations in setting and interpreting the context. This led me to being particularly thorough in establishing what respondents were telling me, as evidenced in the recorded four layers of analysis. This is evidenced in the critique of the literature in Parts 1 and 2, and in the context of organisations studied in chapter 9. The empirical study is prospective, in that I did not set up a hypothesis for how participants would respond. I was meticulous in only working from the data to arrive at the findings from the exploratory case study. The findings of the 14 powers came as a surprise to me.

The unique interpretations of inner powers as told by organisational leaders, people receiving services and practitioners respectively, are given in chapters 10, 11 and 12. In

chapter 13 I discuss the findings from each role and in each dimension as well as collective findings. By chapter 14, I am able to finally draw on the ideas in the literature and the experiential study to confidently discuss the importance of inner powers in intentional transformational change. In chapter 14 I present implications from the study and ideas for future research.

Chapter summary

My study's context in human service environments addressing the disadvantage of people with complex needs in transformative change grows out of my life's work as a practitioner. As a researcher-practitioner in this thesis, I am investigating the relationship between inner and outer experience. The research philosophy, methodology and methods I have used to assist me are phenomenology, grounded theory, adaptive theory and reflexivity. To learn about the lived experience of people in my research population, I studied the experiences of organisational leaders, people with complex needs receiving services, and practitioners in in-depth semi-structured interviews.

CHAPTER 3

HUMAN SERVICE ENVIRONMENTS AND CHANGE

History is an angel, being blown backwards, into the future. History is a pile of debris, and the angel wants to go back and fix things, to repair the things that have been broken — (Anderson, 1989) inspired by (Benjamin, 1940) and (Klee, 1920).



Paul Klee — Angelus Novus, 1920

Introduction: Human services past and present

My first research question asks:

What problems does the literature expose about human service organisations engaged in intentional transformational change?

In order to answer this question, I am surveying the literature on the evolution of human services. I review the impact on people with complex needs through the history of institutionalisation and key currents in the movement of de-institutionalisation. Many people and groups are involved in this story and have valuable perspectives. In this study, I am focusing on experiences of organisational leaders, people receiving services

and practitioners to learn about the place of inner empowerment in intentional transformational change. I will review current problems identified in the literature from the perspectives of people in these groups as well as larger policy and systems issues that influence their experience.

The literature identifies many gains for people with disabilities and other complex needs since the mid-20th century through legislation and conventions protecting the exercise of citizenship and human rights, as discussed in the previous chapter (Bosniak, 2000; Rioux et al., 2011; United Nations, 2006). Despite this people continue to experience loss of rights, restrictions and exploitation in human service cultures worldwide.

The Universal Declaration of Human Rights (United Nations, 1948) as a statement of self-determination has traditionally been used in the international arena for nations, peoples and groups seeking freedom from domination and the right to determine their own destiny (Wronka, 2008, pp. 1-41). More recently people with complex needs are increasingly recognised in international law and conventions as having the same human needs and rights as people universally (United Nations, 2006). Even so, many people with complex needs are restricted from contributing to and benefiting from society. This reflects a societal mindset about the nature of the worth of people with complex needs that I address later in the chapter in considering broader policy issues.

According to a report by the World Health Organisation and World Bank (World Health Organization, 2011), more than one billion people¹⁴ are living with some form of disability. The report calls for the prevention of barriers that push people to the edges of society. These barriers include stigma and discrimination, isolation, lack of access to health services, inadequate care, problems with transport and accessibility, lack of communication technology and supports, and lack of access to information and education. The report concludes that these individuals are likely to experience poorer health, lower educational achievements, few economic opportunities and greater poverty despite vast investment in empowerment programs worldwide. The report urges nations and regional organisations to accelerate investment to unleash the immense potential within people with complex needs to contribute as valued citizens to the economic and social capital of integrative communities.

¹⁴ This is approximately one seventh of the world population.

Organisational policies may advocate for inclusion, but opportunities for living, working, learning and leisure are still largely limited to group programs and institutionalised living that people have not chosen (McCormack and Farrell, 2009). A challenge for many human service organisations advocating inclusion is building a social culture that reflects the policy. As one mother of a child with complex needs wrote:

I naively thought when [my son] began school that he could have a truly inclusive experience with his peers. I thought that society had moved past the days of segregation and we were living in a truly open minded world ... It was very disappointing to come to the reality that my thoughts of inclusion, friendships, and people living, working, breathing, together was not yet the way many others in society saw things. I have watched my son as he was bullied, ridiculed and even [singled] out by those who were supposed to guide, mentor and protect him (A.M 2011, pers. comm., 3 September).

A walk through history

I begin with examining the historical backdrop in the development of human service environments as global social movements. People with complex needs have a history of systematic exploitation and neglect. From the late 1800's across the British Empire, Europe and North America people were removed from the public eye and packed into large, dehumanising institutions, or hidden away at home (Smith and Black, 2008). From the 1920s eugenics was on the rise in Europe, a state-sanctioned philosophy that viewed some groups as inferior and in need of eradication.

Eugenics reached a crescendo during World War II through the murder of Roma (gypsies), homosexuals, political dissidents, Jews and people with complex needs, by human beings in the Nazi regime. In 1939 Project T4 was commissioned to design the prototype for the gas chamber of mass killing. It was tested on people with disabilities and mental illness. Up to 400,000 children and adults were taken from institutions and their homes, experimented on and murdered (Edlund, 2005). Lifton states:

Doctors performing these experiments ... had to cut off psychologically from their sense of reality and relate to their environment as if it were some kind of fantasy and not part of the real world. [Sustaining this fantasy] needed constant

justification (Lifton, 2000, p. 77).

Eugenics was not confined to Europe. In the United States, Goddard's studies on the Kallikak family were cited by eugenicists up until 1939 as 'conclusive evidence of the hereditary nature of feeble-mindedness and, by extension, human intelligence' (Smith, 2012, p. 172). Forced sterilisation of women and men with disabilities was standard practice until the late 20th century (Rioux et al., 2011, p. 242).

Post war 1950s and 1960s saw a re-thinking of the medicalisation of people with complex needs, leading to a gradual decline in the automatic practice of placing people in institutions at birth (Stiker, 1999). During those years, parents — mainly mothers — courageously fought medical and social service authorities who took children away from their families into government-sanctioned hellholes of isolation and cruelty (Lemay, 2009; McCarthy and Thompson, 1996; Barol and Focht-New, 2012; Schalock et al., 2002; Shakespeare, 2006; Johnson and Williams, 1999). Parents believed in the right of their sons and daughters to have a full life surrounded by loved ones, with the necessary support to live, learn and contribute in a fairer society. Health care and social work professions developed in response to the rights of people 'to self-determination, to develop and harness ... their inner resources to carve their own destinies' (Wronka, 2008, p. 195).

The social inclusion movement has ancestral roots in the dismantling of state-sanctioned institutions in North America where people with complex needs were forsaken and mistreated (Rothman, 1971; Trent, 1995). Beginning in the late 1960s and 1970s, social innovators and activists sprang to action alongside people languishing in the shadow lands of neglect, invisibility and cruelty.

In many countries, people with complex needs and their advocates have exposed widespread exploitation and neglect within human service institutions (Barol and Focht-New, 2012; Lovett, 1996; SABE, 2008; Smith and Black, 2008; Gardner et al., 1997; Wronka, 2008; Borott and Bush, 2008). The exodus from toxic institutional environments was part of a bigger global wave of social movements in the rise of the civil rights movement and the global environmental movement.¹⁵ Policies of de-

¹⁵ Rachel Carson's call to humanity in her book 'Silent spring' (1962) foreshadowed the planet-wide impact of pesticides, other toxic waste and uncontrolled exploitation of natural resources. Martin Luther King's 'Trumpet of Conscience' (1968) stirred the spirit of the civil rights movement and global

institutionalisation across western countries coincided with state and market reforms and the downsizing and closing of institutions (Lemay, 2009). The high cost of maintaining institutions also influenced political decisions to dismantle them (Shakespeare, 2006, p. 138).

Moving out of institutions: Methodologies

I now move to review two transformational movements that emerged from the exodus out of institutions. Moving people out brought about the need to work ‘person by person’ to find solutions for residing in the broader community, as distinct from placing people into programmes. Activists supporting people out of institutions clustered into two loosely defined inter-related groups. One group founded a positive approaches movement, illuminating the dyad of practitioner-client relationship as a nest of recovery through social therapy and clinical supports in a natural community (Barol, 1996; Focht-New, 1997; Legare, 2000, Lovett, 1996). Another group of people focused on person-centred planning efforts, developing tools for designing life plans with the person and significant others to integrate into neighbourhoods and communities. The individual planning methods used today have their roots in this period (Kendrick, 2000; O'Brien and Mount, 2005; O'Brien and O'Brien, 1998; Sanderson and Smull, 2005; Smull et al., 2000). These groups shared similar principles and values of dignity, respect and community inclusion for all people.

Both movements made important contributions to the strengthening of citizenship and human rights in the development of self-advocacy through human service environments. A distinction between these strengths-based approaches is relevant in this study to highlight contemporary ways of supporting inner empowerment. Current interpretations of citizenship discussed in chapter 1, as new forms of empowerment in community (Bosniak, 2000, p. 450) are echoed in these innovations. Social innovators worked tirelessly *with* an individual to discover solutions in often unwelcoming neighbourhoods. Institutional survivors transformed hearts and minds, becoming magnets for a new kind of community vision through their abiding humanity, resilience, ingenuity and patience (Snow, 1990; Williams, 1992; Williams, 1999).

Positive approaches

Positive approaches¹⁶ (Barol, 1996; 2001) developed as a social response to physical, social, psychological, clinical and spiritual dimensions of trauma engulfing people through wounds of institutionalisation. It has four aspects: environment, communication, further assessment and hanging in there. ‘Hanging in there’ refers to going the length of the journey with a person through healing and recovery, whatever it takes. It also refers to supporting the supporters who ‘hang in there’ with people through hard times. When people felt ‘seen, heard and known’ (Barol, 2009, p. 224), had assistance to communicate meaningfully through augmentative communication devices and tools, and were in an environment suited to their unique characteristics and wishes, challenging behaviours decreased by 70 percent (Barol, 1996; Barol, 2001; Focht-New, 2004).

Positive approaches build on first establishing a human relationship of interest and compassion based on shared humanity before making clinical and therapeutic judgements and interventions (Barol, 1996; 2001). ‘Listening to, receiving and holding someone else’s pain can be extremely difficult’ (Légaré, 2000, p. 11). Embodying positive approaches according to its proponents is a natural elixir for recovery from trauma through kindness, compassion and skill in supporting personal choice and the right to learn, develop and contribute among welcoming, supportive people and communities (Barol, 1996). The behaviourist movement of the 1970s demonstrated that challenging behaviours are not a fixed state. People can change, and don’t need to spend their lives in the hidden wards of an asylum (Reinders, 2002).

Positive approaches philosophy illuminates how language reinforces isolation, self-criticism and the sting of labelling through ‘othering’ (cited in Barol and Focht-New, 2012, p. 10). Othering uses language and attitudes to accentuate disability, limitations and deficits. Othering refers to calling people by generic terms such as ‘disabled,’ speaking about a person in her presence, answering *for* him, rather than inviting him to speak for himself. For instance, food can be used as an othering tool, a weapon of control in the battleground of daily choices. “‘We’ tell ‘them’ they may not have second helpings of food ... yet no one restricts ‘us’ from making unhealthy choices’

¹⁶ The term *positive approaches* was coined by Herb Lovett (Lovett, 1996, p. xiv) and has entered the social work parlance to indicate strength-based listening, learning, relating and problem solving.

(Barol and Focht-New, 2012, p. 10). Clinical supports proved to be more effective in an atmosphere of positive regard (Barol, 2009). This can take many years. Positive approaches philosophy places equal emphasis on the healing and inner empowerment of practitioners as for the person he or she supports.

The term ‘I—thou’ (Buber, 1996) encapsulates the essence of meeting - being to being, a fluid relationship of living dialogue in which each changes the other and transforms the world. This is at the heart of positive approaches.

Person-centered planning

During the 1990s, leaders in the disability rights movement brought their grassroots experiences in person-centred planning approaches and community organising to the foreground of individual life planning with people in services (Green et al., 2006; Lovett, 1996; McKnight, 1997; O'Brien and Mount, 2005; Smull et al., 2000; Gardner et al., 1997; Kendrick, 2000; O'Brien and O'Brien 1998; Pearpoint, 1996; Sanderson and Smull, 2005). The introduction of person-centred planning challenged the status quo of service-centric values and mindsets. It shifted the focus from fixing people in formal services and generated excitement about peoples' strengths and gifts, 'sharing ordinary places in extraordinary ways, making choices, developing abilities, being treated with respect, having valued social roles, and growing in relationships' (O'Brien and O'Brien, 1998).

According to this philosophy, every person, regardless of differences, had something valuable to contribute to the common wealth of a community — its social capital. Social capital 'emphasises social networks, trust and reciprocity ... in making inclusion a reality' (Gardner and Mathis, 2009). In the view of some critics within the disability movement, as the social model gained in recognition over medicalisation, its exclusivity as the only way to view disability resulted in the 'neglect of impairment' (Shakespeare, 2006).

The belief and practice in person-centred approaches is now widespread (O'Brien and O'Brien, 1998; Schalock et al., 2007). Even so, many organisations struggle to fully understand it, implement it and measure results. Ironically, in my professional experience, I have witnessed silos of practice separating person-centred planners and

the front-line supporters responsible for carrying out the plans ('H' 2012, pers. comm., 4 March). The planning process can leave front line direct care staff feeling unseen in their efforts, and threatened by the prospect of the multi-disciplinary collaboration necessary for the plan to produce real results in the person's life. They can also feel defensive in response to the tacit criticism within a plan. For instance it may emerge that a person's days are spent in aimless day-wasting and being over-managed.

Disability as a social construct

In the meantime, the social movement defending personal, legal and civil rights of people with social disadvantages was gaining recognition and replacing the prevalent medical paradigm of disability being an incurable defect. Disablement was being redefined as a social consequence of restrictive environments, societal attitudes and lack of access to social and economic resources. Human service policy makers adopted a philosophy and directive for service providers to relate to clients as unique individuals.

Within new policy and funding frameworks was an unrealistic and flawed assumption that a service organisation and its staff can be all things to every person (Smull, 1989). Organisations had been used to assigning whole groups of people to programs according to a medical diagnosis and perceived social, physical and intellectual deficits. Agencies and practitioners became overwhelmed in their attempt to create a whole of life environment for and with every person as a unique individual in contrast to the existing one-size-fits-all congregate programs (Green et al., 2006).

The concept of social capital was taking hold in civil society generally, being the idea that diverse people with similar interests can build a resourceful citizen-based community together (Council on Quality and Leadership, 2005a). Its proponents believed this could be achieved through 'mutual reciprocity, collective action and broadening of social identities' (Putnam, 1995, p. 10) and enjoying the health and well-being benefits that flow from that (Morin, 2002). Thought leaders in the disability rights movement transposed the concept of social capital to human services (McKnight, 1995, O'Brien and O'Brien, 1998; Schwartz, 1997).

Evaluation of care

With the exodus from institutions, smaller residential and sheltered employment

facilities popped up to accommodate people. The need for a system to regulate funding and standards of care soon became necessary (McIntosh and Phillips, 2001). Quality of service measurements focused mainly on health, safety and risk control. Community organisations began to professionalise to get access to funding through administrative efficiency and accountability. The obligation to support people to heal, cope and thrive after leaving the institutions took a back seat in evaluation and funding priorities.

During the 1990s it became apparent that despite a whole industry dedicated to the care, protection and improvement of the quality of life of people in organised care settings, many people were ‘still living miserable lives’ (Gardener, 2010). Despite the exodus from physical institutions, an institutional mindset still prevailed in ‘strategies for dealing with challenging behaviours [using] crowd control, medication, and an emphasis on punishment’ (Barol and Focht-New, 2012, p. 4). A critique of service quality evaluation revealed that new human-centred methods of measurement were needed (Gardner and Nudler, 1999; Gardner et al., 1997). Chapter 4 critiques the literature related to evaluation.

Current mindsets, systemic challenges and perspectives

I now move to the present and review a range of current challenges human service organisations are grappling with in transformational change.

Disjuncture between source and practice

Trailblazers of de-institutionalisation worked around the clock without personal benefits of secure salaries, pensions and sick leave (Schwartz, 1997, p. 33). Those following in their footsteps often lack first-hand experience of the vitality and team work of those explorers who did whatever it took to discover a natural social environment in which a person can heal and thrive. One consequence is an over emphasis on planning tools and techniques, narrowing the original intent. New impulses grow out of a specific constellation of people, human suffering and spirit of the times. Senge describes this as a ‘force in people’s hearts ... of impressive power’ (Senge, 1990). Without renewal from the source of inspiration, ways of doing things can become technical sacred cows, mistaken for timeless principles and vision. Single-minded deference to a model can mask the real issues at stake for people, privileging what is done over why.

Organisational researcher Collins cautions:

When institutions fail to distinguish between current practices and the enduring principles of their success, and mistakenly fossilize around their practices, they have set themselves up for decline (Collins, 2009, p. 36).

The best models can be mistaken for reality. Past experience and the innovative spirit of the present belong together (Zajonc, 2010b, p. 60). One Buddhist teacher wrote, 'Fingers pointing to the moon. Fingers are not the moon' (OSHO, 2012). The ideal of human service environments is to serve people to attain better lives. According to disability leadership researchers, organisational change efforts often fail because '...leaders and managers have failed to change the deeply ingrained assumptions, generalisations and images that help ... understand the world and visualise the future' (Schalock and Verdugo, 2012, p. 6).

Leaders and decision makers responsible for implementing change may be theoretically committed to bringing everyone on board, but find it too difficult to manage the range and complexity of processes. Change theorists suggest that a deeper cultural shift requires collectively experiencing 'willingness to change, mutual trust and willingness to share power' (Dimitrov and Russell, 1999, p. 4). Others suggest particular personal capabilities are necessary for transformational change:

Tolerance for ambiguity ... less direct control ... new kinds of people skills and [an attitude towards] ... change as the constant' (Albrecht and Zemke, 1985, p. 18).

Social change is hard to put into practice and results may be limited to isolated 'pockets of excellence' (Barol and Focht-New, 2012, p. 1). From people I have worked with worldwide, I have learned that regardless of their formal role or label, people want to be heard, to have a voice and influence the structure of their environment, as well as how decisions are made and resources are shared.

Vision, values, strategy and structure tend to be the domain of leaders, managers and organisational consultants. The people whose lives are most affected by the changes are often not involved in setting the direction of the change (Gardner, 2012b). When they are involved, it can be tokenistic and bewildering for people who communicate and learn differently. Simple communication adaptations and devices could make it easier to

be actively involved and contribute essential perspectives. Simple solutions are unlikely to be implemented in a culture that doesn't notice its own devaluing of the involvement of its core constituent: the person receiving services. Often practitioners are not involved in decisions about fundamental changes they are expected to enact and are not connected to at source.

Extensive organisational change literature focuses on leaders as the primary agents of transformation (Collins, 2001a; Cooperrider and Whitney, 2005; Jones and Brazzel, 2006; Keegan and Lahey, 2009; Scharmer, 2007). This emphasis can marginalise the critical role of people receiving services, and of practitioners who perform the role of supporters, as the frontline agents of transformation.

The economics of worth

Human service policy makers and quality evaluators represent the human rights and social interests of people at the edges of the evolving culture and society. They have a key role in the framing of human service practice, systems and accountabilities. The range of services offered largely represents cost-saving decisions more than social and clinical needs (Schalock and Verdugo, 2012, p. 2). Ehrenreich (1985) predicted a swing in social policy based on economics rather than responsiveness to people. Services based on an economy of scale do not inherently lead to good results for people. In 1987 Davis predicted 'mass customization' (Davis, 1996, p. 182), being the capacity to provide unique customised responses to everyone.

Human services are shifting away from congregate programs to individualised funding packages so that individuals can pursue and enjoy a range of relationships, work and leisure in integrative communities. Individuals and their families are demanding services that increase autonomy, choice, participation and community inclusion. It is increasingly challenging to provide individualised services on an economy of scale in a climate of diminished social funding. Care givers and direct support workers are generally poorly paid, an indicator of the undervaluing of people who are less tangibly productive and those who work on their behalf (Mosaic Collaborative for disabilities public policy and practice, 2009).

The idea of social capital assumes involvement of citizens in reciprocal, enabling

relationships. The contribution of those facilitating this work with skill and passion is not yet recognised as a profession in its own right. A concept of worth based on productivity prevails; and care practitioners, whether family members, volunteers, or paid workers, often bear the unseen cost of caring for people with complex needs. Such large-scale challenges highlight the vulnerability of people dependent on human services.

Integrated employment

Policy makers and human service evaluators expect individualised services to include integrated employment. Human service organisations are usually under-resourced. A recent study highlighted the 70.5% employment rate for people without disabilities compared with 32% for people with disabilities. This gap increases significantly for people with an intellectual disability having a 14.7% integrated employment rate (Cohen Hall et al., 2013, p. 7).

Many people believe that people with complex needs won't manage well in a regular workplace, and similarly that businesses can't afford to offer employment to less productive people. The Dean of Business at New Brunswick University studied the employability of idiosyncratic people (Austin, 2012). He was inspired by a Danish software company who discovered that people with autism are brilliantly suited to perform certain tasks and were top performers. Austin suggests that people who are not well rounded may have special talents to contribute. He believes that it is not a person's essential characteristics that makes him unemployable, but the context in which we place him.

I worked with one man with a captivating manner who was employed as a greeter at a large hardware store. He reported that while at first he was teased by other staff due to his differences, his manager lauded him for his high work ethic, always coming on time and being willing to help colleagues out. He reported to me that he eventually won the hearts of his colleagues and was promoted by the manager for his positive effect on the atmosphere in the workplace ('M' 2012, pers. comm., 30 August).

Staff turnover

The care-giving sector is known for low pay and high turnover through the 'revolving

door' of staff. Contact with a cherished staff person may be terminated from one moment to the next. By the age of 20, most people with complex needs in support arrangements have had a minimum of 200 caregivers (Barol and Focht-New, 2012, p. 25). The person is left with a bewildering and painful string of broken relationships. The experience of the change from the perspective of the person receiving support can be life affirming or life threatening. For instance, a complete stranger can arrive in the bathroom to perform the most intimate personal care, without a courtesy introduction, asking permission or learning first directly from the person what he or she prefers. Christie suggests a connection between communication and loneliness in relationships cut short through the revolving door of practitioners:

Isolated people stop talking. For many ... it is a pre-condition for their communication that their social life takes place within forms where they can use their communication to the utmost. Permanency in relationships [assists] common meaning in communication to be built up (Christie, 1989, p. 110).

Person-centred imagination

Organisational arrangements can rob people of control over basic entitlements and choices in daily living. Organisations struggle to move from a one-size-fits-all approach and embrace person-directed thinking and practice. Borrowing Smull's 'important to/important for' aphorism (Smull and Sanderson, 2009, p. 20), many find it excruciating to drop habits that arise from the attitude 'we know what is best *for* you' and become curious to learn directly from a person what is important *to* her and help make it happen. Many practitioners have grown up in the system and have institutionalised mindsets, long past the closure of large buildings. As Focht New (1997, p. 11) points out:

Institutionalization is an approach where one group of people make decisions for another. Decisions may include when and where a person goes, what is worn, what is eaten, and when and how and by whom health care is received. Institutionalization can happen in a large building, a group home, or even in a person's own home.

Despite inclusion policies, it is still common for human service providers to be unaware of how to engage with people in simple, practical ways in their local neighbourhood or

community, sharing interests and talents (Council on Quality and Leadership, 2005b). Practitioners may feel unprepared or not interested in making the shift from being a carer in a routinised, controlled environment to adventurous co-learner and entrepreneur of life-enhancing opportunities and new relationships.

I have reviewed broad challenges affecting transformational change in the field. The next section reviews perspectives of people living inside the disjuncture between ideals and practice in transformational change.

Core roles

In this section I extensively review the perspectives of organisational leaders, people with complex needs who receive services, and practitioners involved in transformational change in human service environments. This section critiques issues that people in these roles grapple with, as a context for Part 3, where the experiences of 12 people are studied in depth. Leaders and practitioners experience unique challenges in conceiving better lives for people they serve and translating that into complex organisational reforms. In the life of a person receiving services, restrictions can be as basic as what will I wear today, who will help me, what and when will I eat, where will I go, how will I get there and who will I spend time with? Schalock and Verdugo observed that self-determination and empowerment are of equal importance to leaders, people receiving services and practitioners (Schalock, 2012, p. 9). People in all three roles usually have a desire for security, choice and relationships in the context of their own life. Implementing change to address universal human needs can lead to greater meaning, joy and success for everyone involved.

Perspectives of an organisational leader

Inner disturbances, outer pressures

The following viewpoints are drawn from my professional experience.¹⁷ Organisational leaders deal with multiple pressures that have to be engaged with and accounted for. They may be working hard to implement inspiring ideals, plans and dreams, and at the same time feel blocked and confused by painful tensions, needs, fears, drives, and interests within themselves, with colleagues, in the work environment and in the sway

¹⁷ I have developed the perspective in this section from broad professional experience. These ideas are **not** drawn from the experiential study in Part 3 of this research.

of social, political and global realities.

External pressures to change may come at a fast pace from government policy regulators and funders, legislation and human rights groups. The leader is balancing multiple interests and perspectives in unifying people behind a vision and strategy. Internal pressures to change ways of thinking and practice that are no longer working stir up insecurities and conflicts in individuals, teams and the collective.

Paradoxically, leaders can feel isolated in times of change (Schupbach, 2010a). They have to make difficult decisions and are often being publicly criticised and avoided by their own colleagues. They have to swallow all kinds of reactions and resistance to change and withstand challenges to their authority.

It is 'like having a Rottweiler at your heels on a leash' (Schupbach, 2010a). Colleagues who may once have been friendly allies may now be more cautious about engaging at a deeper level, unsure about how their honesty may impact on their own situation and assuming that the one with leadership status is able to take care of himself or herself.

Leaders sense they are being watched and scrutinised for potential misuse of power. They can feel inhibited to exercise the structural authority necessary for getting the work done. Colleagues and subordinates often perceive leaders as having infinite power, and tend to back away, underestimating how lonely and isolating leadership can be. It is challenging to be making tough decisions, get shot down, manage conflicts *and* stay related with everyone involved.

Leaders, like practitioners, are human beings first, and so the style of the leader is an expression of the person's being and attitude to life. Leadership skills can be taught, but the art of leadership can't be adopted like a technique. It can only be nourished and unfolded, because the way of being a leader is inseparable from the nature of the person.

Today, there is an expectation that leaders can move easily between every day problem solving, focused strategic thinking, building dynamic teams, connect with people at all levels, flow with the spirit of the organisation's direction and also enjoy shooting the breeze with people. Leaders need to develop an ability to inwardly shift gear between practical efficiency, relationships and visionary energy. Contemporary leadership is

moving in this direction (Keegan and Lahey, 2009; Schupbach, 2007a; Schupbach, 2010c). Many human service organisations are now engaging a multi-stakeholder approach to change that includes people receiving services. Stakeholder dialogue is meant to facilitate authentic communication. Because people with complex needs may have a wide range of communication styles and needs, this inclusion without the necessary attention to augmentative communication devices and methods can be tokenistic lip service for people with little or no voice in the public domain.

Tensions in prioritising resources

There is a tendency to frame the success of human services by processes and inputs — we do this, we provide that — rather than the real difference that change makes in a person's life, from her perspective. Prioritisation of resources is often driven by the self-declared focus of the organisation without first listening to and focusing on priorities of the individuals it is meant to be responsive to (Gardner and Nudler, 1999, pp. 22-26).

For instance, leaders may prioritise investment in capital infrastructure to house particular activities such as a supported employment enterprise. Yet individuals may hunger for opportunities to work in a regular office, or need support to get involved in community action groups, or have their own home for which there are no funds.

Perspectives of a person receiving services

The issues discussed in this section are features of transformational change as experienced from the perspective of a person receiving services.¹⁸

Being devalued feeds low expectations

Many people still endure segregation and exploitation, are dislocated and excluded from local communities, forbidden consensual sex and denied relationships with loved ones. Attitudes and mindsets that reinforce a deficit, medicalised view of the person are known to affect health and well-being (Morin, 2006). When the person's world is constructed by someone else's view of what is good for her, the person's own sense of identity is diminished, and she may come to believe that the identity constructed for her is her own (Morin, 2002).

¹⁸ Ideas in this section accord with my professional experience. Organisational reports exist and are available for transparency purposes, but for reasons of confidentiality they are not cited here.

Temple Grandin (2011) was born with autism. She did not speak or interact. Noises for her were like ‘being tied to the rail [when] the train is coming’ (Grandin, 2011, p. xiv). She was labelled as uneducable. Through the belief of her mother, aunt and a teacher, Temple Grandin found unique ways to manage the pain and confusion of sensory bombardment, being misunderstood and treated as an outcast. She cautions:

NEVER let a label lower your reasonable expectations of a child and that child’s capacity for learning. By doing so you rob the child of the very experiences and opportunities that can allow learning to grow and develop. You rob the child of his potential, his future. See the person, not the label (Grandin, 2011, p. 10).

In my professional experience, people who would need only a little support to attain something very important to them, can be deskilled and demotivated in an atmosphere of low expectations. In my professional experience examples of things people reportedly wanted include: connecting with an old friend, meet a loving partner, learn to use email to make contact with someone they value, cook a meal, go shopping and choose what to buy, get a real paid job, visit a family member or invite friends over for dinner. In the rush of change initiatives, grandiose plans can overtake the small things that are potentially easy to do and opportunities for joy for everyone involved.

Abuse, neglect and trauma

People dependent on caregivers experience heightened levels of violence than the typical population (Disabled Crime Victims Assistance, 2006; Focht-New, 2004; Focht-New, 1997; Sobsey, 1994). Vulnerability to physical, emotional and sexual exploitation and neglect is heightened because it is easier to overpower someone who is not in touch with her inner voice (Wolfson, 2008, p. 94 - 95). Focht-New reinforces how this can happen:

Parents, teachers, staff and health care providers hold powerful decision making responsibilities for the people they serve, deciding when people receive assessment, treatment and interventions and when they do not. It is this ‘not’ that may contribute to abuse (Focht-New, 1997).

The incidence of physical, sexual and psychological exploitation and neglect perpetrated by a person in a position of authority and trust to a person in care is far higher than the typical population (McCarthy and Thompson, 1996; Sobsey, 1994).

Abuse among peers is accelerated in artificial and controlled environments (Wolfson, 2000; Wolfson, 2001). Continuous relationship difficulties between staff cloud the atmosphere. A person more sensitized to atmosphere soaks up the negative energy of the people meant to provide an energising environment.

Complex health issues and diagnoses often increase the experience of missed opportunities and painful losses (Barol, 2001; Barol and Focht-New, 2012). People may be used to being silent or not being believed in a culture of non-reporting and non-action. At times during transformational change the atmosphere can feel more open, and stories of past wounds and exploitation can surface. Healing takes as long as it takes. Differences in the caregiver's timetable and the person's healing time can be a source of tension.

Recovery and community

Many people are subject to pejorative labels because they look, behave, move or speak differently (Barol, 1996). This applies equally to a person with a profound disability as to a person released from a restrictive institution, such as a refugee seeking asylum from persecution or a public-good activist. Meaningful recovery from the personal scars of community-sanctioned and systemic abuses is a community issue. Therapeutic interventions that frame trauma mainly in terms of personal history, personal pathology and personal deficit can reinforce self-blame (Reeve, 2000). Mindsets and conditions that enabled abuse to occur need to be uncovered, wrestled with and transformed in a collective where rights are exercised, trustworthy relationships enjoyed and opportunities to contribute and be valued are plentiful. (Barol, 1996; Focht-New, 2004; Goodbread, 2009; Smith and Black, 2008).

Dignity of risk

Dignity of risk (Perske, 1972) is a term that frames the necessity for reasonable risk-taking for a person with complex needs as it is for any person, to have a life of dignity with opportunities to develop new capacities and interests through new experiences. Despite inclusion policies, it is still common for human service providers to shy away from creating shared opportunities for practitioners and people they support to discover common interests and gifts and share them in natural communities and local neighbourhoods (Council on Quality and Leadership, 2005b) where the outer security of

risk-averse service restrictions are not as present and enforceable.

The unnatural construct of a parallel human service world can normalise a risk-averse culture and reinforce a narrow lifestyle in inflexible, senseless routines. This makes it more difficult to try new things, get involved with other people in interesting projects, get employment, meet a loving partner and go out and learn new skills. These human interests are the things that are likely to raise the person's value and status in her own eyes and enable her to shine in the eyes of others.

People who communicate differently

Language is central to communicating experiences and to dialogue. Through language 'different individuals can, to a certain extent, compare their experiences' (Mindell, 2000, p. 24). People who may be labelled as unmanageable because of incessant screaming, hitting and biting are communicating with the means available (Barol and Focht-New, 2012; Lovett, 1996). Social commentator Ralston Saul uses the phrase 'contempt for the citizen' (1992, p. 34). This has relevance for people who are feared, disliked or ignored because of a communication difference: 'He wouldn't understand this', 'she needn't know about that', 'she panics easily so bad news should be held back'.

Jenn Seybert (Seybert, 2000) writes using an augmentative communication technology called 'facilitated communication' (Inclusion, 2010) which involves pointing or being assisted to tap on a keyboard to make words. She writes:

My life without communication was 24 years of living hell ... Imagine ... having your thoughts constantly interrupted by thoughts of terror, your own voice sounding like a seeming thunder of garbled words being thrown back at you, and other folks screaming at you to pay attention and finish your task ... and stop the aggression ... and stick a raisin or lemon juice in your mouth, depending on the response ... I want you to understand the frustration we feel and the inability to have our frustrations understood without the means of communication (Seybert, 2000, pp. 1-3).

Practitioners and teams are often unaware how to creatively access, invent and use communication methods and devices to augment non-traditional styles of communication such as pictures, technical equipment, signs and symbols. A disregard

for the basic human right to relate is a form of neglect that increases isolation and adverse mental health.

Isolation

Despite the move to community inclusion many people are isolated and lonely in a so-called regular community. A person who depends on people with more authority and social rank for daily care and survival — often over a whole lifetime — can be caught in a relentless schedule built on organisational and staffing priorities. This daily routine can be isolating and lonely with little room for spontaneity and innovation, and few or no real friendships or relationships beyond paid supporters and volunteers.

From the perspective of the broader community, people with extraordinary differences and talents are excluded from day-to-day visibility and involvement. People in typical communities, neighbourhoods and workplaces are denied the enjoyment of humanising relationships, shared interests and meaningful experiences with people who have much to teach about being with people who are different from oneself.

Assumed incompetence

Traditional modes of thinking about social service organisations as providers, and people receiving services as passive receivers, are reminiscent of Freire's 'banking education' (2006, p. 58) in which he likens education to a banking transaction. The learner is an empty jug, waiting to be filled by the all-knowing teacher. Often, people in organised care lack information and experience to exercise rights and choices because they are assumed to be incompetent. People have generally not been well informed about their right to make a complaint in the event of unfair treatment and rights violations, nor supported to act (McCormack and Farrell, 2009). Stories of people gaining a voice to share their thoughts, feelings and wishes through augmentative communication methods prove that limited verbalisation does not equate to a limited intelligence (Barol and Focht-New, 2012).

Learned helplessness

Seligman (1972) introduced the term 'learned helplessness' to indicate the debilitating effects of loss of control as a possible cause of depression. A long-term human services

client can develop dependent and challenging behaviours through a lifestyle of learned helplessness and compliance with people in authority (Lovett, 1996). Barbara Moran (2002) spent many years in an institution:

Do you know what it is like to be on the receiving end of something that is unjustified? What happens when the doctors don't like what you are doing? At the place I lived, the emphasis is on behaviour — they are so busy trying to get someone to act right — that they don't take the time to look at what makes me act different in the first place.

A diminished self-image in a small world makes it even more difficult to overcome external barriers to imagining and creating a big life. When a person begins to experience their own voice and thoughts being heard, received and responded to, signs can be soon observed in a more autonomous and confident posture, shining eyes and willingness to make contact, outgoingness, willingness to come forward with ideas, requests and approaches to each other (Wolfson, 2008).

Perspectives of a practitioner

Equity and universality

Most people want and like the freedom to choose. Yet, in human service cultures, the basic attitude 'I want for you to have the life you want, and my job is to help you discover and enjoy that life' is far from the status quo. Those responsible for wide-spectrum change in a human services organisation often underestimate the depth of transformation work necessary among front line practitioners to be fully engaged and contributing in a unified direction. Barol and Focht-New (2012, p. 13), social therapy educators, researchers and large system transformers explain:

When we are asked to consult with residential caregivers, families, and clinical support teams, we typically find that we cannot immediately begin work towards suggestions for a more strengths based and supportive treatment approach. We must first reckon with and transform world views from an overarching hostile, judgmental, punitive view towards people with [complex needs] to a world view of empathy, hope, potential, and shared humanity (Barol and Focht-New, 2012).

The challenge posed here is to develop a culture and practice in which the self-reflective

practitioner uses her own humanity in facilitating the experience of belonging, autonomy, wellbeing, relationships and giving back, for another. People drawn to this work are often longing for a broader vision of human interaction and mutuality. Skills and qualities lying dormant can be awakened. Personal and social awareness and skills are needed for building relationships and teams with the resilience to support the feelings and memories that arise in working with people who have a restrictive life.

Vicarious trauma and burnout

The debilitating effects that arise from working with people who carry the effects of trauma and abuse are well documented (Bell et al., 2003; Herman, 1992; Perlman and Saakvitne, 1995). Practitioners working with a person living with the effects of trauma often experience feelings surfacing from their own history and painful experiences of power, authority and control in families and groups in the past. This may have happened in a family, at school, through cultural or political oppression, religion or world catastrophes. The healing culture must be created by and extend to all people, regardless of the role in the organisation.

Professional and personal development

Personal development and professional development of practitioners is an inseparable aspect of collective transformation (Rychen and Salganik, 2005; Scharmer, 2007; Senge, 1990). Personal well-being, human interactions and team work is as important as practical and technical skills, in being able to serve people well, and sustain energy, creativity and responsiveness. The mood of the practitioner and her energetic field can be a healing balm or a poison to the person she accompanies. According to Perry:

‘Supervisors need to be aware of the extent to which their workers have become separated from the original meaning and purpose of their work. When the work demands exceed the worker’s endurance and their ability to cope they are at an increased risk for developing secondary trauma’ (Perry, 2003, p. 9).

Practitioners may have decades of habit patterns. When transformational change efforts take effect, they can feel blamed about poor results with the new expectations. In performance reviews and appraisals, well-intended feedback can feel brutalising, leaving disturbing feelings lingering (Mindell, 2005). The experience of change fatigue

— continuous restructuring — is debilitating and demotivating.

De-institutionalising practitioners

Practitioners have traditionally had work arrangements that confine everyday experience to schedules, moving between events, and following strict routines in controlled environments, which make for a narrow existence. In transformational change the expectation of the practitioner's role also changes. Many practitioners feel inadequate in supporting people in this adventure of everyday life. Once it was acceptable to put a person in front of television or tell him to rake the grass with no connection to why or who for. This person may light up when the post van arrives and run over to greet the post person. The curious practitioner will be watching for such moments as clues towards new opportunities and making 'respectful guesses' (Lovett in Barol and Focht-New, 2012, p. 33) with a creative twist. This might lead to a job in the post office, a role as a meeter and greeter, or simply an opening to experiment with meeting new people doing interesting things in the local community.

In part, the reticence of practitioners to introduce new experiences in non-institutionalised daily living may reflect a wider societal trend of distancing from hands-on making, baking, growing and crafting in which events, environment, process and experience are connected. A person may want to learn to cook a meal. Staff may have no experience of homemaking, social hosting and community networking in their own lives, and yet they are expected to be competent in doing this with the people they support. Every step that a person takes can require new experiential learning on the part of the practitioner as a co-learner (Barol and Focht-New 2013, pers. comm., 10 April).

Chapter summary

People were incarcerated in dehumanising institutions during 19th and up to the mid 20th century. De-institutionalisation began in the 1960s and gave birth to a transformational social movement for healing and inclusion. Increasingly funders, policy makers and regulators expect human services to deliver results for people and account for them. In this climate, diverse stakeholders wrestle with competing interests and priorities.

Leaders have pressures from external policy makers, and have to manage the internal

tension of change being too fast for many staff, and not fast enough for many people with complex needs. People with complex needs often experience exploitation and neglect, restrictions on exercise of human rights and exist in a parallel society in an atmosphere of low expectations for how their lives can be. Practitioners often lack support in personal and professional development and life skills to enhance the healing, autonomy and inner empowerment of people they support. Evaluation methods are needed from the perspectives of these three players.

CHAPTER 4

HUMAN SERVICE EVALUATION

Energy goes where attention flows — Anonymous

If all you have is a thermometer, then everything is a temperature — Zajonc,
(2012, p. 78).

Introduction

This chapter covers the issues that need addressing regarding the evaluation and measurement of service delivery during intentional transformative change in human service environments. Traditional methods of monitoring and evaluating inputs are being replaced with a ‘focus on assessing personal outcomes and organisational outputs’ (Schalock and Verdugo, 2012, p. 2). From the literature in the previous chapter, I concluded that despite massive investment to implement a human rights and citizenship philosophy, people receiving services continue to experience exploitation and restrictive lives in a separate society.

Significantly for transformational change initiatives in which multiple interests are interacting and at times competing, trail markers are needed to ensure that the development and interests of leaders and practitioners do not overshadow gains made in improved life situations of people receiving services. They have the least ability to remove themselves from a harmful situation compared with organisational leaders and practitioners working on their behalf. Therefore this study includes a critique of evaluation methods for monitoring their quality of life.

Background

In this chapter I will first survey the literature on evaluation generally to identify an evaluation paradigm suitable for assessing personal outcomes and organisational responsiveness. The approach I have selected is transdisciplinary evaluation. My study also seeks to answer:

Can the existence and importance of inner empowerment of

organisational leaders, people receiving services and practitioners be verified through the reported experience of people in these roles?

I am also seeking, through a critique of the literature, to find a transformative evaluation methodology consistent with the philosophy of inner empowerment. In service delivery terms, this translates as discovery and assessment of an organisation's responsiveness to the personal perspectives, priorities and preferences of people being served using universal quality of life indicators that apply to anybody. I review through the literature an exemplar methodology, the Personal Outcomes Measures® developed by the Council on Quality and Leadership (Gardner and Carran, 2005), a non-profit international organisation dedicated to the discovery, measurement and improvement of lives of people receiving services (Council on Quality and Leadership, 2012).

I then review the literature on evaluation methods for quality of life generally as a basis for situating this methodology within the universal quality of life literature. Finally, I will critique the Personal Outcomes Measures® evaluation methodology for its suitability within a transformational environment.

Evaluation theory has broadened dramatically in the last decade from objective, external assessments to a transpersonal and transdisciplinary paradigm (Brown et al., 2010). Transpersonal knowledge involves '... transformations of personal being, and empathetic relating both with the human world and the more-than-human world' (Reason and Bradbury, 2009, p. 370). Transdisciplinary knowledge is generated beyond the confines of strict disciplinary and inter-disciplinary boundaries. It has application in complex situations and is useful to evaluators and the evaluated (Reason and Bradbury, 2009, p. 221).

Collective inquiry's theoretical underpinnings emphasise quantitative and qualitative elements (Brown, 2010, pp. 106-110).¹⁹ There is an inherent subjective-objective paradox in developing research and evaluation methods that can encompass the richness and depth of personal experience, and conform to the rules of standardised and reliable research methods. Inner subjective accuracy and outer objective consistency are both necessary to ensure that data is statistically reliable and true to human experience in ensuring real gains for people.

¹⁹ Other important collective inquiry theories include existentialist theories, social research theory, action research and problem-based research and pattern inquiry, case-based research and collective social learning. They are beyond the scope of this discussion so mentioned by name only.

Transdisciplinary evaluation gives equal emphasis to subjective and objective data, and provides an umbrella for collective evaluation methods that can lead to co-creative action.

The evolution of evaluation methods in a human service context have moved from compliance with fixed standards and regulations, to the measurement of personal outcomes for people. Brown explains that *post-normal science* has moved beyond the limitations of closed systems thinking to embrace open-ended and context sensitive inquiry. Coherent with this shift, *social constructivism* includes the social development theory of Vygotsky (Brown, 2010, p. 107), social scientist and educator.

He places social interaction as the centre of knowledge and social change, as does any methodology for learning directly from people about their lives. Bruner (cited in Brown, 2010, p. 107) emphasises the shared creative leap for change that can occur through collective meaning making, as for instance, with multi-stakeholder methods of engagement as a basis for decision making about collective priorities. Importantly for this study, wa Goro (wa Goro, 2011) highlights the power of a translator in research, in relation to the voices of people requiring translation to be understood. As discussed in the previous chapter,²⁰ language plays a central role in leveraging personal and collective transformation among people with non-traditional communication styles who may struggle to be understood and interact meaningfully.

The concept of power is critical to social research and to this thesis's focus on the use of power and inner empowerment. The relationship between *knowledge and power* is present in Foucault's work that exposed how access to information is central to an individual's agency in transforming social conditions (Foucault, 1991) and so an evaluation method relevant for human services needs to make visible personal agency and systemic conditions that enable or prevent it.

All transdisciplinary methods have some basic principles in common (Brown, 2010, pp. 105-106). *Systems thinking* is implicit in transdisciplinary inquiry, because the nature of transdisciplinarity assumes overlapping, and interacting aspects with ways of knowing. Equity and transparency in relationships between researcher, researched and research is

²⁰ This discussion can be found in the section on people who communicate differently, within the section on perspectives of a person receiving services in chapter 3.

important. Feeling *with* the subjects is necessary to interpret evidence. Inclusion of the voice of the researched is essential. Shared goals, dialogue and trust are present within the relationship between researchers and researched. There is acceptance of multiple views of the world and multiple knowledge cultures effecting inter-relationships among diverse power systems, as well as social and environmental contexts. Collective transdisciplinary principles equally value subjective and objective data in learning directly from individuals and multi-stakeholder groups. The experience itself is transformative.

In *situated research*, inquiry happens in the social and physical environment in which its application naturally occurs, in order that researchers and those researched can derive meaning and motivation for applying insights within the research environment itself. *Discovery research* presupposes that open-ended inquiry without a pre-determined destination will result in more robust solutions.

Appreciative inquiry focuses on collective thinking towards positive change based on existing and potential strength, resources and creative capacities rather than deficits, threats and weaknesses as the basis for inquiry.

I have surveyed the territory of transdisciplinary evaluation methods as context for a discussion from the literature on philosophical and methodological evaluation challenges in human service environments, and for the selection of a suitable evaluation tool for organisations engaged in intentional transformational change.²¹

Evaluation challenges in a human service environment

Since human service organisations are dealing with complex human situations within professional practice, it is necessary to learn about the outcomes of the practice if the practice is to be improved. Having briefly discussed the transformative transdisciplinary paradigm that frames this discussion, I can now focus on methods for evaluating the effectiveness of services for people in human service environments who may have any

²¹ In the exploratory case study in Part 3, I intentionally ask all participants in all roles the same questions to maintain the universality of this cross-cutting study. For this reason, I do not use the Personal Outcome Measures® tool. In the findings from the interviews with people with complex needs, I table the presence of universal outcomes indicators that emerged in the flow of conversation.

combination of the challenges described in the previous chapter.

The core business of human services is the care, wellbeing and improved quality of life of its clients. Funders and regulators may require statistical results to account for service activity, against pre-set standards and measurable indicators (Gardner and Nudler, 1999; Schalock et al., 2007). These may include numbers of people served, types of diagnoses, reduction in symptoms and challenging behaviours based on numerical evidence such as clinical visits and numbers of people housed. Client surveys may be employed to assess satisfaction with programs and services provided.

An individual's experience of how meaningful a service is, is not quantifiable in this way. Subjective data has generally not been accorded the same status in formalised evaluation methods. Policy directions, funding allocations and organisational decisions about where to invest resources are often made based on narrow criteria.

An evaluation method is needed that combines the subjective perspective of the person into a meaningful and accurate objective measure in order to know what to focus on to facilitate transformational change that makes a difference. Such a method must reach to the core of the hearts and mindsets of the leaders and practitioners who influence the lives of clients so that the impact of service delivery can be felt, and measured in order to mobilise deep change. A method is needed to be able to mine information with enough depth so that the data is rich enough to make people's real priorities visible and mobilise transformational change.

For instance, it is good to know what colour walls a person wants in his bedroom, but this doesn't add up to much if the person hates living in that house, in that location, with those people. Human service decision makers (whether in-house or external) can benefit from having a humanised measurement. Consider the following question:

Would I, leader or practitioner, as a human being, be willing to swap my life conditions with this person, for a month, a week, a day, for one hour, for ten minutes?

If quality of life is the core business, then human services have an obligation to evaluate personal quality of life in order to keep track of 'what is' in context of 'where to' and draw on reliable information to guide and adjust the course along the way to achieve

results coherent with the voice of the person receiving the services.

The relevance of Personal Outcomes Measures® in this study

The following considerations explain why I have selected the Personal Outcomes Measures® as a suitable measurement tool for a human service environment in transformational change in order to answer the challenges raised in the previous chapter. The Personal Outcome Measures® (Council on Quality and Leadership, 2005b) evaluates quality of life of people receiving human services, and the quality of services they receive to attain it.

This method acknowledges that personal outcomes do not happen in isolation. They occur in relationships and within a network of connections (Gardner, 2012a). Facilitating this requires a wide range of personalised opportunities and choices not confined to the organisational location and activities. It is a validated instrument based on 21 universal quality of life indicators (listed further on) and is reliable across different demographics, environments and cultures (McCormack and Farrell, 2009).

The 21 quality of life indicators are grouped into three factors making it easier to track information in different dimensions: a factual, tangible dimension of real world results, a deeper dimension of subjective experiences, and a yet deeper dimension of visions and dreams.

“My Self” refers to ‘who I am as a result of my unique heredity, life experiences and decisions’. “My World” describes ‘where I work, live, socialise, belong or connect with others’ “My Dreams” express ‘how I want my life (self and world) to be’. “My Focus” pinpoints ‘what is most important to me now’ as the springboard for action (Council on Quality and Leadership, 2005b, p. 11).

The Personal Outcome Measures® approach to gathering data and making reliable determinations is suitable for people with language, learning and communication differences and so it enables understanding of the perspective of some of the most disadvantaged people in the world. Personally defined choice, agency and meaning are integral to quality of life (Council on Quality and Leadership, 2005b; Morin, 2002; Seligman, 2011) and weave through the indicators.

Evaluating services and measuring quality of life

I am now at the point where I have reviewed an evaluation tool for assessing the quality of life of people receiving services and its suitability for human service environments in transformational change. I have then situated this methodology within the transdisciplinary paradigm evaluation literature as a suitable home. I now turn to situate this personal outcomes methodology within the literature about quality of life.

A survey of the literature of personal quality of life confirms the importance of physical, psychological and social well-being of people universally (Borott and Bush, 2008, p. 5). Evaluation methods for determining quality of services and programs can range from surveys, questionnaires, interviews, sampling, formative evaluation, summative evaluation, participant observation, performance-based assessment, standardised instruments, participatory research and evaluation and illuminative evaluation (Quinn Patton, 2001; Schalock in Gardner and Nudler, 1999).

Table 1: Personal Outcome Measures® — Three factors and 21 quality of life indicators

My Self
People are connected to natural support networks
People have intimate relationships
People are safe
People have the best possible health
People exercise rights
People are treated fairly
People are free from abuse and neglect
People experience continuity and security
People decide when to share personal information
My World
People choose where and with whom they live
People choose where they work
People use their environments in the community
People interact with other members of the community
People are integrated in the community
People perform different social roles
People choose services
My Dreams
People choose personal goals
People realise personal goals
People participate in the life of the community
People have friends
People are respected

The concept of quality of life dates back to Aristotle and Plato's work on the pursuit of happiness (Schalock et al., 2007, p. 4; Seligman, 2011, p. 273). However Stainton (in Barol and Focht-New, 2012, p. 11-12) notes that the link these philosophers drew between a person's ability to reason and their human value has led to the devaluing of people whose ways of knowing are different to those in the central culture of a society.

Many people with complex needs have been shut away in large and small-scale institutions around the world because of the way their brains are wired.

By definition quality of life is a subjective and individual experience, being a person's view of the quality of her own life. Seligman's internationally recognised and validated well-being theory (Seligman, 2011, p. 1) has five universal elements: positive emotion, engagement, meaning, positive relationships and accomplishment. Each element is enacted through non-coercive choice (Seligman, 2011, p. 16). Well-being theory provides a comprehensive framework for deep happiness.

However, well-being theory lacks some vital indicators for the population represented in this study for whom quality of individualised supports must also feature in the measurement. In addition, for this group, a quality of life instrument must accurately measure nuance in universal well-being indicators that may inadvertently be missed through being taken for granted. In this vein, Morin's research (2002) correlates social status with well-being. Max-Neef (1991), Chilean economist, dedicated his life to developing economic models based on principles of justice and equity. His matrix of human needs relates being, having, doing and interacting with subsistence, protection, affection, understanding, participation, creation, leisure, identity and freedom. Rosenberg, founder of the nonviolent communication movement, rephrased these indicators as universal human needs: sustenance, respect, love, friendship, creativity, play, leisure, autonomy, community and meaning (Rosenberg, 2003).

Schalock (in Gardner and Nudler, 1999, p. 59) cites eight universal core dimensions to a personal quality of life model that give a foothold for people with less social and economic advantage relative to the central culture. Self-determination, social inclusion and rights, physical well-being and material well-being are particularly relevant for people on the margins. For Schalock, these are of equal importance to emotional well-being, interpersonal relationships, and personal development. Even though these first five factors are implicit in Seligman's model, for people with restrictive lives they are not explicit enough.

A method of evaluation is needed that can capture universal quality of life indicators, and address explicit areas of disadvantage without reinforcing separate society. I have assessed the Personal Outcome Measures® methodology for its capacity to perform as a

measure of personal quality of life in relation to the person's idea for their life, and not measured against organisational norms, as shown further on.

Resilience

As evident from the discussion of the literature in the previous chapter, inner strengths and resilience in the face of adversity are key factors for people who have endured restrictive conditions. Antonovsky (1987) researched factors that alleviate human suffering on a health/illness continuum. He wanted to know why, when faced with the same conditions, some people are crushed, and others survive retaining good health, a sense of dignity and concern for the well-being of others. His Salutogenesis is a theory of well-being and resilience. Salutogenesis, from the root 'origins of health', assumes there are many values in life that are health-giving and that do not depend on the absence of illness or impairment (Morin, 2002). He concluded that three factors, if all present, contribute to a person's propensity to move towards health.

These factors are: *Comprehensibility*: My life has structure, order and predictability. *Manageability*: I have access to resources and tools to cope and manage including a trusted person who believes in me. *Meaningfulness*: My situation has meaning, my struggles are an opportunity to develop and learn. He named the capacity to generate, acquire and integrate these factors a 'sense of coherence' (SOC). These factors are coherent with dimensions of Personal Outcome Measures® methodology and dimensions of inner empowerment in valuing deeper vision, subjective experience and tangible results.

There are two determinants influencing SOC. The first is the person's unique life story, including childhood experiences and relationships as the basis of discovery; not a set of generalised standards that are applied to all people. The second refers to the larger social and historical influences on a person's circumstances. According to Antonovsky, the most profound factors that influence a sense of coherence are found in the nature of the society in which one lives in a given historical period, the social role that one carries, and consistent experiences of power arrangements that affect one's standing in society. Probes in the Personal Outcome Measures® discovery inquire about the extent of coping, resilience and meaning in a person's life as data for reliable determinations about outcomes and supports present and not present (Council on Quality and

Leadership, 2005b).

How the Personal Outcome Measures® tool evolved

During the 1970s and 1980s, CQL was involved in accreditation of service providers in the de-institutionalisation era. In the 1990s CQL recognised that compliance with standards was not leading to a full and rich understanding of what was important to people, and how they were being helped to get it. So they put standards and accreditation systems temporarily on the shelf and went directly to 6, 000 people receiving services and those who knew them best, to discover what is most important to them for a quality of life, independent of programs and funding sources (Gardner et al., 1997).

The analysis of responses confirmed that regardless of differences in characteristics and culture, people prioritise the same universal things — belonging, relationships, health, security, choice, safety, community, and being able to contribute to the social body. The validity of the data enabled CQL to confidently shift the definition of quality in human services from compliance with standards to personal definitions of quality of life (Gardner and Carran, 2005; Gardner and Nudler, 1999; Gardner et al., 1997).

In 2005, analysis of data gathered over seven years confirmed that people prioritise meaningful social and citizenship outcomes and social contributions in an integrative community. Although this was well known anecdotally and documented, CQL revised the Personal Outcome Measures® to include social capital outcomes. CQL redefined personal quality of life as inseparable from social relationships and a network of community connections, and devised a valid and reliable social capital index (Council on Quality and Leadership, 2005c) drawing from Personal Outcomes data. In the context of this study, this has significance in light of the finding that many people with complex needs within service systems exist within a separate society.

Person-centred planning methodologies focus on social capital, as introduced in the previous chapter, and build on decades of experience. Countless singular successes are documented (Grandin and Scariano, 1986; Green et al., 2006; O'Brien and Mount, 2005; Snow, 1990; Williams, 1992; Williams, 1999). Studies to measure the effectiveness of person-centred planning processes have focused on satisfaction of participants (Lunt

and Heinz, 2011; Schalock et al., 2002; Holburn et al., 2004; Holburn et al., 2000; Robertson et al., 2007). A critique of its effectiveness suggests:

... there is little research on its effectiveness. ... Analyzed studies suggest that, overall, this planning has a positive, but moderate, impact on personal outcomes for this population (Claes et al., 2010, p. 432).

The person-centred planning developers have largely been immersed in activism, toolkits and new developments. Less emphasis has been placed on gathering valid data to review in a more detached way the lessons learned. This highlights the importance of an overarching valid and reliable quality of life measurement for people receiving human services, independent of program or planning method, to validate transformational change initiatives.

Person-centred measurement as a sample of one

The Personal Outcome Measures® interview with a person is a semi-structured conversation, covering 21 universal indicators, not service-based indicators:

There is no norm or standardised definition that will have the same meaning for different individuals. For example, people provide very different and unique meanings to items of 'respect' in the outcome 'people are respected' (Gardner and Mathis, 2009, p. 40).

Following the conversation with the person, information from those who know this person best is gathered to determine the presence or absence of individualised supports and overall systems related to each of the 21 outcome indicators. Certain outcomes are predictive of one another, emphasising the indicators as overlapping areas and not discreet pieces of a neat puzzle. Being a strengths-based tool, prediction between outcomes represents increase of resilience. For example: the more friends I have, the more likely I will feel respected. The more I exercise my rights, the more likely I will be treated fairly and be free of abuse and neglect. The more I interact with people and participate in my community, the more likely it is that I will have social roles. Or take the opposite: the less I know and exercise my rights, the more vulnerable I am to abuse and neglect. The less I interact and participate in my community, the less likely I will have social roles that make me proud of my valued contribution and intrinsic worth.

Information is gathered directly from people, through conversation, spending time together and observation, and from those who know the person best, so each person's unique communication style can be accommodated. The certified reliable interviewer makes determinations from both sets of data on a logic matrix of yes/no questions with a '*yes, the outcome is present*' or '*no, the outcome is absent*' (Gardner and Mathis, 2009, p. 40). The data gathered corresponds with how closely individualised supports and larger systems are responsive to an individual, rather than the efficacy of a person-centred planning process. The subjective and objective data combined make visible the lived experience of a person, rather than assuming what their needs and aspiration might be as interpreted by the practitioner or person-centred planning facilitator assessing needs. This removes from the interviewer the role of arbiter of what is important and needs follow up, and what has lesser status in the overall plan:

The person defines the quality of life. The individualised supports present in a person's life represent quality of services. This aspect of objectivity gives the tool its results focus, and its reliability independent of the qualified facilitator doing the assessment (Gardner and Mathis, 2009, pp. 40-41).

The same data from a sample of individuals can be aggregated across a whole population to ascertain system-wide trends, opportunities and gaps between what people consider important and how they are helped to get it.

Integrative community building and social capital

Human service organisations worldwide are beginning to turn outward and discover integrative community building opportunities to facilitate new networks that can enrich the lives of everyone. Social capital is one term for this and as discussed in the previous chapter, is a key focus for many organisations engaged in intentional transformational change. Within this trend, in 2005 as a result of the consistency of reliable data, CQL redefined personal quality of life in context of relationships and integrative community building, reflecting the reality that 'people with disabilities and their families are asking about quality of life not quality of services' (Gardner and Mathis, 2009, p. 38).

Social capital expresses the ties of reciprocity and trust that hold a group of people together (Cox, 1995). Cox further explains: 'Social capital provides the basis for

financial and human capital ... with the adequate levels of social capital, we can enjoy the benefits of a truly civil society' (Cox, 1995, p. 11). The term social capital was first used by Hanifan (Hanifan, 1916, pp. 130 - 131), a state supervisor of rural schools in West Virginia. Hanifan pioneered community involvement in schools as 'social capital':

Those tangible substances [that] count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit The individual is helpless socially, if left to himself ... If he comes into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. The community as a whole will benefit by the co-operation of all its parts, while the individual will find in his associations the advantages of the help, the sympathy, and the fellowship of his neighbors.

Putnam (1995) distinguishes two types of social capital. Bonding capital expresses ties and relationships that give support in times of hardship and struggle. Bonding capital tends to 'link people who are more similar in aspects and tends towards inward-looking' (Putnam in Council on Quality and Leadership, 2005c, p. 11). Bridging capital refers to relationships and connections that open new doors and opportunities to strengthen citizenship, self-belief and inner empowerment through contributing and being valued. It encompasses 'different types of people and tends to be more outward looking' (2005c, p. 11). Bonding capital without bridging capital leads to greater isolation and increased vulnerability (Gardner and Mathis, 2009). Many people with complex needs who have been subjected to dehumanising mindsets and restrictions may not have had a real friend or the opportunity to learn the basics of reciprocity. Moving from a restrictive environment and narrow choices to a community environment without walls can be a transformative learning process. One self-advocate stated:

We want more education, more trips. We want people to assist with things we need help with, not things we already know how to do. We want real jobs. We want things to do in the community. We want to choose our own roommates. We want to talk about our staff and which staff work with us. We want to stay up late instead of going to bed at 6 or 7 o'clock. We want to choose what we want to eat. We want to sleep in on weekends. We want more staff in the house so we can get

out (Lundy, 2012).

Dr. James Gardner, founder and retiring President of CQL, reflected on 40 years of CQL developments:

In the 1990s I thought this was about self-determination and choice. These are still important, but I have come to believe that it is the social relationships and support we give to one another that is most important. Because without that, choices are not so meaningful. The answers don't rest in organisations. They rest in social relations and a network. That is where outcomes happen. It is about the relationships (Gardner, 2012b).

CQL's social capital index measures the existence of important continuous relationships as bonding capital, and relationships that enable new opportunities in community participation as bridging capital, terms identified earlier by Putnam.

Interpreting and utilising metrics for personal and social change

The personal outcome methodology is an intentional transformational pathway to support the focus on personal attainment of quality of life and participating in the social capital of a community. Reliable metrics provide accurate data for focusing on areas of the greatest leverage, as shown in the following study. In 2010 a CQL reliable study of 7, 879 people (Gardner, 2012b) being served by organisations using CQL approaches, revealed astounding insights that caused CQL to develop new transformational tools to assist organisations respond to the data. In the study, the outcomes revealing the highest results on the continuum include health, safety and human security, linking to a basic assurances index.

These provide a baseline of care and are easiest to manage within an organisation. The outcomes that show lower results on the continuum are reportedly the most important to people, being about relationships, choice, valued roles and community connections. These can only be facilitated, not imposed, and require a mindset of high expectations and community involvement beyond the controlled organisational world.

In Table 2, the same data was organised to show which outcomes are predictive of most other outcomes. Those outcomes least attained in Table 2 are the highest predictors of

other social capital-related outcomes in the area of rights, choice, relationships and community. The lowest predictors of social capital-related outcomes are the non-negotiable basics in the area of health, safety and human security. These attract the highest organisational investment. To put it simply, the things that people valued most, they had the least of. The things people had the most of, while important, could least provide the things that mattered most to them. This insight is highly significant for human service organisations involved in transformational change suggesting what to target to get the most gains for people.

Table 2: Outcomes predicting maximum number of other outcomes

Specific Outcomes Correlated with Total Outcomes – Predictors	
HIGHEST	
Exercise rights	.537
Choose where and with whom they live	.528
Treated fairly	.521
Choose where to work	.507
Interact with other members of the community	.500
Perform different social roles	.487
LOWEST	
Decide when to share personal information	.332
Have the best possible health	.309
Free from abuse and neglect	.287
Experience continuity and security	.276
Are safe	.189

p < .01; note that all correlations are significant

Source: Gardner and Mathis, 2009, p. 43

Gardener and Mathis conclude from the data that:

There is little evidence of successful inclusion or significant bridging of social capital. These outcomes present for less than 55% of the sample are outcomes that generally depend on resources beyond the service bubble boundaries of a provider organisation (Gardner and Mathis, 2009, p. 42).

The study indicates that the occurrence of exploitation and neglect that has ravaged this study population decreases in proportion to the increase of opportunities for an autonomous life within a friendly community network of mutually supportive relationships.

CQL devised a Person-Centred Excellence strategy and metrics to assist human service organisations make the leap outside the ‘disability bubble’ (Council on Quality and Leadership, 2010; Gardner and Mathis, 2009). This strategy was developed with the involvement of people receiving services, organisational leaders, practitioners, international thought leaders, leadership and organisational development researchers, and sector partners.

The critique of the literature shows that use of the Personal Outcome Measures® raises awareness of quality of life for everyone involved in transformational change; because the indicators are universal, the methods require multi-stakeholder engagement and the building of social capital involves everyone. The results are accurate markers of the experiences of individuals and collectives in both tangible and deeper dimensions. This is necessary to ensure that the quality of life of everyone involved is not compromised, and that the outcomes for those receiving services are not overshadowed by other interests.

Chapter and Part 1 summary

This chapter completes Part 1 of the study’s literature critique on intentional transformational change in human service environments. It concludes that despite extensive reforms worldwide people in human service environments continue to experience high levels of exploitation and neglect. This finding is connected with human rights restrictions, low community participation, lack of relationships and lack of opportunity to contribute as fellow citizens.

Evaluation methodologies are needed to ensure that the voices of people who are subjects of human service reforms, are at the centre of decisions about their lives. CQL’s Personal Outcome Measures® methodology is a humanised, person-centred and systemic evaluation and measurement method. An objective metric shows the responsiveness of services and supports to personally defined priorities using 21 universal quality of life indicators. This approach is coherent with the healing philosophy of positive approaches and the inclusion philosophy of person-centred planning for building social capital in integrative communities.

PART 2

IDEAS AND METHODS INFLUENCING TRANSFORMATIONAL CHANGE

CHAPTER 5

TRANSFORMATIVE THINKING

Introduction

Part 1 identified problems experienced in the disjuncture between ideals and practice during the implementation of transformational change. Now Part 2 investigates transformational ideas suitable for addressing change at a deeper level. It is well documented that transforming an outer situation requires a shift in thinking and inner orientation (Collins, 2009; Collins, 2001a; Jones and Brazzel, 2006; Keegan and Lahey, 2009; Scharmer, 2007; Siver, 2010; Senge, 1990; Mindell, 1995b; Schupbach, 2007a; Steiner, 1982). A way of thinking is needed in the design of transformational change to tolerate equally valid realities manifesting as opposites and inconsistencies. In Part 3 of the thesis I study experiences of organisational leaders, people receiving services and practitioners and answer the question:

What can be learned about personal and collective transformation from these experiences?

In this chapter I introduce trailblazers of transformational change and allow their ideas to interact. The ideas in this chapter about parts and wholes provide a foundation for later chapters about personal and collective transformational change.

Trailblazers of transformative thinking

Humanity has not yet developed a way to embrace parts and wholes at the same time, an aspiration captured by William Blake (Erdman, 1988, p. 493):

To see a world in a grain of sand,

And heaven in a wildflower,

Hold infinity in the palm of your hand,

And eternity in an hour.

The idea of unity emphasises wholes while diversity emphasises parts. A challenge in human service organisations is to design the process of transformational change using thinking that can accommodate parts and wholes at the same time, so that organisational leaders, people receiving services and practitioners can achieve their singular objectives collectively, within a complex system. A way of thinking is needed to accommodate wholes and parts. Whether human thinking is considered from an anthropological, scientific, psychological or spiritual viewpoint, researchers agree that thinking has evolved through evolutionary phases (Gardenfors, 2006; Steiner, 2007; Bohm, 1994). As the literature has shown, different and even opposing realities are real to those involved. The inter-relatedness of aspirations, power relations and practical realities among diverse stakeholders contribute to the disjuncture in negotiating ideals and practice. A transformational thinking is necessary to implement transformational ideals in practice.

Isaiah Berlin (cited in Ralston Saul, 1992, p. 38; Berlin, 2009) the phenomenological philosopher, identifies the parts-wholes problem, claiming that all experience is real. He pictures opposing views of reality co-existing using the Greek parable about the fox that knows many things (parts) and the hedgehog that knows one big thing (wholes). Berlin groups people according to whether they see the world in light of the fox or the hedgehog. Citing *War and Peace* (Tolstoy, 2004), Berlin explains Tolstoy's vivid descriptions of the war from the perspectives of the generals and the soldiers, as if two different wars were occurring. The generals show fox-like strategic cunning and multi-faceted complex reactions. The soldiers focus on one big thing — life and death.

Berlin writes that Tolstoy agonised over the 'contrast between inner and outer, the surface which alone is lighted by the science of reason, and the depths of men' (Berlin, 2009, p. 78). Leadership researcher Collins uses Berlin's concept about parts and wholes (cited in Collins, 2001b, pp. 90-91; Collins and Hansen, 2011, pp. 186-187) in his now famous hedgehog concept used in organisational change. He claims that organisations that sustain themselves through turbulence and change are led by people who 'understand that the essence of profound insight is simplicity' (Collins, 2001b, p. 90).

Transformation is ever present in and around us. We can observe and experience how a child grows, develops and changes towards young adulthood. We observe and

experience cycles of nature transforming when, for instance the warmth and pleasure of spring scent and colour miraculously emerge from the barren depths of winter. Humanity and life on earth have transformed through epochs of civilisation (Goodwin, 1995; Rose, 1998). The universe has evolved through shifts in cosmic order (Hawking and Mlodinow, 2010). Indigenous cultures are keepers of the collective wisdom connecting nature, universe and people (Castaneda, 1972; Mindell, 1989; Isaacs, 2004; Neale, 2008). Nature's essence is an open secret available to anyone through observation, experience and insight (Bortoft, 1996; Goethe, 2009). Worldwide, archetypal hero myths are transformed through trials of life (Campbell, 1988; 1990; 1993; Jung, 1978).

It is one thing to look back in time and recognise milestone contributions to social change. It is another to identify change catalysts while change is occurring. In the field of disability organisations, Schallock and Verdugo identify non-negotiable change catalysts as values, leadership, technology and empowerment (Schallock and Verdugo, 2012, pp. 5-11). In this thesis I identify change catalysts that are applicable more broadly. I have drawn on ideas of pioneers of perspectives and methods that are applicable in organisations implementing ideals *in practice*. These different perspectives complement each other in a synergy of overlapping disciplines such as sociology, education, science, psychology and philosophy with implications for individuals and collectives in transformational change.

The findings of chapters 3 and 4 suggest that the design of transformational change needs to address the need for relatedness in a variety of ways. Inner empowerment requires relatedness with an inner self. A multi-stakeholder environment requires relatedness between role holders. Attaining personal quality of life requires relatedness between personal outcomes and organisational supports. Negotiating the territory between subjectivity and objectivity requires relatedness between inner and outer experience. At an organisational level more relatedness is needed between purpose, people, environment and society. The thinking that assumes that more relatedness is needed suggests a counter force pulling apart. The next section discusses the separation between thinking and action, and ways of thinking for reconciling these estranged cousins.

Reclaiming lived experience

And he that breaks a thing to find out what it has, left the path of wisdom —

Gandalf the Grey (Tolkien, 2012, p. 290).

Developments in western society removed personal experience of myths, spirits, dreams and feelings from scientific thought. Steiner, evolutionary philosopher and educator, appraises the benefits of civilisation's leap forward through modern science (Steiner, 2002b, pp. 18-19). In his view, modern science enabled the development of critical faculties for rational thinking. Bowler and Morus view modern science as 'the continuation of a progressive struggle to drive back the boundaries of ignorance and superstition' (Bowler and Morus, 2005, p. 1). They add that progress has also enabled humanity to 'interfere with the most fundamental aspects of our biological and psychological character and even the biosphere of the earth itself' (Bowler and Morus, 2005, p. 1).

John Ralston Saul, philosopher and human rights commentator, views the struggle to slough off the shackles of the established church and political tyranny through reason and has squeezed out other human characteristics such as 'spirit, emotion, intuition, will and experience' (Ralston Saul, 1992; 1996).

He refers back to the seventeenth and eighteenth centuries during the Age of Reason, when 'the unleashing of ideas and myths cleared the way for endless change in state and social structures' (Ralston Saul, 1992, p. 15). To him, the chasm between inner experience and outer reality is endemic across western democracies and responsible for catastrophic misuse of power for personal gain. There was 'something fatally flawed... a grave misunderstanding of the heart of reason' which turned out to be 'nothing more than a disinterested administrative method ... put to use as 'a moral force to justify religious bloodbaths, Napoleonic dictatorships and unlimited industrial competition' (Ralston Saul, 1992, p. 15). Steiner counts the cost of scientific progress in the loss of human and spiritual wisdom and the rise of powerful figures:

Knowledge has to do with revering truth and insight, and not with revering people (Steiner, 2002b, pp. 18-19).

Ralston Saul similarly cautions:

The great danger, when looking at our society, is that what we see encourages us to become obsessed by individual personalities, thus mistaking the participants for the cause (Ralston Saul, 1992, p. 25).

He laments the breakdown of systems that offer:

No vocabulary for describing this breakdown, unless we become irrational ... so we ... avoid it (Ralston Saul, 1992, p. 21).

Similarly, Rosenberg, founder of the nonviolent communication movement, says that humans have been subjected to moralistic beliefs and self-alienating, dehumanising language of 'should' and 'have to', stemming from hierarchical and dominating societies in which we have been trained to look for blame and wrongdoing outside ourselves, becoming cut off from our inner experience and thus dehumanising ourselves and the perceived wrong-doers (Rosenberg, 2003).

Arnold Mindell provides a framework for the position I intend to take in this study. A physicist, Jungian analyst and researcher, he has developed a philosophy, methods and tools for personal and collective transformation. He points to the current phase of scientific thinking as the origin of the gap between inner and outer experience:

For millennia, shamans have tied the sciences of physics and psychology together by working in the real world and the dream world at the same time. Today's scientific thinking splits these worlds apart (Mindell, 2000, p. 24).

He describes the evolution of scientific thought referred to by Ralston Saul as a domination over life itself, decoupling the material world and divine wisdom:

The "Age of the Scientific Revolution" also split us off from the Earth and promised security from her wildness' (Mindell, 2000, p. 126).

Carolyn Merchant claims that this new scientific worldview reconceptualised 'reality as a machine rather than as a living organism, and sanctioned the domination of both nature and women' (Merchant in Mindell, 2000, pp. 126-127). Similarly, Ralston Saul (1992, p. 34) laments: 'Women were not part of the formulation of the Age of Reason' ... [and were] ... seen as the 'symbol of the irrational'. Mindell (2000, p. 127) links this rise of science, the devaluation of women and nature, and the rise of the patriarchy, as

part of one and the same movement. In my professional experience and from the findings from the literature review on human service environments, the social movement that emerged from de-institutionalisation represents similar power imbalances.

Why transformational change needs a different kind of thinking

Organisations worldwide are grappling with local problems that are amplified on a global scale. The daily news is flooded with the persistent reminder of problems grabbing our attention: hurricanes and droughts, climate change advocates and sceptics, child slavery, corporate greed, asylum seekers drowning in unwelcome seas, poverty for the many and plenty for the few, same sex discrimination, indigenous land rights, civil wars, hunger and famine, pollution of river systems.

These problems manifest locally and globally, and they are planet-wide dilemmas for which there are no straightforward, linear cause and effect solutions because a ladder in one direction wakes up a snake in another. For these reasons, they are sometimes referred to as wicked problems (Rittel and Webber, 1973) not because they are evil, but because they have no easy solutions. In human service environments, transformational change efforts can unintentionally lead to a whole new set of problems. We may know what needs to be done, the technology and capacity to do it may be available, but the problem:

... defies complete definition, resists usual attempts at problem solving, [has no] final solution and any resolution generates further issues (Brown et al., 2010, p. 4).

To date, linear cause and effect methods have proven insufficient for multiple complexities of inner and outer realities. Redman (2013) juxtaposes the notion of adaptation against transformation to highlight that transformation is fundamental. Speaking in the first person to emphasise the generative dimension of transformation, he explains that transformation presupposes that the world isn't working the way *I* want it, and that *I* have to look at the situation radically. A new kind of knowing is needed to penetrate to the fundamentals at a deeper level, one that can tolerate the tensions of application using the full potential of imagination to invoke new ideas and directions suited to the times (Brown et al., 2010, p. 4; Steiner, 1966; Whitehead, 1967).

Alluding to the need for reflexivity and deeper insight in making experience useful, Miles Horton²² is reported to have said:

We only learn from the experiences we learn from (Horton et al., 1990).

For Goethe, a father of phenomenology, the search for greater relatedness is a participatory event existing within the nature of things:

Everything is to be sought within the phenomenon ... bringing us into contact with relationships between qualities which are intrinsically necessary, that is, follow from the qualities themselves (Bortoft, 1996, p. 236).

He wrote: ‘The facts themselves are the theory’ (in Zajonc, 2008, p. 148). Steiner’s²³ monism is a one-world theory enfolding inner and outer dimensions:

Within the world, not outside it, [are] all explanatory principles for the illumination of world phenomena (Steiner, 1995, pp. 169-170).

During his famous travels in Italy Goethe made significant discoveries in plant metamorphosis, later to become his colour theory (Bortoft, 1996, p. 33). In 1787 during these travels he wrote that he is not interested in discovering something new, but in a new way of seeing what is already there (Steiner, 1950, p. 1). His science of wholes builds on the maxim that ‘every object, well contemplated, opens a new organ in us’ (Zajonc, 2010a, p. 96). In the tradition of Goethe, Steiner suggests a methodology of observation that includes feelings and relatedness:

Look out at the world with healthy, alert senses and a keen power of observation, and then give ourselves over to our feelings. We should not try to determine what things mean with a speculative mind, but should let the things themselves tell us their meaning’ (Steiner, 2002b, pp. 41-42).

Ralston Saul also believes a deeper thinking is needed by:

... scratch[ing] away the veneer ... of false protection ... in order to get at the basic foundations ... [and] rediscover how to ask simple questions about

²² Miles Horton is founder of the Highlander Centre for community organising. Rosa Parks and Martin Luther King spent time at the Highlander Centre learning community. Shortly afterwards, Parks refused to give her bus seat to a white man.

²³ Steiner edited the complete works of Goethe in 1888.

ourselves ... to regain control of our common sense and morality (in Ralston Saul, 1992, pp. 36-37).

Barol, pioneer of positive approaches (Barol, 1996) discussed in chapter 3 and Focht-New describe the effects of expanding traditional ways of understanding organisational processes that impact on the lives of people with complex needs to '... help transform caregivers' ways of knowing on the behalf of the people they seek to support' (Barol and Focht-New, 2012, p. 2). Redman, Horton, Goethe, Steiner, Ralston Saul, Focht-New and Barol concur that transformational thinking has deeper dimensions, is experiential, is relational and useful.

Reflexivity, the capacity to turn inward and reflect on such questions, has an etymological root in the word reflexion meaning throwing back light or heat (Onions et al., 1966, p. 750) as performed by the alchemists in Chaucer's time (Duncan, 1968) by amalgamating and distilling metals to their inner essences and properties, transforming them into precious metals (von Franz, 1979). My challenge now is to discover in the literature ways of knowing that can get to the essence and lead to a creative twist towards workable solutions. Rational thinking that has led to this point needs to be complemented with a deeper dimension.

Imagination: A refreshing source of knowing

Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution — (Einstein, 1929, in Zajonc, 2010b, p. 57).

Imagination as an inner activity is intrinsic to seeking and implementing ideals. Imagination is inner picturing, grasping, participating and creating. According to research theorist Gray, imagination gives:

... research its life and purpose, and so is inseparable from science's blueprint for research' (Gray et al., 2007, p. xix).

Arthur Zajonc, physicist, higher education practitioner and contemplative, shows how imaginative insight orders research data meaningfully (Zajonc, 2010b, p. 57). In his Contemplative Inquiry methodology:

The whole human being is integral to an understanding of the world and his or her place in the world (in Zajonc, 2010b, p. 60).

Zajonc's approach to transformational learning in any field of inquiry employs a transdisciplinary imagination through the arts, ethical judgment, and attitudes found in indigenous knowledge systems of human community, nature and the universe.

My thirty years of practitioner experience show that people with the imaginative forces to generate and rejuvenate from within are more likely to sustain ideals in practice with flexible and creative solutions. A conceptual framework to accommodate the tangible and the imaginative with equal emphasis is needed. As discussed in the previous chapter on evaluation methodologies suitable for transformational change, a transdisciplinary imagination provides a broad umbrella that is more than the sum of the parts of an interdisciplinary inquiry. It permits a leap beyond the strictures of singular disciplines and research methods because it gives legitimacy to ways of thinking and knowing that can include personal, relationship and collective experiences (Brown et al., 2010).

Bridging the inner-outer divide: an undivided life

Researchers so far have confirmed the inadequacy of critical thought as a single basis for the design of social transformation, and the need for a way of thinking that welcomes imagination to bridge the inner-outer divide. Zajonc cautions:

If we fail to attend to the interior of self and the world, then ...half the world is missed (2008, p. 47).

An 'undivided' life is a term coined by influential academy educator and social transformer Parker Palmer (2004). The experience of separateness is well known, whether in the privacy of thinking, in feeling disconnected in a relationship, or in team meetings:

I am here — you are there. We tried this, and — oops — caused that. I am me — you are (unfortunately) not me. It's your fault — no it's your fault!²⁴

Zajonc describes human experience as:

²⁴ I am grateful to Drs. Ellen and Max Schupbach of the Deep Democracy Institute for articulating this dynamic.

Outer experience [in] parallel with inner experience (Zajonc, 2010b, p. 62).

In the book aptly titled 'The Undivided Universe' (Bohm and Hiley, 1993) David Bohm, physicist, uses the term 'undivided wholeness' (p. 6) to capture the indivisibility between the object of observation and the observer. Scharmer suggests social action comes into being from interior sources (Scharmer and Kauffer, 2013). He uses the term 'blind spot' for the dimension of every day experiences and interactions at the source of beliefs that transformational thinkers refer to (Scharmer, 2007, p. 17; Polanyi, 1962).

In the process of transformational change, beliefs, behaviours and environment are interconnected. Mindell proposes that aligning inner and outer self involves becoming aware of the connections between beliefs and behaviours (Mindell, 1992, p. 21). He uses theories in physics that explain how the universe works, as allegories for how the human mind connects beliefs and behaviours (Mindell, 1992, p. 21).

Many prominent and adventurous physicists in the past hundred years were highly interested in finding a connection between the universe and the mind (Miller, 2009, p. xxii). In the next chapter breakthrough discoveries in physics are introduced and discussed in relation to their psychological and social implications for individual and collective transformation.

Schrödinger, father of quantum wave theory, lamented at the inadequacy of science in exploring the topics 'nearest and dearest' to the hearts of people (Schrödinger in Mindell, 2000, pp. 28, 31). Bohm notes that:

Physicists have suggested that quantum mechanics and consciousness are closely related (Bohm and Hiley, 1993, p. 381).

Heisenberg, physicist and Nobel prize winner intuited that physics and psychology belong together:

The same organizing forces that have shaped nature in all her forms are also responsible for the structure of our minds (Heisenberg, 1971).

Quantum ideas explain how reality is structured, but not what we can do about it (Bohm and Hiley, 1993, p. 2). Mindell's awareness paradigm, process-oriented psychology and its daughters worldwork and deep democracy (Mindell, 1992; Mindell, 2002; Mindell,

2008; Schupbach et al., 2008; Schupbach, 2009c; Schupbach, 2010c) is helpful here. Mindell suggests:

We must be able to personally experience these theories ... in order to participate in the future of physics and psychology ... and transform personal and community life (Mindell, 2000, p. 31).

Process-oriented psychology uses quantum theories to build a bridge of understanding and practice in individual and social transformation and change. Mindell describes process-oriented psychology as:

A concrete realisation of the physicist's theory, one method of allowing ... implicit order to unravel itself through the awareness, discipline and courage of the observer (Mindell, 1985, p. 33).²⁵

Mindell's research shows how mathematics appears as a pattern behind the physical world and is also the code for how our minds work (in terms of what we count and discount in our awareness):

This code reveals how individual psychology is universal, and how consciousness organises attention and observations (Mindell, 2000, p. 22).

He discusses laws of material reality represented also in human psychology (Mindell, 2000, p. 65). Miller uses a beautiful term 'equation of the soul' to describe this creative cross fertilisation (Miller, 2009, p. xiii). Mindell proposes that in order to understand experience and reality, we need to combine 'areas of knowledge that are usually kept separate' (2000, p. 21) in particular physics, psychology, philosophy, spirituality and indigenous knowledge.

Science asks big questions: Why are we here and how does this universe work? How do we solve our problems? (Bowler and Morus, 2005; Hawking and Mlodinow, 2010). While it is presumptuous for a non-physicist to attempt to use such theories in a research thesis I am not seeking to represent the realm of science with any scientific authority. Yet the possibility of a phenomenological bridge that unites the human being with the universe (Mindell, 2010; Steiner, 1995) is a thrilling one. Wheeler, Nobel

²⁵ The relevance of process-oriented psychology's applications in intentional transformational change for this study is discussed in depth in chapters 7 and 8.

physicist, coined the term ‘participatory universe’ to suggest the inseparability between what is out there and us observing, engaging and changing it through our presence (Brian, 1995, p. 127). The ideas reviewed in this chapter offer a philosophical bridge for the inner-outer divide applicable in the design and implementation of intentional transformational change. The next chapter discusses ideas from physics for personal and social change as a foundation to the methodologies applicable in transformational change.

Chapter summary

The historical separation of inner experience from objective knowledge enabled the development of rational thinking and the accelerated period of technological and scientific developments that civilisation has enjoyed. Rational thinking divides human experience and the world into parts. This knowledge is not sufficient to solve planet-wide problems of our time that require a way of thinking that can accommodate parts and wholes. Solving complex social problems besetting humanity on local, organisational and planetary scales needs new, imaginative thinking that can accommodate inner and outer experience as wholes within wholes.

Contemporary thought leaders indicate an integrative knowledge that recognises the role of the onlooker as participant, includes creativity, and incorporates subjective experience. Transdisciplinary inquiry provides a framework for bringing together separate disciplines of philosophy, physics and psychology and permits the use of inner experience, everyday life and imagination as legitimate ways of knowing. The relationship between physics and psychology provides a bridge between the structure of the universe and the structure of the mind. Ideas from physics that can be applied as allegories in transformational change are considered in the next chapter.

CHAPTER 6

LESSONS FROM PHYSICS

Introduction

The literature has shown that a transdisciplinary imagination can accommodate deeper ways of participatory thinking in navigating the split between the inner and outer divide present in thinking and experience. In the field of human services, the ideal of a human rights and citizenship framework has not stopped the high incidence of abuse and neglect, restrictive conditions and low community participation. A different kind of thinking is needed to address the problems in human service environments discussed in chapters 3 and 4. I now turn to ideas from physics to throw light on the psychology of personal and social change.

In this chapter, I examine seven ideas from physics that have transformed an understanding of the universe and how it works. Human thinking is the instrument of these ideas, suggesting a connection between the structure of the universe and the structure of human consciousness. I review the literature about these ideas as allegories for the psychology of personal and social transformation from process-oriented psychology (Mindell, 2000) and other organisational researchers. These ideas may help designers, leaders, practitioners and beneficiaries of transformational organisational change.

Field effect: The world as a unified whole

The idea of a shared social field suggests that people, processes and events are interconnected parts of a force field influencing and effecting each other (Schupbach, 2004b, p. 7). A field is an idea from physics representing a structuring, organising force surrounding an area and everything it contains, for example gravity. The ancient Chinese Tao is also said to be an invisible organising principle of reality (Mindell, 2013, p. 251). Mindell describes a field as invisibly filling the spaces between things ‘as an electric field fills the space between sky and earth’ (Mindell, 2010, p. 17).

Spiritual traditions and cultural myths embrace the field-effect idea in the structure of

the earth and the universe being a patterned, self-correcting, living field in which the observer and the observed participate, are interconnected and mutually influential (Mindell, 2000, p. 81), exerting forces over everything in their midst (Mindell, 1992, p. 24). Lovelock, eminent scientist and environmentalist, re-introduced the term Gaia for the earth as a living being from the Greek root for mother earth. He suggests an anthropomorphic-like reciprocity between the different aspects of the earth balancing each other over time (Lovelock, 2007). Wilbur suggests that reality is made up of individual and social holons, each holon being a whole in itself and part of a larger whole, with an interior and exterior (Wilber, 2007, p. 145-152). The order of the whole universe, according to Bohm, is enfolded into every aspect in an implicate order (Bohm and Hiley, 1993, p. 354). Rupert Sheldrake, biologist and researcher, conceived the term morphogenetic fields to describe how the world is enfolded in a self-organising mind (Sheldrake, 2009).

Field theory contrasts with a more mechanistic view of reality informing a reductionist perspective of human beings as parts put together (Zajonc in Zajonc, 2010b, p. 78). The new sciences have replaced separate parts with shared fields. Fields organise and structure spaces and patterns of behaviour, whether in maths, sport, a profession, a Snakes and Ladders game board, a family, a person with complex needs and a supporter, in a team, in the universe or in an invisible field such as a magnetic force (Mindell, 2000, p. 79).

Organisational researchers refer to organisations as fields with obvious structures, roles and plans and less obvious feelings, dreams, hidden attitudes and subcultures (Keegan and Lahey, 2009; Senge, 1990; Wheatley, 2006). An organisational field is governed by self-organising principles similar to the way iron filings are patterned by a magnet's field. Things far apart from each other are strangely connected, organised by a similar pattern. The organisational field is made up of beliefs and visions moulding group identities and culture. It includes dreams, stories, myths, feelings and atmosphere. Understanding the experiences and interactions of people in key roles from the perspective of the field may throw light on the disjuncture between ideals and obvious aspects and less obvious interactions and tensions.

The 'field' can influence how people think, feel, behave and relate with each other. For instance a person with complex needs may appear dependent and helpless in the

presence of people who are primed to notice weaknesses and respond to them. The same person may enter a friendly workplace where people who do not know her in the 'weak' context take an interest in her unique characteristics. In this social field, the learned patterns of helplessness may not appear. The person may feel more autonomous. Inner strengths can shine and be appreciated, regardless of the need for support.

Bohm describes the porous boundary in a thought field, where one person's thoughts can become another's (Bohm, 1980). Thought fields include memories and feelings that are shared by a whole society as one process. The history and ancestors of an organisation, local and global events and the location all contribute to the organisation's feel, identity and behaviours. This may explain why change management decisions to stop the impact of societal mindsets on people with complex needs may not work without personal and collective transformational methods to work with field affect.

Fields are not static. They are filled with emotions, disturbances and ideas that are continuously changing and transforming, 'sometimes in the foreground, sometimes hidden in the background' (Mindell, 1992, p. 29). Everyone participates in the evolving of fields through polarisations, breaking apart, escalation, de-escalation and differentiation as well as unexpected connections, togetherness and opportunities full of new potential. Peter Senge, global leader in organisational learning, relates fields to systems thinking, and the ability to see wholes - 'especially needed with everything becoming so much more complex' (Senge, 1990, pp. 68-69):

Systems thinking is a discipline for seeing wholes. It is a framework for seeing inter-relationships rather than things, for seeing patterns of change rather than static snapshots. It is a set of general principles distilled over ... the 20th century spanning fields as diverse as the physical and social sciences, engineering and management ... today systems thinking is needed more than ever because we are becoming overwhelmed by complexity.

Kurt Lewin, the father of organisational action research, believed field theory methods can be 'understood and mastered only as methods in a handcraft; by learning them through practice' (Lewin, 1952, p. 43). In 1943 he predicted that physicists and psychologists would work together to further an understanding of field theory.

Process-oriented psychology with roots in physics and psychology (Mindell, 2004; Diamond and Spark Jones, 2004; Goodbread, 2009; Mindell, 1989; Mindell, 1992; Mindell, 2002; Schupbach, 2004a; Schupbach, 2007a) has spawned process-oriented organisational change applications and methodologies using field-effect principles: *worldwork* and *deep democracy*.

These are discussed from the literature in depth in chapters 7 and 8 as a methodological response to the ideas in this chapter. From a worldwork perspective, organisational fields are created, led and enacted by individual people and yet also have a distinct system mind of their own (Schupbach et al., 2008). The social field's atmosphere can be felt but not easily described in words (Mindell, 2008; Mindell, 2002; Mindell, 2000; Schupbach, 2007a). The *system mind* describes:

... laws of nature operating behind human and environmental processes, ... the palpable, intelligent organising "force field" present behind personal and large group processes, and processes of the universe (Mindell, 2010, p. xi).

The notion of a global field is refreshing as it implies that working personally on local and internal versions of polarised parts can be potentially helpful to the whole field, as in 'think globally, act locally' coined by activist Saul Alinsky (Barash and Webel, 2002, p. 547).

Relativity as diversity

For quantum physicist David Bohm (1994), thought is the culprit! Thought, he says, is responsible for the structure of the world we see, yet we don't see thought so we think things are what they seem (Bohm, 1994, pp. 3-5). Thought has an innate propensity to fragment and thus the world appears as fragmented (Bohm, 1994, p. 3). Although we cannot see thinking, we can notice the activity of thinking and observe its effects in our mind and the world around us.

Our mental framework is bound up with the thing we are observing. Attributes exist through 'a relationship with the observer, and not as attributes of the thing-in-itself ... phenomena are all we have', simultaneously reflecting the world and our state of mind (Zajonc, 2012, p. 67). The pursuit of an objective world independent of the observer is an illusion. In organisations implementing ideals, tensions about conflicting

perspectives of reality can thwart good attempts to implement ideals in transformational change. The concept of relativity is helpful here.

Einstein's special theory of relativity broke open the Newtonian worldview of an objective reality independent of the observer, made up of bits, things and forces acting on each other (Bohm, 1994, p. 101). The view from where we are located is determined by our standpoint relative to the thing we are viewing (Einstein in Mindell, 2000, pp. 307-316). Relativity shows how frameworks are in constant motion, and are related to each other even when things look static. Events and processes replace parts, with no place of absolute rest (Mindell, 2000, pp. 255-258).

Einstein's relativity describes two different frameworks of perception and both relating to a bigger framework, the speed of light. One framework is made up of sense perceptions of different individuals that correspond with each other and the other of perceptions that do not correspond with each other (Einstein in Mindell, 2000, p. 24). Mindell refers to corresponding perceptions as *consensus reality*. They are externally measurable and factual and have the 'the consent of the central culture and scientific authorisation' (Mindell, 2000, p. 25). The framework with non-corresponding perceptions is subjective. The experiences are real for the person having them but have 'less mainstream and cultural authorisation.' Mindell uses the term *non-consensus reality* for the experience of dreams, imagination, feelings and personal experiences.²⁶ Einstein's discovery of two frameworks of perception has an important implication for multi-stakeholder transformational change because it legitimises diverse perspectives. Neither is privileged over the other.

Using an analogy from the story of Alice in Wonderland (Carroll, 1961, pp. 1-8), Mindell shows how we are continuously moving between measurable consensus reality and subjective non-consensus reality experiences. Alice follows the white rabbit and jumps down a hole into the dreaming world where the experience of time and space are altered. The term 'dreaming' describes 'any experience that is out of a person's conscious control' (Schupbach, 2004a). Mindell explains that 'following the rabbit involves a shift in viewpoint ... from observer to participant' (Mindell, 2000p. 21).

Einstein's theory of relativity dispels the idea of a neutral observer and of an objective

²⁶ The terms consensus reality and non-consensus reality are used throughout the study.

reality disconnected from that observer. A secure 'absolute' is replaced with shifting vantage points from diverse perspectives. This has implications for transformational change. It is not sustainable to change external circumstances without also focusing inward to view the source of the thinking that generates decisions and plans. This is the blind spot that Scharmer referred to in the previous chapter, the source of creativity from which the future emerges (Scharmer, 2007). Einstein's relativity as an analogy suggests a path from diverse and shifting perspectives to common ground.

Relativity and the speed of light: Diversity and common ground

Einstein's relativity states that frameworks are relative (Mindell, 2000, p. 581) within a larger frame of reference. The speed of light remains constant from all viewpoints (Mindell, 2000, pp. 255-264). Mindell suggests that the principle of relativity is a helpful analogy for understanding an organisational field of people interacting with diverse characteristics and perspectives.

Within every person, there are at least two frameworks for viewing the world: consensus reality experiences (this is a chair, a meeting, a person, a plan), and non-consensus reality experiences (such as love, excitement, jealousy, insecurity, indifference, delight, fear, disgust). Mindell uses the constancy of light as an analogy for the psychological experience of awareness, 'since there is potential for awareness in all states [frameworks], even in psychotic and near-death situations' (Mindell, 2000, p. 259).

Individuals and groups shift between relative viewpoints, unified by one constant factor: awareness. This may explain the experience of moving between perspectives and events, reflecting on what may appear at first to be 'wrong' or random and over time appreciating a meaningful wholeness, connected to the story of the organisation, its highs and lows, its lineage and people.

Mindell suggests that:

Relativity holds a natural democracy where all states are valid and have equal importance, since no one framework is absolute and no one viewpoint can explain the whole world (Mindell, 2000, p. 259).

In a human service environment in the throes of transformational change, all

perspectives are equally necessary for the emerging future of the organisation. You can fire a person, but not the perspective she represents. The perspective is nested into the field, waiting to be discovered, appreciated and utilised.

Coherence and incoherence: Roots of perception

This study is investigating the disjuncture between ideals and practice in human service environments. Earlier chapters highlighted mindsets that perpetuate exclusion, exploitation and neglect of people receiving human services. Thought is the substance of mindsets. Thought is participatory in that it affects everything (Bohm, 1994, p. 5). Participatory thinking is a latent internal resource:

The mind is at the core of human nature and yet its direct exploration by introspection has been off-limits for a century (Zajonc, 2012, p. 71).

Applied to the workings of an organisation, the quality of thinking affects everything:

If the field is congruent, then what a group feels and what it does are identical (Mindell, 1992, p. 23).

Senge introduced the term 'learning organisation' (Senge, 1990, p. 14) to the discourse of organisational development and change. He explains the importance of turning inward and examining:

... deeply ingrained assumptions, generalisations ... pictures and images that influence how we understand the world and ... take action (Senge, 1990, p. 8-9).

Incoherence is an experience of disconnection when what is said and believed is out of alignment with what actually happens. Incoherence between beliefs espoused and actions implemented can lead to confusion, open or hidden conflict, moods and factional subcultures. It is common to notice incoherence in others and more challenging to notice one's own. Practitioners may be attending a raft of professional trainings and gaining proficiency of skills for career advancement. A person can take any number of trainings and be no closer to the creative source shaping the participatory field she shares with people she supports. Accessing this source requires the awakening of the activity of thought reflecting on itself to bring about new thinking. According to

Whitehead, nothing new can arise from induction and deduction alone, which is why imagination and experience belong together in education (in Zajonc, 2010b, p. 57).

Coherence during transformational change is the generative flow between inner and outer dimensions. Mindell suggests that an ability to move fluidly between dimensions of inner and outer experience is needed to understand external situations:

Understand and experience matter by learning to be in the dreaming world (non consensus reality) and the every-day world (consensus reality) at the same time (Mindell, 2000, p. 21).

Uncertainty and complementarity: An ‘and-and’ world

Einstein and colleagues discovered that light has an inner orientation as well as outer properties. These inner properties have paired vibrations, called *polarisations* (Zajonc, 2010b, p. 79). In the double slit experiment, physicists experimented tracking a subatomic particle through two slits in a trajectory. When they observed one part they lost track of another part (Mindell, 2000, p. 205).

The effect of the mysterious paths of photons was imprinted on the screen in a wave like pattern. The physicists found that when they looked for particles, they saw particles. When they looked for waves, they saw waves. When they looked for two particles at the same time, they were astounded to discover that interacting particles formed an inseparable whole as real as the parts.

They concluded that the act of observation influences strange and unpredictable communication patterns between photons moving at an unimaginable speed forward and backward in time along paths that are entangled with each other. What you see depends upon what you are looking for and paying attention to. This insight marked the end of reductionism and a view of reality as ‘a relationship between the observer, the observed event and the method of observation’ being awareness (in Schupbach, 2009c, p. 1). It validated what is known intuitively, that real understanding occurs in context (Zajonc, 2010b, p. 78).

From the experiment, Heisenberg concluded that interacting aspects have a basic instability because when observed and measured, their properties change. He called this

phenomenon the uncertainty principle. In every day terms, imagine taking a photo of children deeply engrossed in play, in order to ‘catch’ the magic of the moment in a snapshot. The children sense they are being watched, look up and the moment collapses, the magic disappears. Bohr, building on Heisenberg’s work, noticed that when one aspect is known, another is lost. He concluded that the known and unknown variables in the interaction complement each other. In the micro quantum world, they are both needed for a complete understanding of matter. He paired the uncertainty principle with a new principle of complementarity to indicate their inseparability.

Mindell suggests that the mysterious paths of photons imprinted on the screen as they resurfaced in the double split experiment are analogous to non-consensus reality processes being interwoven with externally measurable reality. In the micro quantum world ‘minute, tiniest entities are moving at great speed, appearing here and there with unusual, non-linear effects’ (Schupbach, 2010b). Apparently, these signal exchanges cannot be seen or measured in consensus space and time; they can only be experienced (Mindell, 2000, pp. 18-19).

Mindell uses the term ‘quantum flirt’ (2000, p. 218) for flickers of awareness that ‘barely last long enough to be noticed’ (Schupbach, 2009b, p. 4) but which carry important information for personal and collective understanding. Jung, pioneering psychoanalyst, called this synchronicity (Meier, 2000, pp. 34-35).²⁷ Bohr proved that under strict conditions and for miniscule flashes of time, it is mathematically permissible to break the law of conservation of energy in consensus reality (in which energy must remain constant over time in a closed system) and allow the virtual existence of entities imagined to act in fantastical, non-consensus ways, because these actions cannot be observed for long enough to be disproved (Mindell, 2000, pp. 207-209).

Mindell suggests that in human experience, outer consensus reality and inner non-consensus reality experiences follow similar principles of uncertainty and complementarity in belonging together. When we focus on the consensus world we have less contact with the dreaming, non-consensus world, and the other way around. Lack of contact with one whole aspect of reality causes uncertainty (Mindell, 2000, p.

²⁷ Jung enjoyed a life-long correspondence with Pauli, eminent 20th century quantum physicist, on the relationship between physics and psychology. This reference cites their exchange on synchronicity.

209), a kind of instability:

To identify only with consensus reality is tiring and eventually depressing because only half of us is present (Mindell, 2001, p. 34).

This may be a factor in the high rate of burnout in the helping professions (Kleinman, 1988, p. 214).

The exploration of physics has the ‘potential to enrich our personal lives’ (Mindell, 2000, p. 272) in that the view of a thing from the outside can be very different from how it feels and looks viewed from the inside. Mindell suggests how uncertainty and complementarity are a helpful analogy for the social dynamics of groups using the dual phenomena of light rays travelling at a speed that can be measured, and quantum flirts that have no consensus reality measure:

You can force change or political correctness by applying pressure, but ‘seeing the light’ takes more time. It involves changing your entire picture of reality. It involves seeing the connections and relativity between frames of reference. Real understanding inevitably means opening up to what has been marginalised. Such opening up takes more or less time, depending on how far the marginalised information is from you (Mindell, 2000, p. 314).

The moment of becoming aware of something previously unnoticed happens in a flash. The conclusion that Mindell arrives at is practical, social and experiential. He views awareness on a continuum. All people are on the continuum and are equal in the possibility to have the moment of ‘seeing’ with awareness. Some have a longer distance to travel to have the instantaneous experience of ‘getting it.’ His ideal is an attitude of openness for all parts of oneself and the field one is in, even those disliked. Mindell believes:

... a compassionate activist realising the relativity of all things and the basic equality of abilities will begin a new kind of world (Mindell, 2000, p. 314).

Deep democracy, discussed in chapter 7, reflects this attitude of welcoming inner and outer diversity. Chapter 8 applies deep democracy’s ideas in addressing mindsets, tensions and undercurrents, and use of power in relationships, teams and large multi-stakeholder group work.

Entanglement: Parts and wholes

Niels Bohr, a founding father of quantum mechanics, discovered that the interaction between a phenomenon being observed and the method of observation is inseparable from the phenomenon itself. Entanglement is the interplay between all parts of a system including the observer and the method of observation influencing each other.

The Bell experiment (Bohm and Hiley, 1993, pp. 134-145) is sometimes called the ‘unity of the world’ experiment. It showed photons from a given source of light that are part of the same system being connected whether close or distant (Mindell, 2000, p. 237). ‘These quantum entities remain connected in the most inexplicable manner’ (Mindell, 2000, p. 238). When the photons travelled in opposite directions, the movement — or spin — of one happened simultaneously to the other in the opposite direction regardless of the space between them or the length of time that they had been separated. When physicists measured the relationship between the polarised photons, they were astounded to find that the two formed an inseparable whole, and their separate attributes had become entangled.

This experiment showed that the concept of subject-object, location-separability, future-past are no longer clear-cut because space, time and particle are entangled (Mindell, 2000, p. 21). The whole was as real as the parts (Zajonc, 2010bp. 79). Quantum entanglement shows how local and universal events are interacting (Mindell, 2000, p. 237). Matter sometimes behaves like a separate particle, and sometimes like an overall wave pattern, but always the two aspects are connected (Bohm, 1980, p. 163).

For Zajonc, the result of the experiment holds a clue about how our minds work in relation to the view of self and the world. Entanglement means that the observed, the method of observation and the observer are one process. He infers that the question the mind poses, what is seen as a result, and the context are interconnected. For instance: I observe you. You see me through your awareness. Your awareness in thoughts, feelings, memories, associations and attitudes influences what you notice. In turn, what you notice affects you and changes you. In this sense, you and me, what we notice and the environment in which we notice are in a constant wave-like dance. This discovery changed Newtonian thinking, in that parts are no longer privileged over wholes (Zajonc

in Zajonc, 2010b, p. 68).

As an allegory for transformational change, every person, role and aspect, all voices and awareness are interacting in the social field in an entangled dance. A single strategy of change without taking into account this wave-like nature of the whole interaction is one possible explanation for incoherence. From the experiments of the physicists, coherence depends upon inner and outer dimensions being in relationship and having equal value.

In chapter 3, the quality of the relationship dyad between practitioner and person through the awareness and attitudes of the practitioner was shown through the literature to be central to the inner empowerment of both. The Personal Outcomes Measures® methodology for evaluation and measurement of quality of life critiqued in chapter 4 asks questions about inner and outer dimensions. These concepts have significant value in understanding the effect of interference and moving towards greater coherence in the lives of people with complex needs and the people who support them. Because of entanglement, this can beneficially affect the whole system.

Nonlocality: I am you and me

Entanglement suggests a non-local effect, that is, the totality and the parts are connected and influencing each other. Nonlocality (Bohm and Hiley, 1993, pp. 134-159) is a term used for events and processes that happen simultaneously in different places in the universe (Mindell, 2000, pp. 237-250). Nonlocality seems to violate consensus reality rules of physical communication (Bohm and Hiley, 1993). For instance, a reporter on a televised news interview in real time may hear the interviewer's question a couple of seconds after the local audience watching the interview.

In process-oriented psychology, the term nonlocality is borrowed from physics to describe a simultaneous connection between local and distant aspects and events, unexpected and strange communication exchanges between people. For instance, arguments over who started a fight are often inconclusive, because in subjective frameworks there is no collectively agreed measure of inner reality. Each person and group will have their own view of who and what caused the event and the moment it began. Currently there is no measure to determine who sent the first signal. Because of nonlocality and entanglement, it is impossible to tell where one person's signal begins and ends.

In the social world, nonlocality suggests that thoughts and attitudes in the atmosphere have a real affect. What is happening in me (local) is also happening in the group (distant). Personal and organisational processes and events are organised by the same pattern. For example, a usually confident person might come into a group and suddenly think, 'I am stupid.' Feeling stupid belongs to the person, but being critical also belongs to everyone. Possibly the group has marginalised an attitude of good heartedness!

Nonlocality as an allegory for organisational transformation suggests that a problem in the group is to some extent present in every person (Schupbach et al., 2008, p. 2). This may partially explain why linear cause and effect strategies for planning, implementing and evaluating social change often don't work. Nonlocality as an idea opens up the potential to be working on an issue personally and affect the whole system in profound and non-causal ways, and vice versa. Relating this to the idea of the field effect mentioned earlier, nonlocality suggests that from the field's perspective notions of separate individuals as discreet fixed entities are not absolute measurements, but relational events and processes.

The field effect explains the structure of the Personal Outcome Measures® discussed in chapter 4, as a stand-out tool for measuring and evaluating personal quality of life of people in human services. Results are measured by exposing the symmetries between local, subjective experience (the person and supporter), and non-local events (organisational processes, societal attitudes and systems). Similarly, the field effect represents the indivisibility between individuals and community, as expressed in the African term Ubuntu (Chaplin, 2010, pp. 1-2) expressing 'the very essence of being human' (Tutu, 1999, p. 31) and translated by Liberian peace activist Leymah Gbowee as: 'I am what I am because of who we all are' (cited in University of Lethbridge, 2013).

Superposition: The sum of all paths equals one

The idea of superposition suggests that it is possible to be in two states at the same time (Mindell, 2013, p. 113, 19), in parallel worlds of inner and outer experience. These worlds are coexistent and create an overall sum with a pattern, called superposition. Schrödinger's quantum wave pattern is basic to the entire universe and an agreed upon

description of the world as an energetic vibration of coherence and incoherence with potential for diversity (Mindell, 2004, p. 9).

His famous quantum thought experiment imagined a cat in a box, being both dead and alive at the same time. Until someone opens the box and takes a look, the cat according to Schrödinger is in a state of superposition, meaning in two states at the same time, dead and alive (Mindell, 2010, p. 13, Bohm and Hiley, 1993, p. 125). In the micro quantum world, matter can behave like a particle or a wave (Bohm, 1980, p. 163) depending on the preference of the observer; in other words, real (particle) or imaginary (wave). It is theoretically permissible to be in two states simultaneously (Zajonc, 1989, p. 179-180).

The term superposition is used in geology to explain the layering effect of parts within an overall patterning of matter. Superposition means that each and every fragment of experience and relationships are 'part of the sum of the total experience ... a composite of all worlds' (Mindell, 2004, p. 230), those close on the continuum awareness and those further away.

When physicists sent one photon down a trajectory, the journey was observable and the photon arrived at the other end landing in a mark on the screen. In the double slit experiment they sent two photons with the choice of two slits to enter the trajectory. The pathway the photons took was impossible to track, because an interference occurred between the polarised parts. At the other end of the trajectory, a beautiful wave pattern with rhythmic peaks appeared on the screen as the sum of their journey in an imprint (Bohm and Hiley, 1993, pp. 53-54). The concept of superposition is a reminder that every pathway, or vector, is a layer of the composite pattern with all aspects of the journey.

As an allegory for transformational change, Schrödinger's cat suggests that people and groups can also be in two states at once, an inner and outer process (Mindell, 2010, p. 13). Personal coherence depends on the level of awareness of the relationship between them, the superposition. Tensions and undercurrents can build up and not be expressed, while every day plans and actions continue. The system mind of an organisation's social field mentioned earlier is an organising superposition '... that both precedes and organises events,' an energy that every person and organisation radiates whether aware

of it or not (Mindell, 2010, p. 29). Bohm's implicate order is enfolded into the field's blueprint before it manifests (Bohm, 1980).

Ecologist Bortoft quotes scientist Goethe and mystic Rumi who hint at the influence of a system mind in organising outer processes and events. In Goethe's words:

[It is like] 'trying to understand the origin of the phenomenon in terms of the finished product ... so that the end product is mistaken for a cause', which in [the Sufi poet] Rumi's graphic phrase amounts to trying to 'reach the milk by way of the cheese' (Bortoft, 1996, p. 224).

The overall patterning of the field organises real world and non-consensus experiences at the same time, in the way that Schrödinger's cat can be dead and alive. The movement between inner and outer dimensions creates the system's stability, in a stochastic interplay of random and deterministic events, even if at times the pattern is hidden (Bohm and Hiley, 1993, pp. 194-203).

Similarly, organisational and personal experiences superimpose on each other an essential pattern that weaves throughout the life of a person and of an organisation, '... a path with heart' (Mindell, 2004, p. 227).

Superposition as an allegory contributes to this discussion because it suggests that individuals are not fixed entities patterned only by an external role. A patterning exists at the core of everyone's life journey, a superposition of inner and outer experiences influencing each other in profound ways beyond external roles.

Chapter summary

Table 3: Summary of quantum concepts

Principle in physics	Means...	Analogy for transformational change
<i>Field-effect</i>	Fields organise and structure parts, processes and events.	People, processes, events and context are influencing and affecting each other and organised by a shared thought and feeling atmosphere.
<i>Relativity</i>	Replaces dualistic worldview. Different frameworks in motion and relating with each other. Speed of light constant to both frameworks.	Measurable and subjective frameworks are equally legitimate. Awareness is an overarching framework of common ground.
<i>Observer-observed</i>	Thought fragments and the world is seen as fragments. The observer's view affects the view.	There is no such thing as an objective observer for the system. The observer is within the system and affecting it. Phenomena reflect the world and state of mind simultaneously.
<i>Nonlocality</i>	Events and processes happen simultaneously in different locations in the universe.	Local events are spread out over the world at the same time, are connected and influencing each other.
<i>Uncertainty and complementarity</i>	Known and unknown aspects complement each other and together create stability	Inner and outer experiences are both valid and belong together.
<i>Entanglement</i>	Entities distant in location are strangely connected through inner properties.	Interacting parts in any system are affecting each other including awareness of the system being part of the system.
<i>Superposition</i>	A composite and stable wave pattern through parallel worlds existing simultaneously.	Core of life patterning has inner and outer aspects, awareness can be inside and outside at the same time.

This chapter drew from physics literature allegories for personal and organisational transformational change using perspectives of process-oriented psychology. From this chapter I conclude for my study the importance of a multi-dimensional framework for

understanding transformational social change. Three dimensions of human experience were identified: measurable reality, inner subjective reality, and a deeper dimension of a system mind as a larger organisational force field moving through people, processes and events. In the next chapter I review process-oriented transformational change methodologies — worldwork and deep democracy — in order to determine their suitability for transformational change using awareness of these deeper dimensions.

CHAPTER 7

DEEP DEMOCRACY

AND ORGANISATIONAL CHANGE

Introduction

This thesis is seeking to determine an ideal for an organisational approach to intentional transformation that is applicable to human service organisations. This ideal needs to reflect the principles developed in the previous theoretical chapters on transformative ideas, and evaluate how those principles work in practice in the lives of people undergoing transformational change, in the exploratory case study in Part 3.

Many approaches at the frontier of organisational practice use aspects of the ideas from physics discussed in the previous chapter to explain the realities of intentional transformational change (Bohm, 1996; Senge, 1990; Wheatley, 2006; Zajonc, 2010b). Many approaches recommend field-effect methodologies for real world problem solving, team methods for conflict work and collaboration, and for vision work to guide direction, meaning and strategy in implementing ideals (Collins, 2001a; Kaplan, 2002; Keegan and Lahey, 2009; Palmer, 2004; Rosenberg, 2003; Van den Brink, 2004; Wheatley, 2006; Zajonc, 2008).

I am seeking to identify a broad global philosophy and methodology that can assist designers, facilitators and implementers of transformational change. It must be able to address individual, team and community issues simultaneously; include any culture, learning style, and communication style. It needs to enable people to work moment-by-moment with mindsets, tensions and undercurrents, and use of power as identified in Part 1 of the study in working fruitfully with the disjuncture between ideals and practice. Process-oriented psychology's worldwork methods and deep democracy²⁸ attitudes pioneered by Arnold Mindell provide the avenue I am looking for.

²⁸ Deep democracy is an overarching global term first coined by Arnold Mindell (Mindell, 1985). It is now an accepted term that has taken off with a life of its own in scholarly work, activism, peace and diplomatic efforts across the globe.

What is process-oriented psychology

In the 1980s Arnold Mindell pioneered process-oriented psychology, known by practitioners and researchers as processwork. Processwork is continuously evolving (Mindell, 2011, p. xvii). Process-oriented organisational and leadership applications are founded on its core principles, briefly explicated in this chapter. Mindell, a physicist, studied under quantum physicist and Nobel prize winner Richard Feynman. He combined his knowledge and curiosity for big questions about the universe and matter with his experiences as a Jungian analyst and explorer of psychological frontiers. He based this aspect of his work on the teleology of psychological trailblazer C.G. Jung who proposed that events pull towards a meaningful purpose or goal (Jung, 1982; Mindell, 1995a).

From a process-oriented view, human beings and the environment are a complex, multi-dimensional information system. Process is ‘the observation of signals’ and processwork is ‘awareness work’ (Mindell, 2013, p. 7) in noticing and following those signals to discover the creative, organising flow behind experiences and events. In his practice Mindell encouraged his clients to follow and unfold actual experience using moment-by-moment awareness as it happens, rather than using an overlay of theoretical systems and concepts to explain the experience. He entered the mystery of the work with each client, studying connections between body experiences and dreams, not knowing what they would lead to, and waiting patiently for events to bring their own solutions (Mindell, 2011, p. 87). When unfolded with awareness, these symmetries revealed meaning and solutions within the problem itself, a ‘non-speculative evident interpretation, the one you perceive and experience happening right now’ (Mindell, 2001, p. 30). He named the relationship between consensus reality body problems and non-consensus²⁹ dreaming experiences the *dreambody* (Mindell, 1985).

Mindell’s description of the dreambody’s functioning has a likeness to the quantum world’s wave function described in the previous chapter. The wave function is the patterning of the deepest, most universal description of matter with tendencies and experiential realms that cannot be measured and which, influenced by the question of the observer, generate the real world (Mindell, 2011, p. xxviii). Mindell proposed that

²⁹ The terms ‘consensus reality’ and ‘non-consensus reality’ were explained in the previous chapter on ideas from physics in the section on relativity. Consensus reality experiences are externally measurable. Non-consensus reality experiences are subjective and non-comparable.

the dreambody contains a similar pattern in that:

... the body teaches about itself as soon as the individual begins to train its [the body's] intelligence (Mindell, 2011, p. 66).

The kernel of processwork is contained in the science and methods of the dreambody in making the invisible patterning within moment-by-moment experience visible (Mindell, 2011, p. xvii). In this study, concepts and methods from processwork applied in an organisational context help to make sense of individual and collective experiences during transformational change moment-by-moment within a field of dynamic relationships. Processwork concepts and methods provide a basis for understanding and framing experiences of participants within their interactive context in the exploratory experiential study in Part 3.

Noticing moment-by-moment experience

Processwork researchers and practitioners view organisations as learning environments for personal, relationship and global understanding and transformation (Mindell, 1992; Mindell, 1989; Mindell, 2000; Schupbach, 2004a; Diamond and Spark Jones, 2004; Siver, 2010; Deep Democracy Institute, 2009; Goodbread, 2009). Any type of experience is a flow of information. Similar to the flow of a river, *process* is:

... the flow of overt and covert communication within an individual, family, group, culture or environment. Process includes inexpressible dreams, feelings and spiritual experiences (Mindell, 1995b, p. 42).

It is evident that processwork places significance on moment-by-moment coherence and dissonance between inner and outer experience as a place of entry for organisational coherence. Organisations are led, sustained and disturbed through people and events that may be easy to notice or subtle and illusive.

Even though at first glance this level of psychological detail may seem irrelevant to the thesis, it is necessary for the approach I am taking for studying inner empowerment of people creating change as it happens. In dealing with the actual experiences of my participants in Part 3, these ideas offer a framework for making patterns visible within

actual experience itself at inner and outer levels, as parts and wholes.

Awareness methods track the flow of process through channels, signals, intended and unintended communication, feedback and amplification using ‘... observational accuracy to discover the nature of processes’ (Mindell, 1985, p. 5). From a process-oriented viewpoint, information — like the flow of a river — passes through *channels*: visual, auditory, movement, proprioceptive (noticing inner body feelings and sensations), relationship, and olfactory (smell). Spiritual and world channels convey information from the nonlocal field, mirroring the diversity of self and world as one process (Schupbach, 2004a; Mindell, 1995a). Mindell suggests that typically people use one or two main channels such as auditory, visual or proprioceptive. Other channels are present but go unnoticed, so the full potential for rich and varied knowing can be missed (Mindell, 1990, pp. 39-46). ‘Process-oriented psychology’, he claims, ‘is an attitude of respect for the unintentional and unknown in all channels’ (Mindell, 2001, p. 32).

This may explain the increased interest in professional development and leadership approaches that encourage lesser-used channels of awareness for enhancing effectiveness such as outdoor adventures, theatre and meditation. People who have complex communication differences as discussed in Part 1 of the study may be literate in lesser-used communication channels such as body feelings, movement and sounds, and so may well have access to potential sources of information that would benefit typical communicators.

Mindell prefers the term *signals* rather than the unconscious. Signals are fragments of information ‘lying at the border of awareness’ in easily observable body phenomena. Primary signals are closest to consciousness and include content and meaning of what people say (Mindell, 2011, p. 140). Secondary signals are unintentional and apparently harder to detect and focus on, for instance ‘head nods, hand motions, uncountable movements such as blushing, hearing disturbances, and other body symptoms’ (Mindell, 2011, p. 140). Being able to track communication signals of people with limited verbalisation (Mindell, 1994), and people with neurological differences (Leary and Donnellan, 2012) including many people in this study population in human service environments is important for reciprocity in communication and the successful use of augmentative communication tools and technologies.

An *edge* in processwork terms marks the boundary between the known, everyday identity and the unknown with its emergent and transformational potential (Diamond and Spark Jones, 2004, p. 126) that with awareness can be unfolded and understood. Unfolding means that the object of focus contains information that is unknown until experienced and brought out. It cannot be worked out intellectually. For instance, a practitioner in a human service setting may have become as institutionalised as his clients by routines and rules that add little or nothing to personal quality of life. For this person the inner shift from checklist manager to facilitator of personal opportunities can be a daunting journey into unknown personal territory.

A process-oriented accompanier will notice the signals that indicate this and so be able to encourage her to navigate the edge into new territory in a supportive way, moment-by-moment.

Feedback is an essential awareness tool in process-oriented psychology. Feedback can be verbal and non-verbal in signals from a person, a group, nature, synchronicities, dreams, and awareness of in-the-moment experience expressed in various channels. Feedback signals give information about coherence in communication and action, through intended and unintended signals. Thus incoherence can be addressed at an early stage and interventions modified according to the feedback (Schupbach, 2004a, p. 14) rather than waiting until the problem escalates out of control.

For example, a person might ask for consent from a person in authority to go ahead with a particular course of action. The person in authority might stare out the window and in a far away tone, say: 'Yes, fine, go ahead'. From a process-oriented perspective this is negative feedback. To the asker, the consent is not coherent, and the unverballed 'no' signal is likely to re-appear in an amplified and more disturbing way if not addressed.

Feedback can also come from the nonlocal field through a world channel. Nonlocality was discussed in the previous chapter as a simultaneous connection between local and distant aspects and events. Some researchers have described the field effect of holographic or morphogenic resonance (Bohm, 1980; Bortoft, 1996; Chilton Pearce, 2002; Lovelock, 2007; Sheldrake, 2009) mentioned in the previous chapter in the section on field effect. Mindell explains how in teams and organisations, this field effect

is expressed in hidden and overt disturbances:

Each individual, relationship or family is embedded within a larger world with varying degrees of conflict and challenges (Mindell, 2008, p. 214).

Schupbach suggests that:

Every individual process mirrors aspects of the whole, and every collective process plays out and amplifies aspects of our individual experiences (Schupbach, 2009c, p. 1).

Because of this mirroring process occurring all the time in people, teams and whole systems, a way of thinking that addresses both parts and wholes is needed. Through *amplification*, the meaning behind the signal can be brought out, felt, received and appreciated (Diamond and Spark Jones, 2004, pp. 26-27), for instance through slowing down, and staying with one communication signal – a sigh, a laugh – or through role play and creative arts.

The next section introduces organisational extensions of processwork.

Introducing worldwork and deep democracy to this study

Deep democracy

From a processwork viewpoint, individual experiences carry information that also belongs to an organisation's entire interactive field. Mindell's research revealed that the dreambody has three equally important dimensions of experience: consensus reality with body symptoms and real world problems; non-consensus dream images of symptoms and problems; and at a deeper subtle level, a timeless, organising intelligence of the body's whole field (Mindell, 2011, p. xvii). *Deep democracy* is a special attitude of welcoming and opening up to all aspects of experience, even the disliked parts (Mindell, 2004).

Mindell worked with his client's awareness of symptoms and problems using awareness of signals and feedback as they happened, so as to encourage the organising dreambody to express itself and be meaningfully understood by the person, rather than imposing an intellectual interpretation. His clients gained relief and insight in working with individual symptoms as part of a bigger field, expressing tensions and joys of the surrounding community and world (Mindell, 2011, p. xxv).

Worldwork

Mindell discovered that many clients found it hard to integrate insights from their individual work back into relationships and group interactions (Mindell, 2011, p. xxii). A person may want to feel, think and act in certain ways, but feel unable or blocked from doing so in a particular environment of group. He realised that it is easier for people to become more flexible in an open-minded atmosphere. He stated:

For someone who is ill to become one with their dreaming body may depend on the freedom of the whole community (Mindell, 2000, pp. 535-538).

He then extended individual dreambody work to relationship work and worldwork:

Individual awareness and individuation cannot be separated from community awareness and the solution to social issues ... Consciousness means being aware of the various parts of yourself as well as being aware of yourself as an interacting part of a larger community (Mindell, 2000, p. 29).

Worldwork is a process-oriented facilitation methodology for processing issues that are important to a whole team or organisation, in their manifold aspects and discover solutions hidden within the disturbance itself (Schupbach, 2009c). Mindell explains:

On the surface, our planet seems to function like an immense business trying to make a profit, or a nation or tribe in the midst of creating its own identity. And yet being on this planet or a member of any one of the planet's millions of subgroups is like being a participant in an immense workshop (Mindell, 1992, pp. 20-24).

Field-effect

Field effect was discussed in the previous chapter from a quantum physics' perspective. Like quantum fields, organisational fields are self-balancing. A group's *system mind* maintains a consistent pattern and character over time, organising behaviours and roles in its own inner direction (Schupbach, 2007a, p. 150). Even those who do not identify with belonging to a particular organisation or team may still be organised by its field because 'your psychology and the psychology of the organisation are organised by the same forces' (Schupbach, 2007a, p. 142). In Schupbach's view:

Your own personal myth and the myth of the organisation are one and the same ...

[like] individual musicians in the same big orchestra, playing a composition written by the organisational mind (Schupbach, 2007a, p. 142).

Fields tend to polarise into one part that is more visible and another part that is often found in suppressed feelings and unintended communication. For example, a group that favours order and harmony may suppress irritation for people who express themselves emotionally. The irritation comes out in unintended body signals and moods in the atmosphere. These are felt but often not processed fruitfully. Organisational fields are self-organising in the sense that their signals ‘cannot be controlled or organised; they leak out of the intended message’ (Schupbach, 2004c, p. 3). In organisations, as with human beings, incoherence between ideals and practice when reflects a disconnect between intended and unintended communication signals.

A deep democracy accompanier

A group’s field may be potentially wise, but it needs to be processed to unfold its wisdom and to transform. It is not uncommon in human service environments for conflicts and intense group processes to be unfacilitated. There may be a perception that facilitation is an unaffordable luxury. This omission may also be based on a belief that *we are a caring, values-based group and should be able to solve our own problems without outside help*. Within this viewpoint is a deeper belief that inside and outside exist in separate worlds. From a field perspective, nonlocal roles exist within and beyond the perceived boundary of the organisation.

The role of facilitator exists in the field, and if unoccupied will be filled whether intentionally or not, for instance: by participants with awareness, by factions and outliers, or by regulators stepping in. A crisis can perform the role of facilitator by awakening awareness. Facilitator awareness is built into the interaction, like the observer in the quantum experiments in the previous chapter.

In this study, the term *deep democracy accompanier* is used for one or more people who help a group to use its self-organising tendencies to evolve. This person may be assisting from within a team without a formal role. She may be a person receiving services, a practitioner, an organisational leader, facilitator or an external consultant. An accompanier with a deeply democratic attitude can help to make the self-organising structure of polarised parts visible, allowing for more interaction, awareness, relief of

tension and eventually results (Schupbach, 2009b, p. 3).

Schupbach suggests that the ability to discover and follow exactly what is happening as it happens with a deep democracy awareness involves appreciation of the overall field as a container:

All voices, frameworks, states of consciousness and levels of perception are equally important and needing at some point to be represented (Schupbach, 2007a, p. 146).

A deep democracy accompanier learns to befriend internal for-and-against voices so as to be more open to what is happening among the people around her and in the environment. Rather than dismiss her inner disturbances for the sake of harmony, she strives to notice and appreciate differences, conflicts and power struggles that are present in herself and in the group. She opens up to the unknown which may feel temporarily terrifying, willing to go over the edge for the sake of relatedness, meaning and potential usefulness.

A proposition of this study is that the inner empowerment of organisational leaders, people with complex needs receiving services, and practitioners, is needed to get beyond acceptance of a mediocre existence and low expectations for the lives of people with complex needs. From the deep democracy literature, this is shown to require awareness of actual circumstances, feelings, inner experiences and deepest hopes of many voices and parts of the social field. In the experiential study in Part 3 I investigate experiences of people in these roles to learn about what helps inner empowerment to occur and what role it plays in transformational change at personal and collective levels. The next section identifies a suitable framework to capture and analyse these experiences from the deep democracy literature.

Multi-dimensional thesis framework

The conclusion from the foregoing is that the relationship between ideals and practice in an organisational field involves outer and inner experience, manifesting in measurable aspects, functions and plans as well as feelings, dreams, undercurrents and deeper, visionary directions. As discussed in the concepts in physics and relativity, the

consensus reality of measurable facts and things ‘within a culture or group [is] the reality agreed on by the majority as being valid and true’ (Schupbach, 2004a, p. 13). *Non-consensus reality* experiences are subjective and thus not comparable with each other. Who can measure whose experience of pain hurts most? A deep democracy embraces both. For instance, the Personal Outcomes Measures® discussed in chapter 4, is an evaluation method highlighting subjective and objective dimensions.

Consistent with influences on transformational thinking in chapter 5, and Personal Outcome Measures® in chapter 4, deep democracy philosophy differentiates objective and subjective frameworks. It extends this understanding into three dimensions of information: essence, dreaming and consensus reality (Mindell, 1992). I am re-naming these as deeper vision, subjective experience and tangible results as workable terms in a human service environment. Experiences in these dimensions can be studied through various signals, channels and feedback (Mindell, 1992) towards a deeper understanding of individuals, relationships and collectives. These three dimensions form the basis for the approach to transformational thinking and the empirical study in Part 3.

Deeper vision

Beneath the dimension of measurable facts and subjective experiences is a world of unbroken wholeness (Bohm, 1980). At this level, a group or organisation is an ‘undivided whole with a collective mind - there is no conflict or relationship, all is one’ (Schupbach, 2009c, p. 9). Schupbach relays a story told to him by an Aboriginal elder in Victoria, Australia, as an example of unbroken wholeness within the everyday world:

The red kangaroos have all been killed off in our country. You can kill the red kangaroo but not the kangaroo’s dreaming. See those children over there jumping for joy? That is red kangaroo dreaming (Schupbach, 2007b).

System mind in the dimension of deeper vision appears as the meaning underneath things ‘... that creates energy for given tasks’ (Mindell, 2011, p. 140). Information in this dimension is transformative in that it stimulates motivation and relatedness. Multi-stakeholder experiences in which people connect deeply together with timeless visions and directions tap into this essence. It can refresh hope, togetherness and resolve for implementation of desired changes together.

The Personal Outcomes metric for personal quality of life has a tangible metric measure with roots in the dimension of deeper vision, in seeking to understand the core meaning of how a person wants his life to be and creating individualised support plans in response. Mindell intimates the transformational power of deeper vision:

After many years of therapeutic work, I made a disturbing discovery that shook my belief in people. I discovered that pain was not enough to motivate people to change; its presence or absence alone is not sufficient ... There is something else, a strange, unpredictable element which is required before people can work out problems and alter their lives. This element is a mixture of discipline, love, and enlightenment (Mindell, 2004).

From a deep democracy perspective, everyone is responsible for the evolution of the organisation, hence the importance of multi-stakeholder group work in the dimension of deeper vision:

We may not agree on our everyday view of things, but in dreaming, we find a shared world (Mindell, 2000, p. 215).

Information from the dimension where deeper visions are felt and known is a reminder that our 'true home is not just the world, but the whole universe' (Mindell, 2000, p. 19).

Subjective experience

The subjective dimension is the world of feelings, dreams, projections, emotions and fantasies (Diamond and Spark Jones, 2004, p. 13). Nonlocal influences such as personal and group history, cultural norms and distant events can evoke emergent feelings and reactions:

History is not only a description of the past, but also an unconscious part of the present (Mindell, 2000, p. 132).

People move between fragments of experience, emotions and partial perspectives of a totality. Experiences in this dimension are *emergent* in the sense that they hold information about things that are not yet fully manifest. For instance, a person might feel elated with joy for a project that has been planned. Conversely, he may feel fearful

about a new support person arriving, because the previous person suddenly left.

In this dimension, people are pulled and hypnotised by a merging of feeling and identity such as when in love, excited, engaged, energised, industrious or playful. At other times we feel repelled and flung out, separate, wounded, jealous, hateful or or anxious. The atmosphere in these experiences is a 'reality, yet often discounted' as of lesser importance than tangible, consensus reality (Schupbach, 2009c, p. 8). If discounted signals are consistently ignored it can bring the house down, thwarting the best-made plans and widening disjuncture between ideals and practice. From a deep democracy perspective, these experiences can be processed for the emerging potential within troublesome experiences for more flow and relatedness between people and parts in the direction of the organisation's vision and strategy.

Tangible results

Individuals and teams work with consensus reality facts, make plans and grapple with issues, interventions and tools in the real, every-day world of time and space. Tangible results depend upon measurable information, systems, authority structures, formal roles, strategies and tasks. Collective agreement as to the meaning of facts differs between people and cultures (Schupbach, 2009c).

In the consensus reality dimension of tangible results, there is a tendency for organisational leaders and practitioners to get caught up in the pressures of inner and outer expectations, regulations and deadlines for getting things done. Streams of information in other dimensions that build meaning and motivation from all parts of the system can become marginalised. If the deeper dimensions of experience are disconnected from tangible reality, the system becomes unstable. This may explain why linear plans for organisational change are often disrupted when viewpoints, feelings and visions are not brought forward and processed.

Implications

Having defined the dimensions of deeper vision, subjective experience and tangible results as the basic framework for this thesis, implications follow for personal development, evolutionary leadership, time spirits and inner empowerment.

Personal development

Personal development is intrinsic to inner empowerment in any role. In my professional experience, groups can get stuck in one or other dimension of experience. For instance, some groups have endless discussions about feelings and process that are debilitating for some members. Others fix on tasks and results that over time lose meaning and lead to conflicts and burnout. In spiritual groups, some people have a tendency to remove themselves from the action and prefer a meditative-like state of moralistic detachment from the everyday, unaware of the irritation this provokes. Resistance to change may be connected with being fixed in one or other dimension. Awareness is needed to track intended and unintended signals with a welcoming attitude to support movement between dimensions of experience as a coherent whole.

A deep democracy accompanier within any team, role, relationship or group will have the awareness to support team members to get into ‘... the current of experience and [allow] things to explain themselves’ (Suzuki in Mindell, 1995a, p. 84). Personal development and the organisational field are interconnected in the current of processes and events. Schupbach suggests:

The collective invariably becomes our teacher. Our best moral intentions clash with the best moral intentions of another [person or] group. What we consider development, another ... considers a standstill. Within this context, personal development means opening up to this diversity, and understanding all of our problems with other people or subgroups as areas in which we need to grow and learn about others. How we do this is up to each one of us. We each have our own way of learning and growing, and need to be respected and supported in that way (Schupbach, 2010d, p. 3).

An accompanier values all experiences, navigating through facts, feelings and atmosphere, with parts she likes and parts she dislikes, aware she is in the midst of a larger organisational system mind getting to know itself through attractions, disturbances and shifting feelings.

Evolutionary leadership

Intentional transformational change implies leadership. A consideration of leadership

from a deep democracy perspective as part of inner empowerment during transformational change is necessary. Throughout its many changing forms, the field of organisational development ‘has a consistent spotlight on organisational values [as its] signature’ (Jones and Brazzel, 2006, p. xii). Clarifying personal and organisational values is often viewed as the key to effectiveness by leadership experts (Akerblom, 2009; Collins and Hansen, 2011; Cooperrider and Whitney, 2005; Senge, 1990). From a deep democracy perspective, too much focus on what the organisation should be without opening up to what it actually is can cause stress (Schupbach and Schupbach, 2012a). Awareness of voices that are both central and marginal (Schupbach and Schupbach, 2009) is necessary for an emerging future of a community and the world it is part of (Mindell, 2002; Schupbach, 2010c) lest the wounds of history are repeated. During intentional transformational change leadership is a role that facilitates this process.

Even though ‘most of us are looking to leaders to be gods’ (Mindell, 1992, pp. 20-24), deep democracy leadership is an aspect of the nonlocal field and belongs to everyone, filled by different people at different times. The term ‘evolutionary leader’ (Schupbach, 2010c) indicates the fluid nature of leadership as it rotates between people, sometimes in a momentary interaction. When a practitioner opens up to learning what direction the person she is supporting wants to follow, she is momentarily switching from leader to learner/follower.

From a deep democracy perspective, inclusion is already present in the system because the nonlocal aspects are everywhere (Schupbach and Schupbach, 2012a). A task of the formal leader is to notice the leader in everyone, encourage people to connect with their deepest selves, bring it out and use it in helpful ways to further the direction of the organisation, its people and the world around.

Evolutionary leaders notice opportunities within the problem itself in furthering everyone’s development towards a more global, sustainable vision, no matter how local and measurably small the scale of the solution may seem. Intractable problems and disjunctures in an organisation may well be the self-organising principle at work, attempting to bring forward a new vision (Mindell, 1989, p. 17).

Evolutionary, transdisciplinary leadership is transdisciplinary. It employs deeper ways

of knowing and being through three dimensions of experience. It facilitates a collective vision answering a global need, relatedness between people with different perspectives to implement the vision, and inspecting and uncovering of mindsets. Evolutionary leadership uses all these experiences to sense the nonlocal field effects and work with the system mind (Schupbach, 2010c). An evolutionary test of the sustainability of an organisational solution is in the extent to which the same solution would hold up in a broader, global context. If not it may be out of touch with the spirit of the times - the zeitgeist (Schupbach and Schupbach, 2012a). From an evolutionary leadership perspective, transformational change in addressing planet-wide problems is connected with the spirit of the times, and so an understanding of the term zeitgeist is necessary.

Timespirits

The times they are a changing — Bob Dylan

The term zeitgeist literally means ‘spirit of the age’ (Onions et al., 1966, p. 1022) and was used as early as the 18th century by philosophers Hegel, Herder and Stuart Mills to indicate contemporary currents and influences affecting social life (Reinelt, 2013). From a deep democracy perspective, time spirits represent nonlocal characteristics that are globally widespread at a particular time in history, shared by people and cultures regardless of location.³⁰

For instance current time spirits might include awareness of a shared planet, global communication, sustainability, exposing misuse of power, a drive for community building and spirituality and people power.

According to deep democracy ideas, the global nonlocal timespirits that are present in the world are also present in organisations and in people. While formal roles are somewhat fixed in the dimension of tangible results, in the dimension of subjective experience, global timespirits are rotating between people, similar to the phenomenon of spin between near and distant particles. This was discussed in the ideas from physics in the *unity of the world* experiment, described in the section on *entanglement: parts and wholes*.

³⁰ Mindell coined the term global roles for non-local characteristics within any group field and used the terms global timespirit and global role interchangeably (Mindell, 1992). I have chosen to only use the term timespirit so as not to confuse the reader with the use of the term role in this thesis referring to leaders, practitioners and people receiving services in the study population.

From a deep democracy perspective, an organisation's direction is partially self-organised by the spirit of the place and also by global time spirits (Schupbach, 2009b). Evolutionary leadership brings awareness to the qualities of time spirits present as potential allies, appearing in diverse characteristics of individuals and teams, and in the constancy of the system mind weaving through everything. From a deep democracy perspective only when all the parts of ourselves, our relationships and our groups are represented, can our individual, relationship or group system work wisely (Mindell, 1989, p. 61). Tensions and problems that appear during transformational change may be time spirits with potential usefulness.

Inner empowerment

Life is what happens to you while you are busy making other plans — John Lennon

Inner empowerment of people in all roles in this study — people receiving services, practitioners and leaders — contains the idea of an 'evolving essence in humans' participating in a broader evolutionary path towards freedom (Steiner, 1995, p. 168). From this viewpoint, in every person is an inborn concept with laws of being, direction and activity of its own (Steiner, 1995, pp. 158, 184).

Jung introduced the term *personal myth* to describe this (Jung, 1982, pp. 17,195,274). Mindell uses the terms journey principle, life myth and personal path interchangeably as terms to indicate an ontological direction and purpose (Mindell, 2007). From a deep democracy perspective, every person has a life myth nested within tendencies, events, and dreams (Schupbach, 2004a, p. 22). This innate direction connects one's individual life to a larger purpose, 'bringing meaning to both problems and accomplishments' and springs from the core of self (Schupbach, 2004a, p. 22).

Part 1 of the study exposed problems and tensions that appear for organisational leaders, practitioners and people receiving services, shown to contribute to the disjuncture between ideals and practice when navigating intentional transformative change. From a deep democracy perspective, a feeling of ease and being relatively unburdened is an indication of being close to one's personal path (Schupbach and Schupbach, 2012a). In Part 3 the experiential study investigates what contributes to the path of least effort as a possible indicator of conditions that make inner empowerment easier, through the experiences of people in these roles. I have introduced the philosophy of deep

democracy as a multi-dimensional awareness model for personal and collective transformation. The following chapter introduces methods for implementing these ideas and addressing a disjuncture between ideals and practice.

Chapter summary

Ideas of process-oriented psychology, worldwork and deep democracy were introduced. The ideas from the new sciences reappear in a processwork framework for personal and social psychology during organisational change. A multi-dimensional framework of deeper vision, subjective experience and tangible results was reviewed from the deep democracy literature, and found suitable to frame the experiences of people in all three roles in human service environments studied in Part 3 to shed light on addressing the problems in field raised in Part 1.

CHAPTER 8

MINDSETS, TENSIONS AND POWER

Introduction

Chapter 7 discussed a search of the deep democracy literature for ideas about the design and implementation of transformational change in human service environments. The findings concerned the importance of three dimensions in which information flows and change is enacted: deeper vision, subjective experience and tangible results. The aim of the search was to identify ways to address problems that organisations encounter during periods of intentional change, captured in the findings from Part 1: mindsets, tensions and undercurrents, and the use of power. This chapter discusses working concepts and methods within deep democracy practice which have been shown to address these issues (Mindell, 2004).

Mindsets

Current thinking about mindsets in the field of organisational change

Societal conditions and mindsets have a significant impact on people who are dependent on organised support for daily living, many of whom have experienced high rates of abuse and neglect. Changing restrictive conditions through a human rights and citizenship framework in the dimension of tangible results is essential, but belief in this ideal is not enough to change restrictive conditions. Dr. Amy Mindell³¹ suggests that awareness of moment-by-moment experiences in dimensions of deeper vision and subjective experience are equally important:

Laws can be passed to outlaw racism ... yet if our hearts and minds are not changed as well, and we are not aware of the subtle ways in which we influence one another in our moment-to-moment interactions, then even the best laws can only cover over deep seated conflicts and wounds (Mindell, 2008, p. 215).

As discussed in chapter 6, researchers into the quantum world seeking to understand how reality works discovered that an observer of a system is not separate from but built into and affecting the system being observed. Seemingly separate entities merge,

³¹ Dr. Amy Mindell is married to Dr. Arnold Mindell and has collaborated with him in the development of processwork for over 30 years.

interact and influence each other through entangled interactions (Zajonc in Zajonc, 2010b, p. 80). In the social world also, thoughts, actions, reactions, history and environment collide within attempts to implement change. In an organisation, mindsets are like the observer (Schupbach, 2007a, p. 144) and are present in the way people influence each other and events (Schupbach, 2009c, p. 1). Peter Senge describes mental models as mostly unconscious:

[Mental models are] deeply held internal images of how the world works ...
[that] limit ways of thinking and acting ... because they affect what we see
(Senge, 1990, pp. 174-175).

Contemporary organisational change researchers agree on the necessity for a transformational awareness to expose the beliefs and assumptions hidden in personal and collective behaviours and use deeper ways of knowing to transform them and their impact. A surface observer-object thinking is not adequate. Keegan and Lahey examine the importance of expanding ways of knowing in a broader psychological space for the overcoming of restrictive anxiety management systems that fortify 'immunity to change' (Keegan and Lahey, 2009). Parker Palmer describes the importance of dialogue in circles of trust to be able to have the courage to venture into alien internal lands, hear the inner teacher, shift perceptions and reach out towards the world's needs simultaneously (Palmer, 2004, p. 25). Chris Argyris and Donald Schön differentiate between espoused theories for action and more hidden assumptions underlying actions-in-use. Where single loop learning merely replaces one strategy for another, their double loop learning is a reflective method for tapping into these hidden assumptions for more congruent, effective action (Argyris and Schön, 1974). Jim Collins focuses on arrogance, lack of insight and closed mindedness as reasons leaders and their organisations go to the brink of annihilation and beyond. He proposes a consistent individualised and collective re-evaluation and enlivening of core values and vision in relation to real world strategy and action (Collins, 2009).

As discussed at the end of the previous chapter, a life myth organises a personal feeling of ease and wellness. Values are organised by culture and environment. For instance, age, gender and sexual orientation are characteristics that attract strong beliefs and drive policy decisions at local, national and international levels. Values usually are meant against a belief system and represent a hidden polarisation. This may be one explanation

for organisational values being inadequate to create actual behavioural change.

A deep democracy perspective on mindsets and attitudes

Amy Mindell (Mindell, 1995a) has coined the term *metaskills* to describe feelings and attitudes that are directed towards self, others and the overall environment. The theory and practice of metaskills is reviewed from the literature as a framework that unifies beliefs, attitudes and behaviours into an actual skill. Amy Mindell asks:

What was it about the influential people in your life ... that was important to you?
Was it not a special feeling quality, the way they treated you and others? Was it not their outlook on life that permeated their work and interactions, ... not necessarily their skill but the way they went about life? Did not their attitudes mirror deep beliefs inside of you? (Mindell, 1995a, p. 31)

Metaskills are feelings that express deepest beliefs about who we are in the dimension of deeper vision. Feelings cannot lie, even if they are hidden. Other people feel them, and they spread in the atmosphere ‘... whether we use them consciously or not’ (Mindell, 1995a, p. 19). Amy Mindell suggests that the ability to use one’s basic nature and tendencies in a more conscious and helpful way transforms the raw material of personality and character to the level of a metaskill.

As discussed in chapter 3 when examining the history of human service environments, mindsets and attitudes that play out in the dimension of subjective experience can harm people and whole groups. When raised to the level of a metaskill, attitudes and mindsets entangle with the group’s atmosphere, overlapping, infusing and transforming like a social medicine. Every person has the potential to develop metaskills because their origin is innate. A few examples of metaskills follow, relevant to the transformation of mindsets in a human service environment.

Mindell suggests it is easy to be compassionate with viewpoints and people one agrees with. Her view of *compassion* is an inclusive attitude to diverse parts of others, including those aspects one dislikes or rejects (Mindell, 1995a, pp. 66-76). The metaskill of compassion is an ability to open up to the irrational and disturbing with courage, to help these less known and desirable parts unfold and reveal their underlying

meaning (Mindell, 1995, p. 72). The metaskill of compassion includes self-compassion. Despite improvements for individuals receiving supports since the dismantling of large institutions in the 1970s, 'the institutional mindset has been slow to change' (Self Advocacy Association of New York State, 2009). A pervasive atmosphere of low expectations persists through a belief: *This is better than the old institution so it is good enough for you*. A practitioner with the metaskill of compassion may experience and notice her own inner institutionalisation, and where she is out of touch with her 'path with heart' (Castaneda, 1998, p. 82).

Another relevant metaskill is *recycling*. The human community is waking up to the polluting effect of rubbish on river systems, the air and the earth that grows our food. Amy Mindell suggests that as with physical garbage, sickness can arise from throwing out unwanted feelings and inner experiences. For example, a team might believe in rational communication, and avoid talking about interpersonal and team tensions, throwing out strong expressions of emotion. Recycling on a psychological level has an open and curious attitude towards discarded experiences (Mindell, 1995a).

Mindell cites an example of a group who wished to work collaboratively and threw out the role of leader, then later discovered that it needed more structure and authority (1995a, p. 90). A group may not identify with an issue or want to work on it directly. Entanglement of people, relationships, thoughts and feelings means that working indirectly on the issue through shifting one's inner orientation and atmosphere can have a beneficial effect. Amy Mindell calls this *inner recycling*. Recycling, like good compost, can nourish a whole community in all three dimensions.

The concept of the system mind and field effect 'perceives the field as the primary force behind all things' (Mindell, 1992, p. 31). The belief that personal experience belongs partially to the community as a whole is a metaskill of *openness* (Schupbach, 2009a, p. 1-2). Sometimes it is easier to cope with personal experiences that are disturbing knowing that by focusing on them, they may reveal important information about the community [as a whole] and what it is asking for (Schupbach, 2009a, p. 2).

Schupbach suggests that when caught in the vortex of conflict, the ability to remember to detach momentarily in the midst of chaotic and disturbing situations and appreciate the whole is an important metaskill. He suggests that *detachment and attachment* is a

counter-intuitive ability for connecting with and caring for the whole while remaining open to one's own experiences and those of others (Schupbach, 2009a, p. 2).

Loving love and hate is another paradoxical metaskill. Love, according to Schupbach, has multi-dimensions (2009a, pp. 2-3). He describes little love as a feeling that draws colleagues and team members to each other for a richer, more joyful collaboration. Big love, he suggests, connects people with feelings of joy and celebration for the universe. While hate may at first glance appear 'unloving', even what repels people about each other is binding. For instance, the experience of not being able to get someone or something you hate out of your mind. From a field perspective, identities and awareness are merging so that even extreme conflicts reveal an overall pattern of relatedness. Arnold Mindell suggests:

The histories of each organisation, its life and death struggles, are abbreviated forms of world history. In and around our groups, subtle conflicts create and annihilate organisations ... the missing power of transformation is in the tension itself ... conflict itself is the fastest way to community ... is its own healing (Mindell, 2002, p. ix-x, p. 4).

Mindsets and the inner critic

Low self-image and low expectations of people with complex needs are fed by an inner critic as an opponent of inner empowerment. Metaskills are useful in meeting and interacting with self-criticism, the most brutal of opponents whose voice tyrannises within one's own head (Schupbach, 2011). Critics overlap with abuse, discrimination and oppression and are connected with power (Diamond and Spark Jones, 2004, p. 103). Inner criticism might be connected with overwhelming feelings of shame or failure (Diamond and Spark Jones, 2004, p. 150). Ellen Schupbach³² suggests that while the impact of the inner critic can be crushing, the energy locked inside its immense force can be put to good use.

The status quo critic measures one's characteristics against consensus reality norms (Schupbach, 2011). *You should be more like this or that*. For instance, desirable women

³² Dr. Ellen Schupbach, cited here, is a processwork therapist and coach. She is married to Dr. Max Schupbach. They are co-founders of the international Deep Democracy Institute.

look like this, or attractive men look like that; able-bodied people can do this, or an acceptable leader can do that. The critic associated with personal history might originate from a strict teacher or parent, or missed opportunities in life through being devalued and excluded. A third face of the critic attacks one's deepest potential as a human being, squashing joy and confidence to follow dreams.

The force of the critic can be overpowering and its message hypnotising as it is so close to one's own identity, making it hard to fight back. Facing the inner critic with a metaskill of detachment (Mindell, 1995a) helps in being able to wrestle with it and resist it, reclaiming inner strength and moving from victim to self-advocate and survivor. Mindell places modest, daily attempts at resolving disturbances over and over again, within a larger purpose:

If you choose to use awareness in the typical, ongoing conflicts and occasional resolutions of everyday life, you participate in the universe's self-renewal. That's how to change world history in the course of time (Mindell, 2000, p. 560).

Tensions and undercurrents

Timespirits as field structure

The deep democracy literature reviewed, highlights awareness of moment-by-moment experiences to make tensions and undercurrents visible and work with them fruitfully. In the dimension of subjective experience the social force field breaks into opposing energies and polarisations. The term used for these partial perspectives is *timespirits*, hinting at their fluid, non-local and universal nature (Mindell, 1992, p. 32). Time spirits have character. They are felt. Timespirits emerge through thoughts, feelings, actions and interactions. A timespirit is an aspect of the social field that appears in one spot, and at the same time is spread out everywhere in space-free time (Mindell in Siver, 2006, p. 78). Love, attraction, identity, jealousy, hope, fear, doubt are timespirits that exist the world over. They are personal and impersonal. Leaders and followers, innovators and terrorists, wise elders, carers and helpers are all roles or timespirits that can be felt, engaged with and known within oneself and in the surrounding world.

‘Any conflict, if left unattended, can jeopardise the common ground developed in an organisation’ (Mondros and Wilson, 1994). Common ground is experienced in the dimension of deeper vision. From a deep democracy perspective, conflicts, troubling

situations and people who may appear as problems represent nonlocal timespirits nudging the field's self-correcting tendencies. The deep democracy accompanier uses awareness to learn about them by processing them in herself and with the group. Timespirits are nonlocal and so can be interacted with in a depersonalised way without scapegoating any one individual or group (Mindell, 1992, pp. 30-38). Identity is not fixed to one role. Individuals shuffle between non-local characteristics and polarities (Mindell, 2000, p. 549) enabling over time an appreciation of the range of facets of a team or organisation. Using an example from the previous chapter, one person may be identified as the formal leader. Leadership is also a moving timespirit that can be occupied moment-by-moment by different people.

Awareness of the field structure behind events and processes makes it easier to '...focus effectively on a local issue while not forgetting the whole and interconnectedness of it all' (Deep Democracy Institute, 2009). The concept of a social field structure with interacting aspects changing each other has quantum principles discussed earlier, for instance complementarity, where external and interior aspects are equally present and focus on one collapses awareness of the other (Mindell, 1995b). An example follows. A human service organisation may be proud of its unique therapeutic approach with clients and this is the focus of its identity. In the background staff struggle with a sapping energy and high levels of sick leave. This part is equally present but less identified with as a meaningful part of the whole structure, and so it appears as problems about work conditions, tensions and gossip.

A deep democracy accompanier will first notice the polarity and frame it. She would be curious to connect with the feelings of pride and exhaustion in herself, and allow them to interact in herself, switching back and forth, until she understands their connection as an embodied experience. She will support the group to bring out each part, and invite the parts to interact directly, through the voices of people. She considers all experiences meaningful, even the ones she does not like. She would want to discover, what is meaningful in this experience of exhaustion? She is looking beneath the actual trouble to the timeless, energy before the polarisation as a shared experience. This sapping energy may, for example, be pulling down towards the earth, beckoning people to reconnect with purpose and re-awakening the healing spirit that first brought them

together. The problem may contain a hidden energy towards solution.

In addition to the global timespirits, *ghost roles* are less identified aspects in the social field (Mindell, 1992, p. 46; Schupbach, 2009b, p. 3). People may be inhibited from expressing certain feelings or thoughts because they go against the culture of the group. In the first example, the feeling of exhaustion was a ghost role. It is repressed. Without an owner to claim it and find its meaning for the whole, it hangs heavily in the air like a ghost, showing up in exhaustion and burnout. Another example of a ghost role might be in organisation undergoing investigation for human rights abuses. The team may be against itself for the pain of victims. Here, the ghost role might be the shy feelings of pride for cherished values that no one wants to admit to. It can be terrifying to own up to feeling proud of what you have been working for when so many have suffered under your watch. But this may be important for the collective recovery to recognise that someone is willing to open up to this, feel it and express it.

Whole societies have ghosts. Demeaning labels once used to describe people with disabilities, that are no longer acceptable such as spastic, retard and mental case and are still used in regular language as put downs or jokes, reveal beliefs that still hover in the background. The importance of language as a catalyst for deep change in the dimension of deeper vision was discussed in Part 1.

In the introduction to processwork, the term *edge* was introduced as the boundary between the known and the lesser known. A *group edge* is where group behaviours vacillate at the edge with new and creative potential trying to emerge (Schupbach, 2009b, p. 3). For instance, a communication edge is reached when a person is no longer able to speak. Perhaps there is a new attitude to communication trying to emerge, which accommodates many diverse styles. In an organisation with a tendency to be insular, there may be an edge to making new partnerships within the broader community. Over that edge may be new creative potential waiting to be tapped into in the dimension of deeper vision and enjoyed to refresh and benefit many people.

Hotspot is a term borrowed from geology referring to:

A place in the upper mantle of the earth at which hot magma from the lower mantle upwells to melt through the crust (Merriam-Webster, 2012).

The group's atmosphere gets hot when the group comes closer to an emerging aspect of its identity. A *hotspot* might signify the heat of conflict about to erupt, in the dimension of subjective experience. It may also express the fire of exhilaration when for instance, the group has stayed together through difficulties and a breakthrough is emerging. A hotspot requires the group to 'sit in the fire' (Mindell, 1995b) and shift an aspect of its identity (Schupbach, 2009b, p. 3), towards equilibrium. The emotional temperature is lowered and there is a feeling of relief. This *coolspot* has the force of an attractor³³, '...pulling the group through turbulence' (Schupbach, 2009b, p. 3).

Sometimes a significant moment is lost because a lot happens at once. People can be hypnotised by the power of the moment. *Framing* can highlight the special character of a moment so that it is caught, heard, seen, sinks in and can reveal its emergent potential. A deep democracy accompanier will frame what she notices: the thing, the atmosphere, the special quality or dimension that is present. Schupbach (2009c, p. 9) explains:

Framing the experiences and events that take place in organizations according to [multi-dimensional] levels allows us to understand the organization as a living being in a process of change with a spirit that wants to express itself.

The self-organising tendency of the social field nudges timespirits to come forward. For example in a heated conflict situation, someone might unexpectedly show compassion with a presence that unifies a group in conflict. This is the deeply democratic *elder*, unrelated to age, with a special detachment who 'stands for all sides of a conflict' (Mindell, 1995b, p. 40). An example follows from my professional experience:

In a meeting of a group of practitioners, some people with complex needs were also present.³⁴ The meeting became very heated. People were talking about the difficulties in their work, the lack of support they receive from their supervisors, and the pressures of their workload. Some people receiving services were also present, sitting quietly. One practitioner suddenly began to cry and shake. She said couldn't go on, because her job reminded her of abuse in her personal history. Others in the room froze, not knowing how to react. Suddenly, a man with complex needs sitting in the back got up and walked

³³ The term 'attractor' is borrowed from chaos and complexity theory's *strange attractor* (Wheatley, 2005).

³⁴ Some personal characteristics have been changed in this example, for anonymity reasons.

up to her. He knelt down, put his arms around her and with tears in his eyes said, ‘I know what it feels like. You will be OK. You are a beautiful person’. This man had lived most of his life in an institution where he was physically abused, punished and starved. Everyone in the room was silent, becoming one. This man’s natural eldership was an awe-inspiring teaching. Temporarily, the atmosphere changed, reminding us all of the power of humanity within each of us.

Processing tensions fruitfully

From a deep democracy perspective, timespirits and ghost roles appear in conflicts, and get resolved in groups through rotational symmetry (Schupbach and Schupbach, 2012a). Accordingly, if one person is able to switch sides there can be temporary resolution and more relatedness between the sides. Mindell emphasises the importance of relationship for sustained justice:

A sense of justice arises only in connection with community, with inner peace of mind, sustainable ongoing relationships, and worldwork that processes the tension between groups (Mindell, 1992, p. 174).

By interacting back and forth between characteristics subjectively, new information can emerge to help the group understand itself, evolve and take decisions for action. The spin phenomenon, described in chapter 6 in relation to the unity of the world experiment, showed how ‘... quantum entities remain connected in the most inexplicable manner’ (Mindell, 2000, p. 238) turning in opposite directions simultaneously. So too, people who seem to be polarised and distant can discover a shared experience by following an organic and subtle shift of feeling pattern from one role to another. From this momentary experience of common ground, coherent decisions and actions in the dimension of tangible results can follow with greater energy and willingness. Mindell suggests:

When you know the dreaming behind everyday life, problems no longer seem like frozen states but are experienced as streams of creative power. You feel rooted in an awesome, unfathomable but deeply enriching universe (Mindell, 2001, pp. 6-7)

Use of power

Power, abuse and trauma

The high incidence of abuse and its impact on people with complex needs was identified in Part 1 of the study as a core factor influencing the need for transformational change in human service environments. There are many strengths-based trauma theories (Barol and Seubert, 2010; Levine and Frederick, 1997; Herman, 1992; van der Kolk et al., 2007; Hanson and Mendius, 2009; Siegel, 2011; Shapiro, 2001). Deep democracy as a strengths-based philosophy appeals to the internal resources that are whole and well. Deep democracy works with the mind-body connection as explicated in the previous chapter in the review of the dreambody and process signals, neuroscience, and the interconnection between individual trauma and community issues (Audergon and Arye, 2005; Mindell, 2000; Morin, 2006; Schupbach, 2004a).

Abuse can occur in any dimension of experience. In the dimension of tangible results, abuse is defined with legal categories of severity, and international rulings for protecting the rights of all people in human rights conventions. Social justice is necessary to right wrongs. In the subjective dimension experience is polarised. In addition to the need for tangible action, deep democracy views abuse on a psychological level as the relative experience of feeling unable to fight back and match the opponent in the moment of feeling overpowered. In the dimension of deeper vision, from a teleological perspective, even the most horrific and brutalising events — while never to be condoned or justified — may contain seeds of learning and transformation.

The concept of boundaries is implicit to an understanding of trauma as the line that divides person from person. For many people with complex needs, personal boundaries have been continuously invaded. Most modalities advocate for boundary clarification. A core issue is the ability to know and work on one's own boundaries and to notice as it happens when someone else is not respecting them. A deep democracy approach to abuse does not seek an ideal, pre-determined ideal state such as forgiveness, or a definition of what recovery should look like. The starting point for recovery is the belief that each person has the resources within him to deal with the trauma and abuse, with the support of kindness energetic compatible people and experiences.

A deep democracy accompanier supporting a person to heal and recover will avoid getting stuck in one perspective only, such as feeling sympathy or being a knowing therapist. This may marginalise the part of the person that can look after herself, and reinforce a one-sided role of victim or dependent patient.

Power as differentiated rank

Mindell's multi-dimensional framework differentiates power into a spectrum of rankings (Mindell, 2000, pp. 554-555; Siver, 2010, pp. 285-286; Smith and Black, 2008, pp. 2-4; Thomas, 2010, pp. 347-353; Mindell, 2002, pp. 152-153) that identify measurable, consensus reality powers as well as non-consensus less tangible and equally important intrinsic powers (Schupbach, 2004b, p. 3). Foucault viewed power as relative to the situation and in constant motion. In chapter 6, Zajonc echoed conclusions from relativity theory and quantum experiments explaining that there is no standard norm for experience; everything exists through relationship. Mindell's theory of differentiated rank expands Foucault's notion of relative power, by explicating the potential power relative to the dimension of experience: tangible results, subjective experience and deeper vision.

Rank refers to a social or personal ability and potential power and energy. With an example from physics Mindell explains how an object dropped from on high will have more force for action than an object lying on the ground (Mindell, 2000, p. 416). He suggests that social interactions follow the same principle, being defined by relative experiences of potential power, whether utilised or not. His framework accords everyone power in some way. Rank 'organises communication and behaviour, especially in heated, tense moments' (Schupbach and Schupbach, 2012a). Rank is a useful aspect of power relations. Gaining an understanding of how rank works within oneself and in interactions as potential power can be energising. Rank may be inherited, like financial resources, good health and access to education. It may be earned, like a person who endured and survived an abusive childhood and may have a natural ease in tolerating tension in conflicts.

When a person is unaware of their rank, it can be infuriating or even dangerous (Goodbread, 2010, p. 134). It is felt and known by others. Ellen Schupbach suggests the importance of owning one's rank, whether earned or inherited:

Rank is like a sandwich in your backpack. You can eat it, give it away, share it, put it in the compost or throw it away in the rubbish. If you don't know you have it you can't feed yourself or anyone else. The conversation then recycles around "it isn't mine, I didn't put it there, how did it get in the backpack" (2012a).

Rank awareness deepens an understanding of how power flows and exerts influence (Diamond and Spark Jones, 2004; Goodbread, 2009; Mindell, 2008; Mindell, 2002; Mindell, 1992; Morin, 2002; Siver, 2010; Schupbach, 2004a; Schupbach et al., 2008). Rank categories are meant to stimulate awareness. They are not frozen states. For conceptual purposes the types of rank can be grouped into three categories that correspond with the three dimensions of human experience that frame the experiential study in Part 3, and are reviewed in chapter 7.

The relative nature of rank is insightfully captured by a participant in the exploratory case study who is a practitioner supporting people. As a black man, he reflected back on his experience in a multi-racial school:

Coloured people had already entered before the black people ... there were three black people in the school, and the coloureds were quite a number. The coloured group [were] crushing the black, and gaining power and peerhood with the white people. It was difficult for me to be ... with a coloured person and a white together. As a result I had a friend, he was [a] muslim who grew up in the coloured area ... We were really close, but I knew that the moment we [were with] white people ... he would push away our friendship ... I would really feel ... he was not the same person, all of a sudden he was good buddies with the white people (K, 2011, pers. comm., 12 November).

In the dimension of tangible results, *social rank* is the most commonly known category, representing measurable centrality and ease in the prevailing culture. For instance, these include access to finance, social status, health care, preferred gender, acceptability of sexual orientation, access to education, class, ethnicity, style of communication, size, looks, origin and ability. In an organisational field those with more social rank have more 'potential energy to accomplish things than others do' (Mindell, 2000, p. 417).

Like the sandwich in the backpack, it exists and is felt and known by others, even if it seems unimportant to the person. *Structural* or hierarchical rank is an aspect of social

rank and is determined by one's standing in the organisational pecking order in an organisation or team. Often in organisational environments with an egalitarian identity, there are hidden rules built into the system:

Harmony in community depends in part on social rank being central and clear, in contrast to being hidden and secretive (Schupbach, 2010b).

Knowledge of who makes decisions and has access to resources is less overt, yet palpably present, especially for those who don't have it. The more control and decision-making is pushed down the hierarchy, the greater the need to clarify and insist on linear accountabilities (Schupbach, 2010b).

Psychological rank is a benefit because it gives people the ability and skills to stay centred in heated moments. A person who is able to facilitate a conflict with greater ease than the opponent while staying centred in the midst of it has a psychological advantage. Knowing oneself and being able to grasp the viewpoint and emotional energy of the opponent and use it to move fluidly between different sides of the conflict with compassion (Schupbach, 2004b, p. 3) may be a natural gift. It may be earned through working on oneself or surviving a tough life situation, hence the term 'street power' (Schupbach, 2010b).

Spiritual rank is a numinous, essence-like attitude (Schupbach and Schupbach, 2012b) of detachment during great turbulence, giving access to a quality of happiness. The power of spiritual rank is unrelated to belonging to a religious order or superiority. The ability to hold an inner space for believing things will turn out alright even amidst the worst possible problems is a gift. The presence of a person with this ability can be helpful in difficult situations.

Spiritual rank may be earned through having endured trials of collective suffering connected with larger world issues and history, and surviving with an attitude of hope and optimism intact. Like the elder of any age, this person may have access to inner peace and fearlessness, and have important things to teach about inner strength and community.

It is common nowadays for a person going against authority to have a counter-intuitive advantage, or *democratic rank* (Schupbach, 2010b) because the spirit of the times lends

legitimacy to fighting misuse of power, often believed to be the exclusive domain of those in formal leadership roles. A person may see herself as a victim of the misuse of power and be unaware of the ease with which she attacks those in formal power, at times forgetting there is a human being behind the role of leader.

Having covered the theories of power guiding my study, I will now place these in context of evolving views on power.

Evolving views on power

Critical social theory examines how power and privilege contribute to oppression. It provides a basis for understanding how to enable capacity of those with less power to take action, and how to assist those with power to relinquish it (Quinn Patton, 2001, p. 545). Goodbread suggests that people at the margins are ‘cast in the role of victim rather than as agents of change’ (Goodbread, 2009, p. 8). He emphasises the role of personal power for active participants in society and for shoring up identity that is challenged by the experience of marginalisation. A zero-sum game worldview (Friedman et al., 1998) casts people as haves and have nots, weak and strong. This viewpoint harbours two options. Either submit to dependence or grab the thing you want and hold on to it lest it be taken from you. In order to shift the mindset of power relations from victim to agent, a conceptual framework for power is needed that recognises and builds on inner strengths, breaking this endless cycle of power as a finite force.

Reducing the high proportion of dependence and learned helplessness of people in care settings discussed in chapter 2 requires a concept of power that gives equal emphasis to inner resources and inner empowerment for influencing outer circumstances, as well as formal roles and authorities. In the 1970s, Freire’s work was emblematic of a conceptual shift. As mentioned in chapter 1, he focused on the power of the individual to reflect, learn, discuss and problematise in order to transform oneself as well as have an impact on oppressive systems and humanise the surrounding world (Freire, 2006).

In the late 1970s the French philosopher Michel Foucault shifted the discourse to a relational, transformative view of power by showing how people seemingly reduced to powerlessness can shift the balance of power through their own agency. He used the

term ‘techniques of power’ (Foucault, 1991, p. 24) to describe ways in which institutions and individuals maintain control over others; for instance through surveillance, isolation and dependence.

Foucault’s techniques of power can be recognised and named by those subjected to them and they are well equipped to discover and use ‘techniques of resistance’ to shift the balance of power through their own agency. Rather than thinking of power in finite amounts, with some groups having more and some having less, he described power as flowing in relationships in constant motion. He believed that theory is ambiguous, dependent on time and history, and on what can be said and by whom. Rather than denying difference in pursuit of universal truths, he saw difference as a catalyst for resistance and change. His initial focus was prisons, but his work can be applied to any person in an institutionalised environment.

For instance, the technique of ‘silencing’ can be applied intentionally or unintentionally through restrictions placed on people in this study. Silencing can be as a result of a lack of augmentative communication, a culture of non-reporting of abuses, or of segregation and the withholding of information (Falzon, 1998, p. 60) about things that matter. When this is understood, people can mobilise and use the force of silencing used upon them, as a lever for techniques of resistance such as: requiring information, insisting follow-up action regarding abuses, seeking communication assistance and engaging in dialogue towards personal, systemic and societal changes to improve everyday lives.

From my professional experience, the silence around sexuality and abuse makes it harder for people with complex needs and their practitioners to report abuses. Information and decisions about relationships, sexuality, self-protection and contraception has been withheld. Violence perpetrated against children and adults in care settings is often silenced. A person might not disclose an abuse by a caregiver for fear of losing care she depends on. Often those who disclose or attempt to disclose abuses have been disbelieved, threatened or ridiculed. Lack of reporting is more pronounced because many people do not have a vocabulary to name their experiences, or may have limited verbal language. They may not know that what is happening to them is abuse. The person may believe that what is in fact abuse, to be love and affection and not want to loose it.

In more recent decades the work of leadership and organisational change researchers has built on these ideas to address the disjuncture between ideals and practice. Politics and emotions in the dimension of subjective experience within an organisation express power relations. Vince suggests critical organisational reflection is necessary to learn from these experiences (Vince, 2001). Donovan suggests that power dynamics are at the root of reticence within leadership teams to engage in difficult interactions, and to express directly with each other thoughts and feelings that are potentially terrifying (Donovan, 2011). Lukes (in Beland, 2006, pp. 1-3) explores three dimensions of power. These are observable behaviour, observable conflicts and a third, Marxist inspired ideological blindness that prevents action upon real interests. Keegan and Lahey argue that competing internal commitments appear as power blockers and are resistant to change (Keegan and Lahey, 2009).

Centrality and marginalisation

Who has access to the central source of decisions and resources? Who does not, and why? Many people in the human service world have been marginalised from the central culture and resources and have endured isolation, neglect and abuse. Goodbread differentiates two types of marginalisation. The term episodic marginalisation is ‘the phenomenon that makes certain participants in disasters, wars and other intolerably intense and destructive processes into outcasts (Goodbread, 2009, p. 15). Chronic marginalisation applies to those within ‘... a constant stream of people flowing from the mainstream towards the margins of society’ (Goodbread, 2009, p. 15).

Various theories of organisational change ascribe the origin of attitudes and behaviours that shape organisational life to a hidden bank of information beneath the surface (Halton, 2004, pp. 297-306; Senge, 1990, pp. 161-165). The unconscious is believed to be rooted in the personal psychology of individuals, dating back to the work of Freud, founder of psychoanalysis (Jacobs, 2003). This theory has gained ground in attempts to understand human service environments. Apparently, within the unconscious are instincts that fuel ‘... resistance, negative processes and unconscious communication’ in teams and organisations and ultimately affect quality of care (Huffington et al., 2005, p. xviii).

Psychological explorer Jung relentlessly pursued a lifelong quest to discover connections between energies as understood in the realm of physics and psychological drives (Mindell, 2000, p. 19; Jung, 1982, p. 234). Towards the end of his life he came to the conclusion that the unconscious is more accurately described as a *process* with the power to transform the individual (Jung, 1982, p. 235) and the collective unconscious as a self-organising force within the collective³⁵.

A deep democracy perspective focuses on who and what is more central and more marginal relative to the specific culture. In a human service organisation, a person with social rank may believe opportunities should be possible for people with complex needs, but is less aware of how her own rank and the privileges that go with it set up a structural disparity between their roles. People at the margins are often more sensitive to feeling the lack of privileges and opportunities than those in the central culture hold and enjoy. Eva Cox, sociologist points out:

An advantage of being outside the power group is that you may learn more ways of seeing, both by choice and by necessity' (1995, p. 3).

In my professional experience, I have seen many individuals at the margins who have this sensitivity as a result of institutional mindsets and have an ability to cut through layers of abstraction and go straight to the heart of the matter with searing simplicity and truthfulness. This is also true of many individuals who have limited verbalisation and struggle to be understood. An outsider can also develop a special kind of strength with humanising qualities that can teach about mutuality, togetherness and community.

Those who may have less centrality in relation to the mainstream mindsets and resources are less visible to that mainstream, being on the margins. This marginal vantage point has shown itself to be a hub for the emergence of countless social innovators and activists, who contribute wisdom, direction and capacities as community builders and social transformers, and define themselves by their unique character and capacities. A few have gained public recognition as teachers of humanity (Grandin, 2011; Shakespeare, 2006; Snow, 1990; Williams, 1999; Martinez, 2012) while most are anonymous, including the subjects in the experiential Part 3 of this study.

In conclusion, non-measurable inner powers can give access to an inner ease,

³⁵ I am grateful to Dr. Arnold Mindell for pointing this out in a seminar in London, in May 2012.

detachment and happiness for being, doing and relating even in the most difficult circumstances. For many people who are dependent on a human service environment, social equity is not yet a reality. A deep democracy perspective on power places equal importance on inner empowerment and social equity in addressing injustice.

Chapter and Part 2 summary

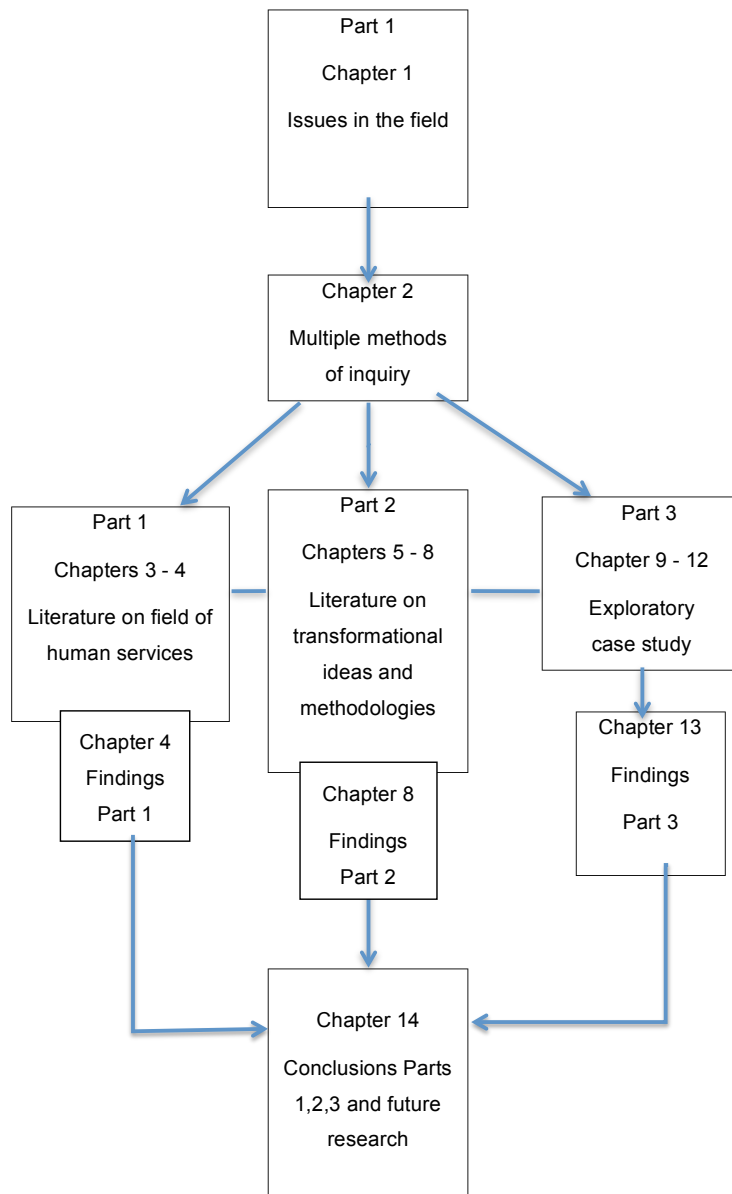
This completes Part 2 of the study on the importance of inner empowerment during intentional transformational change. I have reviewed the literature on transformational ideas and applications in organisations. In chapter 5, I reviewed transformational ideas around the disjuncture between ideals and practice. In chapter 6, I used transformational ideas from 20th century quantum science as allegories for transformational thinking and design applicable in an organisational environment.

In chapters 7 and 8, I reviewed ideas of process-oriented psychology, worldwork and deep democracy (Mindell, 1989; Mindell, 2002) for their applicability in the design and facilitation of personal and collective transformational change. The findings from the literature on transformational ideas and transformational change in organisations generally revealed that the disjuncture between ideas and practice cannot be solved through surface thinking alone. From the literature I have uncovered three dimensions of human experience that are equally valid and necessary to get beneath the surface level of problems in the design of transformational change in organisations (Gardner and Carran, 2005; Mindell, 2000; Schupbach, 2004b). These are: deeper vision, subjective experience, and tangible results. These dimensions provide a suitable framework for exploring the experiences of people involved in the transformation of contemporary human services.

Table 4: Overview of study design

(overleaf)

This flow chart captures how I have addressed the issues in the field using multiple methods of inquiry, and how I have drawn together my findings from these methods in ideas and in empirical findings that address the issues in the field. Findings from ideas and findings from the empirical study are equally important.



PART 3

THE EXPERIENCE OF INNER EMPOWERMENT DURING INTENTIONAL TRANSFORMATIONAL CHANGE

CHAPTER 9

ORGANISATIONS UNDERGOING TRANSFORMATIONAL CHANGE

Introduction

The twelve stories of organisational leaders, people receiving services and practitioners following in chapters 10, 11 and 12 all take place in four different human service organisations that belong to the worldwide Camphill movement. This section introduces the reader to the Camphill organisations. A core question of this study is how to work fruitfully with the nature of the disjuncture between fulfilment of ideals and putting them into practice. This theme is played out to the full in the history of Camphill. Camphill organisations are founded on the philosophical principles and teachings of Rudolf Steiner and Karl König.

The origins and ideals of Camphill are described in this chapter to provide a rich understanding of the experiences of participants in the study, and their relationship to the ideals of their organisation. First I outline the history and ideals of the international Camphill movement and then describe its current physical and social landscape.

Following the overall introduction to Camphill, each Camphill organisation in the study is introduced. In each of the four organisations studied, I worked as an organisational consultant for aspects of the change processes discussed in this chapter. This enabled me to draw together a narrative for precipitating factors that led to the vortex of change, and new beginnings emerging from painful realisations and changes.

Camphill origins and roots

Camphill's beginnings are intertwined with 20th century world events. Karl König, Camphill's founder and pioneer leader, born 1903 in Vienna, grew up amidst the cultural hub of Vienna's great personalities where new discoveries in science, philosophy, medicine, psychology and the arts were flourishing (Baum in Bock, 2004, pp. 11-22). König was deeply affected by the suffering in the world around him and wholly motivated to do something about it.

Born into a practicing Jewish family, König became a self-declared Christian in his childhood. He became a distinguished paediatrician and embryologist. He was profoundly influenced by the scientific works of Goethe and a dedicated student of Steiner's spiritual science (Lindenberg in Bock, 2004, pp. 46-47).

Rudolf Steiner, Austrian philosopher, educator and researcher developed a broad philosophy of the human being as a dynamic inter-relationship of body, soul and spirit (Zajonc, 2008; McDermott, 2009). Steiner named his worldview anthroposophy, meaning wisdom of the human being. In Steiner's view, human beings are custodians of the earth, evolving over many lifetimes within the universal cosmos as home. He developed spiritual science, a method of inner and outer research at individual, collective and universal levels, using multiple ways of knowing: analytical thinking, becoming one with phenomena in feeling, and testing ideas in practice to solve real world problems (McDermott, 2009; Steiner, 1995). His ideas on education, health and remediation in the context of people with complex needs give equal emphasis to thinking, feeling and doing (Skinner & Baron in Jackson, 2011, p. 298).

To Steiner, in the tradition of Goethe, coherence between ideals and practice comes about when the essence of a thing and the thing itself form an indivisible whole:

Spirit is never without matter, matter is never without spirit (Steiner, 2002a, p. 45)

Steiner's ideas and influence stands alongside others such as Johan Pestalozzi, Janusz Korczak, Maria Montessori and John Dewey whose social and educational reforms were exceptional for their time. In the 19th and early 20th centuries, the idea that people with disabilities were educable and had a valuable role in society was generally unimaginable, as discussed in chapter 2 in the section titled 'A walk through history'.

In 1937 in Vienna König, a student of Steiner's teachings, formed a youth group of fellow professionals and seekers wanting to go deeper into questions related with their work, lives and times using Steiner's ideas and practical methods. König wrote in his notebook:

It became evident that we ought not only to study together, but that we should in time do some common work ... we said, we do not only want to read anthroposophy we want to live it. We decided to aim at starting a home for handicapped [sic] children (Baum in Bock, 2004, p. 26).

König and his followers fled Vienna on 11 March, 1938, on the eve of Hitler's troops marching into the city (Pietzner in Bock, 2004, p. 187). Most in the group were Jewish, and anthroposophy was outlawed by the Nazi regime so they were escaping to protect their lives. Five years later they reunited in Scotland. Friends of König gave them an unused property, Camphill estate. The Camphill impulse was born from the relationship between unlikely partners — European intellectuals politically exiled, and children with the stigma and challenges associated with a disability in the 1940s.

Jackson contends that world events propelling König's group into exile shaped their approach to disablement as a social issue well before policies of de-institutionalisation of people with disabilities became common (Jackson, 2011, pp. 19-20). König, a renowned paediatrician in Vienna, wrote about his medical-educational-social impulse with children with disabilities:

We dimly felt that the handicapped [sic] children at that time were in a position similar to ours. They were refugees from a society which did not want to accept them as part of their community. We were political, these children social refugees (König, 1960, p. 9).

When the first group of Camphill children reached adulthood in 1955, a new community was founded to enable these young adults to develop their unique interests and potential (Brennan-Krohn in Jackson, 2011, p. 29). The signature of König's curative, moulding approach relevant with children lingered on in successive Camphill generations of lay practitioners working with adults placing minimal emphasis on personal autonomy and freedom of choice. This runs counter to today's ideal of human rights and choice discussed in chapters 3 and 4. Steiner's philosophy does not run counter to the ideal of rights and choice. In 1894 he wrote:

Understanding the free nature of another individual means bringing over into our own spirit — unmixed with our own concepts — those concepts by which the individual determines itself (Steiner, 1995, p. 229).

In 1950 König's vision had broadened from a school to establishing a clinic, hospital and onsite professional training for doctors and nurses (König, 1960, p. 43) in an urban centre:

We cannot only build islands when so much suffering and misery abounds in the big cities and so many parents cannot send their children to us, some should start these social centres (Costa in Jackson, 2011, pp. 43-44).

König became increasingly frustrated in the disjuncture between ideals and practice in the failure of colleagues to individualise the approach to each child. Each child, according to him, required a unique relationship of understanding, care and kindness, removing stigmas and negative comparisons with so-called typical children. He expected caregivers and teachers to be all-rounded, well adjusted individuals able to teach academic skills as well as equally turn their hand to gardening, handicrafts, farming and painting (Costa in Jackson, 2011, p. 45). He was disappointed by interpersonal tensions and undercurrents that slowed down progress in the work with children (Costa in Jackson, 2011, p. 46).

Camphill's ideals

Camphill methods evolved through seventy years of practice and continue to evolve (Sherwood, 2001). The Camphill movement is attempting to use new thinking and ways of collaborating to work with planet wide social and ecological issues of the times (Jackson, 2011). In recent decades, Camphill communities came under public scrutiny for restricting individual rights and entitlements, self-determination and broader societal inclusion. Efforts to promote rights and foster empowerment have been largely forced by external regulators (Plant in Jackson, 2011, p. 275). Many communities then engaged in a reassessment of vision and task clarification, and a professionalising of leadership and practitioner roles in order to keep up with developments in human services, education, ecology, social work, business development and community engagement.

In 1965, König articulated three ideals which he named 'the three essentials of Camphill' (König in Pietzner, 1990, pp. 27-30). The first ideal is that all humans have an equal right to develop inner potential and a personal path in life. Individual development in a Camphill context embraces physical, psychological, social and spiritual dimensions. Every person, regardless of circumstances and need, is regarded as a dignified, evolving soul with an inner life and connected with the whole of humanity.

The second ideal addresses the necessity to access an inner source of creativity that can

‘move mountains’ (König in Pietzner, 1990, pp. 27-30), for working together to address perplexing challenges. The third ideal recognises that practical life is the result of inner impulses, and not the cause of them.³⁶

The combination of equality in human rights and protections, collaboration in economy, and freedom in individual potential was König’s blueprint for a new social order. Steiner’s community building ideals inspired these Camphill principles (König, 2009). For instance, Steiner opposed insularity, warning that any group considering itself to be morally or otherwise superior in the general flow of humanity will eventually self-destruct (Steiner, 1923).

He also asserted that while in earlier times, the individual gave her all to the ancestral community, now contemporary society’s role is to create conditions in which every human being can develop according to her own unique path and potential and within a chosen community (Steiner, 1898, p. 256). Today, Camphill communities differ in the way they understand and implement König’s three ideals of equity, collaboration, and individuality, and the level of importance given to them.

The founders of Camphill applied these ideals in the context of their times and circumstances. Even though the spiritual home of the founders is Steiner’s anthroposophy, most of them were born Jewish. They expressed through Camphill an unintentional imprint of Jewish European culture. For instance, in the shtetl-like village atmosphere, the emphasis on intellectual learning and study, and the weekly Bible evening as crescendo of the week having qualities of the Jewish Sabbath are features of this, and the welcoming of the guest to the ritual meal (Christie, 1989, pp. 60-63). Even the spectre of the ghetto is present in Camphill’s early identity as a separate society. Christie believes that the founders’ pride in the self-contained community identity counteracted its negative association with ethnic cleansing and segregation (Christie, 1989, p. 95). Perhaps even the emphasis on art, culture and learning implanted into Camphill life by the founders is linked with the unimaginable personal loss they endured. European culture was an intrinsic aspect of their identity. In the death camps:

³⁶ König advocated for separation between work and wages in a shared economy as an expression of this principle, which the founding group maintained long after the period in which they were not permitted to earn a salary in the UK. I am grateful to Julian Sleight, founder of Camphill Village in South Africa, for telling me this information. He was the administrator of Camphill in Scotland at that time.

... it was particularly art, culture, humour and education which helped strengthen the will to live ... and was also a way of resistance and to dignify one's own humanness (Weise, 2012).

This is important to the study, as an example of a gradual sliding into a disjuncture between ideals and practice. Successive generations with different cultural origins and in the flow of world events of their time and place tended to stay with the cultural and practical forms that emerged from the personal and shared historical fate of the founders. These forms may at times have been mistaken for the source. The strong cultural imprint of self-containment may be a factor in the challenges that Camphill communities in the study have faced in reclaiming ideals in their contemporary context. They are becoming less insular, as evidenced in the stories of the four organisations studied that are described later in this chapter, and in the stories of the participants in the experiential study in chapters 10, 11 and 12.

Overview of Camphill

Global scope

In Camphill communities, people with and without disabilities and other complex needs live, learn and work alongside each other.³⁷ Camphill-inspired human service organisations exist for children, youth and adults. There are Camphill schools, communities for older people and hospice work,³⁸ people at the social margins such as children and mothers formerly homeless³⁹ and survivors of civil conflict and war.⁴⁰ There are Camphill communities in 22 countries across Europe, Scandinavia, North America, Africa and Asia. In total, 10,000 people live and work in over a hundred Camphill communities (Lindenberg in Bock, 2004, p. 39; Plant, 2011, p. 279).

Each Camphill organisation functions autonomously with a range of funding streams depending on the local situation. International and national associations provide a platform for structured and informal collaboration in the various professional areas, establishing new initiatives and supporting each other humanly, spiritually and financially.

³⁷ <http://www.camphill.net>

³⁸ <http://www.camphillghent.org>

³⁹ <http://www.sophiaproject.org>

⁴⁰ House of Peace, Ipswich Ma <http://www.helpers.org/VoicesOfHopeFall2011.pdf>

In a Camphill centre, trainees and adults usually work in craft, production and land-based industries, domestic teams and in essential services such as maintenance, landscaping, food production, preparation, deliveries and recycling. In some communities people with complex needs are finding work in local communities. Often young international volunteers help out in all aspects of community life. Some are cultivated as potential career practitioners and future leaders.

Live-in staff are referred to as co-workers, indicating an egalitarian, collective aspiration. People receiving services are usually referred to as companions, students or residents. The term *client* is not a good fit with Camphill, as in the culture generally the term is seen as accentuating a dehumanising ‘clientisation’ of the person and hegemonic influence of professionals (Christie, 1989, p. 104).

Environment

A visitor to a Camphill environment will see people with and without so-called complex needs side by side at home, at work, at leisure and in community celebrations. The architecture, natural and built environment, décor and feel of the place is usually earthy, with natural materials, organic designs and soft, luminous colours surrounded by beautifully tended gardens and landscaping. Unlike many institutional facilities, the continuous daytime background noise and moving images on common TV screens are absent.

Camphill communities have a mix of an otherworldly feel together with basic common sense. Milk comes from a cow not a carton. Doing work you love helps you discover who you are. Work and art go together. Making things with your hands individualises product creation, requires interactive collaboration, provides diversity of tasks and skills over technological solutions. Much of the food prepared, eaten and sold is grown in gardens and fields and processed in cottage industries. Craft products such as weaving, woodwork, textiles, glassmaking and pottery are made, used and sold. People receiving services are often the most skilled among the workforce, providing continuity of know-how and stability. Festivals, dramatic plays and celebrations punctuate the seasons and the year where people interact communally beyond fixed organisational roles.

Living arrangements

People live in large or smaller dwellings dotted around a property, or in a nearby village or neighbourhood. Shared living arrangements, known as lifesharing in Camphill, have traditionally been an essential practice (McKanan in Jackson, 2011, pp. 90-92). Lifesharing refers to co-workers and their families living under one roof with people with complex needs in extended family arrangements. McKanan views the revolving door of practitioners in the Camphill context as a positive enrichment for young international volunteers who get a taste of community lifesharing with people with complex needs whose presence and interactions can be uplifting.

This viewpoint does not take into account the detrimental effect of this same revolving door on residents as discussed in chapter 3, in relationships repeatedly being made and broken. Traditional homes of up to 15 people or more are being replaced with smaller group homes and apartment-style living because fewer people — leaders, practitioners and people receiving services alike — want to live, eat, share bathrooms and their precious downtime with a big group of people they have not chosen to live with.

Economic framework

Traditionally, Camphill co-workers did not draw a salary in the usual sense, in order to decouple payment and incentive for the work. Where this is still practiced, people receiving services also receive no direct pay for their labour within the community. As the complexity of external administrative regulations has increased in recent years, non-residential employees with specialist skills in management and administration, finance, IT, social work and clinical work are being recruited under local labour awards and conditions, sometimes outnumbering the co-workers.

With the increase of dedicated and ideals-inspired salaried employees, many communities are questioning the assumption that the only way to demonstrate an altruistic motive for work is through denouncing a direct salary payment in favour of a collectively administered fund (Linsenhoff, 2013, p. 7). The need to comply with more stringent public funding conditions and a diminishing private donor base since the global financial crisis has also weakened the idealistic communitarian economy that was once a hallmark of Camphill.

In a shared economy it is more difficult for practitioners and leaders to leave when they want to, or to be asked to leave, because they can't afford to live 'outside' in the manner they have been accustomed, and have little or no experience of confidently negotiating the outside world (Christie, 1989, p. 85). All hire and no fire. The need to sometimes assist co-workers to move on, is a factor in a gradual change to this practice.

Multiple identities and core roles

In Camphill communities, identities of leader, follower, helper and receiver are not restricted to human service norms. According to the Camphill philosophy, connecting one human being to another as individual and community participant is the soil in which a professional identity can develop (König, 2009). Camphill's ideal is that people in all roles participate in community culture and community building alongside each other, enabling people to discover, use and interact with multiple aspects of themselves and each other, enriching strength-based identities and minimising the deleterious impact of outer labels.

In the organisational dimension, Camphill embodies overlapping identities. Service delivery includes a holistic health, clinical and therapeutic philosophy and practice that binds a Camphill organisation to the field of human services and related regulatory frameworks (Skinner and Baron in Jackson, 2011, pp. 288-305). A Camphill organisation typically has a land-based, food growing and sustainable resource management practice. Ecology practitioners practice urban and agricultural renewal and participate in global environmental movements (Bang in Jackson, 2011, pp. 240-253). Camphill organisations are ideals-based spiritual communities as well as service providers, distinctive in that people with and without so-called disabilities live, work and learn with and from each other. The performing and visual arts are important cultural enrichers (Sherwood, 2001).

This community building aspect is part of a worldwide intentional communities movement (McKanan in Jackson, 2011, pp. 82-103). Camphill communities are active in product and business development, creating and investing in socially responsible enterprises and land-based businesses. In this domain they partner with local, national

and international social venture and fair trade movements.⁴¹ Camphill is also part of a global network of organisations and associations founded on the philosophical and educational principles of Rudolf Steiner.⁴² This study focuses on the human service delivery aspect of Camphill work, appreciating that service delivery is embedded in a varied context.

Leadership

Attitudes towards leadership in Camphill communities are also varied. Many communities carry the imprint of a pioneering charismatic leader. Traditionally, community structures and beliefs have underplayed the role of the single leader (Christie, 1989, p. 75; Plant in Jackson, 2011, p. 280), favouring the ethos of management by committee. In many communities including the majority in this study, the visionary force of personality and single-minded expectation among a previous generation of leaders that you should be able to *just do it* led to burnout and lack of confidence to function in the changing human service environment and society outside the community.

It is still a common discussion in Camphill communities to hear leadership used as a dirty word (O, pers. comm., October 2010). The leadership imprint of a powerful charismatic leadership style set by the founder who was revered and feared hovers in the background (Schad, 2013, p. 8). At the same time though, many community leaders and teams are learning about leadership as a contemporary profession and competence, and working to strengthen participative management and decision-making, including those in this study. People receiving services have traditionally not had a role in the leadership and management of the communities.

People receiving services

The type and frequency of client involvement in leadership and management differs between communities and countries. Developments in self-advocacy world-wide have been influenced by national grassroots self-advocacy movements (Speaking for Ourselves, 2009) within a global movement recognising that individual rights and

⁴¹<http://rotvoll.camphill.no/english/work-life/>

⁴²http://shoppingcamphillpress.co.uk/epages/eshop163954.sf/en_GB/?ObjectPath=/Shops/

⁴² <http://www.goetheanum.org/Anthroposophical-Society.336.0.html?&L=1>

entitlements, self-determination and inclusion of all people specifically includes people with disabilities. This is now enshrined in the Convention on Rights of People with Disabilities (United Nations, 2006) and in government policy frameworks in each country in this study. While there is a surge of interest and events for people receiving services in Camphill to have their own self-advocate conferences and meetings,⁴³ there is little evidence of their integration and leadership in management structures, meetings and decisions in the organisation itself with the necessary technical assistance to participate.

Revelations of abuse and neglect have rocked assumptions within Camphill that vulnerable people are safe under the watch of good, spiritual people (Wolfson, 2001; Wolfson, 2008, pp. 17-28). All four organisations in this study have had to face up to abuse, sparking periods of intense soul searching and organisational change and restructuring. The obligation to provide information, education and individualised supports for people receiving services to be free of abuse and neglect, as well as being able to exercise the personal right to intimacy, sexual preference and sexuality, choice of partner, to love and be loved is a new awakening in many Camphill communities. When asked by a board member in 2003, 'How do you deal with sex?' one past leader replied: 'We put a spade and a wheelbarrow in their hands.'⁴⁴

Development of practitioners

Camphill communities reportedly place high value on personal and professional development of practitioners (Brown in Jackson, 2011, pp. 266-268). There is a great variety in the in-house seminars and trainings between locations, focusing traditionally on ideals and practice according to the spiritual and social philosophy of Camphill. The organisations in this study are slowly beginning to interact and cross-fertilise with other networks and sectors also interested in innovation, rights, inclusion and collaboration.

In the last decade, institutes for further and higher education⁴⁵ are creating formalised pathways for legitimising Camphill philosophy and practice in national qualification frameworks. This is being done through critical inquiry and reflective practice that

⁴³ <http://www.camphill.org.uk/latest-news/exciting-self-advocacy-conference-plans> and http://www.camphill.on.ca/general_info/archives.html

⁴⁴ Personal communication.

⁴⁵ <http://www.rshoyskolen.no>, <http://www.crossfieldsinstitute.com>

embraces contemporary research and developments in human services more broadly (Skinner & Baron in Jackson, 2011, pp. 294-297).

Conflict

The idyllic environment which captivates many visitors and would-be community members is ruptured with fault lines leading to personal, structural and ideological conflict (Plant, 2011, pp. 279-287). Intractable personal conflicts, factional rifts about reforms, poor management and community practices, and social disintegration have, according to Plant, led to the closure of some communities and mixed responses among others, from battenning down the hatchets to intensive introspection. Some have re-emerged with renewed energy for multi-stakeholder re-envisioning and community building, and reaching out to local partners.

Many Camphill centres receive significant public funding and are finding themselves on the back foot, having to justify segregated living in a human services, advocacy and funding environment that prioritises personally defined choices within a broader network of relationships and community. Many communities have hired the services of social change facilitators. Many groups are adopting social change and conflict management methods and tools, not having found an accessible organisational change methodology within Camphill's rich philosophical and ideological heritage.

Some believe that the focus on social change and adherence to regulatory requirements is destructive to the spiritual values and human-to-human practices on which Camphill was founded. One devoted community member-practitioner expresses this perspective:

... I leave it to ... those who insist that Camphill has to change [to] also see what has been destroyed. Where human attitudes were cultivated, we have now statutory requirements (Schad, 2013, p. 8).

Some communities have had new managers thrust upon them by exasperated Boards frustrated by the resource drain on interpersonal conflict, the lack of accountable leadership, lack of focus on the core task of service delivery, and in response to failed regulatory inspections (Bruder, 2013, p. 1-3; Haugen, 2008, pp. 3-4). For some people, the pain of separation after the slide into disjuncture has led to a fruitful revival. One long-time Camphill practitioner-leader who temporarily left the community with

exhaustion from protracted conflict and dissent among senior colleagues appreciates this:

... After a year at Uni, I missed ... being with the [people receiving services] and ... lo and behold, a job ... came up and I decided to go for it, because the new [hired] leader ... is such a fine person. For one and [a] half years I have been back as an employee ... trying to do my job well, and trying to let the past be. This is not easy, because there were 32 years of loving [the community]. But deep down I am so happy being led, but also being valued and when asked I can speak about how it was and what for me the Camphill Ethos is actually. I still work ... out of this impulse and absolutely love the new structures (Haugen, 2013).

An introduction to each of the organisations studied as particular examples of Camphill practice now follows as a background to the exploratory case studies told as inquiry stories of organisational leaders, people receiving services and practitioners involved in transformational change. This is necessary to understand both the motivation and the experience of transformational change and the experiences of people in the three roles enacting and affected by the changes. The material about the four organisations studied is presented here for the very first time as a shared story of idealistic beginnings, social upheaval involving abuse and precipitating transformational change towards new beginnings.

Camphill Village West Coast, South Africa



Overview

Camphill Village West Coast⁴⁶ is a 40-minute drive north west of Cape Town, providing services to 78 people with a disability. Established in 1964 on 530 acres of a windswept sandbelt, it is now a fertile oasis and working organic dairy and field crop farm. It is situated a stone's throw from a sprawling township attached to the overcrowded and under-served town of Atlantis, created during the period of apartheid in 1977 when African and coloured people were removed from the vibrant urban heart of Cape Town.

The Village was founded by König's daughter and her husband who were sent to South Africa by König. Camphill in South Africa was an adventurous child of its parent, European in culture, brushed with the realities of apartheid and the spirit of Africa underneath.

⁴⁶ Camphill Village West Coast, formerly Camphill Village Alpha – the name of the original farm – was renamed in early 2000 to signify its transition to the new South Africa in its locale, with its diversity of people, natural spring wildflowers and wildlife along the Atlantic fishing villages of the Cape's west coast.

The organisation is licensed, audited and partially funded by the Department of Social Development established in 1997 to replace the discriminatory apartheid welfare system catering almost exclusively for whites. According to its lifesharing model, people receiving services (referred to as villagers or residents) live together with live-in practitioners (called co-workers) and their families and short stay volunteers spread over eleven group homes. A few people live independently. About half the people receiving services are over the age of 50, many of them having lived most of their adult life in the village. Three of the homes provide for frail care.

Fourteen live-in practitioners participate in a shared economy, while 33 employees receive a salary. The twelve short stay volunteers receive a small monthly stipend. The former role of housekeepers during apartheid has been replaced with domestic team leaders who have award salaries, status and responsibilities that are commensurate with the role. Specialist roles are filled by non-resident employees, and include the managing director, administrators, social worker, a nurse as well as movement and art therapists.

A working farm produces milk, beef, pork, firewood and fruit. A contract service provides local farms with machinery for hire, pumping and land clearing. Business enterprises include a bakery, dairy farm, milk-processing industry, market gardens and herbal cosmetics. A team of drivers and residents distribute products to major supermarkets and outlets in Cape Town and region. Community facilities include a chapel, community hall, coffee shop, swimming pool and football field. The hall is frequently rented out for weddings and used for local area meetings. A coffee shop is also rented out for events and a monthly market is a central gathering point for the broader community and visitors from Cape Town. Approximately 32% of funding comes from government, 40% from families of residents able to contribute, 18% from fundraising and 10% is self-generated from enterprises and products.

Camphill Village is a member of Western Cape Forum for Intellectual Disability,⁴⁷ a representational NGO serving 150 organisations in the Western Cape providing advocacy, training and networking. Camphill Africa is an associative network of seven Camphill centres in South Africa and Botswana with links to the broader international Camphill movement. Farmers are active in a regional organic farming network.

⁴⁷ <http://www.wcfid.co.za>



Origins

A human right is not something that someone gives you; it's what no one can take from you. — F. W. de Klerk

Under apartheid's segregation laws, the Camphill community services were for whites only. Local Africans and people of colour were employed in domestic duties and as farm labourers. As was the custom of the time, they were paid a very small wage supplemented with farm produce.

In 1967 the Van Wyk Commission report, representing the apartheid government (Sleigh, 2011, pp. 50-53) gave tacit approval to Camphill work, but was put off by the missionary-like zeal of its representatives:

We readily give credit to the dedication of the Rudolf Steiner followers who care for the mentally deficient ... They receive only pocket money, for the centre to which they are attached provides food, shelter and clothing. The basic idea is that they work together with the mentally deficient. ... As a result of our observations we nevertheless developed a large measure of scepticism concerning their activities in this country.

Despite this blow, the team soldiered on working, learning and living together. In 1970, the leader joined the National Council for Mental Health and became a key force in its pioneering Division for Mental Handicap [sic] (Sleigh, 2011, pp. 61-62). Through the dismantling of apartheid, the Division eventually expanded to accommodate diverse South Africans.

Sliding into disjuncture

In 1992 the country came alive with the end of Nelson Mandela's captivity and the dismantling of apartheid. A national consultation process led to a Disability Rights Charter of South Africa, 'asserting the right of all disabled people to live independently in a safe environment and in a society free from all forms of discrimination, exploitation and abuse' (Office of the Deputy President, 1997). South Africans were on a path of transformational social reconstruction and truth-telling that resounded throughout the nation's public spaces into the privacy of every heart and soul (Tutu, 1999).

While this was happening on a national scale, the Camphill organisation was immersed in its own cathartic social change. Revelations of past and present peer-to-peer abuse among people receiving services emerged, and of abuse perpetrated by people in roles of authority and trust decades back, mainly in public institutions. Mirroring the nation, people receiving services, practitioners and leaders found themselves on an intertwined track of social reconstruction and painful but liberating truth and reconciliation (Wolfson, 2001; Wolfson, 2008, pp. 17-29).

Transformational change

With the dismantling of apartheid came a policy of equitable distribution of funds for people with complex needs across the country. Camphill had benefitted during the apartheid era through cheap labour and funding. The new leadership team designed and implemented reforms that gave residents control over their own pension money, and African and coloured employees a secure wage and pension fund. Income generating industries were ramped up to increase self-generated funds (Camphill Village, 1996, pp. 3-7). Despite extensive consultation, the process was unsettling and went too fast for some senior co-workers who were now required to collaborate and perform with greater personal and professional accountability and face the reality of sharing resources with

vast numbers of fellow South Africans. There was considerable push back and while the reforms were significant in the restructuring of financial clarity (Camphill Village, 1995, pp. 10-12), their social implications for organisational sustainability and growth were not realised. On the other hand, people receiving services responded enthusiastically to the opportunity to have a greater voice and a hand in the new direction of the organisation and greater range of personal lifestyle choices and dialogue opportunities (Camphill Village, 1996, pp. 16-18).

The energised atmosphere of facilitated dialogue among people receiving services in the early 1990s coincided with disclosures of peer-to-peer sexual abuse. The extent of those affected within organisations and in previous institutions and schools led to an organisation-wide truth and reconciliation process, enfolded into the process of structural refocusing and change (Wolfson, 2001, pp. 17-29; Wolfson, 2008).

In 1994, soon after the first democratic elections, the government of national unity released a White Paper to guide the nation's Reconstruction and Development Program (Parliament of the Republic of South Africa, 1994). President Nelson Mandela (Parliament of the Republic of South Africa, 1994, p. 4) called on all groups, sectors and communities to work together to address poverty, and inequality among people with disabilities, women, youth and rural people. This highlighted a shift from disability as illness and dependency to a human rights and social inclusion model to reduce poverty, violence, discrimination and lack of services as the disabling legacy of apartheid (Parliament of the Republic of South Africa, 1994, p. 41).

In 1998 Board members and organisational leaders reported to me that social cohesion and leadership was fragmenting. Hard working and idealistic career volunteers assumed management tasks on top of their regular work. Core team members came and went. No one wanted to step up to a leadership role as a profession. Building an organisation and leadership team to match the philosophical, policy and regulatory changes occurring in the human service sector was not a priority. Hostile undercurrents and rifts re-emerged.

Even so, the daily rhythms of life and care of people continued. The residents kept up the momentum of daily farm work, production, household care, social life and festival life. In 2000 the Department of Social Development approached Camphill to develop a Youth Empowerment Program 'to alleviate the catastrophic employment situation in

our neighbourhood' (Jensen, 2000) and began to share its considerable resources and capacity with neighbouring organisations. Young school leavers gained practical life skills such as building and farm work, career guidance and vocational orientation. The success of the short-lived program led to a decision by its instigators to dedicate placements at Camphill for young people at risk in their own communities. The impact of violence, abuse, HIV and AIDS of fellow South Africans now entered the daily life of the village. Love alone was not enough to meet the demands that this programme presented to its founding idealists.

By 2005, Camphill Village had reached the limit of its ability to sustain leadership and cohesiveness in the group of co-workers. Revelations of fraud, unintentional mismanagement and dwindling income meant that the organisation was now in dire financial straits. The financial crisis and social disintegration among senior people became so acute that in 2008 the Board chairperson stepped in as interim executive director part time to engage in fact finding, manage administrative staff and restore confidence by meeting and listening to leaders, people with complex needs, practitioners individually and in groups.

New beginnings

In 2011 in an atmosphere of discontent and exhaustion among in-house community leaders, the Board of governance appointed a managing director to lead and manage the organisation into its next phase of development. Under his leadership a revival is occurring. Resident representatives now attend a Community Forum where organisation-wide issues are discussed and decisions are made. A social worker develops personal life plans with each person with complex needs. The managing director is an enthusiastic entrepreneur and is actively exploring new markets for niche products nationally and internationally. He is active in the African Social Enterprise Network,⁴⁸ a burgeoning community of social entrepreneurs addressing social and environmental challenges nationally and internationally.

⁴⁸ <http://asenetwork.org>

Vidaråsen Landsby,⁴⁹ Norway



Overview

Vidaråsen Landsby is situated on a 5,000 acre property in the south of Norway, in verdant woodlands 10 minutes' drive from the small hamlet of Andebu and 40 minutes' drive from the ancient port of Tønsberg, the oldest town in the country. Vidaråsen's winding creeks, little hills and ravines wrap around homes, community facilities and the working farm. Snow, ice and candle-lit darkness eventually melt into brilliant colour and midnight sun, season after season.

Currently 48 residents live at Vidaråsen, supported by 62 co-workers with 22 children up to the end of school age attendance. Residents range between their early 20s and late 60s, with most in their 40s and 50s. 20 co-workers are salaried staff, and 42 are career volunteers participating in a shared economy. The 30 housing options at Vidaråsen include 14 group homes, six single person dwellings, seven apartments in which

⁴⁹ Vidaråsen is named after the mythological Vidar, son of the Norse god Odin. Vidar is the god of silence and revenge, a strong and resilient of god. Åsen means hill in Norwegian and Landsby means village.

couples live, one elder care centre. Vidårasen owns one house in nearby Andebu village where a co-worker family lives. The organisation invests in nurses, a quality manager, administrators, a plant manager and a part-time in-house organisational facilitator and coach.

Vidårasen is a self-contained ecological lifestyle village although villages are not typical to Norway (Christie, 1989, p. 98) where houses are usually spread out across the rocky landscape. The community has craft and business enterprises, weaving and felting studios, a herb workshop and a woodwork shop creating unique handmade products. A village store minimises the need for shopping in town. A guest house hosts conferences and cultural events. A little church perches on a rise at the centre looking over the farmyard with a dairy herd, field crops, horticulture and forestry.

Produce from fields, herb gardens, market gardens and dairy farm is processed into cheeses, yoghurt, jams, teas, preserved fruits and vegetables to sustain people over the long winter. Reed bed ponds provide an ecological cleansing of the sewage. In terms of governance, a national Board of Trustees oversees all five Camphill organisations in Norway, and each has its own local Board of Trustees.



Origins

Vidårasen's story is connected with de-institutionalisation in Norway. Vidårasen was founded in 1966 by a medical doctor working in an institution for people with disabilities and mental illness. She was outraged by the medicalisation and abuse

patients were subjected to. A devoted student of Steiner and König, she was approached by family members of a patient with an intellectual disability languishing there, who pleaded with her to use her professional status and convictions to create an alternative. Through her zeal and indomitable will, she attracted followers. Eventually Vidårasen was established on a farm, as a symbol of freedom from incarceration in institutions (Grottdal, 2005, pp. 3-5). Vidårasen was a proud proponent of the short-lived anti-psychiatric ideology of the times (Pedersen and Kolstad, 2009) and earned public support of a prominent criminologist who claimed that its communitarian way of life was a 'small nest of opposition against the hegemony of state categorisation' (Christie, 1989, p. 87).

Vidaråsen was the first and largest of five Camphill communities established in Norway. Through the 1970s and 1980s the community enjoyed a reputation in Norway as a counter society; an alternative to the mechanisation and social ills of a society gone wrong, proving it is possible for 'unsuitable people [to] become highly suitable if the conditions in which they live are adapted to their needs' (Christie in Grottdal, 2005, p. 3). The first few communal houses built were funded through an innovative nation-wide campaign. Community members made thousands of beeswax candles, sold by school and college students all over the country. This project also attracted many volunteers who visited and spent time working at Vidaråsen. In 1991 Norway enacted De-institutionalisation Reforms (Brevik and Hoyland, 2007, p. 34):

[To] promote normalisation, improve housing standards and service delivery in particular, and life chances more generally [through] independent living and an active, meaningful life in the community [with] equity between living standards for the intellectually disabled and the majority population' [and]... (p. 39) promote the integration of people with ID [intellectual disability] into the community where they can live alongside ordinary people in ordinary neighbourhoods ... [and] a statutory right to [receive] help where necessary, irrespective of living arrangement or geography.

The first generations of co-workers resisted categorisation as service providers and formal role holders. They elected to live by a shared economy and put all state salaries intended for the health and welfare of employees into a common fund, trading personal money for meaning. This fund paid for impressive community building projects such as the concert hall, church, farm buildings and large communal houses. Individuals lived

by an unspoken social code of personal abstinence and austerity (Christie, 1989, pp. 43-45). For instance, if you wanted a pair of shoes, you went to the relevant group and asked for the money. A complicated financial system was engineered by and accessible to a few select people. In the spirit of altruistic trust, checks and balances were minimal. Once the village was well established, the core team of pioneers still exerted their presence and influence, while putting their main energy into opening up Camphill centres in Eastern Europe. A new group took over.

Sliding into disjuncture

While Vidaråsen was gaining national acclaim during the 70s and 80s as a social experiment in communal living with extraordinary people (Grotdal, 2005; Edlund, 2010, pp. 281-312) it was reported to me that from 1996 devastating revelations of sexual abuse perpetrated during those years by people receiving services were disclosed by 50 of the now adult children of present and past co-workers. These men were difficult to place in the group homes in Vidaråsen because of their imposing behaviours, as is typical among people with problematic sexual behaviours (Légaré, 2003, pp. 6-12). They tended to be moved from house to house, and between Camphill villages in Norway. At least one of these men was placed at Vidaråsen from prison, by a well-meaning social worker. An uninformed myth prevailed that unconditional acceptance and human recognition is enough for people to reform.

The village leaders reluctantly returned him to prison because of his interest in young girls, with the misguided hope expressed by the criminologist ‘that a third village will receive him on release’ (Christie, 1989, p. 22). While this approach to rehabilitation was being lauded and practiced, widespread abuse to children was occurring. Because the perpetrators were moved from village to village, the number of victims increased. An ethical framework (Schoenberg in Légaré, 2003, p. 27) for creating victim safety, community safety and clinical treatment in a community environment where respect for the person can be sustained without causing harm to others was not known or implemented.

Everyone was a co-worker with equal status outwardly, and management happened in committee. Apparently, in the early 1990s the human toll and hidden cost of a relentless work ethic and undercurrents of resentment among co-workers about lack of personal

freedoms began to show in signs of sickness, burnout, quarrel and discord. As one person put it:

The organisation of Vidaråsen was ... suffering ... it was connected to oppression, a coldness, an unfriendliness, an inhumanness. It was very burdened by the past. When the people [leaders] left from about 1985 it all crumbled because they at least represented the old structures. People ... were paralysed, couldn't make decisions, no one knew where to go if they had to fix a piece of equipment or arrange a holiday for a group of people. [It was] very painful.

The impact of the abuse uncovered spread to the other Camphill organisations. One senior co-worker from a sister community stood out in her swift response, contacting authorities immediately in regard to a man receiving services who had perpetrated sexual abuses to children, and who had been moved there from Vidaråsen. As it was a different county and funding source, the response from those authorities was limited to that case.

In 2002 the Norwegian Camphill Village Trust funded a number of group gatherings for the child survivors who were now young adults, to meet with an experienced psychologist. Years of anguish for families and co-workers followed. As yet, there was not a focus on organisational lessons learned, policies, education and new systems for abuse recognition, responsiveness and prevention. Families were left to take care of their own. The cultural resistance to formal roles and leadership functions meant that there was no clear point of authority to turn to or to act from. In 2005, a young man disclosed his abuse to his parents, both senior co-workers at Vidaråsen. The parents reported this to the police, and succeeded in influencing the Norwegian Camphill Village Trust to alter the Company Statutes to include the legal right for Vidaråsen to dismiss a resident with sexually offending behaviours.

During the same year, an undercurrent of suspicion about financial mismanagement and fraud came into the open. By 2005 burnout, illness, and resentment were pervasive (Overli and Wolfson, 2010, pp. 28, 37). The number of resident clients had decreased through an inability and reluctance to work with people with challenging behaviours and intensive support needs. Co-workers took sick leave and went on sabbaticals. Large, populated communal houses were reduced to a handful of people. Vidaråsen had prided itself on being an inexpensive alternative to mainstream providers (Christie, 1989, p.

46). However the toll in illness, conflict and dependency in a culture where abuse could flourish eventually caught up with the reality that unhappiness is emotionally, spiritually and financially expensive.

Social transformation

By 2005 it was openly recognised that the communitarian idealism that had inspired Vidaråsen as a national jewel had reached the limit of its effectiveness in providing safety, health and security for people under its watch. The management team of nine declared a crisis. The organisation hired a social change facilitator and embarked on a whole-community educational and healing process involving leaders, people receiving services and practitioners as well as the Board of Trustees (Wolfson, 2006). People were exposed to contemporary ideas and practice. The design and development of systems, functions and protocols for abuse recognition, responsiveness and prevention were established in the knowledge that dependency, lack of information and lack of choice are social conditions that breed exploitation. Awareness was heightened about self-determination and happiness in an open community as a methodology for abuse prevention.

By the end of 2006 a core team initiated a gathering attended by 20 survivors. Organisational leaders made a formal apology for the abuses that had occurred and the pain caused. Survivors were asked for their advice about how to prevent such abuse from ever happening again.

New beginnings

By the end of 2006 recommendations for a new leadership and organisational structure incorporating the advice of survivors were made (Wolfson, 2006) and in accordance with the Social Services Act Regulation that people ‘...have their basic needs satisfied with respect for the individual’s right to self-advocacy, dignity and life choices’. In 2007, guided by a new identified leader and executive team, steps were taken for the first time to involve the men still at Vidaråsen who had perpetrated the abuse in planning their future. The practitioner newly assigned to a home where one of them lived reported:

How sad they all were, so little spontaneity and joy. Especially [one] who had

almost no [verbalisation], his face was a closed book. I would come in, in the morning and say — hi! And his face would light up, as if to say, someone is talking to me. I experienced the ‘power-over’ behaviour of [one of the perpetrators] which really shocked me. They were all really suffering (P, 2008, pers. comm., 28 January).

The new leader with the voluntary support of a retired social worker, shouldered the gruelling task of working with angry county officials and families, owning up to the failings of the organisation and its leaders, and requesting new and better suited and supervised placements for the men still living at Vidaråsen. She maintained a clarion stance for victim safety, community safety, and the personal dignity of the men involved who were impacted by scapegoating and long-term blame. Colleagues pushed back against her, many not shouldering responsibility themselves, lying low from burnout as a result of conflicts, shattered identity and social disintegration.

By 2008 the new leadership team were emotionally weighed down by the criticism and the complexity of change management. It became clear that additional professional support was necessary to complement the values-based strengths of the new team for implementing the organisational recommendations. A suitably qualified and experienced leadership coach was hired as Development Project co-ordinator to assist the in-house team to create a cohesive, collaborative organisation (Overli and Wolfson, 2010, p. 5).

The co-ordinator introduced LOTS®, a Scandinavian tool for conscious leadership and management. He involved all stakeholders in developing reforms to re-enliven personal meaning, innate strengths and shed light on every corner through self-reflection and clear, systematic non-judgemental review. Practitioners attended courses and coaching in strengths-based approaches to rebuild relationships with people with complex needs for greater individual voice, choice and relationships in a shared living environment.

A human resource manager was hired to deal professionally with personnel issues. The divide between employees and co-workers was lessened with a decision to use the term co-worker for everyone and develop clear role descriptions. A newly constructed leadership team was created with participation determined by function, not force of personality. Within two years, Vidaråsen had renewed its vision: ‘A meaningful daily

life, individual development, co-operation with others'⁵⁰ and clarified its values.

In 2007 a government report assessing the effectiveness of Norway's social reforms cautioned that:

... authorities have sought ... to centralise ... services in order to save money. If services [are] aligned to accommodation in housing schemes rather than the individual service user, a new form of institutionalisation may be perilously close (Brevik and Hoyland, 2007, p. 44).

The report solicited opinions from officers to determine whether people were living with whom and where they chose to, and not directly from housing tenants. Vidaråsen had already begun to make the shift to asking people directly about what kind of housing options they preferred. A newly arrived co-worker during the phase of renewal wrote:

In my role as house leader I am receiving coaching and support in how to access the wishes of those I live with as well as how to support them in living in their home. Following discussions with each other about our living situations ... we found that almost every single one of us fancied a change. Our house is now set up so that two of the co-workers live next door, I and my partner live in an apartment inside the house, the villagers [residents] all have bigger rooms (or two rooms) where possible and we are all more cheerful people as a result! (Gillham, 2008).

Despite improved conditions, clearer task specifications and support, the spectre of oppressive leadership resurfaced, this time against the new leader whose team had dissolved. In an election towards the end of the Project, the in-house council chose a new leader and team to guide the next phase. This new leadership team inherited a functioning and transparent organisational structure, a new financial system and specialist administrative assistance from a team of staff and advisors. Now every two years, an election takes place in which members of the village council (co-workers, not people receiving services) elect a community co-ordinator and team.

⁵⁰ <http://vidarasen.camphill.no/en/home/>

Camphill Communities Ontario, Canada



Overview

The purchase of the rural property Nottawasaga marked the formal founding of Camphill Communities Ontario (CCO) in 1986,⁵¹ situated on the land of the Wyandot or Huron People. Currently the organisation supports 45 people in residential services, day program placements and vocational opportunities at two sites under the banner *living, learning, working*. The Nottawasaga property has the typical Camphill-like mix of land activities, craft workshops, cultural activities, homes and essential services on a 290 acre semi-rural property near Angus, Ontario. In downtown Barrie, an urban community also a part of CCO is dotted around the neighbourhood.

As typical in a Camphill community, disability-specific working opportunities are offered on the farm and market gardens producing beef, maple syrup, firewood and lumber, and seasonal produce sold at a local farmers market and increasing visibility and relationships within the broader community. In an art studio artists produce visual art, ceramics and textile items with the involvement of local artists and crafts people.

⁵¹ <http://www.camphill.on.ca/about/history.html>

CCO employs 65 active practitioners providing full time, part time and respite care to support 29 residential and day program attendees that number slightly more men than women. Homes include shared living arrangements and single person apartments. Most practitioners are women, as typical in human service environments generally, between the ages of 30 and 50. Younger people in their early 20s attend the day program, typical of the changing trend among families to access supports close to home in the broader community. Generally, day program participants have left school at 21 and have little or no options for career development in the provincial service system. An Executive Director leads the organisation with a team of nine administrative staff.

Camphill is a member of Development Services Ontario, a collaborative network of service providers in the region providing a single point of contact and co-ordination for families seeking services funded by the Ministry of Community and Social Services. This Ministry is the main source of Camphill's funding with only 2% of costs met by donations.



Origins

König, Camphill's founder, visited Canada in the early 1960s having been in correspondence with interested educators and family members for many years (Kyd, 2013, p. 3). His lectures during that visit on the interrelatedness of social renewal, education of people with disabilities and lifesharing communities inspired the founding of a number of schools for children with a disability during the 1960s. In 1977 one of

these schools situated on 35 acres near the Niagara escarpment and on the verge of being closed down by the Ministry of Community and Social Services put out a distress call to the Camphill centres in the United States. A Canadian couple working at the Camphill school in Pennsylvania responded, together with a Camphill elder and a past pupil who was up for an adventure. They met ‘appalling conditions’ (Kyd, 2013, p. 4):

The first impression took our breath away. The smell was so intense one could almost see it; a virulent combination of stale urine, faeces, cigarettes, and mouldy laundry (Kyd, 2013, p. 3).

The newcomers were at first met with resistance and hostility by staff. They rolled their sleeves up and got on with the business of clearing, fixing, painting, and beautifying together with the pupils. Over time a sense of joy, shared learning and meaningful community developed. The group attracted the interest of local scholars, activists, parents and idealists. Despite many obstacles — deaths, hostility from locals, financial struggle, barriers in local council, they eventually purchased a beautiful property nearer to Toronto and urban centres.

For the first 10 years, Camphill developed and flourished at Nottawasaga through the upbeat pioneering phase of building homes and facilities, farm development and growing the culture of the community following the imprint of Camphill rural communities worldwide. Over the years, seasoned Camphillers joined, and it was reported to me that the social mix of strong personalities grew more complex. During this idealistic period, the senior co-workers ran the community by committee. A shared economy and lifesharing were intrinsic to their identity. Tensions grew as differences of approach to implementing the ideals and practices of Camphill between them became irreconcilable.

By 1997 the founding couple were increasingly concerned about the lack-lustre symptoms of residents in their care, and disturbed by the strict atmosphere. In their view, challenging behaviours and the ill health of some individuals were signs of unfair personal restrictions and coercive treatment. They decided to set up another arm of the community in downtown Barrie with four residents, naming it after the local waterway, Sophia Creek. This move was welcomed by the Ministry for being more coherent with Canada’s inclusion policy.

At the same time, the Ministry approached Camphill to absorb people who were in other institutions and difficult to place elsewhere in the community. Camphill agreed. In 2001 The Ontarians with Disabilities Act ⁵² was created to ‘improve opportunities for persons with disabilities and to provide for their involvement in the identification, removal and prevention of barriers to their full participation in the life of the province.’ Rather than a specific department designated to secure disability access, every department was required to take ownership for its own disability lens.

Overtime the Sophia Creek community gained friends in the town, attracting lonely locals who enjoyed natural support and company from friendly neighbours, and they were welcomed to festivities and social occasions. Sophia Creek also attracted the attention of local business, clinics and artists and soon a network was growing in energy, numbers and collaborative initiatives such as a little café, store, concerts, festival celebrations and generally helping each other out.

The rural and urban branches remained structurally connected and cordial. Sophia Creek leaders continued to serve on the management committees and took responsibility for community events and activities at the farm. Yet an undercurrent of resentment persisted. According to one Sophia Creek founder (D, 2011, pers. comm., 10 October) they were disapproved of for draining life and energy that belonged in the village for the pursuit of their own happiness.

At that time, as was the custom in most Camphill communities worldwide, the Board of Trustees was made up of senior co-workers with some family members and a non-related role holder or two, who took their advice from the in-house team of visionaries and operational decision makers.

Sliding into disjuncture

In 2003, the Ontario Ministry of Community and Social Services conducted an investigation at the rural site into allegations of physical mistreatment and sexual abuse of people receiving services by senior practitioners. The Ministry (2004) ruled that all resident leaders and practitioners must resign from the Board, because the lack of

⁵² http://www.e-laws.gov.on.ca/html/statutes/english/elaws_statutes_01o32_e.htm

separation of powers between in-house managers and the governance body was an obstruction to full accountability and transparency in the interests of people receiving services. The shared economy for co-workers in lieu of salaries was disbanded, and an award-based salary system was established.

These events plunged the community leaders into a period of rage against the Ministry for their exclusion from the external Board. They fought with each other over ideological differences between those holding fast to their interpretation of ideals and practices of Camphill, and those wanting to move forward with the reforms in a spirit of renewal, and in partnership with government.

From 2002 to 2004, seminars and workshops to raise awareness and facilitate choice, sexual preference and intimacy, and abuse recognition and prevention were conducted. Plans to implement organisational decisions and actions arising from the learning were developed and signed off by community leaders (Wolfson, 2004) but implementation was unco-ordinated, sporadic and incomplete.

The Ministry instructed the Board to appoint a new non-resident and suitably qualified Executive Director with experience in change management in the field of human services in Canada. In 2006 the new Executive Director commissioned an evaluation of personal quality of life of residents using the Personal Outcome Measures® to evaluate responsiveness of services to people receiving services. In-house leaders and practitioners were shaken by the findings. There were significant gaps across core areas of health, safety and human security, rights, choice and participation, and social roles in the lives of individuals served, believed to have been areas that Camphill excelled in.

Transformational change

A team of practitioners mobilised and embarked upon a professional competence path. This involved the development of positive approaches and an understanding of personal outcomes. Tensions between factions intensified over models and approaches to organisational structuring and professional development. The executive director saw his role as assisting the in-house leaders to develop *their* community and vision, but they were unable to agree on a unified vision. There were those who believed that decision-making about the organisation, resource allocation and everyday practices should be the arena of those steeped in the philosophical foundations of Steiner and König's ideals

(namely, themselves) and they mourned the loss of seminars in anthroposophy and the communitarian economy.

A parting of the ways between key protagonists became inevitable. By 2010 those willing to engage in the participatory evolution of the community in step with principles of choice and inclusion of people with complex needs gained the eventual support of colleagues, the Board and Ministry authorities. Those unwilling to put their energy behind this approach, moved on.

New beginnings

In 2012 a new executive director was hired, with experience using the Personal Outcome Measures® evaluation methodology in human service change management in Canada.⁵³ His first task was to create a new role of quality manager, which was filled by the co-ordinator of Sophia Creek community. She had the confidence of practitioners and people receiving services, having stood the test of time as a community founder, tenacious advocate of individual's rights and innovator of seamless and invisible supports.

Lifesharing in large communal houses run by co-workers with their families officially came to an end. The volunteer program for young international people on a gap year was disbanded. Practitioners were hired from the local towns and neighbourhoods, many with social work qualifications and they were able to give stability to people receiving services by working shifts to support them in their homes. Local relationships widened the net of natural relationships and networks with people in the local community to offer good company, friendship, work, and special interest opportunities to people receiving services as friendly neighbours.

With no co-workers living in the homes, people receiving services gained increasing autonomy and ownership for the home they lived in with individualised support. The organisation's actions in disbanding the practice of lifesharing were criticised as being 'un-Camphill' by Camphill colleagues in North America, even though the Canadians' motive was in response to desires for autonomous, more respectful living arrangements

⁵³ The Personal Outcome Measures® developed by the Council on Quality and Leadership was discussed in chapter 4.

(The Camphill Association of North America, 2011). In addition, the repeated requests of the Ministry to provide intensive supports for people exiting institutions who were unable to be placed elsewhere in the Province brought about a rethinking of living, support and staffing arrangements. People receiving services are now able to choose to live singly in apartments or in small groups in a home, in the rural village or in town, and supported by practitioners on shifts and friendly neighbours. 80% of costs currently are spent on salaries.

The current vision of Camphill Communities Ontario is *Grow Community Together* (Camphill Communities Ontario, 2013) and the community is expanding and diversifying its definitions of community. Partnerships with local providers for sharing resources and expertise are developing. Novalis Project is a cultural hub with concerts, lectures, dramatic productions, conferences and exhibitions hosted at Nottawasaga's Novalis Hall and it has an increasing loyal patronage from Toronto and regions. Sophia Creek hosts a weekly arts group, an early childhood program and occasional seminars open to the public. A co-operative housing initiative is underway, attracting people wishing to relocate to the beautiful natural surroundings and who want to be part of a diverse community through retirement. A partnership with the local community college is attracting practicum students. The leadership and the board have a goal to enable people receiving services to own their own home, and be secure from external program and funding changes that require them to move house against their wishes.

The people receiving services are not involved in management roles other than some part-time clerical work, and no one as yet has gained employment in regular work in the broader community.

Motse Wa Badiri, Botswana



Overview

Motse wa Badiri⁵⁴ in Setswana means *the village where people work*. This organisation offers a two-year vocational training program to adults with disabilities. It is one of three interrelated organisations that form Camphill Botswana, situated on one property, alongside a Camphill school for children with disabilities and a youth training centre.

Camphill Botswana is a 40 minute drive from the capital Gaborone and a short stroll to the local rural village Otse down the sandy track, through the scrub, over the railway line and past the football field, the goats and chickens. Motse wa Badiri is situated on seven of the 30 acres. Community facilities are shared between the three organisations, a community centre and church, a conference space, catering facilities and a swimming pool. Facilities are frequently hired out to the district council, church groups, corporate

⁵⁴ <http://www.camphill.org.bw>

and official government events and for local festivities.

Thirty-eight trainees are enrolled at Motse wa Badiri aged from 16 to 30 years. Thirty live on site, and eight commute from home by bus every day. Vocational traineeships are generally for two years. Trainees live in four clusters of four small cottages, with two to six people in each cottage. Each cluster has a shared dining room, kitchen and living room. Each cluster group has the support and care of a housemother, who has her own small private space attached, and goes home to Otse village when not on shift or on call. Motse Wa Badiri also offers supported accommodation to adults with a disability in simple, single room cottages. Tenants include single people, a mother with her small child and sister, and two young men who are stigmatised in their own village for having a disability. Most tenants work at Motse wa Badiri.

Motse wa Badiri employs 50 people aged between 18 and 65 who mostly live in Otse village and other nearby villages and towns. The organisation has a co-ordinator (leader) and a leadership team of eight. The three Camphill organisations share a Board of Trustees. Motse wa Badiri does not follow the typical Camphill lifesharing model.

One of its purposes is to create local employment inclusive of people with complex needs in a country of vast unemployment. The wife of the co-ordinator is the community counsellor, providing health support and residential care and oversight. The co-ordinator and his wife and family live on site, providing a presence and contact point for personal emergencies, safety and security issues.

About one half of Motse wa Badiri's 50 employees are living with complex needs. People apply for jobs on merit and their situation is accommodated where possible. For example, some executive and administrative roles can be performed by suitable people who also happen to use a wheel chair, if the environment has the necessary adaptations. Those best suited to a daily rhythm of repetitive, predictable manual work are hired to tend the grounds and perform domestic roles. Guard duty requires some mobility, ability to use the phone and a watchful eye. All employees receive national awards and benefits, an entry-level salary being equivalent to about \$AUD 200.00 per month.

Most Batswanas have grown up with limited access to educational opportunities, particularly in rural areas. Many of the employees and trainees lack formal literacy skills, not because of a diagnosis but because they have lacked the opportunity to learn.

DOSET, the Department of Out of School Education, is an arm of the Ministry for Education and Skills development and was established to cater for this:

The basic learning needs of the population are related to basic human needs such as food, health, sanitation, shelter, clothing, work, etc. but also ... liberty, identity, reasoning, self-expression, creation, communication, knowledge, joy, and participation (Department of Out of School Education, 2009, p. 4).

DOSET's philosophy of lifelong education gives special emphasis to people from rural areas who have missed out on opportunities (Department of Out of School Education, 2009, p. 5), as have many of the employees (practitioners) and trainees (people receiving services) at Camphill. DOSET's vision and strategy falls within the Vision 2016 policy framework for the whole of Botswana (Gaolathe, 1997, p. 1; Monkge and Tau, 2012) which builds on '... strengths and common desires of the people.' DOSET funds two full time literacy tutors at Motse wa Badiri. DOSET's slogan is Thuto Ga E Golelwe meaning *never too late to learn* (Department of Out of School Education, 2009, p. 3). People with little or no formal education are employed as trainee supporters. They may have missed out on their own opportunities for formal learning and in Camphill they become skilled and knowledgeable in specific tasks in horticulture such as seed propagation, production and collecting or compost making. These practitioners — learner supporters — fulfil an important social role in role modelling their ability to lift themselves up out of their own oppression and be a fine teacher.

The traineeships provide a range of opportunities to learn the attitudes, behaviours and practices in a workplace in various small industries. For instance, the sorghum mill distributes flour — a staple food — around the country, a horticulture department for vegetable and herb production grows food for consumption at Camphill and for sale, and a retail tree and plant nursery attracts customers from local and regional centres. Candle making, pottery and knitting were once flourishing income-generating enterprises, but nowadays they are being subsidised for their training and therapeutic benefits.

Origins

In 1964, the administration of Botswana moved from South Africa to Gabarone, the capital. In 1966 Botswana had its first democratic elections and gained independence. In



1975, a couple from a Camphill School in the UK started a Camphill School at Otse Village in Botswana in an old run-down farmhouse with some vacant land around it. Originally from Germany, these educators were steeped in the teachings of Steiner and König. They had previously visited Botswana and felt a calling to bring education to children with a disability in their local context. In 1975, the visionary Chief of the Bamalete tribe leased land to the Camphill Community Trust in Botswana for:

... persons who because of mental or physical handicap, or insufficiency are in need of sheltered conditions, and provide such persons with dwelling places, assistance with training and education within the limits of their ability and to look after their upkeep and well-being, in keeping with the spiritual education and social aims as practiced in centres generally known as 'Camphill Communities' as founded by Dr. Karl König (Vienna.) (Lyons, 1975).

The school was opened by the government and the pioneers worked with the Ministry of Education from the very start. Conditions were very basic and the founders lived together with their children and the students, sent by social workers. The students' curative and social education paralleled the themes of cleaning, clearing, sewing, beautifying, building, gardening, fixing and creating items to make an income to survive. As the school became well known, the leaders approached the government for financial support. As in other Camphill communities, the early decades were a time of growth with everyone doing everything. The upbeat atmosphere, practical building, innovation, community cohesion and belonging attracted people from near and far.

One of these was a young man interested in pursuing Camphill ideals in a non-European setting. He joined the community and married a fellow practitioner, a local woman from Otse village. Eventually, the young students of school-leaving age needed a place to go. This couple with two other colleagues started Motse wa Badiri. Motse wa Badiri has helped to develop Camphill Africa with fellow communities in South Africa.

Sliding into disjuncture

In 2006 concerns shared by Motse wa Badiri's leaders about the safety of people came to a head. They were acutely aware of the increasing vulnerability of trainees and staff, who had little accurate information to inform relationship choices and decisions. At Motse wa Badiri the clear boundaries about power in relationships and abuse of power was blurred because empowerment of all people through practical employment opportunities was the focus. There was an intuitive resistance to labelling people according to a diagnosis. To complicate the network of relationships, many employees came from Otse village and were part of intricate family networks and hierarchys.

Through the necessities of growth, administration and government requirements Motse wa Badiri became a more structured organisation with formal roles and accountabilities. Familial alliances went underground, erupting from time to time when formal and informal cultures collided. The organisational leader felt isolated and disempowered by the lack of cohesion between himself and the co-ordinators of the other branches of Camphill Botswana to address tensions in their team. He felt constrained in addressing the hot topics of sexuality, personal and community health.

A Botswana AIDS Impact Survey (Kebonyethebe, 2009) determined a national HIV prevalence rate of 17.6 percent, greater among women than men by about 20% and higher in rural communities (Kebonyethebe, 2009, p. 1). Findings showed that the 'prevalence decreases steadily as education increases' (Kebonyethebe, 2009, p. 4). The co-ordinator was convinced of the importance of education for the organisation to move forward, yet he felt there was a lack of understanding and support among his team of peers and members of the Trust to act on this.

In 2007 he hired a grassroots sexuality and diversity educator (Wolfson, 2010) to accompany the organisation through the process of awareness raising about sexuality,

resisting abuse and how power works in relationships. Male and female in-house sexuality educators were identified during the first whole-community educational event. They began to teach sexuality awareness classes with the trainees and employees almost immediately.

Social transformation

It was reported to me that very soon after, a woman with an intellectual disability reported incidents of sexual abuse, allegedly by staff in leadership roles (R, 2008, pers. comm., 23 May). The leaders of Motse wa Badiri, having created a working policy for abuse recognition, reporting and responding, swung into action carefully following their policy. The organisational leader took a strong and swift stance. This sparked a full investigation that revealed a network of collaborators.

With the involvement of the industrial tribunal, the investigation resulted in the eventual dismissal of a number of senior staff who relied on Motse wa Badiri for their employment. Long standing wounds and factions surfaced and spilled over into the local village. This was very painful for those involved. Over the next years, there were a number of reports about bullying, stealing and sexual abuse, each sparking its own investigation. The policy framework and competences were further refined accordingly.

The mood of openness in exposure to sex education and discussions about feelings began with the trainees with complex needs and spread across everyone working in Motse wa Badiri. In 2008, the co-ordinator who had been the single point of authority, created a function-based leadership team with practitioners representing the various departments of the organisation.

New beginnings

The government's long-range plan Vision 2016 (Gaolathe, 1997; Monkge and Tau, 2012) re-envisioned disability from health and impairment to a social and societal problem having an impact across all areas of government and co-ordinated from the Office of the President. Similarly in Motse wa Badiri, the experience of speaking up about injustice was a catalyst for a community-wide forum on personal visions and dreams (Wolfson, 2010, p. 7). Practitioners and people receiving services identified similar themes. For instance: including family connections, intimate relationships,

owning my own business, owning my own home, having enough money to buy things I need, being independent, getting a job outside Camphill, helping my mother finish her house, and getting electricity, having friends, and having enough money to support my child to go to school.

As a result, the organisational focus shifted from a static program in sheltered workshops to individualised, competence-based accredited training. Motse wa Badiri worked with Crossfields Institute in the UK to develop competence-based practical skills education curriculum and assessments, and with the Botswana Training Authority to develop qualification pathways for trainees and trainers, beginning with the area of horticulture. A local training co-ordinator was hired to facilitate the process, which was known as learning by doing.

Motse wa Badiri has repositioned itself from a disability provider of sheltered workshop-type production to the facilitation of personal, social and skill development assisting each person to transition back to his or her own community as a welcomed citizen and valued contributor. This shift is mirrored in the funding streams. Fifteen years ago 60% of income came from production of furniture distributed in Botswana and South Africa, and 40% from the Department of Health. Now with a shift in emphasis from development of products and hand to mouth survival, to developing people, product income has dropped to 12.5% with 75% of funding coming from the Ministry of Health, 5 to 10% from the Ministry of Education and 2.5% from donations.

In 2011 the Board of Trustees created a CEO role for Camphill Botswana to provide direction and support for the three co-ordinators, improve their collaboration and cohesion of services, and oversee the financial management and development of each organisation. In 2012 a 3-month multi-stakeholder process was initiated. The leaders wanted to work together to renew the syllabus in all three organisations to bring the threads of education into greater alignment and cohesion. The event culminated in the wholehearted collective endorsement of a renewal of the vision of Camphill Botswana being “A world of dignity, choice and community inclusion for every person” and recommitment to the task of being a ‘... supportive, caring and sustainable community that provides quality education, training and work experience for people with disabilities’ (Camphill Community Trust, 2013).

In 2012, after many years of dreaming, planning and negotiating, Motse wa Badiri opened a modestly built learning centre with 15 touch screen computers funded by the Japanese government. The IT learning centre is aligned with national thinking in enabling people to seek more opportunities in rebuilding and taking charge of their desired direction in life. The learning centre enables learners of varied abilities and communication styles to learn to use the internet, access practical information, pursue goals and develop interactive social competences. The leaders of Motse wa Badiri were heartily confirmed in their direction and efforts when they were approached by DOSET in 2011 to collaborate on spreading the essence of Camphill's training model in other rural areas in Botswana.

Chapter summary

Introductions to the four Camphill organisations represented in the study are now complete. Each organisation has deep roots in the Camphill impulse, history and ideals. Each organisation has endured social upheaval and followed a path of transformation to define its own identity, direction and strategy more closely with the place, culture and people it is part of. The material about each of the organisations studied in this particular manner is the first ever publication brought together in a systemic way. This critique is the first to draw together the commonalities between these four communities in enduring social upheaval, facing allegations and revelations of abuse and transforming into new beginnings.

My retrospective experiences in these organisations throughout these processes gave me a strong motivation to gather existential experiences of participants in the three roles in a prospective study. Their stories follow next, capturing the relationships between inner experience, inner empowerment and organisational change, person by person as each person shared them with me.

CHAPTER 10

ORGANISATIONAL LEADERS

EXPERIENCING CHANGE

Introduction to inquiry stories

This section serves as an introduction and overview for all three inquiry stories in the exploratory case study, in chapters 10, 11 and 12. These chapters study the experiences of organisational leaders, people receiving services and practitioners involved in transformational change. The questions I developed to guide the semi-structured interviews sought to elicit responses about their unique experiences of inner empowerment. Each person has a distinctive personality and unique story. A fuller version of each person's unique story is available in the accompanying appendix to provide a totality of each person's experience.⁵⁵ In addition, the material just covered in chapter 9 describing the organisations studied lends context and depth to this discussion. From the deep democracy literature reviewed in chapter 7, I have identified three dimensions of experience as a framework for inquiring into the experiences of all 12 people in the study.

The three dimensions are: deeper vision, subjective experience and tangible results.⁵⁶ The origin of the term 'democracy' is defined as people and power (Onions et al., 1966, pp. 224, 255). Like democracy, a deeper democracy values equal rights and adds to the idea of democracy the importance of relationships, deepest visions, creativity and community as elements of its deeper powers (Mindell in Kauchi, 2013). Deep democracy attitudes give equal emphasis to external reality and interior experience in enabling the invisible to become visible. This multidimensional framework is suitable for studying direct experiences of inner empowerment among participants. Individual and organisational experiences are captured in each dimension.

⁵⁵ For all participants, names have been falsified for reasons of anonymity. Some additional considerations pertaining to the stories about people with complex needs receiving services are mentioned at the end of this overview. The semi-structured interview questions are in the separate appendix, as Appendix 1.

⁵⁶ The dimensions of experience are discussed in depth in chapter 7 in the section on 'multi-dimensional awareness'.

Deeper vision from the literature represents experiences of ‘unbroken wholeness’ (Bohm, 1980) where ‘all is one’ (Schupbach, 2009c, p. 9) in people, teams and groups. The term ‘personal path’⁵⁷ indicates an ontological direction and purpose innate to human beings. The dimension of subjective experience is a frame for feelings, dreams, emotions, atmosphere and fantasies experienced in people, in relationships, teams and larger groups representing partial and fragmented aspects of a totality.

The three dimensions frame parts and wholes of personal and collective experience as overlapping areas. In the literature on the principle of relativity from physics the experiences that are framed by the dimensions of deeper vision and subjective experience were referred to in the literature as ‘non-consensus reality’, being experiences that are incomparable from an observer-observed perspective. The dimension of tangible results represents experiences that are manifest and measurable in external reality. In the literature, the term ‘consensus reality’ was used to explain these experiences, as the reality that is generally agreed to as existing.

The Personal Outcomes Measures® evaluation methodology discussed in chapter 4 lends validity to the multi-dimensional structure of the interview questions and the analysis framework. This methodology elicits data from these three dimensions, strengthening the value of this structure in a human services environment. This methodology solicits non-consensus reality about the subjective experiences and deeper dreams of people with complex needs, and uses objectively measurable consensus reality information to precisely identify the responsiveness of individualised supports, systems and services to those personal experiences and dreams.

Through the analysis of the totality of experiences across all role holders, I have identified 11 inner powers and three tangible powers. This finding was consistent with the deep democracy literature on power, rank and metaskills (Mindell, 1995a, 1995b, 2008) but outside its range, because the clarity of the meaning came from the participants. Chapter 10 relays experiences of organisational leaders as interpretations of these powers, chapter 11 describes interpretations of these powers by people with complex needs, and chapter 12 contains the stories of practitioners and their interpretations of these inner and outer powers. In reality, the dimensions and powers identified are overlapping human experiences, and defy neat categorisation. The

⁵⁷ The term ‘personal’ path was discussed in chapter 7 in the section on ‘inner empowerment’.

categories provide a way to develop an understanding of the inner powers identified in the study rather than fixed identities of people. At the end of chapter 11 only, two grids are presented for the experiences of people receiving services. The first grid presents the 14 powers that are common to all roles in the study with their interpretations. The second grid represents 21 personal quality of life indicators belonging to the Personal Outcome Measures® analysed in chapter 4, a transdisciplinary human services evaluation methodology. This grid shows the personal outcome indicators that surfaced in the conversations with those receiving services without using direct probes. I did not set out to generate valid data according to this methodology. I was interested to learn if the indicators according to people's subjective view of their own life would surface without prompting. The grid reflects this person by person, suggesting the inherent universality of the indicators.

Introducing participants: Organisational leaders

Tom is the newly appointed Managing Director in a Camphill organisation in South Africa, hired by the Board to haul the organisation out of financial crisis and implement some swift reforms for social cohesion and accountability for service delivery to the regulating and funding body. Tom is an artist, media designer, social entrepreneur and executive coach by profession. As a child he lived in a Camphill community in a large family, and in a community home together with people with complex needs. His family therefore has deep roots in the history of Camphill. He commutes to work daily, not being a member of the established lifesharing residential community.

Casper works in a Camphill organisation in Norway. His colleagues elected him as the co-ordinator of the leadership team. For many years he and his wife previously lived on the property with their children living together with people with complex needs and committed communitarian members. In the late 1990s the community was ripped apart with revelations of widespread child sexual abuse. After years of anguish helping the community to heal, Casper and his family moved away. A year later they returned realising they loved the community and its people. They retained their independence, accepting salaried positions. Casper is an architect. They bought land and built their own home adjacent to the community's boundary.

Leo lives and works in a Camphill organisation in Botswana. In 1982 he came to work

in Camphill School in Botswana as a young volunteer after completing his undergraduate degree. He met and married his now wife who is from the local village, and in 1991 they established a new training centre for vocational training for school leavers with two colleagues. The organisation grew as an employer of people from the surrounding region who were living with disabilities and other complex needs. Some years ago he decided to develop key people into a leadership team but he encountered an undercurrent of resistance. Because of widespread HIV and AIDS, and the risk of sexual abuse among many trainees and employees, he realised that a deeper developmental process was needed. He hired a facilitator for educational multi-stakeholder community events. The first one focussed on sexuality, abuse recognition and prevention, and the risk of HIV and AIDS. These seminars opened up a dialogue in deeper and hidden issues. Some individuals stepped into leadership roles. Two people took training as sex educators.

Helen works in a Camphill organisation in Canada. She and her husband are the only founding members still active in the community. Helen has been a faithful player and reluctant leader of organisational renewal. She has developed a unique style of seamless and invisible supports with and for people with complex needs. Helen grew up in a large family. Her socially conscious parents taught her how to appreciate privilege and give back to others, foreshadowing her future leadership signature. After many years of dutiful following, Helen realised she felt suffocated by an insular, punitive atmosphere, and was conscious of the devastating effect that had on the health and happiness of people in her care. In 1995 Helen and her husband left the organisation's rural property, and together with their extended family of people with disabilities they started a local urban satellite of the organisation with a more relaxed style of interdependent living as friendly neighbours. Helen continued to have a central role in the transformations of the mother ship.

At the time of our interview, she was consolidating her role as Quality Manager with a new Executive Director, with executive and supervisory responsibility for all practitioners in her organisation.

Powers in the dimension of deeper vision

Experiences in the dimension of deeper vision arise from one's deepest self, sometimes

through a feeling of being moved around by the energy of a larger ‘system mind’ (Mindell, 2013). The range of powers in this dimensions are: The power of an *inner calling*, the power of a *global vision*, the power of *compassionate curiosity*, the power of *inner-strength from surviving adversity*, the power of *numinous experience*, and the power of *self-affirming beliefs*. I have drawn the following interpretations of these powers from my interviews with these administrative leaders.

The power of an inner calling

Each leader is motivated by an existential source of meaning, *the power of an inner calling*. For Tom and Leo, stepping into leadership feels natural. For Tom in South Africa, being in this job is living his lifelong passion for personal growth and for people in organisations serving people at the margins:

... in a respectful new way ... I don’t have an option. I have got to step up to this.

Leo’s motivation as a leader in Botswana is to develop personally and create opportunities for the people in his organisation to develop and contribute to their local communities. He feels he has ‘moved on hugely as an individual’ and that others have also. He experiences his role as a leader and as a human being as being intertwined.

Casper in Norway and Helen in Canada have both suffered the experience of repressive organisational environments and they have survived. These experiences have galvanised their determination to lead communities where people are happy. Casper is passionate about building the community back up from people’s ‘spark, their inner core’ rather than through a group edict. Caspar gets his energy from experiencing other people light up and seeing their ‘potential [come] to expression’.

Helen reflects back on decades of following and then railing against expectations and ideologies:

I was on a path that other people designed and I ... behave[d] accordingly. I made values my own that weren’t my own.

It is important to her now to help other human beings without losing contact with herself:

I am more dependent on myself for deepening my inquiry about things ... big or small, it is my responsibility.

In summary, for each leader *the power of an inner calling* sustains inner life to hold the course and provides a personal source of ever-refreshing energy and meaning.

The power of a global vision

For Tom, Helen, Leo and Casper *the power of a global vision* combines the organisation's vision, its resonance with planet-wide dilemmas, with currents of the times and their personal life path as interrelated processes. Leo has always had a strong sense of vision, even as a small child:

I think that's my main strength... being able to stay on track with that somehow.

His vision is to:

... enable the inclusive education policy [of Botswana] to be enacted

in an organisational environment where the voices, gifts and goals of people with complex needs can ring out and set the direction for the community. In his view the tension between being individual and being in community is a current hot 'global issue' of the times.

Tom's vision for the community is also part of South Africa's challenges and opportunities. He envisions the small home-grown industries (such as bakery, food processing and herbal cosmetics) as becoming successful enterprises, contributing to South Africa's social, economic and ecological wealth.

The visions and energy of people receiving services inspire him and keep him going. For Helen, the organisation's work is part of a bigger planet-wide project, embracing human rights, citizenship and sustainability. She feels very connected to these ideals in the community and in the world:

All people need to ... feel belonging, and have a life that has meaning for them ... Support for ecologically sustainable practices ... is world wide. Any little thing we do in our own corner to resolve conflict, to accept differences, to find ways to be together, and be safe and happy together is a contribution.

Casper is passionate about all people directing their destiny. It is important to him that people receiving services:

... become part of the process and not just recipients.

This is in an atmosphere of freedom, in contrast to the stifling oppressive feeling of the past.

In summary, *the power of a global vision* has personal authenticity, answers a need in the world and is moving with the spirit of the times.

The power of compassionate curiosity

All four leaders are transitioning with their organisation from a culture of fixed programs and services for people with complex needs to a flexible delivery style, learning directly from people and being responsive to what matters most to the people receiving services, while also providing relevant support for the practitioners who support them. This is *the power of compassionate curiosity*.

Since designing training and support this way, rather than a 'one size fits all' program, Leo notices that the trainees have greater aliveness and pride on their individual path of learning:

People quickly feel engaged and enabled ... it is just in the atmosphere.

Tom uses this power in his weekly meetings with 84 residents to listen to their perspectives:

They say the paths are in a terrible condition. We [staff] walk up and down paths all day, but [it is not] a priority ... we don't see that. If we can't hear them ... [our] management is meaningless.

Tom says that really listening to people:

... is the best part of my job ... it flows from real life. When I can put my glasses down and really look into people [without] trying to be the leader ... then it flows.

The power of compassionate curiosity enables Tom to see gifts and talents in people and use his structural leadership power to create valued social roles for people to step up to. Compassionate curiosity is an attitude towards oneself as well. Helen felt compassion for her own struggle in order to be true to herself. This strengthened her resolve to support the autonomy of every person, regardless of the intensity of supports a person may need:

To open your eyes to another human being ... acknowledging that they can direct things themselves [and] encourage qualities of empathy and confidence, instead of feeling critical ... turn it around ... step into their shoes and try to warm the situation.

Compassionate curiosity can positively affect the environment. Helen experiences the impact of newly introduced person-centred thinking and attitudes:

I ... see more tolerance. And ability to include ... And I think everyone feels happier knowing ... they are being talked about in a respectful way.

In summary, *the power of compassionate curiosity* is a heartfelt openness to learn directly from people what is important to them and to be responsive.

The power of inner strength from surviving adversity

The *power of inner strength from surviving adversity* lends a special disposition of compassion towards personal suffering and the suffering of others, and a counter-intuitive ability to stay both centred and detached in difficult and turbulent situations. As a child Helen struggled with illness and was absent from school for lengthy periods. She developed the lens of an outsider and an empathy for people who struggle in their bodies. She attributes her love of being with people with disabilities to these early experiences.

During the lowest points of the organisation's struggles she endured years of being misunderstood and attacked for challenging the status quo on behalf of people in her care. She developed a natural detachment from the grip of uncomfortable situations and people who challenge her:

I feel the fear and do it anyway ... I don't feel as uncomfortable in uncomfortable

situations so I can enjoy myself more.

Leo suffered deeply through a very public and personal attack by employees. He survived with gratitude for the learning:

Things that are very painful have also been things that have [enabled me] to know what we should be doing and ... where we should be going.

Casper endured years of inner torment in an oppressive organisational environment in which he felt paralysed from acting effectively. He has emerged with a deep belief that in any moment he can start afresh, no matter how bad things get. He loves the Norwegian folk song 'every day is a new day':

That helps to cope with all the failings and mistakes.

In summary, *the power of inner strength from surviving adversity* has compassion for all sides of a difficult situation including oneself, gives calm in the midst of turbulence and important lessons about being human.

The power of numinous experience

The *power of numinous experience* releases stress and is revitalising in various ways, such as awe for the unknown, detaching from the everyday, inner work, appreciation, and can involve a connection to nature. Some, through spiritual beliefs and practice, sense a timeless, stabilising force in the atmosphere moving through people and events. Tom uses experiences in nature to connect his awareness with a larger presence. He is a kite flyer. 'Catching the wind' is his metaphor for noticing the social atmosphere and using it to bring people with him. He follows a counter-intuitive path to get results, using his inner fluidity to stop pushing, and shift the energy in his relationships:

When I can stand back and let the magic happen, that's when things move forward.

Leo reflects that:

People come and people go and [the organisation] carries on ... [the] interaction [between people] is bigger than the [physical] presence of any] person.

Helen experiences the effects of this atmospheric field force when perplexing challenges and conflicts suddenly get resolved in surprising ways:

Barriers or knots ... things you can't seem to get done ... clean up, conflicted situations, a confusion about which way to go ... then something ... alters that picture indirectly, barriers dissolve and people can be where they should be, things happen where they should happen. Things that were rough become smooth.

Numinous experiences can arise in contemplative moments, seeing a fresh perspective. All four leaders find relief and refreshment in withdrawing from the fray and taking time to restore and regenerate. Tom practices yoga and meditation. Leo connects with the spirit of the place, on a special hill on the land of the local tribe. He also goes running:

It is like recycling in my body ... I feel integrated as a person ... [that] gives me more meaning in my life.

In difficult group encounters, Leo detaches in order to find a fresh perspective in the moment and he feels easier:

Being able to experience what is happening in the room in a different way ... helps other people to do that as well, and then it moves. Whether [things are] achievable or not, we will see, things will happen.

Casper uses reading, enriching conversations and spending time alone away from it all to revive inwardly. He also goes to the reed bed ponds he built:

I come to peace immediately ... I feel things are ... working the way they should be ... it is a joy to be down there.

Helen's spiritual practice helps her stay centred in messy situations:

Whenever you feel yourself emotionally entangled in something you can step back from it, and in that, you free whatever it is that you are emotionally entangled in as well.

A drive for community building was a numinous experience for Tom, Casper, Helen and Leo. They described a feeling of an active force when the community binds

together to create something bigger such as festivals, social events, spontaneous get-togethers, and hosting public events with the broader community.

All participants experienced feelings of appreciation and well-being as numinous. For instance, Leo appreciates the freedom he has to develop and grow:

[Although] life is tough and there are pressures in all directions ... it's a huge privilege. ... Camphill with its faults can create an environment [for this]. I feel it every day.

Casper notes:

When we focus [only] on ourselves ... it gets ... difficult.

For him, appreciation is a daily spiritual practice:

Being surprised ... each day by positive things.

Helen finds it hard to convey in words her deep spiritual experiences of continuity and fellowship that move and motivate her, including with people who have died and paved the way:

A way of being connected to a group of people ... we are all part of helping each other grow and change ... it is so profound it is hard to talk about.

In summary, the *power of numinous experience* taps into and involves an illuminating, refreshing timeless knowing, a creativity and joy in the experience of detaching from the everyday, an inner work, the importance of nature, contemplation, physical movement and exercise, and includes earth spirits and ancestors.

The power of self-affirming beliefs

All respondents mentioned the power they derive from *self-affirming beliefs* through being 'deeply seen, heard and known' (Barol, 1996) by another human being. Helen's greatest influences have been people who encouraged and supported her to stay true to her inner calling, to help other human beings. With his coach Leo experiences:

Somebody you trust who you have ... accepted as your mentor ... who can

honestly reflect back to you what is going on ... and say quite hard things in a way you can hear.

Helen is appreciative of the support she has from the new Executive Director to be the best she can be in her role:

His appreciation for what I do, and not criticism, if I feel something is beyond my capacity, we figure out where to get someone who does have the capacity.

Her husband is her greatest role model in seeing the best in people:

He is such a deeply good person. I have always had that example beside me.

In summary, *the power of self-affirming beliefs* arises in relationships that bring relief, reassurance and courage.

Powers in the dimension of subjective experience

In the dimension of subjective experiences, feelings, dreams, disturbances and delight appear in inner and outer relationships as fragments and partial perspectives of the whole. Powers interpreted by leaders in the dimension of subjective experience are the power of *self-attunement* and its twin, the power of *social attunement*, the power of *facing injustices of history*, the power to *make conflict fruitful* and the power to *facilitate collaboration*.

The power of self-attunement

The power of self-attunement is the moment-by-moment awareness to tune oneself and bring out the fullness of inner tones as a unique melody. Paradoxically, feeling out of attunement, if noticed with awareness, can be the impetus for finding self-attunement. Leo knows he is out of tune when he is drowning in tasks and deadlines and is less than his best self in relating to people:

It is easy to get trapped into this thing, oh I am going to be late for my next meeting; it becomes a stress for you and then you become bad tempered and so on.

Conflicts were rife in Tom's organisation at the time of this interview. In moments of

doubt, he loses his inner direction:

Personality issues are the hardest to deal with. The minute I slip down into the morass of everybody's anxieties I get lost. I get completely overwhelmed.

Through coaching, Tom has a safe and private space to bring awareness to these difficulties and tune into himself:

I find [coaching] so powerful in its simplicity. I get an opportunity to look at myself, and get a different perspective on how I see things.

Casper reflects back on the lowest point of the community's crisis and collapse. He believes that he contributed to the oppressive environment, by being out of tune with himself:

I had the feeling when I was cleaning my teeth ... I was doing it for the community.

The power of self-attunement uses disturbances as allies. This uncomfortable state drove Casper deeper to an interior place of stillness where he discovered a hidden gift:

... to find deep in [myself] the strength or constancy that is not ... flattened by these imposing feelings of ... insufficiency.

He now uses his influence to encourage people to sustain inner aliveness and attunement, rather than 'compromise their own identity' as he believes he did, in order to belong.

Helen was shattered to realise her part in causing unintentional harm to people she was responsible for supporting. This awakening taught her to use discomfort as a trustworthy information source:

That undercurrent of discomfort that we weren't doing the right things ... empowered me to pay attention to those things.

Self-attunement may also involve getting to know and integrate lesser-known parts of oneself and one's life story. Casper believes that his struggle at times to cope has roots in family history. Helen's optimism is deeply part of who she is and the enabling

atmosphere she generates:

I have been accused of being a Pollyanna. I basically believe that people are fundamentally good and I think if we hurt each other, for the most part it is accidental.

She can rely on this deep belief in the most challenging situations:

When I am looking at a problem, I am thinking, we have a solution, I just don't know quite where [it is] yet.

In summary, the *power of self-attunement* is an ongoing practice of moment-by-moment noticing and tuning into inner and outer promptings. This power is enlivened through inner work in integrating every day delights, disturbances and personal history. Through the power of self-attunement relationships with oneself and others can get easier.

The power of social attunement

Tuning into the social environment with awareness, and being interested in one's impact on others is the *power of social attunement*. Tom feels at ease with other people. He feels he owes this to a lifelong passion for personal development and growing up in an extended family with people very different from him:

I was exposed to a lot of different people ... [who] ... face a lot of challenges in their lives and maintain a way to be happy and brave.

The power of social attunement gives awareness to the effect a personal communication style and behaviours can have on others. Leo believes:

The hardest thing to know is the effect you have on other people.

Tuning into the atmosphere in interactions and in groups can bring more aliveness and flow. Helen wants to know the impact her attitudes have on others and work with the feedback. She mentors practitioners to develop this ability in interactions with the people they support:

Wherever you say no ... step back ... and say to yourself, what am I shutting down in that person ... open up that trust to say, what doesn't work for me, whether it is a sexual issue, or a food preference or an outing preference.

In summary, the *power of social attunement* can ease relationships and relieve inner tensions in difficult encounters. This power can strengthen the potential to use oneself and one's moment-by-moment awareness to notice, believe in and enjoy using seemingly fleeting or unconnected experiences as opportunities to grow and support greater togetherness.

The power to face injustices of history⁵⁸

The power to face injustices of history supports a courageous and compassionate stance towards everyone involved including oneself in owning and taking responsibility for the wrongs of history. The introduction to the Camphill organisations in the experiential study in chapter 9 found that all four leaders in this study have publicly owned up to revelations of exploitation in their respective organisation, whether sexual, fraud or other forms of violence.

Each of the leaders in this study has waded through complex emotions in themselves and in others, engaging in difficult personal and group interactions involving victims, perpetrators, community gatherings and meetings with officials and some in legal proceedings. Participants spoke of the effects of abuse in the environment and on themselves. Between them, they identified characteristics that enable exploitation to go unchecked. Helen cited ideological one-sidedness that created a provider-centric environment in which priorities of people receiving services took a back seat:

[I] found myself being inwardly challenged where the ideology becomes more important than the people.

Leo believes that many people generally in Botswana have been stigmatised in a 'kind of death zone' in which abuse can breed:

They have been very much kept in a box.

He identifies a lack of competence in conflict engagement and diversity awareness.

Casper's organisation imploded with the shocking realisation that despite high ideals, safeguards for vulnerable people were totally lacking. In the early days, people with

⁵⁸ The length of this section reflects its centrality in the minds and hearts of the participants at the time of the interviews, and the depth of their responses.

sexually offending behaviours were misguidedly placed in the organisation as a rehabilitative alternative to jail. The trigger to facing up to extensive and pervasive abuse of children of career volunteers came in the form of suspected fraud and bullying by a senior role holder. They lacked a basic and shared understanding of power and exploitation in relationships and how to work with it. Casper remembers the feelings of paralysis over years that had prevented the team from challenging him and taking action:

He could not be held accountable for his actions or his effect on the people around him.

Casper reflects that he and his colleagues believed they were doing useful and important things, but it was not producing 'good energy':

... a fog of unconsciousness ... was holding us back.

Tom believes that in his mixed race organisation in South Africa, tensions and wounds of apartheid were built into the cultural DNA. When he arrived to take on the leadership, he encountered a cultural disdain for the role of leadership while singular power brokers acted independently. He is currently building reforms where clear lines of authority and power sharing are supported in a culture of human engagement across ideological and cultural divides.

People in Leo's organisation in Botswana live daily with the impacts of violence and life-threatening illness in the broader community. The tipping point for their transformational change process was an urgent need for sex education due to escalating levels of HIV and AIDS.

The large interactive seminars provided a container for connecting as human beings first, as a foundation for going deeper. As the spotlight shone on abuses previously hidden, people became more confident to come forward and speak up. The group opened up to wounds and undercurrents of abuse, violence and corruption. Leo had to:

... face the failure within the systems and ... what was being perpetrated by colleagues alongside us.

This was an intensely painful time for him. Now he values the learning and growth:

It was ... an affirmation ... we are able to face these very painful things and ... learn from them. And I am sure we will face other ones going forward. Things that are very painful have also been the things that have really helped to know ... what we should be doing and ... where we should be going.

In Helen's organisation, a pervasive, punitive undercurrent came into the open with an external investigation as a result of allegations of physical and sexual abuse by staff towards residents:

People were treated as something to be managed ... affection was sympathetic, but it didn't come down into real support, choices, life experiences.

She awoke to the impact of unintentional harm through the experience of interviewing people with complex needs using the Personal Outcome Measures® methodology discussed in chapter 4:

The expose revealed my deepest concerns to me ... and validated them ... suddenly they were in the foreground ... I was deeply, deeply ashamed ... That was shattering and life-changing. It's ... unbelievable. We did that to people. I did that to people. Oh God.

In summary, all four leaders have faced up to injustices perpetrated under their organisation's umbrella. The *power to face injustices* involves courage, compassion and centredness in truth telling, accountability and recovery. This comes from opening up to the wounds, and discovering inner resources to survive and grow from, on personal and collective levels.

The power to make conflict fruitful

Helen, Tom, Leo and Casper described being weighed down by interpersonal conflicts and group tensions. Leo describes a cultural feature of his organisation that people have strong relationship and familial ties and have constant interaction.

He is frustrated that even with efforts over a number of years to develop greater openness for self-expression and group cohesion, people are reticent to come forward to him as leader and initiate a difficult conversation. As a result, many unspoken things hang in the atmosphere:

I think there is a lot of stuff that it would be really helpful if it was more ... open.

Participants alluded to a tendency to 'conflicting with conflict itself' (Mindell, 2002, p. 4). In chapter 1 in the first section titled 'Research focus', this quote was suggested as a contributing factor in the disjuncture between ideals and practice. Tom is nervous about push back from people who criticise his every move. Helen's natural tendency is to avoid conflicts:

It's a hard thing ... I hate them.... I think I often just retreated. Or just looked shocked and ran away... and that has been something there since childhood.

Through the process of transformational change, she is learning to rise to the challenge:

Being not afraid to ... be part of a conflict. I am learning better how to not wait for the problem, but to do more maintenance ... not being bothered when people vent, not taking it too much to heart.

She is learning to respond to small signals before a problem erupts. She has gained helpful tips through observing people who have taught her through their actions how to engage in conflict, in tense moments and interactions, without breaking the relationship. For her this is:

hard to do in the moment ,to say ... I think something is happening here, what is it?

When she feels the heat, she prefers to take a step back:

I have learned when I am first hit with something emotional, to not act in the moment ... to give it time to cook, taking time out, looking after myself, chew it through.

Her natural style is to make space, and she is not happy when she goes against that:

I felt attacked ... misunderstood, and I reacted in a defensive way... then you have to fix that afterwards. I would really like to have some ways of stepping back in the moment ... when something comes at me out of the blue.

Tom notes how the conflict style in his organisation is connected with the wounds of South African history:

Some people com[ing] from a history of subservience ... believe that you have to say what you think someone else wants to hear. [Then] there are people who come from a history of 'I don't think that is going to change'.

In summary, *the power to make conflict fruitful* is an awareness influenced by personal style, personal history, world history and the use of methods and tools.

The power to facilitate collaboration

The need for a whole organisation to unify around a common direction as a large multi-stakeholder group has challenged the participants to develop the *power to facilitate collaboration* in open, trustworthy, interactive and authentic ways with their colleagues and other stakeholders.

For Casper, the lessons of history have taught the importance for transparency in how decisions affecting people are made and by clarifying the structural authorities of those who make them.

Helen is tentative to lead boldly from the front. Her strength is in knowing where to go and to get the assistance she needs by bringing people together in teams:

To make the best possible decisions we can at the time.

People in Leo's organisation feel most comfortable in large group gatherings rather than small focused meetings. Culturally it is easier for him to share his thinking and vision in a large group, rather than work through smaller teams. He feels that resistance and tension in the large group is preferable to:

People turn[ing] away completely.

Tom inherited a situation in which (at the time of this interview) each person was a rule unto himself or herself. This sapped his energy:

I feel like I am pushing a bulldozer up a hill and everybody is sitting on the bulldozer having a party.

He knows the reforms he has to make won't be sustainable without involving people:

I have had to learn as a leader to take everyone along with me ... naturally I wanted to race ahead. I can see the big picture ... I need to learn that not everyone can see the same picture as me.

Tom recognised that unifying around a vision required an external facilitator to conduct a multi-stakeholder event attended by people from all roles:

We did a health check of where the organisation is and started to look at where we want to go. That ... brought everybody onto the same page.

He capitalised on the up-beat energy and his own abilities to anchor the pride that permeated the atmosphere in creative renewal of the organisational brand:

... what we actually are and develop pride around that.

Casper has learned that the best of visions implemented without hearts and minds with him won't work:

Transparency in decision-making ... helps people to trust the leadership process. Decisions which are mine and mine alone come what may ... [are] unsustainable.

In his mind his inner transformation in feeling inwardly freer has contributed to a shift in atmosphere where the team can now sit with very difficult questions and hear divergent views:

It is not the tradition of the place. ... we have managed to get a lot of ghosts and taboos out [in the open].

The team is growing in interest and ability to question and reflect on hot topics:

... it has opened up possibilities and made us aware of the limitations in the way things have been done.

Even so, from Casper's perspective, feeling threatened and defensive is a reality:

The more some people feel freer to bring their concerns, others retreat.

He feels the group lacks tools to work with disturbances as they come in 'an open constructive climate.' Casper's team hired a facilitator to work with the whole

community, renewing and clarifying vision and values and combing through area by area:

Giving encouragement ... take conscious responsibility for what they are involved in, define ... the effect of what they are doing.

Tom believes that good facilitation and group work requires methods and tools:

For some people it is petrifying to sit in a group of people who are not completely trusted, and say how it feels to be ... whatever.

In his view, an authentic collaboration builds on an understanding and awareness of how power is working at every level of interaction. Tom believes that the entrenched differences in status among group members are a constant reminder for those with the least social rank of the brutality of apartheid. Many people are guarded:

Not feeling on the same platform ... I think there is still a strong sense of hierarchy ... and that makes it difficult for people to come forward with issues.

He is introducing some basic self-awareness concepts and exercises to help ease the tensions in the atmosphere in getting to know each other's stories:

Scratching the surface of something huge.

He has initiated whole-community practical project days with a shared meal. People forget their differences. Leo tried to form a leadership team but that didn't get traction. He then formed a task-based team. This proved to be successful but only covered part of the organisation. For Helen, the quality of relationship among team members in meetings is core to her collaboration style. There is always a little food to enjoy at meetings. Everyone has the opportunity to speak personally:

How it is in their area. What are things that are challenging them. What is going on in the organisation, and what is going right. We try to nourish ... trust.

In summary, the *power of facilitating collaboration* in a unified direction is a complex dance that differs according to personal style and cultural identity. Facilitation methods and tools are useful.

Powers in the dimension of tangible results

In the dimension of tangible results, experiences are measurable, factual and comparable. In this dimension the deepest beliefs, impulses, hopes, tensions and attempts at togetherness come to fruition in practical measurable real world events, structures, processes, plans and problems. Powers in this dimension are: The power to *address injustice*, the power of *applied transformational learning* and the power of *integrative community building*.

The power to address injustice

Leo took a long view with respect to the timing of things in implementing a process of cultural change to better support human dignity, safety and trust. He has learned the value of group work that has enabled the undercurrents around use and misuse of power to be processed collectively:

What enabled us to move forward [was] to get ... to the elephant in the room.

During the process of transformational change, Leo created and externally managed an investigation to bring himself, the organisation and alleged perpetrators to account within the law. This exposed failings of the systems and accelerated the community-wide response to individual and collective recovery.

He is rebuilding service provision with greater involvement and ownership of managers, teams and voices of people.

Helen has developed a problem-solving team atmosphere that does not blame and shame, so as to catch human rights restrictions as they happen:

... let's figure out where along the path we accidentally did something that led to this conclusion that we didn't like.

In summary, the power to *address injustice* results in tangible real world interventions that account for all sides, building on the power of inner-strength to survive adversity and the power to face injustice.

The power of applied transformational learning

The power of *applied transformational learning* provides organisational and individualised pathways and railings to discover, study, strengthen and express powers of deeper vision and subjective experience across all roles and career development. In applied transformation learning, personal development, professional development and practice are inseparable.

Leo is excited for the participants with disabilities to engage on a formalised training path validated through the National Qualification Framework to acquire skills and contribute to society. In his view, practical skills are a good beginning.

In addition, he believes that the training pathway must support every learner to understand herself and her situation, discover her passion and begin to follow her dream. He sees his job as supporting his team to create an atmosphere in which people want to learn, develop and discover their talents:

One lady ... spent her whole life at the cattle post [and has] never been to school [or] engaged in anything much ... [For the] first three days she ... walked around and looked ... [Then she] realised there are opportunities for her, and she ... dived straight in.

Leo believes that the experience of the person with complex needs as a co-learner is the heart of organisational transformation and a cultural haven for everyone:

... the core of what we are trying to do is ... create the frame for that.

Leo remembers back to the diminishing effect of measuring success by checking people against goals they have not set for themselves:

... [We asked] can you do these things — [the answer was] no no no no no.

He is loving the new universally accessible approach to learning they are establishing as a result of the transformational change process:

... if you approach a person with ‘who are you and where are you at?’ one creates an approach to education ... that encompasses everybody.

He gains confirmation for the direction from modest results already appearing towards education for all in an environment in which people can achieve for themselves:

Something is now visible ... the shape of it that ... people can see ... there is a long ... way to go ... but I think we are going in the right direction.

Helen is passionate about her leadership role, because it gives her a platform to deepen her abilities and effectiveness in mentoring her staff in their personal and professional development:

I find it thrilling! That is what I want to ... do more of.

She tunes into people's strengths in order to bring out their inner leadership and loves to witness a person's inner light switch on:

When you see something actually turn over in the person, and ... fundamentally change in them so they are not attracting negative dust.

Her own brand of mentoring takes the form of a deepened conversation:

I hear from my younger generation that they ... appreciate dialogue with me. It is not about how to do this or ... that, more about their own inner development or qualities.

She knows that if the practitioners are thriving and energised it is easier to provide support to people with complex needs authentically through relating and being with people rather than surface-level routines:

... [when] they are feeling better about themselves ... they ... provide better accompaniment to others just out of their being.

She would like to deepen her mentoring capacities and apply them:

... [so] people feel belonging, feel important and help align them with their own goals and desires.

The power of applied transformational learning is sustained by human-centred systems. Tom is setting up appreciative appraisals so that practitioners can know when and how they are doing a good job:

‘This is where you are doing great, this is where you are falling short, keep up the good work’. Some people work harder and harder, and burn themselves out.

Helen has championed the establishment of an alert and immediate follow-up system to catch mistakes, disrespect and neglect whether intentional or unintentional as it occurs:

A mis-medication, somebody calling somebody a mean name, whether it is somebody gossiping in the background and undermining a house leader, whatever it is, we bring it out in the light ... We don't know everything but what we do know we act on.

In her view, human centred systems result from deeper visions, attitude changes and a strong commitment to the voices of people with complex needs at the centre of decisions:

It is a tremendous boost to the organisation to put resources into the ... right stuff.

These human-centred systems have meaning and coherence because people comprehend the associative linkages and why they are there:

Our [in-house] education, better governance model, the leadership support I have with those people has helped me to do the work with the teams.

Human-centred personnel systems have brought a greater professionalism in recruiting the right person in each job and help some people move on:

People who want to be negative towards each other, or not focussed on one mission, have naturally moved on.

Helen is mindful that human-centred systems are necessary supports to make life, work and relationships easier, clearer and interrelated, not an end in themselves:

Everybody knows things are getting cleaned up and tidied up, but are we really going to be able to effect deeper change?

Tom is setting up groups where practitioners can research something of interest and then teach it on to the team. He wants to focus on how to be both working from the core ideals of the organisation *and* make the necessary changes for an efficiently managed organisation.

In summary, *the power of applied transformational learning* results in the union of personal and professional development, human centred organisational systems built on vision, relationships and good practice.

The power of integrative community building

The *power of integrative community building* dissolves virtual and physical boundaries to enable the development of networks, relationships and partnerships of innovation, reciprocity in building social capital in neighbourhoods, workplaces, towns and interest groups. Tom, Casper, Leo and Helen's organisations were once trailblazer community environments for and with people with complex needs.

This reputation temporarily faded during a phase of self-involvement, disconnected from the continuous wave of innovations in the field of social inclusion and human services. Casper still encounters people around the country who were touched by their experience of the organisation 30 years ago and ask:

What are you doing now? I haven't heard of you for years!

In this new phase of networking, self-advocates are making an impact. In Helen and Casper's organisations, remedial art programs have evolved into studios for diverse artists. Artists are showing their work in local galleries and their work is sold on merit rather than charity.

They present as artists not as clients of an agency and are enjoying acclaim. Casper describes the artist's feelings of pride and accomplishment:

You can imagine how they felt ... to get such feedback.

Casper and Tom expressed the importance of partnerships and growing networks. Their organisations have been criticised as segregated facilities in a time of inclusion and urban renewal. Under their leadership, the tide is shifting outward again.

Casper believes that being involved in the secular world beyond the gate does not mean compromising values, as once believed:

Being a bastion keeping the evil world at bay ... has been part of an ethos here ...

We [don't] have to give anything away in our convictions to meet the world.

Tom is using his networks to open up to a new wave of innovations. He has gathered a panel of prominent social entrepreneurs and cultural creators to mentor in-house managers. These relationships are reciprocal, enriching the lives of those who are unfamiliar with people who are differently abled, often with a disarming ability to naturally cut through social norms.

Albert (a resident) walked straight up to a well known CEO of a large national company and said:

I'm so glad to meet you. I'd love you to coach our cricket team. Could you be here this afternoon at five?

Leo has reached out to government leaders in the field of practical skills education. These partnerships place the organisation's strengths and people into the centre of innovative public policy debate and educational innovations.

Integrative community building also applies to networks and partnerships within the organisation. There are some teams that leave Helen feeling drained and deflated:

They are a bunch of individualists ... it is not a cohesive or an inspired group. I [go home and] put myself to bed with a hot water bottle.

Tom acknowledges the role race plays in his organisation in holding people back. He also experiences that those actually connecting with the vision and putting their shoulder to the wheel do not follow race lines:

A lot of people broke that formula. There are ... people who do get it who are black, and ... people who don't get it who are white.

In summary, *the power of integrative community building* results in energising interest-based relationships and partnerships that are future bearing, are not limited to physical boundaries and nourish the joy of diversity, social capital and common ground.

Table 5: Inner powers of deeper vision as interpreted by organisational leaders

Essence, wholeness, no polarity, unity

Inner power	Defined by leaders
<i>Inner calling</i>	Existential source of meaning, sustains ever-refreshing energy, a lifelong passion, motivation.
<i>Global vision</i>	Interrelationship between personal path and organisational vision that answers a planet-wide need.
<i>Compassionate curiosity</i>	Open to learn direct from people about what is most important to them as organisational foundation, compassion towards self and others.
<i>Inner strength from surviving adversity</i>	Survive personal history with compassion, stay centred and detached in turbulent situations, gain universal lessons to pass on to others.
<i>Numinous experience</i>	Drive for spiritual development and community building, detachment, open up to mystery, universal connection, nature, joy, and connection with ancestors.
<i>Self-affirming beliefs</i>	Relief, reassurance and courage, with the encouragement of friends, confidantes, lovers, colleagues, coaches mentors, strangers and spirits.

Table 6: Inner powers of subjective experience as interpreted by organisational leaders

Relationship, polarities, diverse perspectives

Inner power	Defined by leaders
<i>Self-attunement</i>	Know yourself; self-reflection; notice and use delights, disturbances and personal history as potential gold to ease difficult situations and continuously tune into one's personal path.
<i>Social attunement</i>	Feel at ease with people, notice signals in self and environment for growth, togetherness and joy.
<i>Face injustices of history</i>	Face and own wrongs perpetrated in the organisation. Centeredness, compassion, courage and truth telling in the midst of pain and turbulence to hold self and others accountable as part of healing and recovery.
<i>Make conflict fruitful</i>	Transform self-criticism, notice and name undercurrents, conflict awareness and diversity tools, awareness of historical power differences.
<i>Facilitate collaboration</i>	Facilitate inner and outer delights, tensions and disturbances. Team development. Use of facilitation awareness and tools.

Table 7: Tangible powers in the dimension of tangible results as interpreted by organisational leaders

Measurable, actual, comparative

Inner power	Defined by leaders
<i>Address injustice</i>	Act on findings of injustice, clarity in use of structural authority, address and redress injustice.
<i>Applied transformational learning</i>	Personal and professional development, mentoring and coaching, human-centred systems to support fairness, clarity and development.
<i>Integrative community building</i>	Energising, interest-based partnerships and networks with government, in communities, social and business entrepreneurs and cultural creators.

CHAPTER 11

PEOPLE RECEIVING SERVICES

EXPERIENCING CHANGE

An introduction and overview for this chapter as one of three inquiry stories is presented at the beginning of chapter 10.

Introducing participants

Sara presents herself as a single woman in her late-30s, who is a little shy and dignified. She works in an administrative office. She had a promising future, as she is bright, had many friends and was good at school, athletics and she was generally active. At the age of 16, she was knocked down on the road by a drunk driver. Her leg and pelvis were crushed. Her life as she knew it changed overnight. Sara has one stiff leg, and is in constant pain. She has learned to walk again and has had to face her worst nightmare, loss of the ability to give birth.

Anna is in her early 30s. She has a sunny personality and is friendly and composed. She loves helping people. She has prepared a beautiful morning tea tray for us in her immaculately kept apartment. Anna grew up within a loving extended family. From the age of three months and into her teenage years, she spent months at a time living in hospital wards. She is often in physical pain. At school and in her adult life, she endured years of cruel discrimination, physical violence and sexual abuse.

Lilly is an engaging woman in her early 40s. When the interview began, she looked me straight in the eye as if to say, ‘And who do we have here? Are you to be trusted? How are you feeling?’ She spent most of her life in an institution where she was brutally strangled by a caregiver and almost died. A friend saved her life. When the facility closed down she was placed in a Camphill organisation. She is smart, articulate and creative with her vocabulary.

Janet is in her late-50s. She has a cheerful, outgoing personality. She is extremely active, a consummate homemaker who is able to turn her hand to any domestic and

handwork task. She is always ready to help. She loves Camphill. She has lived in the organisation for most of her adult life. She has strong bonds with people and enjoys popularity in the community among her peers and staff. She lives with her male partner. She works as a cook in an elder care home.

Powers in the dimension of deeper vision

The dimension of deeper vision brings to every day life the sense of being moved by one's deepest self; a 'force of silence' (Mindell, 2004, p. 54). The range of powers experienced by participants across all role holders in the study in this dimension are: the power of an *inner calling*, the power of a *global vision*, the power of *compassionate curiosity*, the power of *inner strength from surviving adversity*, the power of *numinous experience*, and the power of *self-affirming beliefs*. This chapter explains these powers from the perspective of people receiving services who gave their stories in the study.

Power of an inner calling

Janet, Anna, Sara and Lilly expressed feelings of pride and passion for a self-formed direction in life, being of service to others and spreading love. Their experience has the *power of an inner calling*. Sara wants to have a career, so she can build her own home as a place for her ageing parents to belong and be safe. Her inner calling as a family provider gives her power to endure practical and financial obstacles. Lilly who has lived through the terror of physical and sexual cruelty, joyfully cares for her horse with the gentle kindness of a loving mother. Anna wants to take care of children who are hospitalised, and who often are alone. As a child, she spent many months of the year in hospital. Her beloved mother who has since died was constantly by her side taking care of her and other children and she feels called to continue that work:

When their parents were in work ... parents, working, nurses running around, the doctor is here and there, and the kids are a bit afraid. I can read them a story or bake with them.

Janet's aim in life is to be a faithful and loving person:

Whatever I try and do I do, I ... am doing it with love ... my mother was like that ... this is how I will carry on until I die.

In summary, *the power of an inner calling* has loving feelings and attitudes in being caring and kind to others.

The power of a global vision

A global vision answers a planet-wide need and rings with the spirit of the times. Lilly, Anna, Sara and Janet are searching to belong and to express that belonging in the embrace and safety of a home they choose and in a loving, accepting community. Their search has the power of a global vision, because the wish to belong to and feel at home is a longing of the times. Lilly lived in an institution for decades but it didn't feel like home to her. She was subjected to brutal life-threatening abuse by staff. She now lives in a bed-sitter in one of the group homes in the organisation, which on the surface is a great improvement to the institution. However, she is in conflict with another member of the household and she is unhappy. She didn't choose her housemates. They were placed together by the organisation. She would like to live in apartment of her own near friends in the local town. She knows the feeling she longs for in a home, and she can express it. She has the power of a global vision but — like many people in the world today - not the structural power to manifest it.

In summary, for people receiving services in this study, *the power of a global vision* sustains the universal search for belonging, safety and home.

The power of compassionate curiosity

The power of compassionate curiosity gives a desire to learn from and understand people with openness and compassion. Sara feels disturbed by the isolation of some colleagues, on account of few people knowing their language:

There was a gap between us ... maybe they wanted to talk confidential things ... direct.

Sara joined a class to learn their language in order to be able to communicate directly with them as colleagues, with the power of compassionate curiosity. Janet's inner calling is to spread love helping people. She is devoted to caring for the older people in her community as a cook and carer:

I am friends with a lot of the old people. I sit and I listen to what they say. And I like them very much.

Anna uses her power of compassionate curiosity towards herself, in educating her supporters to listen to her wishes:

Before, they [used to] tell you what to do, and how you shall do it. Now I can say, 'no ... I do it like that.' And they say, 'ok, we try to do it, we try to do something with it'.

In summary, *the power of compassionate curiosity* has an open attitude to other people, empathy in feeling what is it like to walk in their shoes, and the ability to befriend oneself.

The power of inner strength from surviving adversity

The impact of discrimination, abuse and segregation in the lives of people with complex needs was discussed in chapter 2 by analysing the literature. Anna, Lilly, Janet and Sara all expressed pride in having survived horrendous life experiences early in the conversation. No direct question was posed to elicit this information. This was present in the strength in tone of voice and in the hint of defiance in sharing painful stories of rejection, discrimination and abuse. Feelings and memories were close to the surface and each had important things to pass on.

Janet worked for a hairdresser who put her down heartlessly:

He would say: 'Because you are handicapped, you can't really work outside'.

Her power to survive adversity enables her to look back at that experience and shrug it off:

I struggled putting hairclips in hair... that isn't really what I wanted to do.

Anna was taunted and bullied at school, received death threats and was beaten up and raped by her boyfriend. She is proud to have survived lifelong health struggles, violence and loneliness:

I have been pressed down so much. [This]... made me into the person I am.

Lilly survived physical and sexual violence. Her friend Maisie saved her life when a staff person was tying her up with a rope in the institution they used to live in:

She went and got the staff and said, ‘He is choking Lilly. If it wasn’t for her saving me I could be dead now ... I am happy about that.

Lilly has looked death in the eye and survived. Her inner strength gives her a feeling of happiness to be alive and have Maisie as her dear friend. She reels off other abuses, proud of her power to resist:

And once the guard asked me to have sex, and I said no, and he pulled out a knife ... He was going to hurt me with it. He wanted to have intercourse with me, but I didn’t want it. And a strange guy wanted me to get into his car. And I said ‘no’ to him.

Sara has experienced financial abuse. When her pelvis was crushed, so was her ability to fulfil her deepest wish to bear a child. Her sister promised to give her own child to her for adoption in return for financial support. Sara worked hard and paid all the child’s expenses from birth for many years, but then her sister changed her mind. Sara felt deeply betrayed. Through her suffering she has grown strong and she is able to understand other people’s suffering more, and meet any challenge:

There is nothing that is impossible ... [the adversity] helps me to grow in life [and] put myself in other people’s shoes.

In summary, *the power of inner strength from surviving adversity* brings out empathy for the adversity of others and self-pride as a survivor of injustice with important lessons to teach about friendship and humanity.

The power of numinous experience

The power of numinous experience enabled participants to take a step back from the troubles of the moment and gain relief and insight from a more detached and sometimes spiritual perspective. Janet worked through a long and difficult period mourning the loss of her mother. Conversations with her priest helped her connect with her mother’s timeless presence:

I have some of [my mother] in me.

Now, she enjoys conversations with her mother in the garden where her ashes are buried. This experience connects her with the feeling of a helping spiritual power:

I have a power behind me ... a guardian angel ... to do the things I want to do in my life.

The feeling of the timeless power connected with and moving through a community of people can be a numinous experience. Janet feels the atmosphere in her organisation and describes it as a feeling of struggle, a word she used many times throughout the interview:

... a rocky mountain, climb ... to the top, you have got to experience [the struggle] and then you come clear on the other side. You have got to go through stages. There are times when it is beautiful, but there are also times when you feel, is this really where you want to be?

Sara feels a numinous core always accessible through strife and trials:

Sometimes during the night [people] ... get sick. The [supporters] will never say ah! It is not my child. The spirit of caring makes us come together and understand each other.

She gets through difficulties in her life through a connection with a spiritual presence:

The way I managed to overcome the difficulties and the upsets of life ... is involving God in my activities.

In summary, *the power of numinous experience* can bring joy in relationships with people who have died, give a detached perspective to gain relief from the stresses of everyday problems, and reveal the spirit of a group.

The power of self-affirming beliefs

The *power of self-affirming beliefs* can arise through deep friendships and through the inner eyes of a loving self. Sara's regular friends disappeared after her accident, and this felt wounding. Over time, she gravitated towards people with similar experiences and developed new friendships where her unique qualities were appreciated:

It releases me from things that have happened in the past.

One intimate friend encourages her to believe in herself rather than be overwhelmed by troubling singular events:

When I am down, he says it is not the end of life.

Self-affirming beliefs can also arise from being moved from deeply within. Sara has learned to tune into her inner voice to affirm her direction and decisions:

... like a cell phone switching on.

Anna used to be lonely in her apartment in town:

You have your own flat and that's all. Nobody there ... They help you a bit then they go away ... I was depressed and I couldn't do anything ... I didn't want to go to work. I didn't want anything.

She decided to move to the Camphill organisation, and at last felt accepted:

People say, 'oh you are beautiful, I like you'. I can talk [with staff] as if I was their friend and I feel people like me just as I am. They say 'you can ... be as sick as you want and we like you.'

Lilly has a horse to care for, whom she loves. Her friend Maisie has a horse to care for also. Maisie once saved Lilly's life when she was being attacked. Being with Maisie reminds Lilly of the life-giving power of friendship. Caring for her horse in the good company of Maisie makes her feel good about herself and happy.

In summary, *the power of self-affirming beliefs* can arise from loving relationships with peers and with supporters, and from deep within oneself, and through enjoying innate qualities and strengths.

Powers in the dimension of subjective experience

In the dimension of subjective experience people, processes and events engage, collide and change shape and size like an Alice in Wonderland world of delights and disturbances underneath everyday reality. The range of powers interpreted by

participants in this dimension are: The power of *self-attunement*, the power of *social attunement*, the power to *face injustices of history*, the power to *make conflict fruitful* and the power to *facilitate collaboration*. This section discusses how people receiving services experienced these powers.

The power of self-attunement

From the perspective of people receiving services, *the power of self-attunement* gives access to personal perspectives, priorities and preferences about what is personally important in living a quality life. For instance, Sara wants a career and is coming to terms with her disappointment about not being able to have a child. Janet wants to develop her skills as a cook and caterer. Lilly wants to have no pain in her back, and to be with Bill. Anna wants friends and to work in a hospital with children. Janet is happy living with Jeff. Her independence is very important to her. At long last, she has moved out of a group home and is living with him in a little cottage on the organisation's estate:

Jeff and I decided to live together ... That for me is a great opportunity.

She is proud of her abilities and identity as an accomplished homemaker for all in the neighbourhood to see:

We made it really beautiful. When we moved in ... it was dirt ... everybody is praising this house now.

Self-attunement is not dependent on typical communication abilities or intellectual ability. In actual time, Lilly's interview was the shortest. She has limited words in her vocabulary and a non-linear mind in responding to questions. The literature in chapter 3 confirmed that often the perspective of a person who communicates in non-traditional ways like Lilly is discounted because of a myth that a person lacks the ability to think and feel if they have few words or differently expressed words.⁵⁹ In the interview, Lilly revealed an awe-inspiring power of self-attunement, by getting straight to the point about what was important to her personally and in her understanding of her rights as a citizen. She used few words and engaged my total attention, 'stopping the world' (Castaneda, 1972, p. 12) in the space between us as she perched forward and looked at

⁵⁹ This is a factor in the high incidence of abuse among people with an intellectual disability and communication differences (McCarthy and Thompson, 1996).

me and through me. She volunteered information about the abuse in her life in a direct and internally coherent tone: 'It was wrong.' Her attacker didn't go to jail. She defended her right to justice: 'I don't think that is right'. Confronted by a man with a knife wanting sex, she got away: 'I didn't want it'. A strange man tried to get her into his car: 'I said no!'

Knowing yourself strengthens the power of self-attunement. Anna has recently been in hospital again, and has a more accurate diagnosis and medication. The medical team explained to her the connection between her brain, her moods, her critical thoughts about herself and her behaviours in a way she could understand for the first time:

I learned about who I am.

Self-attunement is connected with health and well-being, and with awareness of connections between body experiences and relationships. Anna believes that her back and knee pain are the result of bashings from her ex-boyfriend. She connects this with fears that past abuse will prevent her from having a loving relationship, something she longs for.

Relationships can be a channel for self-attunement and good health. Lilly has chronic back pain. She feels anxious that her doctor's treatment is not working. She is convinced that the one thing that can help is Bill giving her back a rub:

It is relaxing and feels good.

Bill is a man she longs to be with more. Lilly feels drawn to Bill and his good touch as back pain medicine.

In summary, *the power of self-attunement* is the ability to connect with personal perspectives, preferences, body experiences, relationships and self-knowledge as the springboard for finding one's voice and pursuing meaningful priorities.

The power of social attunement

The *power of social attunement* has awareness of being woven into a dynamic social network of power relationships in moment-by-moment interactions. As a woman in an intimate live-in relationship, Janet has an elevated status among her peers living in

group homes with people they haven't chosen to live with. Social order and hierarchy is important to Janet. She feels she has earned her status through waiting a long time for this privilege and it is important to her:

They [the staff] decide ... OK we are ready to put you in an independent house. I had to wait many years to get this opportunity.

For her, relationship difficulties with Jeff feel insignificant compared with her relative freedom:

There are ups and downs of course, but we are so happy together.

The power of social attunement is also an ability to tune into sources of formal power to get needs met. One participant believes that if you want help you have to be able to go and ask for it. She has built strong relationships with respected community members over many years, so it feels easy for her to go to them knowing she will be listened to. She has earned a kind of street power through having easy access to the movers and shakers:

You have got to say 'can I talk to you' and they will listen, and then they can advise you.

Janet, Lilly, Anna and Sara are specialists at tuning into the social atmosphere. For Anna, the most significant change since the transformational change process is a new feeling of openness to supporting people on following their own path rather than having to fit into fixed patterns and rules, and someone else's idea of what is right for you:

That feeling of 'No!'" got out. I was going to leave. Then one day it was OK. I feel more comfortable, relaxed.

Anna doesn't know how that happened. As a person receiving services, she recognises her place in the hierarchy as outside of organisational decisions and processes:

Maybe it was something [among] the leaders. I am not [one of them]. I don't know what happened.

Since the organisational changes have occurred her voice is more central to information, decisions and supports that affect her life personally, and this makes her very happy.

Since her recent hospitalisation and diagnosis, she experienced for the first time the people around her understanding the neuro-biological origin of her health and behaviour issues, and not just blaming her for bad moods and bad behaviour. She feels relieved:

I am not alone to hold this situation.

Lilly thrives in an atmosphere of friendliness and hospitality. She mentions the kind worker at Bill's place who made her and Bill a lovely lunch. Conversely, her life experience has sensitised her to disapproval of people in authority, and she worries that the doctor may not believe she is in pain:

I'm telling the truth!

In summary, *the power of social attunement* provides an ability to relate with others, to acutely sense attitudes in others and to know and feel how power relations work to one's advantage or disadvantage.

The power to face injustices of history

The *power to face injustices of history* is an ability to know and feel the wounds of history with a centred and resilient attitude. Sara, Lilly, Janet and Anna wrestle with other people's reactions to them and to low expectations about what they can achieve in life. At times Sara internalises these attitudes as critical voices inside her head:

People will say: 'You don't manage'. I used to say I can't manage. But [now] I say, no matter what people say, I have got that potential and that ability.

She is determined to build on her strengths:

I have to face [my challenges] and focus on what is good.

Anna wants to be seen as a proud autonomous person, who chose to live in this Camphill community. She pushes against the image of herself as a dependent person:

I don't say [to people outside], I live there because I need help.

Janet has grown up believing that the outside world is a hostile place. At times, she does wonder what opportunities she may have missed in deciding to spend her life in this

Camphill community:

Is here what you really want, or would you like to work outside again? You question yourself all the time.

Feelings of shame have stopped Lilly from reporting many abuses, for instance:

I was so embarrassed. He stuck his wino out. You know? In front of me. I couldn't tell the policeman that, because I was embarrassed.

In summary, *the power to face injustices of history* is a support in wrestling with a diminished self-belief and with the missed opportunities that are part of a restrictive life, which are institutionalised mindsets and not innate characteristics.

The power to make conflict fruitful

The power to make conflict fruitful can use disturbances to find out what is going on inside and how to bring it out authentically and helpfully. Sara felt put down by a senior staff person. She approached him using conflict awareness tools she learned at a seminar:

I realised [through being at the course] I kept things on my own ... If a leader didn't talk to me nicely, I would just say [to myself] I am afraid ... [Now] I think it is not good if he will never know he hurt me.

She is working on her personal communication awareness. A part of her wants to be more direct:

Approach ... and come to an agreement, or get advice. Not to hide [and] pretend.

Another part of her is nervous to upset the status quo and she doesn't want to jeopardise the relationship. She thinks this stops other people from being direct also:

Sometimes the changes can shake you... Some think ... if they are straight to the point, they can be hated, or won't be ... accommodated. I think if we can break that wall, the [organisation] will grow.

She found the courage to contact the person and she asked to work on their relationship:

I called him and say: 'I'm addressing this burning issue to you, because I don't think it is right for me to just keep quiet'.

Sara was able to approach her superior because she had a tool she had already practiced and could rely on. It took courage to approach a person with higher structural authority in the organisation. At her course, she learned that conflict can be a way to build a relationship, and this understanding helped her to have the courage to try. Sara feels wounded because her sister abused her generosity and lied to her. Sara's counsellor helped her process painful inner feelings and this enabled her to realise:

Maybe [my] sister is not ready yet [to work on our conflict together] ... The time will come.

In summary, the *power to make conflict fruitful* has a belief that conflict can lead to fruitful relationship. Tools for conflict engagement can support an inner practice to stay centred in one's own truth, have the courage to bring up a conflict, and be willing to move between different sides in an attempt to resolution.

The power to facilitate collaboration

For a person with complex needs dependent on support, exercising the *power to facilitate collaboration* can be a force of attraction, moving disparate helpers to overcome the tendency to fragmentation and feel motivated to build a collaborative support team.

Anna's distress on account of multiple health problems became so severe that she was hospitalised. Her distress activated her support team to join forces with the medical team. She felt well in the feeling of a network of support:

The nurse and the supporter from my community were in the hospital and talked with the doctor (smiles).

The people in her life worked more closely together to facilitate her health, wellbeing and happiness:

My father is calling and said, 'wow something has changed! You are a whole new person'. Now [instead of getting angry] people say to me, 'If you feel tired

you can go home and sleep'. I am knitting. I have been at work every day. I am being with friends. I haven't been irritated.

Another aspect of the power to facilitate collaboration is awareness of underlying patterns of interaction in groups and teams. Sara noticed that in large group meetings, she sometimes felt a heaviness in the atmosphere, with people holding back, even though the leader encouraged people to bring their ideas and objections forward. Anna was not invited into the centre of the change process. Her outsider view gave her an acute awareness of the atmosphere of power tensions. She recalls that the feeling of the community used to be strict and rule bound:

They said, this organisation is this organisation and you shall do this organisation's thing! When I came here, they were in a crisis ...

She believes that it helped that they brought people in 'from outside' to assist, because there was so much conflict:

Some of [the staff] said 'no! We don't like the new rules! We want the old rules! They were afraid of the new rules. To change [the times] when we eat. To get more modern, computers, TV's.

Since the changes Anna has experienced being listened to, with staff agreeing to her wanting to have the life *she* wants:

Now I can say what I want, and how I want it and they listen and try to do something with it. I like being here now more than before.

She knows there is better collaboration because she feels it and enjoys it:

It is very easy to feel togetherness. Staff are talking with us, and we with the staff. I love it the way we can be ourselves.

Janet is not keen on group discussions. She often gets frustrated:

Some people will talk too much and then they would talk nonsense and than you [want to] say, you just LISTEN!'

She does not see herself as someone able to intervene usefully:

... but there is nothing you can say.

In summary, *the power to facilitate collaboration* can draw people together in diverse ways. A collaboration facilitator is aware of outsider perspectives, atmosphere shifts and use of self in noticing fluctuations of energy in excitement and disturbances.

Powers in the dimension of tangible results

Experiences in the dimension of tangible results are manifest, comparable and externally measurable. The range of powers in this dimension found across all roles in the study are: the power to *address injustice*, the power of *applied transformational learning* and the power of *integrative community building*.

The power to address injustice

For Lilly, Anna, Janet and Sara a desire for *the power to address justice* is a front and centre concern. Lilly previously stated emphatically that the multiple violent and sexual abuses she experienced were wrong. Referring to her caregiver in a previous institution who tied her up and nearly choked her to death, she defends her right to justice:

[He] didn't go to jail for it ... because his brother said no. He should ... I don't think that is right.

Lilly feels let down by the systems which are meant to support and protect her rights and dignity. Lilly knows that an injustice has occurred and has not been addressed. She did not have the structural power or support to independently access information and resources to manifest it.

Anna defended her friend at a train station from a pack of bullies taunting him for his appearance. She took the power to address injustice into her own hands with the inner force of a street warrior:

My friend has a sickness. They would say ha ha you are so big you should not be here, they went walking straight into him and said 'oh sorry we didn't see you'. I got the whole train station on my side ... The guard came and said, 'If you say this again we kick you out!'

Janet has a natural attitude of love for all people. She wants to help Mary who has had a life of violence and abuse in another place. Janet wants to take away Mary's pain by opening her arms and giving love:

Mary is not from an easy background... she is such a lovable person, she always comes to me and says 'give me a hug'. And I give a hug, because [she] has never had that love. And I think it is important when they say 'I really really want a hug' you can give them what they are short of in their life.

Luckily for Mary, Janet has good intentions and is not using Mary to gratify her own intimacy and sexual needs. Sara reflects on the education that has occurred in her community for recognising, reporting and responding to abuse:

[People] know what abuse is all about. This one came to me and said about being abuse[d], and I can tell them ... Go and tell this one, this one can help you ... And I think that has changed their lives.

In summary, *the power to address injustice* requires an understanding of rights, knowledge of what constitutes abuse and neglect and accurate information about methods of redress. This tangible power recognises, responds to and reports abuse and neglect close to the action. Policies and practices exist and are used to implement ethical, restorative and legal responses.

The power of applied transformational learning

The power of applied transformational learning combines a love of learning, of working and of giving. Sara applies her desire for a professional career path in getting a qualification in administration. She is proud of her achievement as a professional earner and managing constant physical pain.

Sara's aptitude was recognised by John, a specialist consultant working with her:

John is on my side ... He talked to [my boss] that: 'Sara has a potential ... she can undergo a [formal] course ... she can do it'. How did he see it ... I am just bumbling ... But he said, 'you can ... it is just training you lack'.

Janet loves nourishing and hosting people, and applies this in her job as a cook. When on a holiday at her mother's frail-care facility she asked the cooks if she could help in

the kitchen and she learned new skills to use back home:

That was a great experience for me.

She wants to develop these skills further:

I love my cooking ... it is my aim in life to be a really good cook. And I know I am, but I still think I can learn a lot more.

Lilly cares for her horse, soon having a baby, with gentleness and relatedness:

I brush her, I take her for a walk around, and I get on her and ride her.

The power of applied transformative learning includes active involvement in and ownership for human-centred, enabling systems and structures. Since the transformational changes in the organisation, people are being supported to transition back to their own communities. Sara is proud of her administrative role in supporting this initiative:

We will be helping people to look for jobs.

Anna, Lilly and Janet said they did not know what the organisation is for and who it is for. When talking about who makes the big decisions that affect their lives, they most often used the pronoun 'they' to indicate the organisational decision makers. One person said:

Once a month [at the meeting] people can talk and suggest things. They tell us what is happening.

In summary, *the power of applied transformational learning* involves real-world professional development opportunities, the role of advocates to support enablement, and opportunities to develop skills and confidence to participate in broader management and organisational forums and roles.

The power of integrative community building

The power of integrative community building builds the social wealth of diverse people in relationships of reciprocity.

Janet is amazed and proud of her ability to organise, cook for and co-host a friend's birthday party together with a friend for 150 people in the community. She is thrilled at the amazement of others who:

... couldn't believe we had actually done it ourselves.

Anna has real friends in the Camphill community she lives in. When she lived in the city, she was lonely:

I have my best friends here. Previously I didn't have any.

Anna feels proud of her community and wants to tell people about it when she goes out to town:

I don't know why. I want to go out and talk to people in the café. I want to say, 'Here I am! I come from Camphill.'

At this point in time, fear of discrimination prevents her from expressing her pride in the broader community. Her worldview divides inside (where she is) from outside (where other people are):

You couldn't send our community out into the normal world.

Janet thinks she wouldn't cope in the outside world, which she believes is harsh and unfriendly:

[This] is a good place for us to come and live and work because the outside world is very, very tough.

She appreciates the reverse integration that brings the outside world in:

Our leader brought more and more people in to sell their stuff [at our markets] ... we get more and more people coming from outside ... I think it is a really good thing.

The power of integrative community building includes partnerships and networks in social movements. Sara feels passionate about her community's broad vision of education and being community for all people:

Camphill is opening our government's eyes. A lot of people [in the country] have been left behind. [We] can help people everywhere.

In summary, *the power of integrative community building* grows social wealth and includes relationships of reciprocity between people with existing bonds, and also bridges of opportunity to develop new relationships that enjoy diversity and inclusion.

Table 8: Inner powers of deeper vision as interpreted by people receiving services

Essence, wholeness, no polarity, unity

Inner power	Defined by people receiving services
<i>Inner calling</i>	Existential source of meaning, loving feelings and attitudes to a chosen central life focus.
<i>Global vision</i>	Resonates with a planet-wide need, sustains the search for belonging and a chosen home.
<i>Love-based curiosity</i>	Attitude of interest and empathy towards people and oneself for meaningful relationships and support.
<i>Inner strength from surviving adversity</i>	Survive personal history and injustice with self-pride and empathy for adversity of others. Important lessons to teach about friendship and humanity.
<i>Numinous experience</i>	Joy in timeless relationships with people who have died, relief from everyday problems through a detached perspective, connection to a spiritual presence, awareness of collective atmosphere.
<i>Self-affirming beliefs</i>	Fortifies innate qualities and strengths through loving relationships with peers, supporters, and self.

Table 9: Inner powers of subjective experience as interpreted by people receiving services

Relationships, polarities, diverse perspectives

Inner power	Defined by people receiving services
<i>Self-attunement</i>	Know yourself; tune personal perspectives, priorities, body experiences, relationships and self-knowledge to deepest self.
<i>Social attunement</i>	Ability to relate with others from a place of self-attunement, sense attitudes and awareness of power arrangements.
<i>Face injustices of history</i>	Ability to self-reflect on and wrestle with attitudes that shape restrictive life and a diminished self-belief as a product of soc and not innate characteristics.
<i>Make conflict fruitful</i>	Use disturbances as potential signals for greater togetherness in relationships at outer or only inner levels of resolution.
<i>Facilitate collaboration</i>	Awareness of communication patterns and disturbances, notice and frame shifts in easier relating and togetherness.

Table 10: Tangible powers in the dimension of tangible results as interpreted by people receiving services

Measurable, actual, comparable

Inner power	Defined by people receiving services
<i>Address injustice</i>	Act on findings, clarity in use of structural authority, address and redress injustice.
<i>Applied transform- ational learning</i>	Personal and professional development, mentoring and coaching, human-centred systems, culture of inquiry and research.
<i>Integrative community building</i>	Grow joyous social wealth, reciprocity between people with existing bonds, bridges of diversity, opportunity and inclusions

Table 11: Personal Outcome Measures® – indicators mentioned by participants⁶⁰

Factor	Personal outcome indicator	S	A	L	J
MY SELF	People are connected to family support networks.	x	x	x	x
	People have intimate relationships.	x	x	x	x
	People are safe.	x	x	x	x
	People have the best possible health.	x	x	x	
	People exercise rights.	x	x	x	x
	People are treated fairly.	x	x	x	x
	People are free from abuse and neglect.		x	x	
	People experience continuity and security.	x	x		
	People decide when to share personal information.				
MY WORLD	People choose where and with whom they live.	x	x	x	x
	People choose where they work.	x	x		x
	People use their environments.	x	x		
	People live in integrated environments.			x	
	People interact with members of the community.				
	People perform different social roles.	x	x	x	x
	People choose services.	x	x	x	
MY DREAMS	People choose personal goals.	x	x	x	x
	People realize personal goals.	x	x	x	x
	People participate in the life of the community.	x			
	People have friends.	x	x	x	x
	People are respected.	x	x	x	x

The Personal Outcome Measures® indicators show those indicators that surfaced naturally in the interviews. This finding supports the universality of the indicators. Column one represents the factor indicators. Column two lists the 21 quality of life personal outcome indicators. Columns marked with x show the indicator was mentioned by the person and is important to the person. Indicators not marked may have importance to the person, but were not mentioned.

⁶⁰ The Personal Outcome Measures® philosophy and methodology is discussed in its totality in chapter 4.

CHAPTER 12

PRACTITIONERS EXPERIENCING CHANGE

An introduction and overview for this chapter as one of three exploratory case studies, told as inquiry stories is presented at the beginning of chapter 10.

Introducing practitioners in the study

Matilda has been with a Camphill organisation in Canada for over 10 years. She is in her mid-30s and lives nearby with her family. Matilda presents as open-hearted, open-minded and very caring. When she first arrived, the organisation was a traditional Camphill lifesharing community, meaning that she lived with her family and residents with complex needs in a large group home. She has been a key mover and shaker in organisational transformation from a grassroots intentional community to a community-oriented human service provider. A government-led investigation into abuse led to a mandated restructuring. This was a period of discord and painful transition for the dedicated community group. Newly installed leaders brought in educators who introduced person-centred ideas and methods in experiential seminars using first-person shared human experience as the foundation for learning. This rekindled Matilda's passion for the healing and mutually transformative power of her work with people. She stepped into her role with new vigour and new methods to learn direct from people about their dreams and life direction as the basis for her work.

Baruti lives on the Motse wa Badiri property in Botswana with her extended family and husband, the co-ordinator. Motse wa Badiri is one of the three educational organisations that make up Camphill Botswana. Baruti grew up in Otse village, close to the Camphill property and the home of many employees. She is a dignified and hardy person with a motherly presence. Her family, her life, her dreams and sorrows are intertwined with those of Otse village. Baruti works as a carer and health co-ordinator for trainees with complex needs and supervisor of housemothers. In her daily work and in her ongoing involvement with people in Otse village she is confronted with immense suffering among people living with HIV and AIDS and mourning, involved in domestic violence, and living with the effect of child neglect and sexual abuse. Through the organisation's

transformational change process people across all roles came together for interactive seminars. The seminars introduced sex education, inner work and group work methods as a basis for getting to know people's stories and being to work with tensions and undercurrents in an open, relational and educational way. This experience inspired Baruti to become a sexuality educator. She gained a new lease of life, new hope and practical methods to educate people towards more conscious and responsible living.

Petra in Norway has lived and worked in various Camphill communities for most of her adult life. She is in her mid 30s, and like Matilda in Canada, recently moved out of a large group home in the lifesharing tradition to live with her family in a local neighbourhood. She is warm and unassuming, shy when talking about her abilities and strengths. She is steeped in Camphill values and practice, and has lived and worked with children, youth and adults with complex needs. Petra joined the organisation in a phase of transformational change in the aftermath of revelations of widespread abuse. She is pioneering a newly formed role of quality co-ordinator. She is working with staff and people receiving services to introduce person-centred methods.

Kopano is an African man in his mid-30s, living in a Camphill community in South Africa together with his wife and young children, living in a large, traditional lifesharing home with residents. Kopano comes across as a friendly, earnest and visionary person. He grew up under the fist of apartheid. His association with Camphill began when he was 11, accompanying his mother who was employed as a domestic worker in a Camphill organisation near the township where they lived. He earned a scholarship to attend an all-white prestigious school in his senior years. He experienced hurtful discrimination. He also developed deep friendships. After studying to become a teacher, Kopano joined Camphill where he and his wife are houseleaders. He is also the dairy manager with a large team, producing cheeses and yoghurts for the community and sold to shops and supermarkets regionally.

Powers in the dimension of deeper vision

In the dimension of deeper vision, the inner powers identified across all roles, and interpreted in this chapter by practitioners in the experiential study are: the power of an *inner calling*, the power of a *global vision*, the power of *inner strength from surviving adversity*, the power of *numinous experience* and the power of *self-affirming beliefs*.

The power of an inner calling

The power of an inner calling has fuel and meaning for a personal path in life. Matilda believes that her love for people is her greatest strength in any situation:

I love to connect people, to be with people, to see people's learning, to flourish with people.

Similarly Petra's inner calling is to help others to bring out what is deeply important in a loving, empathetic way. She wants this for herself too:

To really feel at home with yourself and be in touch with it. I like being ... with people. I am quite a sensitive, feeling person and can quickly tap into other people's experiences.

She uses her inner energy fluctuations as signals and signposts on her path:

I am excited ... [if not] I would not have managed to stay.

Baruti is the health co-ordinator supporting people living with life-threatening situations. Her inner calling is to help people. The passion she feels for this work motivates her desire to develop more skills:

I really like to help people. I am always dealing with people when they are sick ... My dream is to study how to care for people and [learn more about] medicines. I learned counselling already but I want to do it up ... [*she raises her arm high, indicating learn more*].

For Kopano, a childhood event ignited his life path:

I was nine years old when I first played with a mlungu, a white boy. Somehow we reached each other in play. I met somebody in a totally different world.

He loves working in Camphill, with people from many cultures and diverse life situations. This is important to him on his life path as an educator:

When I go back to teaching ... I will do it with a heart that is free ... talk to young people about cultural difference, not [from] a manual. Leave a sustainable mark.

For Petra the transformational changes opened a space to discover what was alive in her:

... definitely made it easier for me to pursue [my goals] here. It strengthens my inner determination.

In summary, *the power of an inner calling* sustains energy and motivation on a personal path in life. Some people trace the roots of an inner calling to early childhood experiences. For some, an inner calling is a path of service.

The power of a global vision

The *power of a global vision* supports a personal vision and a world vision as mutually enhancing imaginations. Petra reflects on the transformational changes in the organisation:

In reflecting on what the community wants and stands for, each individual has to do that for themselves too.

Matilda attended transformational seminars during the change process that revived her global vision of her shared humanity with the people she supports:

[They] have the same needs as you, the same wants, the same rights.

Baruti also has a global vision of a shared humanity among diverse people:

There is no normal, no disability. We should work together, hand in hand.

Kopano views the organisation's evolution as a signature of the future of a more just South Africa:

When I work with residents, with co-workers, with young co-workers ... I ... see also the future of ... how we can work together in the whole of South Africa. [Because here we are] learning from other persons who are different to you ... to progress into a better future. Different cultures, different skin colours are working together mutually.

He believes this is possible for his whole nation transforming itself, and this inspires his work in the organisation, where:

It can be easily done.

In summary, through *the power of a global vision* a personal vision and a vision for the whole of humanity inform each other. An atmosphere that welcomes diversity as a feature of shared humanity supports the power of a global vision.

The power of compassionate curiosity

The *power of compassionate curiosity* supports a belief that people have deep knowledge inside of them to direct their own lives. Baruti believes that the trainees she is working with can learn and develop skills and attitudes for life. She has a high expectation that anything is possible:

They can go somewhere and not get stuck.

Compassionate curiosity is also an attitude of compassionate inquiry towards oneself. Petra feels in tune with the organisation's questioning of itself and its direction, and it is easy for her in this environment to be asking herself:

What do *I* want, and yes, what *is* important for me?

Compassionate curiosity has the power to listen deeply to the deepest voice within another person. Matilda, Baruti and Petra are passionate to learn directly from people they support what is personally important for a meaningful life.

Matilda accepts and appreciates who people are, without wanting to change them:

If ... you like the person, and you try to feel where they are and where they may be in their life, and if you listen to them and appreciate them ... you can start seeing gold ... I mean just accept people for who they are!

She experiences that the learning and giving is reciprocal:

[They are] my biggest mentors, my teachers, every day.

Baruti's greatest goal in life is for the people she works with to bring out their deepest selves and realise their dreams:

They can if we put a lot of support into it ... One was saying he wants to be a teacher, another wants to fly the aeroplanes. It is their dreams, so no, we shouldn't say, you can't fly aeroplanes. [We found out he wanted to] work in the airport. We wanted him to achieve that.

For Matilda the quality of empathy and relationship she has with people enables her to feel into the person's life situation from his perspective, including people with non-traditional communication and little or no verbalisation. This can take time, and respectful guessing⁶¹ in working out the puzzle from fragments of information, signals and feelings:

It is a lot of guessing ... [I ask myself] what new learning can I bring to this person? What would they be ... interested in? From this learning perspective one man got a tablet [ipad to express himself more easily through choosing pictures and symbols]. [Another] is still a puzzle to me. I have to work more, to understand her better.

Compassionate curiosity can open up diverse ways of knowing, for instance through the arts. Baruti uses theatre and role play to teach concepts and for people to tell their stories:

We can have a theme and ... make it as a theatre so that people know what is going on.

Petra was amazed to discover through using the Personal Outcome Measures® discovery tool⁶² how much information she got from people with limited verbalisation, once she focused on asking rather than assuming:

I really want to go further with it. It is a "wow" experience.

She has been working with people who have complex needs all her adult life and yet:

There are so many questions I have never asked.

⁶¹ I am grateful to Dr. Beth Barol (2001) for her articulation of 'respectful guesses' regarding people with limited verbalisation and perplexing situations.

⁶² The Personal Outcome Measures® methodology is discussed in chapter 7.

She wants to assist people to find their own way in life. She is discovering so many things that people want to achieve, that are invisible within existing programs and methods:

We can create that space for voicing what they need and have on their hearts.

She was shocked to discover dreams bursting out of younger people, as compared with many of the older people who have never been asked about their dreams and hopes and had none to talk about:

They hadn't thought about it.

Compassionate curiosity has the power to hold another person in their pain. Matilda feels Mark's suffering as if it were her own, without drowning in sympathy:

If Mark could say a little more of what he wants, I am sure he would hurt himself less and his overall health would get better.

She empathises with Jack, who struggles with his own angry feelings and violent outbursts:

He works so hard on being a good person. If we know more of what he needs, we can support him better to be the person he wants to be, and have the life he can lead. He is such an intelligent person.

In summary, *the power of compassionate curiosity* brings an open heart and mind to continuously learn direct from people about their preferences, interests and dreams with compassion. It includes diverse modes of communication styles and expression. This power gives the ability to hold another person's pain, as well as high expectations for realising dreams.

The power of inner strength through surviving adversity

The power of *inner strength through surviving adversity* can grow from a range of life situations. Kopano grew up as a black man under the oppressive laws of apartheid in South Africa. He earned a scholarship to a white school, where he endured racist discrimination, segregation and taunting:

I was on my own. I had a huge struggle. I was torn in many pieces.

Over time, he made friends with a few students who:

.... were open, they received me and I could then be me.

Friendship enabled him to discover his power to survive and stay true to himself. He found that by being open, he created a space for friends and for befriending himself.

For Baruti in Botswana illness, death and violence are familiar companions. In her role as a counsellor she hears many painful stories. By nature she radiates hope and optimism, but at times she is weighed down. Her situation confronts her with conflicting alliances that test her loyalties. She is a family member of a close-knit village community.

Many members of her extended family are employed in the organisation. As an organisational member she has responsibilities and different allegiances. She feels fortunate to have close people in her life who get her through:

The people who are surrounding me help me a lot through difficult times. They can feel [when] I am not feeling well.

For her, having close people to talk with is important in gaining perspective and compassion for herself and others:

You will realise this is not really a big thing, just a small thing, but you need somebody to talk.

Through painful life experiences of oppression and racism, Kopano has learned to stay centred while under attack. This helped him to survive interactions with a supervisor who bullied him in the organisation:

When I am pierced by another person, how do I react? I have hurt people I have fought with, maybe hating is part of the therapy for a human being [who has endured racism] but with all I have gone through in my life I realise I can't.

His ability to inwardly distance from the situation gives him a bigger view of the event as part of a global story. People around him seem to recognise this power.

It carries a moral weight that is hard to name. Kopano feels and knows it:

Finally I am part of the whole Camphill and my word is important.

In summary the *power of inner strength from surviving adversity* gives centredness in troubled situations. Adversity can happen anywhere — in global hotspots, through illness, violence and racism. Relationships can pose adversity through conflicting loyalties. Having trustworthy friends to share the pain is an important aspect of sustaining this power.

The power of numinous experience

The power of numinous experience revitalises and refreshes. Matilda is moved by an intangible presence that she can't quite find words for:

I couldn't exist if I wasn't thinking I am part of a bigger context. There is some guidance and some listening ... A huge connection to something I can't really grasp or fathom.

The power of the numinous can be found in nature. Matilda feels the land's power. It nourishes her and brings her to peace:

The woodlands and rivers, you find all these hidden treasures ... little ravines, little stream by the pond. And you can walk for a very long time. Very peaceful.

Baruti grew up on land entrusted to the organisation by the village chief. She feels its power in her life and work, in the 'stars, moon and sun':

I have got a strong connection with the place from the bottom of my heart ... it has influenced me to see who I am and that I *can* do [things].

Kopano experiences a spirit behind the land he is on. He feels this spirit in the struggles of people coming in to work every day from the local townships who bear their struggle:

... be it the social struggle, health struggles, the children struggle, or struggling with education.

Petra's loving feelings for people, her community and the planet as a whole bring alive in her a numinous feeling for the whole world:

Respect and love, and how we treat each other as human beings and as a community. If we do what we feel is right, and with respect for each other and the earth ... sends out a different message in the world. We can influence the whole.

Baruti feels the enduring qualities in the atmosphere of the community that brings out in people:

... a strong heart. And trust in your inside.

In summary, *the power of numinous experience* can spark enjoyment and energy renewal, from connecting with land, with love for people and love for the whole earth and universe.

The power of self-affirming beliefs

Petra, Matilda, Baruti and Kopano value the encouragement they received from coaches and mentors, strengthening their *the power of self-affirming beliefs*. Kopano remembers back to his school days in his school in the township. He wanted to get a better education for himself but that meant going to a white school. Against all odds, one teacher said:

Yes, go on! Try for it!

This was the encouragement he needed to believe he could do it. He earned a scholarship to leave the security of home and enter a strange and hostile environment, because he wanted the education.

Petra feels at her best when:

I feel seen and heard, and am communicating.

Matilda's coach gives her confidence in herself and helps her to develop in new ways:

'You are doing OK' ... Helping me decide areas I can develop on ... never as a criticism or a downer ... in a positive way.

Kopano is grateful for his mentors who encouraged him to learn and grow at his own pace when he entered the organisation.

In summary, *the power of self-affirming beliefs* is supported through being seen, heard and encouraged in relationships with friends, mentors, coaches and colleagues, and for some people through inner work.

Powers in the dimension of subjective experience

In the dimension of subjective experience unity and wholeness splits and fragments into partial perspectives, polarisations, collisions and shift to and from between delights and disturbances. The range of powers in this dimension are: the power of *self attunement*, the power of *social attunement*, the power to *face injustices of history*, the power to *make conflict fruitful* and the power to *facilitate collaboration*.

The power of self-attunement

The *power of self-attunement* develops awareness in interactions. For Matilda awareness of her feelings is an essential aspect of being effective in her work with people. For her, feelings are like an alarm clock, signalling something important to pay attention to:

Right now, if someone pisses me off, psssshhhhhooooouuuufffff! Why am I doing that? I need to recognise it and address it.

Self-attunement uses a feeling awareness that can be developed through inner work practice. Petra is training in a coaching method she is using in her inner work. It is helping her to notice her feelings as they come and go and open up to their message rather than push them down and fight them away:

I try to see [my] feelings appear ... and where my thought process goes ... and find in myself what is true for me.

Body awareness can provide energetic signals for self-attunement and inner confirmation of decisions. Petra experiences:

Your body gives you an answer if you are in touch with it ... I have made some decisions about what I want to do and achieve that feel right.

In summary, *the power of self-attunement* makes it easier to stay focused in turbulent situations through awareness of feelings and bodily sensations to continuously realign from an inner centre.

The power of social attunement

The *power of social attunement* uses awareness of structural power to tune into relationships and social atmosphere. Matilda and Petra examined the implicit disadvantage of people with disabilities living in shared homes — termed lifesharing — with staff and their families.

Matilda reflects on power relationships that reinforced dependence, servitude and restrictiveness:

I realised that lifesharing can't be right, because my voice is always stronger than the voice of the person I care for, whether I want it or not.

The power of social attunement picks up qualities in the social atmosphere that are alive in people, but can be overlooked in the maelstrom of daily life. Kopano feels qualities of love and forgiveness from people he supports as a community elixir:

It is so strong that anyone can feel it and knows it.

Social attunement and self-attunement are zigzagging inner powers. A pull towards group allegiance can momentarily squeeze out individual and diverse viewpoints. Kopano loves the ideal of striving together and learning through struggling in good times and hard times because it:

... brings the big spirit out of people.

He notices though that feelings belong to the whole group, not just individuals:

People can easily crush each other ... you can feel it ... without knowing where the thought came from.

He is also aware that the tendency towards group think can be deceptive because:

... you can drown and not identify where you are going wrong.

In summary, *the power of social attunement* uses critical reflection and moment-by-moment awareness to understand underlying power structures in the social environment. Social attunement can bring recognition to fine qualities of people and teams through sensing the environment.

The power to face injustices of history

The *power to face injustices of history* has heightened awareness and feelings for the effect of dehumanising attitudes and actions, even when well meant. Matilda was trained to view generalised characteristics of people with complex needs therapeutically and help people overcome perceived flaws:

It is embarrassing, but my training and the way I looked at things was being with a person with a disability and trying to heal them.

Matilda feels heartache at having participated in a care culture that neglected people and dismissed cries for help, labelling them as problem behaviours. She has turned her remorse into a drive to do things differently. She recalls a gentleman whose severe health issues were not checked:

We realised ... he had a life threatening illness ... that went unrecognised for a long time. Conversations with his mum and the team helped me to determine ... just the way to help him, so that he can eventually tell me what he really wants!

To face injustice involves an understanding of how misuse of power can be culturally normalised within daily interactions and events, making it hard to catch hold of. Kopano was distraught with the behaviour of a practitioner, Joe, living in the group home he and his wife are managing. Joe came seductively close to Trish, a resident also living in the house:

He let her so close ... I felt it was too much, too intense.

Kopano intuitively knew that Joe's attitude and behaviour was wrong and was exploiting Trish's vulnerable hunger for advances of a man, especially a man with the rock star status of a staff person, in her eyes:

She was enjoying it like crazy, over the moon ... in love ... she couldn't keep her eyes off him.

Kopano watched Trish spiral out of control as her anticipation for Joe's affection became too much for him and her exquisite delight was crushed:

He pushed ... her away ... so hard. She was really devastated. ... I could feel her pain.

Kopano felt instinctively that Joe took advantage of Trish's need for romantic intimacy, by flirting with her and giving her the impression that he was crazy about her. In Kopano's view, Joe had overstepped the ethics of a caregiver. He felt unsure how to react to Joe, and how to deal with his emotions. As he had no training and policy knowledge in the area of ethics and power relationships, he was at a loss as to what intervention to make.

Facing injustices of history within an organisation requires a commitment and will at the senior leadership level to expose past wrongs, feel the affect on people with a relentless search for truth, and have compassion for all involved, including oneself. Baruti's torment about pervasive sexual exploitation took a new turn when her organisation decided to tackle the undercurrent of abuse of power through whole-community interactive learning events to precipitate transformational cultural change across the organisation. She gained confidence to act constructively:

We should take ownership for our lives ... I realised I can help our people as a sex educator. The fear is not like before. You know that fear? You can't even talk.

Kopano as a black man who has survived the cruelty of apartheid believes that South Africa has a unique opportunity by facing up to its past:

... how to work together, both colours, black and white ... all cultures respectively ... without holding back from history.

In summary, *the power to face injustices of history* requires a conceptual framework and working practice for awareness of power and privilege. Lack of training, reporting systems and follow up can inadvertently lead to normalisation of misuse of power.

Organisations and people can critically evaluate mindsets and actions that caused hurt, enter a healing process and get active in personal, social and systemic interventions.

The power to make conflict fruitful

The *power to make conflict fruitful* uses awareness to understand the person or group on the opposing side and take signals of disturbance seriously, almost before they happen.

Matilda is a senior practitioner, and now has the role of supervising practitioners. Some are her peers. She has included this peer-supervisor complication in her style as a supervisor. She tries to catch conflict before it escalates:

As a supervisor, sit down in a simple conversation over the kitchen counter. You appreciate them. You [don't] avoid the issue. You figure out where they are and don't blame them ... tell them ... you are learning, don't put yourself above them. Sometimes I invite my supervisor if I know it is [going] to be a bit difficult.

Matilda is aware of her own conflict style. She describes her tendency as being like a turtle, with a shell and a soft inner. She goes deeper to find the beauty in her turtle style, rather than being self-critical:

I pull my head in [laughs]. I can hide away, and wait till the storm is over, and discover I am not dead. I am still alive.

She demonstrates how she uses her turtle awareness to work out a conflict:

I am in a conflict right now ... I am working on ... just staying upright and true to myself and what I think and not be afraid of that. Say my point of view. Not pushing my point ... but ... not to always back down.

She admits she doesn't like conflict but is learning to befriend it:

Conflict is very tough ... you have the diamond and you rub, and you see the diamond of the other person, and then you treasure it ... it is not nice, it is hard, but then when you are there it is beautiful.

Matilda experiences that conflicts that are left to fester tend to permeate the atmosphere of the whole community and can affect people's health. She believes in bringing up

difficult issues and talking about them:

For the health of the organisation, for the health of the individual.

Baruti suffered through conflicts and jealousies with people she works with who also belong to her extended family network. The tensions became intolerable for her and she decided to learn tools in conflict awareness and team-work:

It helped me see what kind of person I am.

Baruti's status as wife of a leader and family member of the village chief gives her relative ease in speaking out and having her views heard, but also creates relationship problems:

I used to care a lot. I know people can talk. But ... you have got that strength ...

Maybe one, two or three will hate you ... because you are going somewhere.

For Petra it is not always so easy to speak up about critical things without sliding over the feelings and jumping to solutions. She believes it is important to also include the feelings present:

It is easy to be negative, but to really name the feeling, talk about the mood created or tensions there, and solve it [with] feeling ... instead of being solution oriented all the time.

Being a sex educator, Baruti has discussions about sex and relationship issues in groups. This has made it easier for her to notice, frame and name tensions and undercurrents she feels in the team in tense moments.

Matilda believes conflict doesn't have to be negative and tools are essential for everyone:

I think we should be working on a) being able to face conflict, b) finding ways to conflict resolve, and make up our mind to stick together and hold each other through.

In summary, *the power to make conflict fruitful* has awareness of conflict styles and feelings and benefits from the use of conflict awareness tools to have the courage and support to bring up and work with difficult issues in groups.

The power to facilitate collaboration

The *power to facilitate collaboration* uses awareness of diversity in making room for many voices to be heard, felt and interact with each other. Facilitating these voices involves awareness of atmosphere, timing, listening and interacting as well as willingness and ability to work with what comes up.

Collaboration can be messy and frustrating. Baruti says:

Sometimes it is upside down, this one ... not being happy.

Petra describes the need for facilitation:

... to create a space where people will feel comfortable in giving their voice. There is lots of wanting to be heard, wanting to speak, but do they all listen, and do we take those thoughts we hear. Often not everyone is on the same page ... and are not taken along enough in the process ... and they say ... 'I can't take part in this anymore' instead of asking. I think we still have a long way to go.

Sometimes difficulties in talking about the real issue are covered over. Baruti says of some team members:

They have that anger inside them. But I don't know what is wrong. Are they free to say it out, or not free to say it out?

If processed with awareness, tensions can reveal their hidden gift and bring relief, learning and surprising togetherness. Petra remembers the hardest of times when the group was torn apart and struggling to unify. They finally found common ground that energised action:

There were lots of sad feelings. It changes the atmosphere to do something about it together. We managed to come to agreement. You are not alone. You have a common language and can accompany each other. We are ... tapping into something bigger ... huge relief in the way everybody got suddenly involved.

Culture influences the style of group work. In Baruti's culture the Kotla is a public meeting led by the Chief to facilitate community dialogue and resolve conflict:

People will start screaming and crying ... but after you discuss what is really going on ... Not always [saying] I am right, this person she is wrong! Listening to what she is saying you come to the conclusion.

Baruti experiences that a shared purpose helps energise collaboration:

You need the other people to help you. We want to work together, hands to hands, so that we can go somewhere. Alone you can't do anything.

For Kopano facilitating his team is the most important aspect of his work:

A clear direction what we are doing together ... a good understanding [between us] so that we [can] work together, and struggle together.

Building a group can take time, and involves safety and trust. Many disruptions to the continuity of the team have occurred through the transformation processes. Matilda feels her team is at last becoming a safe place:

... growing together, being trusted, being more of a permanent team again I started to feel really safe within this organisation.

For Baruti a collaborative, energised team atmosphere among the staff creates an encouraging atmosphere for the trainees with complex needs to interact and thrive in. Petra is proud she has been able to develop her team:

It has a lot to do with communication and honesty.

Petra feels she is not just an onlooker, her inner experience is affecting everyone and everything. It takes courage to speak out what is inside you:

I am in the system also. We are all in our bubbles. Do I dare to ... in situations where you feel on uncertain ground ... it shakes you up.

In summary, *the power of facilitation* involves awareness of inner and outer diversity, inclusion of many and opposing voices to find the learning and gift within the tension. Facilitators use awareness to hold the cauldron in which tensions, power differences and undercurrents are spoken out and processed. Culture affects a group's style of interaction.

Powers in the dimension of tangible results

In the dimension of tangible results, inner powers in dimensions of deeper vision and subjective experience become manifest in actions. Powers identified in the study across role holders are: the power to *address injustice*, the power of *applied transformational learning* and the power of *integrative community building*.

The power to address injustice

The *power to address injustice* requires a visionary will and courage to dismantle, adapt and replace outdated methods and infrastructure that no longer serve people. Petra's organisation is redesigning living and work options so that the voice of the person is at the centre of decision making about his or her life. Matilda was relieved when she was no longer a houseparent of adults in a lifesharing home.

In reality her style and family set the tone and living arrangements for the adults receiving services who were placed there without options. This changed her life as well as the lives of people being supported:

Once that [practice] dissolved I felt clear to be who I am.

Addressing injustices has an educational component. Accurate information about what causes injustice and how to act upon it and how to prevent it is necessary. Acting upon her knowledge of the importance of accurate information about abuse recognition and prevention and for real dialogue, Petra is starting a women's group where trust can build an atmosphere for open dialogue and for questions about intimacy and relationships.

She has resources to provide accurate and easy to absorb information about body awareness, consent and safe sex. Baruti highlights education in the new culture of openness in relation to sex, sex education, being able to talk about abuse, safe sex, and manage health issues due to HIV and AIDS:

Even if they have HIV, it doesn't mean you are on the death trap. As long as you can go for treatment and take medication, you can still move on with your life.

Addressing injustice can involve advocacy, through legal or other means, as in Kopano's situation when, some years ago, he was bullied in the workplace by a more

senior staff person:

He couldn't listen at all, and he needed to be heard all the time. He used his authority to ... crush. He ... treated me like dirt. It is painful to think of what he has done to me.

Kopano had the inner strength to self-advocate. He went to senior staff and complained. He was transferred to a better situation. He was aware that others unable to advocate for themselves remained in an unhappy workplace.

Everybody knows he has got a problem.

In summary, *the power of addressing injustice* has many manifestations and has a strong stance. It has the will for overhaul of infrastructure and arrangements that no longer serve people. It has accurate information about causes, responses and prevention of injustice and opportunities for robust dialogue, reflection and awareness raising. It involves advocacy, policy frameworks and systems and action to protect people, and it can occur through direct action.

The power of applied transformational learning

The *power of applied transformational learning* combines personal and professional development. Petra, Matilda and Baruti had life changing experiences using the Personal Outcome Measures® in discovering direct from people they support what their priorities are and how they want to be supported. Matilda, Petra and Baruti want to continue to develop and grow personally and professionally in formal learning. Matilda says:

I don't want to ever stop learning.

She wants to develop her gifts into externally recognised qualifications and prepare the way for extending her future career options and:

... a bigger role in the organisation.

Through a higher education qualification, Petra wants to become more effective by deepening her capacities:

... more of a backbone in my work, why I do the things that I do.

Baruti wants to pursue a further qualification in advanced counselling and health care. The introduction of formalised self-directed learning paths has brought a new relevance and motivation into people's work. The trainees with complex needs are now attaining state-recognised qualifications in practical and social skills towards a chosen career path:

Even though somebody doesn't know how to write, he can still achieve what he wants to do.

She is inspired by their achievements, and proud of her learning achievements too:

I did a course ... for management, how to do planning and assess ... I have a certificate now and later on I want to follow up on it.

Clarity is essential about who has the power, who makes the decisions, what rules apply to whom and how are they made. Matilda agrees, and remembers how it used to be, and how human-centred systems have brought relief:

Very ... hierarchical ... there were the [senior] people and they used to just say it the way it was, and you didn't do a lot of answering. That has faded out. A whole lot of work was done on clarity, equality and fairness ... no more double standards.

Her organisation has made a big investment in implementing the externally regulated Quality Assurance Measures based on a human rights, dignity and access principles. She experiences the positive impact of a structural accountability system. The human centred systems are really working and she is thrilled:

Each individual now takes care of their own finance, which is amazing, to the extent they can. [Our job is to figure out] what support levels are needed for you to take care of your finances? Health care ... Self-determination ... people have more of a voice in what they want and don't want.

Baruti describes the tangible application of transformational learning in her organisation:

It is like a revolution. I know change is sometimes hard, but change is good,

because maybe after five years we will see the fruit of it ... because we are supporting each other.

Baruti is paying more attention to talking with people, meeting and working things through collectively in order to understand, problem solve and get things done while supporting each other:

We have meetings regularly [for staff], general meeting for trainees. I have a regular meeting with them, so they can tell about their lives, what they feel.

In summary, *the power of applied transformational learning* involves personal and professional development and at times external specialists and facilitators. Human-centred systems are necessary to ensure equity, freedom and human rights protections, and to support the practitioners in areas of recruitment, training, personnel arrangements, role descriptions and supervision.

The power of integrative community building

The *power of integrative community building* develops partnerships and networks. Baruti is excited about the collaboration with government education designers learning from the organisation's innovative training centre to research how to bring practical skills education to rural, remote and urban areas in the country. She feels they have things to teach and learn together:

We are facing a lot of problems in our country. They have a six-year-old child with somebody who is 18 in the same class. There are no jobs. We want to make courses for people to come and learn ... do something for the youth [who] end up ... not doing good things.

Integrative community building involves partnerships with people who have skills and innovations to offer towards building in-house capacities. Kopano has been to meetings with people from other Camphill organisations in Africa and worldwide, and was inspired to learn how other people and communities are functioning and managing similar issues. Matilda and her colleagues are reaching out to neighbouring agencies to share struggles and problem solve:

The collaboration piece is the big thing. We brainstorm ... about things that seem to be very difficult for us [in supporting a person] and we ask, how can we make

his life more of his life, more of what he needs?

In summary, *the power of integrative community building* involves partnerships and networks across government, innovators, human service agencies and like-minded communities, with interest and openness for new relationships, learning and innovation.

Table 12: Inner powers in the dimension of deeper vision as interpreted by practitioners

Essence, wholeness, no polarity, unity

Inner power	Defined by practitioners in the study
<i>Inner calling</i>	Fuels meaning and determination on a life path and will to make a difference. Loving attitude towards the calling and towards oneself. Has inbuilt sustenance. Ignites and sustains power to develop skills to support inner calling. Can have roots in childhood experience.
<i>Global vision</i>	Personal vision and vision for the whole of humanity inform each other.
<i>Love-based curiosity</i>	Learn direct from people what matters most. Hold another person's pain, high expectations for realising dreams, reciprocity, alternative communication styles.
<i>Inner strength from surviving adversity</i>	Survive personal and global history with compassion for all sides and oneself. Support of friends.
<i>Numinous experience</i>	Connecting with land, with love for people and the whole earth and universe.
<i>Self-affirming beliefs</i>	Being seen, heard and encouraged by friends, coaches, mentors, colleagues and through inner work.

Table 13: Inner powers in the dimension of subjective experience as interpreted by practitioners

Relationship, polarities, diverse perspectives

Inner power	Defined by practitioners in the study
<i>Self-attunement</i>	Ability to stay centred and detached in emotional turbulence. Awareness of feelings and bodily signals to align with self.
<i>Social attunement</i>	Understand underlying power structures in the social environment. Recognise fine qualities of people and teams through sensing the atmosphere.
<i>Face injustices of history</i>	Conceptual framework for power and privilege, and normalised misuse of power resulting in cultural systemic failings. Personal responsibility for mindsets and actions that caused hurt. Motivation for social change.
<i>Make conflict fruitful</i>	Awareness of personal conflict style and using it congruently, courage to bring up difficult issues and stay related, acquire conflict tools that attempt greater togetherness.
<i>Facilitate collaboration</i>	Facilitate inner and outer diversity, team development, process tensions in the group, group ability to hold the cauldron of strong emotions. Culture influences collaboration style.

Table 14: Tangible powers as interpreted by practitioners

Measurable, actual, comparative

Inner power	Defined by practitioners in the study
<i>Address injustice</i>	The will for overhaul of infrastructure and arrangements that no longer serve people. Accurate information about causes, responses and prevention of injustice and opportunities for robust dialogue, reflection and awareness raising. Advocacy through existing systems for protecting people and direct action.
<i>Applied transformational learning</i>	Personal and professional development, external specialists and facilitators. Human centred systems to ensure equity, freedom and human rights protections, support the practitioners in areas of recruitment, training, personnel arrangements, role descriptions and supervision.
<i>Integrative community building</i>	Partnerships and networks across government, innovators, other human service agencies and with sister communities from the same organisation. Interest and openness for new relationships and learning, research and innovation as fellow learners.

CHAPTER 13

DEEP POWER: A WORKING SYNTHESIS

My purpose in the exploratory case study within my thesis has been to understand the role of inner empowerment in enabling people in a human service organisation to navigate the disjuncture between ideals and practice in implementing their ideals. When I began this research and designed my study I didn't realise where it would take me. The findings from the data have driven the conclusions and validated the qualitative, phenomenological research path I took. This chapter highlights the significance of inner powers among people working with this disjuncture. I am drawing conclusions from the prospective study in Part 3. In the next and last chapter, I bring together findings from all three Parts of the study: the literature and the inquiry stories.

In chapters 10, 11 and 12, I reported on the experiences of inner powers from stories of 12 individuals in Camphill organisations, in four countries. In each organisation I interviewed an organisational leader, a person receiving services and a practitioner. All 12 respondents shared with me experiences in core dimensions of deeper vision, subjective experience and tangible results. In Part 1 in chapter one of the thesis, I posed this research question:

Can the existence and importance of inner empowerment of organisational leaders, people receiving services and practitioners be verified through the reported experience of people in these roles? If so, what can be learned?

I am now in a position to report on and discuss the findings from each role, and across all roles. I reviewed and analysed all the experiences shared through the prism of three dimensions of deeper vision, subjective experience and tangible results, which had been drawn from the literature on transformational ideas in Part 2 of the study. The most significant findings from the empirical study confirmed that people in all the roles reported experience of their own powers in all three dimensions. In the dimension of deeper vision, these powers are: an inner calling, global vision, compassionate curiosity, inner strength from surviving adversity, numinous experience and self-affirming beliefs. In the dimension of subjective experience, the powers are: self-attunement, social

attunement, facing injustices of history, making conflict fruitful and facilitating collaboration. Significantly, powers in the dimension of tangible results built upon powers of deeper vision and subjective experience. These powers are: addressing injustice, applied transformational learning and integrative community building.

The inter-relationships among the powers were examples of the complex relationships among parts and wholes identified in chapter 5, unlike fixed pieces of a jigsaw. I used the dimensions in order to track the inner and outer experiences of participants as they told them to me. From the coloured mark-ups in the actual transcripts where I identified the dimensions and powers, it became evident that people moved between these porous dimensions in zigzag paths. For instance, Lilly talked about her physical health, her relationships and her vision for a home as one internally coherent flow of meaning.

The powers I identified emerged from the 12 people's interpretations of experience. There were some similarities and some differences between interpretations. As the researcher, I have stayed true to the experiences shared with me in formulating my findings. Not everyone experienced every power, even though most people mentioned an experience, an aspiration, a frustration, or an observation allowing me to identify their affinity with each power. I reported these comments in the role chapters, selecting primarily experiences that verify the presence of inner powers.

One can never completely share another's experience. Each person's story was a snapshot in time. Since conducting the interviews, changes have happened in the lives of participants and in the organisations. Even so, I am confident that these findings shed light on the experience of inner empowerment in the lives of organisational leaders, people receiving services and practitioners in intentional transformational change.

Findings for organisational leaders

Dimension of deeper vision

Of the three dimensions, the experiences of leaders in the dimension of deeper vision most accorded with each other. Leaders highly valued powers in this dimension as an inner fulcrum from which everything else flowed and as a stable core to fall back on. These powers gave leaders the ability to function while feeling connected with and moved by a sense of a deeper self. From this dimension, they gained momentum to steer their course during big challenges and through periods of feeling alone. They didn't

have to work hard to identify the power of an **inner calling**. It was innate, giving meaning to their work and lives.

The power of **numinous experience** was especially significant to all leaders as a source of renewal. They all described being re-energised and gaining new perspectives through connecting with nature, contemplation or physical movement, and feeling numinously part of a universal flow. They placed significance on the power of a **global vision** in the inter-relatedness between global needs, the organisational vision and a personal vision. As an inner power, this combination gave endurance and a feeling of belonging in the world even when things were difficult. All leaders experienced the power of a global vision as an inner validation of their work. However modest the result, they felt their work made a worthy contribution to planet-wide problems and visions of the times.

The power of **self-affirming beliefs** was significant, especially when battling with resistance among colleagues and with self-doubt. Self-affirming beliefs were a power supported by coaches, spiritual companions, intimate partners and for some a feeling of friendliness towards themselves in their struggles. The power of **inner strength from surviving adversity** was for one leader a signature power from childhood. More commonly, leaders described this inner power as recognisable in others.

As described in chapter 9, Camphill organisations are ideal-based communities, so it is not surprising that leaders put a great deal of emphasis on inner powers in the dimension of deeper vision. These powers were significant to them in deepening personal authenticity, gaining a sense of direction, and finding meaning and companionship in forging new territory without a clear map. A significant finding of the study is that powers of deeper vision did not stop human rights abuses from happening. The stories reveal painfully gained realisations that bad things can happen under the watch of good people. The power of compassionate curiosity opened up feelings for a shared humanity with people with complex needs who are often viewed as different and less worthy. Leaders experienced this feeling of a shared humanity as a transformational leaven and a catalyst for setting organisational directions according to what really mattered most to the people receiving services.

Dimension of subjective experience

In the dimension of subjective experience, leaders believed all the powers they identified to be of significance. A characteristic of this dimension is the temporary splitting off into partial and fragmenting subjective experience. This was reflected in how differently these powers were experienced and utilised, more so than in the unifying quality of dimension of deeper vision. All leaders suffered from the weight of conflicts and tensions with colleagues, in groups and within themselves.

The power of **self-attunement** was experienced as significant for staying centred in themselves and in the task. Some noticed flickering feelings and disturbances as they happened, and worked with them intentionally in groups. Inner work practices such as meditation, time in nature and working with a coach strengthened this power. Being centred helped to navigate hostile resistances to change. The power of **social attunement** came easily for one person from a natural ability to feel at ease with people.

The power of **compassionate curiosity** from the dimension of deeper vision was significant to leaders in releasing them from mindsets that kept people with complex needs in a fixed role as supplicants. The power enabled them to realise how much they can learn and benefit from people with unique attributes previously unseen. This helped to mobilise the power to **face injustices of history** — be that personal history, institutionally sanctioned injustices and world history.

A feeling of shared humanity and respect for people's own journey in a new and deepened way helped leaders to personally and publicly own and face up to human rights restrictions and institutionally sanctioned abuses that had occurred. Leaders expressed immense determination to set things right. Some drew on the power of a **global vision** in framing the painful personal and collective learning from history as a force for personal and global healing and change.

To all leaders, the power of **facilitating collaboration** was significant, believing that unless people are involved, take ownership and share decision making, changes won't stick. All leaders at times grappled with insecurities about the role of leadership itself in an ideals-based environment. They faced resistance and hostility from colleagues insistent that the role of leadership is anti-community. Leaders suffered during

entrenched conflicts that drained joy and energy. They sought involvement from external facilitators for inventive whole-organisation work, recognising that they too, are entangled in the system of viewpoints, conflicts and undercurrents. The importance of methods and tools to facilitate conflict and collaboration in-house were recognised as significant by all leaders. At special moments during festivals and community events, leaders experienced a spontaneous joy, a numinous core moving through the collective atmosphere binding the group effortlessly.

Each had a personal style in exercising the power to **make conflict fruitful**, for getting hold of power struggles, stand-offs and undercurrents that hang in the background. One leader recognised the significance of getting to know each other's life experiences, and in this way soften the entrenched opinions that seemed to sabotage collaboration. Some used a natural ability to step into facilitative teamwork. Some approached conflict as a systems issue, establishing human-centred systems for personnel functions and supports, role descriptions, clarity about policies and how to enact them, supportive supervision and regular check-ins with practitioners.

Dimension of tangible results

The greatest range of differences in the leader's engagement appeared in the manifest dimension of tangible results. Here the quality and substance of experiences in the dimensions of deeper visions and subjective experiences turned into visible, comparable and measurable manifestations of the power to **address injustice**. For the leaders, powers in deeper vision and subjective experience brought substance and inner drive to powers in the dimension of tangible results. Some felt comfortable with the structural authority invested in them. Others were more hesitant. The power of **applied transformational learning** held significance for all leaders, both in terms of personal and professional development pathways for people in the organisation, and human-centred systems to create clarity of process and frameworks in an effectively functioning organisation. The reported scope and intensity with which each one combined these elements with tangible results varied widely from leader to leader. A desire to formalise a personal learning path varied between them. The power of **integrative community building** was important to all leaders, for some aspirational, depending on the person's style of leadership and comfort zone. For some, networks and partnerships in the broader society was the key to successful implementation and

formed the basis of change initiatives.

Findings for people receiving services

Dimension of deeper vision

The lives of people receiving services were marked by resilience through experiences of segregation, discrimination and for some, brutal abuse. Their experiences in all three dimensions revealed powers of significance to them. In the dimension of deeper vision, **inner strength from surviving adversity** was of utmost significance, infusing other powers. It was a recurring theme in stories related with other powers of self-belief, numinous experience and inner calling. The value of these experiences was evident in the power of **compassionate curiosity**, expressed through friendships with peers who had endured and survived similar experiences of inner strength from adversity. The power of **self-affirming beliefs** was reinforced by friends and other loving and trustworthy people in an hour of dire need. The power of a **global vision** was interpreted by people in this role as a lifelong search for a feeling of belonging and a home of their choice. This search was conscious and existential, and even though circumstances varied, was core to each one's identity.

The power of an **inner calling** had significance as an existential need to help people who had been through similar experiences. The power of **numinous experience** was very significant for some in connecting with an ever-loving spiritual presence, including loved ones who had died. Endurance was a significant aspect of powers in deeper vision, through qualities of patience and a natural ability to detach from non-essentials and single-mindedly follow the long road to freedom⁶³ from a life of dependence in restrictive care systems.

Dimension of subjective experience

In the dimension of subjective experience, the power of **self-attunement** was of highest significance to every person. This power, as interpreted by participants, contained an ability to know for oneself what is important for personal quality of life and give voice to it. As shown in table 10 with the Personal Outcomes Measures® indicators at the end of chapter 11, 20 of the 21 quality of life indicators surfaced naturally as themes in their

⁶³ I respectfully acknowledge the title of Nelson Mandela's inspirational book *The long road to freedom* in conveying this attribute.

stories. People in this group had a variety of communication and thinking styles. A significant finding was in the diverse ways people expressed these markers of self-attunement. For instance, two people expressed the importance of relationship indirectly, through describing bodily symptoms.

The power of **social attunement** was highly significant to people in knowing who to trust and who to avoid. People were acutely aware of expressions of kindness and responsiveness to their actual situation. They knew the difference between pseudo attentiveness by staff and real interest arising from the power of **compassionate curiosity**. The perspectives of most people interviewed revealed their acceptance of their place on the sidelines of the central organisational action where discussions and decisions that affect them are made, about their health and relationships, and the organisation's direction. This marginal perspective strengthened the power of social attunement, in catching a broader pattern of the feelings and moods in the atmosphere. Evidencing this, some articulated their experience of conflicts, attitudes and mindsets in the central group that hang in the air. The power to **face injustices of history** was experienced as a highly significant source of pride and inner wisdom, in being able to speak out about injustice with certainty and inner authority, and pass important life lessons on to others.

Dimension of tangible results

People with complex needs in the study are dependent on services and support to turn deeper visions into tangible results in daily life. The power to address injustice was highly significant. Participants spoke with clarion clarity about what should be done about various injustices they had endured or witnessed. They did not have the structural power to bring abusers to account. Their actions took the form of street power — being the means available — mobilising attention with the conviction of a grassroots activist and the compassion of a world healer.

The power of **applied transformational learning** was significant in various tangible combinations of learning, working and giving that generated joy, for instance: formal career path qualifications, vocational skills, taking care of animals, and learning augmentative communication to develop deeper relationships with friends and colleagues. Family was of high importance. One person was passionate about being part

of the broader community. Some participants felt they made a choice to live in Camphill. For them, the power of **integrative community building** was experienced strongly in relationships and lifestyle in the organisational community. From the viewpoint of an insider, one person wondered wistfully what it would be like to live in the outside world, be welcome and have a different range of opportunities.

Findings for practitioners

Dimension of deeper vision

In the one-world dimension of unity and deeper vision, the experience of inner powers held high significance for all practitioners interviewed. For those in global hotspots and those in locations of seeming peace and plenty, their inner calling was a path of healing, diversity and community. Experiences of conflict and diversity, racism and health led to the power of **inner strength through surviving adversity** among people in this role. A connection with nature and the earth as a power was a channel for **numinous experience**, restoring a deep sense of oneness moving in and between all things.

The power of **compassionate curiosity** was a transformational launchpad for all practitioners. Most of those working as direct supporters of people with complex needs interpreted this power in their lives as a deep desire for people receiving services to have the lives they want and to support them to attain that, whatever it takes, believing in and bringing out people's best.

This power gave the ability to believe that people have within them a deep knowing of who they are and want to become, however hard to decipher. Compassionate curiosity changed the way they viewed themselves in relation to others within a bigger context of the upliftment of oppressed people across the broader society. The practitioners were reportedly absorbed day in and day out in caregiving and complex team issues, often grappling to help people with perplexing and seemingly unsolvable life situations. The power of a **global vision** gave the strength to keep going, framing their efforts as a small but significant contribution to a bigger global project. The power of **self-affirming beliefs** was significant for all as essential support through friendships, advocates and mentors, as well as self-affirmation.

Dimension of subjective experience

In the dimension of subjective experience, parallel worlds collide amidst attempts to rediscover unity. The power of **self-attunement** was of high significance in being able to hold the pain of another person for as long as it takes, and stay centred in oneself. For some, the power of self-attunement held a refined awareness of fluctuations in inner feelings and an ability to work with those feelings in tuning into others through the power of social attunement. Participants had an acute awareness of use and misuse of power. This awareness exposed structural misuse of authority as well as the implicit power of the practitioner in the relationship dyad with a person dependent on care.

The power to **face injustices of history** was as important in contexts of national hotspots, as well as for those emerging from oppressive institutional cultures. In both settings, feelings for people who have endured and suffered from abuse and neglect strengthened this power, including experiences from personal history.

The power to **make conflict fruitful** was important to everyone, and commonly acknowledged as painfully difficult to develop and use effectively. One person befriended and worked with her own style in conflict as a precious power. The power to **facilitate collaboration** was also highly significant to everyone and involved a lot of pain. Reportedly, moments of true collaboration followed collective struggle, chaos and hopelessness. These moments of unity were experienced within this power as relieving, restorative and motivating.

Dimension of tangible results

In the dimension of tangible results, powers of deeper vision and subjective experiences materialise in manifest events. The power to **address injustice** was highly important and as interpreted among practitioners involved courage to speak out as a self-advocate, design and implementation of education programs, and systems advocacy to bring about changes to outmoded systems and practices that restrict basic freedoms.

The power of **applied transformational learning** was significant in gaining real methods and tools. For two of the four practitioners, use of the Personal Outcome Measures® tools was highly significant in actualising tangible outcomes in response to people's dreams and priorities. The power of transformational learning was highly

significant for all practitioners in combining specific professional capacities to be equipped to respond to people they support with personal development.

The power of **integrative community building** was a core focus for one person developing transitional supports for trainees with complex needs to resettle back into their local communities with pride, social skills and practical abilities to contribute. For another person, the power of integrative community building was utilised in professional support relationships with other agencies to build a network of local resources for people receiving services. Participants had heartfelt aspirations regarding the inclusion of people with differences in the broader society.

Finding deeper power across all roles

In the study I was seeking to understand the significance of inner empowerment in the experiences of people across diverse roles in intentional transformational change in a human service environment. In the data I looked for examples of self-reported experiences that would allow me to recognise inner empowerment in the making. I discovered 14 powers important to people across all three roles. 11 deeper powers emerged from my study across all role holders in dimensions of deeper vision and subjective experience. These 11 resulted in three powers in the dimension of tangible results. I have illuminated something often missed: the messy Snakes and Ladders in personal and collective processes of moving between inner and outer dimensions of experience in bringing ideals into action.

I am able to conclude that inner powers exist. Inner powers as an internal resource enabled participants to work from their deepest self, improve relationships and implement visions. Sometimes these powers were manifest and sometimes they existed as potential power. The potential within each of the powers as interpreted by participants is a rich resource not to be ignored. Awareness of inner powers can be raised. Lack of support for inner powers can be addressed. Facilitation of inner powers can be developed. Responsiveness to inner powers can be designed and implemented.

Not all the powers were equally significant to every person, and not every person found every power significant. Interpretations of the powers differed from person to person, and between the three roles. However, basic themes were consistent across all roles. Inner powers were essential to people in this study in becoming aware of, challenging

and transforming inner and outer restrictions that cause suffering, exploitation and repressed potential.

For the participants in this study, a surface, observer-view of their factual situation was insufficient to solve their problems and put ideals into practice. Being aware of complex subjective feelings and relationships was also not sufficient for problem solving. A third dimension of deeper vision proved to be a source of timeless, universal and unifying experiences with forces and energies connecting through subjective experiences into the dimension of tangible results.

In the dimension of deeper vision, powers supported an ability to discover and follow a personal path of learning, working and giving, in the good company of others. In the dimension of subjective experience where fragmented partial perspectives and interactions tend to pull apart, powers gave the ability to use awareness in grappling consciously with fragmentation and polarisation in the course of working towards authentic self-expression and collaboration.

In the dimension of tangible results, manifest powers were the culmination of inner powers in the deeper dimensions. Tangible results were not the source of inner powers. Inner powers were the generative fuel for tangible results.

Another finding of the study is that people with less or no structural power had less traction for using their immense inner resources as co-owners and co-leaders of conscious, intentional transformational change. The findings revealed a challenge to develop inner powers across all roles in the organisation within structures that are experienced as being preserved for their own sake.

In addition, there was a natural complementarity between several inner powers simultaneously. For instance, the power of applied transformational learning grew out of the transformational work of developing global visions, self-attunement and facilitating collaboration, indicating the core of the organisation's direction. The power to facilitate collaboration built on the fruits of working with conflict. The power to address injustice required first the naming, facing and owning the pain that was caused. Integrative community building is a power of reciprocity, so it requires having something to share from the power of global visions and inner callings.

In the dimension of deeper vision, within human beings there is the potential to unfold characteristics shared by the whole of humanity. In the dimension of subjective experience, relationships are a significant make or break factor of happiness, no matter the type of place or the location. In the dimension of tangible results, implementation occurred on the stable core of deeper visions and from the terrifying and wondrous in subjective experiences, either alone, or in relationships and in groups.

Highlights

View from the centre and the margins

Experiences of people receiving services from the organisations in the study reported highly developed survival skills, highly developed awareness of the atmospheric field moving people and events, and highly developed abilities to make effective interventions in addressing injustice. Their marginal position gave a distanced vantage point to grasp the overall pulse of the collective field. Gaining a detached view was significant to people in other roles stuck in the thick of things.

Teachers in the practice of detachment are right at the doorstep! They had the least structural power, and with one or two exceptions, their contributions to tangible results barely extended into organisational ownership and leadership. The study highlighted individual examples of their innate abilities as effective advocates, activists and resilient survivors in their sphere of personal and grassroots influence extending beyond the virtual fence of the organisation.

Motivation through measuring

Two people in the study — a leader and a practitioner — described the transformational impact of using the Personal Outcome Measures® discovery and assessment tool to learn about people they support as the basis for assessing and designing supports. They listened, heard, and felt deeply with individuals being interviewed as they gave voice to their subjective experiences, deeper visions and tangible accomplishments that mattered to them. Suddenly in the awareness of this leader and practitioner the distance between them through their designated roles collapsed. They felt unified with another human being they could relate to and feel with and experience a shared humanity. This experience transformed them. It ignited the power of compassionate curiosity to learn more, and act on what they learned in removing restrictive conditions and practices.

They each shared the transformational impact on their beliefs, mindsets and relationships, and how this experience has sustained their ability to navigate through team difficulties and implement transformative changes.

Group work methods

Experiences in the dimension of subjective experience indicate there is a need for methods to work with difficult relationships and team tensions. As some participants pointed out, teamwork can be jarring if it doesn't get to the deeper undercurrents and undiscussables and process them fruitfully for improved relationships and effectiveness. The ability to process diversity in a group involves bringing out differences, and differences can spark conflict. Not speaking out can avoid troubles temporarily, but pseudo togetherness feeds undercurrents.

The study showed that a group must be able to be a container for strong emotions and processing of painful interactions to ease tensions and release energy for implementation.

Numinous core

The numinous core of the organisation was experienced in large group gatherings and festivals. Some experienced it in subtle feelings, moments of togetherness, through nature, in dreams, in awareness of their group's atmosphere and in moments of being moved by their deepest self. For some, the experience of conflict and disturbances within themselves and in relationships and group atmosphere felt like being shaken and awakened by the force field of the social field prompting them back into alignment with their core direction. And for some, this sense of the being of community manifested in the joy of experiencing tangible results coherent with its essential nature.

Deep power

The totality of participants experienced the full range of inner powers, a potential resource to be nurtured and shared. This totality is the idea of deep power. Eleven inner powers formed ladders for the three powers revealed in the dimension of tangible results. Only after recognising the tangible results at the top of these ladders did I find myself looking down at the game board of my thesis' players as one unity. I detached

from the detail and the term deep power literally dropped into my head unexpectedly while I was under the shower.

Deep power has emerged from this study of 12 people's existential experiences. The term deep power implies that all three dimensions are present and interrelated, like a three-legged stool. Take one leg away and the stool will fall over. My thesis has concluded that deep power as an idea gives form and awareness to the constant interplay between deepest impulses, relationships and practical efforts in personal and collective change.

Deep power offers a literacy to notice inner powers in oneself and others, and bring them out. Deep power offers a way of thinking with precision about naturally occurring strengths that may be hardly noticed but exist and have potential to energise, support relationships in teams and groups, and be more effective in implementing. The work of this study was to reveal what is present in order to better utilise the latent resources in everyone.

Part 3 conclusion

This now concludes the experiential Part 3 of my study and its findings. In chapter 9 I introduced the organisations in my study with an in-depth understanding of the context of the intentional transformational change they embarked upon. I conclude that inner powers hold a crucial role in human service organisations involved in intentional transformational change. In chapters 10, 11 and 12, I gave the stories of organisational leaders, practitioners and people receiving services with complex needs. I listened to their experiences to find out what helped them put their ideals into practice.

My findings in chapter 13 show that all 14 of the inner powers examined exist and are significant to people across all three roles. For each role, certain inner powers were of special significance. Participants used their inner powers variously to tap into directions within their deepest self, have better relationships and increase effectiveness in planning and implementing change in their own context.

Table 15: Deep power

Dimension	Powers
<i>Deeper vision – inner powers</i>	
	Inner calling
	Global vision
	Compassionate curiosity
	Inner strength from surviving adversity
	Numinous experience
	Self-affirming beliefs
<i>Subjective experience – inner powers</i>	
	Self-attunement
	Social attunement
	Face injustices of history
	Make conflict fruitful
	Facilitate collaboration
<i>Tangible results – manifest powers</i>	
	Address injustice
	Applied transformational learning
	Integrative community building

CHAPTER 14

PLAYING SNAKES AND LADDERS

Overview

In this chapter, I am drawing together findings from the literature (Parts 1 and 2 of this thesis) and from the experiential study (Part 3 of this thesis) to suggest the implications for intentional transformational change. I believe these ideas are relevant in diverse contexts where human service organisations are undergoing intentional transformational change. My original aim for this study was to investigate the disjuncture that appears to occur between ideals and practice. I wanted to discover what was the nature of this disjuncture and thus identify what is most important for the design of intentional transformational change in human service organisations to address this disjuncture.

This led to research questions which provided the unifying core of the inquiry:

- *What problems does the literature expose about human service organizations engaged in intentional transformational change?*
- *Can the existence and importance of inner empowerment of organisational leaders, people receiving services and practitioners be verified through the reported experience of people in these roles? If so, how, and what can be learned?*
- *What are the singular experiences of organisational leaders, people receiving services and practitioners in dimensions of deeper vision, subjective experience and tangible results? What can be learned about personal and collective transformation?*

In Part 1, I drew on the literature to describe the current status of the human service field — its evolution, dilemmas and contemporary currents (Barol, 2001; Barol and Focht-New, 2012; Bosniak, 2000; Gardner and Mathis, 2009; O'Brien and Mount, 2005; Rioux et al., 2011; Schalock and Verdugo, 2012). In Part 2, I critiqued the literature about transformational ideas and applications in organisations (Berlin, 2009; Bohm,

1994; Brown, 2010; Mindell, 2000; Ralston Saul, 1996; Steiner, 1995; Zajonc, 2010b.) Chapter 5 reviewed transformational ideas about the disjuncture between ideals and practice. Chapter 6 discussed transformational ideas from 20th century quantum science as allegories for transformational thinking and design applicable in an organisational environment. I referred to transformative thinkers who have contributed to this knowledge with a profound understanding of a multi-dimensional human consciousness and universe. I include here Bohm, Einstein, Scharmer, Senge, Steiner and Zajonc. In chapters 7 and 8, I reviewed ideas of process oriented psychology and deep democracy (Mindell, 1989; Mindell, 2002; 2004; 2005; 1994; 1995a; 2010; 2013; Schupbach, 2004a; 2007a; 2010c; Goodbread, 2009) for their applicability in the design and facilitation of personal and collective transformational change. In Part 3, I listened to the experiences of people in human service organisations in roles of organisational leaders, people receiving services and practitioners in order to understand what helped them put their ideals into practice, and to be able to write their stories.

This gave me three sets of findings to illuminate the disjuncture between ideals and practice. In Part 1, I concluded that despite extensive reforms worldwide people in these environments continue to experience high levels of exploitation and neglect in a restrictive, separate society. This finding was connected with human rights restrictions, low community participation, and lack of meaningful relationships and opportunities to contribute as fellow citizens. The literature revealed the importance of methodologies and trail markers to ensure that the voices of people receiving services who are subjects of human service reforms are at the centre of decisions about their lives. Positive approaches (Lovett, 1996; Barol, 1996; 2009; Barol and Focht-New, 2012) and the Personal Outcome Measures® (Gardner and Carran, 2005; Gardner and Mathis, 2009) were found to offer a deeper humanised, person-centred and systemic response to the disjuncture between ideals and practice in this field.

Problems of this scope and scale cannot be understood or solved through the dimension of externally verifiable facts alone. In Part 2 I ventured beyond the field of human services into the literature on transformational ideas and transformational change in organisations generally. From the literature I uncovered three dimensions of human experience that are equally valid and necessary to get beyond the surface level of problems in the design of personal and collective transformational change (Gardner and Carran, 2005; Mindell, 2000; Schupbach, 2004b). These are deeper vision, subjective

experience, and tangible results, which together provide a suitable framework to explore the experiences of people involved in the transformation of contemporary human services. I concluded that Mindell's articulation provides a helpful and accessible literacy about deep power for people working in human service environments and elsewhere, whom I hope will benefit from this study.

Inner powers are identified in the literature in chapter 4 of Part 1 on strengths-based evaluation methodologies, and in Part 2 in the transformational and deep democracy literature. These are already known to exist as influential factors in bridging ideals and practice. In Part 3, semi-structured, in-depth interviews with people in the three roles of organisational leaders, practitioners and people receiving services, and in four countries, allowed me to extend an understanding of the presence and potential of those inner powers, giving them a fresh articulation direct from experiences of participants. I discovered 11 inner powers of equal importance to all participants, regardless of role, and three tangible powers manifesting as a result of these deeper, emergent powers.

In my findings in chapter 13, I concluded that inner and outer powers hold a crucial role in human service organisations involved in intentional transformational change. I was able to relate the findings from the interviews in chapters 10, 11 and 12 to the conclusions for Part 2, namely, that there were three dimensions underpinning the relationships within organisations undergoing transformational change. I was able to confirm 11 inner powers and three tangible powers in those three dimensions. For each role, certain powers were of special significance. Participants used their inner powers variously to tap into directions within their deepest self, have better relationships and increase effectiveness in planning and implementing change in their own context. Further, I was able to establish that many of these deeper powers were held in common in all three roles.

My conclusion was that if the 14 powers were made explicit, their connectivity known, and their importance acknowledged, this would make a significant contribution to bridging ideals and practice. Greater benefit could result for people in all roles through recognising a shared desire for, and access to, similar deeper powers. Together these 14 powers in all three dimensions open up the potential of the idea of *deep power*, signifying the existence of inner powers in a dynamic relationship and significant to people involved in organisational transformation. The idea of deep power may be useful

to designers, facilitators, role holders, and people involved in intentional transformational change. I review my findings in the light of this potential. At the end of this chapter I have listed areas for further research.

Implications of findings for ideas and practice in intentional transformational change

Beneath a surface view of power

The disjuncture between ideals and practice was not reduced where power was viewed primarily as the business of leaders and decision makers. Belief in transformational ideas with the best thought out plans for changes in organisations and society were not enough to bring ideals and experience in practice closer together. To designers of intentional transformational change, the importance of recognising that uses of power can be disabling on the one hand and a channel for growth and transformation on the other, is a theme that runs through my thesis. Outer and inner powers have equal importance⁶⁴ (Bohm and Hiley, 1993; Jung and Pauli in Meier, 2000; Mindell, 2000; Steiner, 1995, Zajonc, 2010b).

The idea of deep power expands on Mindell's idea of power and privilege as differentiated rank (Mindell, 2000; Mindell, 2002; Schupbach, 2004b). Deep power gives equal value to inner and outer powers as catalysts for using all powers with awareness, and expanding the here-and-now scope of power and influence of people with lesser outer power. People in all roles would benefit from in-depth awareness-raising and training on power, privilege and rank.

Mindell's term *social rank* refers to structural power and privilege. The privileges connected with formal, structural power are well known. Mindell also ascribes types of rank to inner powers in deeper dimensions. The privileges connected to these deeper powers are lesser known. The idea of deep power has implications for human service environments in explicitly capturing the innate strengths of these inner powers as the ladders for tangible results. This is of importance to designers of strategies for transformational change, and recognising leaders of transformational change who may be outwardly identified in any role.

⁶⁴ I discuss this statement in depth later in the chapter.

Mindell uses the term *psychological rank* for attributes of inner centredness and having natural relationship abilities, in the dimension of subjective experience. The idea of deep power explicitly unpacks these privileges as inner powers that can help people, teams and large groups to use tensions and conflict as creative opportunities to go deeper, grow in togetherness and be happier and more effective.

Mindell's *spiritual rank* in the dimension of deeper vision is expressed as a natural ease to embrace all sides of a difficult situation, a special compassion born from suffering, and a feeling of calm that can heal and uplift others through feeling connected to something bigger than oneself. The idea of deep power has implications for people receiving services as self-advocates, leaders, teachers and mentors by making explicit the strengths of people who have survived adversity with an emerging power to transform minds and hearts on local and global scales.

An implication of the idea of deep power for designers of transformational change is a clear framework for clarifying the use of structural power in enabling individuals and groups to tangibly address injustice, apply transformational learning, and engage in integrative community building.

Working with depth

To designers of training, the inclusion of people with complex needs together with practitioners and organisational leaders in integrative learning environments holds potential for profound transformation. A *metaskill* is a term discussed in chapter 8 under the section about mindsets, for one's deepest beliefs developed into a helpful attitude and skill (Mindell, 1995a; Schupbach, 2004a).⁶⁵ A metaskill is an attitude towards oneself as well as an attitude towards other people and the surrounding world. For instance, in the study as reported in chapters 10, 11 and 12, people used the inner power of compassionate curiosity as a metaskill to befriend themselves as well as to learn from others. Survivors of adversity used their inner strength as a metaskill in feeling proud of their ability to overcoming brutal experiences, and in believing in the innate resilience

⁶⁵ The term and concept *metaskill* is attributed to Dr. Amy Mindell, married to Dr. Arnold Mindell. Together they have collaborated in the development of process-oriented psychology and its daughters, worldwork and deep democracy for over 30 years. Dr. Ellen Schupbach, cited here, is a processwork therapist and coach. She is married to Dr. Max Schupbach. They are co-founders of the international Deep Democracy Institute.

and growth potential of others. The idea of deep power has implications for the design of experiential, integrative learning on topics and issues of mutual interest for discovering each other's lesser-known talents and gifts in the here-and-now metaskill awareness greenhouses.

The idea of deep power has implications for teams and groups. Conflict awareness and collaboration abilities need to become team competencies, where underlying tensions and hidden gems can come out and be processed fruitfully in the interactive space. Deep democracy ideas discussed in chapter 8 as a wide-spectrum and multi-dimensional field-effect method for processing conflicts and disturbances in groups, are relevant here. I now use an example from the study to demonstrate how an idea from the deep democracy methodology has relevance for the training of awareness methods in practice. *Global timespirits* are characteristics potentially within everyone, and spread out everywhere in the world. Tom is in the formal role of designated leader, introduced in chapter 10. In his story we learned that he has established a residents' forum where he meets weekly with 60 or so individuals receiving services to report to them and discuss any issues they want to talk about. He reported noticing a feeling inside him of awe for the leadership qualities present in the group. Self-advocates at the meeting tell him that the paths need fixing. Some people have trouble walking or riding a wheelchair on bumpy surfaces, and are afraid to go out. As Tom listens, in the subjective dimension, a shift happens in him. He is aware that he is listening deeply and opening up to their advice.

He is moved by the atmosphere of togetherness and feels humbled to be among friends. Temporarily the formal, tangible role structure of leader-client collapses in his inner experience. Without thinking about it, he inwardly vacates the role of leader and dives into the dimension of deeper vision where he experiences the inner power of compassionate curiosity emerging in him, as a learner. In consensus reality, residents are not used to being in the structural role of organisational decision maker. As Tom makes an inner shift, simultaneously some people present also shift out of the follower timespirit and into the timespirit of leader. With the energy of this global role of leader they give Tom clear direction and guidance about fixing the paths. Tom was able to make the shift by opening up to his inner diversity. He used his awareness to notice the role shift and this enabled him to learn more about the people he was interacting with, learn more about himself, and about their shared potential. In that timeless moment, the

meaning of his work, the people, the organisation and the next step came together in a flash, with the power of a global vision. The experience was easy, fluid and energising.

Later, Tom sustained the generative power of this deeper experience in using his structural rank to make organisational changes. He established a tangible role for representatives from the forum to join the organisation's management team. Because of his structural rank as organisational leader, Tom was able to initiate the forum, manage the process and implement follow up actions.

Attitude awareness and facilitation skills using global role awareness are needed among people in all roles to be able to work with differences, discover the enrichment of diversity, and experience commonality. Facilitation awareness is needed to hold the pot when the heat rises and learn how to grow personally and together through painful experiences. An implication of the idea of deep power is in the design of facilitation awareness and coaching competence in team leaders, in-house facilitators and participants across all roles. The benefit of this awareness is in expanding personal and organisational identities for inner powers to emerge, be seen and become useful. Working with global roles (Schupbach, 2009b) enables people to participate in the universality present in a local situation. Through the emergence and interaction of different parts the innate structure of a situation and its hidden potential can become visible and its energy utilised.

Leaders

The idea of deep power has implications for leadership development. The experiential study showed that leaders do best when they can move between dimensions of inner and outer experience fluidly, feeling at home in themselves. *Evolutionary leadership* discussed in chapter 7 views leadership as a nonlocal timespirit. Anyone at any time can bring forward exactly what is needed to make visible the mysterious self-organising dance of the collective in the background. The idea of deep power lends weight to the importance of leaders using their structural rank to enable all people to express and manifest their inner powers within the direction of the organisation as a global vision, answering needs in the world. In the study, the effectiveness of leaders in bringing emerging inner powers to fruition in tangible results seemed to be directly related with their own and the organisation's overall belief in leadership as a vital enabling role in facilitating results.

One key area of investment that the idea of deep power highlights for organisational leaders is the obligation to create conditions in which the chosen direction and potential of a person requiring support can unfold and be supported within a human rights and citizenship framework (Bosniak, 2000; Gardner and Mathis, 2009; Rioux et al., 2011). In this day and age, funding and regulations tend to drive services for people with complex needs. Integrative communities where human beings can live, learn and work together and make a difference in the world is not just the business of intentional, spiritual communities. It is a function of groups and societies everywhere (McKnight, 1995; Morin, 2006; Palmer, 2010; Putnam, 1995; Seligman, 2011).

To ensure that the voice of a person receiving services is not compromised or drowned out in the process of integrative community building, trail markers of intentional transformative change with reset points are needed. Consistent with the idea of deep power is the Personal Outcome Measures® philosophy and methodology (Gardner and Carran, 2005; Schalock et al., 2007) discussed in chapter 4 and in the findings in Part 1. For good reason this tool places the voice of the person receiving services at the centre of decisions about her life, given the high level of exploitation, neglect and restrictive conditions many are subjected to in a separate world they did not choose to construct.

International conventions for human rights and citizenship discussed in the literature in Part 1 capture principles that reflect deeper vision and subjective experiences, but remain aspirational without national and local mechanisms to enforce them so that tangible results in people's lives are realized (Bosniak, 2000). Trail markers such as suggested here are also necessary, because leaders who have not lived through the experience of deep intentional transformative change may accidentally negotiate and compromise hard won personal outcomes of people with complex needs who may still be less visible at the decision making table. The idea of deep power can give leaders confidence to refocus the organisation's resources, investing in self-advocates as co-leaders and trailblazers of integrative community building.

Practitioners

The people providing direct support to individuals with complex needs, moment-by-moment, day in and day out, are the front line heart workers with the greatest influence on personal quality of life through the transformative potential in the relationship dyad,

as discussed in chapter 3 (Barol and Focht-New, 2012). The idea of deep power has implications for the development of inner and outer powers, metaskills and facilitation skills of practitioners in enabling the individuals they support to find their voice in partnership with them. This in turn has implications for designers of recruitment, role descriptions, personal and professional development, coaching and clinical supervision and team-work among multi-disciplinary practitioners. The study has demonstrated the beneficial effect on those practitioners who were coherently supported and guided using applied human centred systems. For instance, the study showed the importance for practitioners in understanding and utilising abuse recognition, prevention and response systems that are unequivocally clear, practiced and humanising (Wolfson, 2000; 2001; 2008; 2012). Intentional support for the emergence of inner powers as a generative inner source may contribute to a reduction in exhaustion and burnout that is well known in the care profession.

People receiving services

The idea of deep power has implications for designers of human service policy to rethink and uplift the status of people receiving services from dependent receivers of care to knowledgeable self-advocates and fellow travellers able to learn, develop, teach, use and role model powers earned in the school of life. In the study, individuals receiving services had little or no expectations as organisational co-owners. The idea of deep power implicates higher expectations in the capacities of people with complex needs through investment in their inner powers and formal leadership. Gathering service users together to have a voice as self-advocates among themselves is a first step. Deep power as an idea has implications for designers of human service environments as places and networks for facilitating the self-directed contributions of people with complex needs and their supporters in valued social roles, in communities, cities, workplaces and neighbourhoods.

The idea of deep power has implications for designers of intentional transformative change, to enable self-advocates to become more visible as motivational co-leaders, influencers and mentors in the emergence and harnessing of inner powers among people everywhere. Even though organisational leaders and practitioners may recognise and appreciate many of the inner powers of people receiving services, a mindset that unintentionally excludes them from organisational ownership and decision-making

misses their immense potential in the driving seat of social roles with broad benefit.

A concept of a human services community as having pre-set social and physical boundaries in which the community provides all things for all people it serves, perpetuates the existence of a restrictive, separate world identified as a problem in Part 1. The drive for community building is well-known as a feature of the spirit of the times. The idea of deep power has implications for designers of integrative community building initiatives as transformative adventures that can spread out anywhere. To grow community among human beings takes a willingness to drill down into people's lived experience and discover what brings each one alive, identify potential opportunities and how to support each person to flourish in the good company of others. The idea of deep power has implications for diversity awareness in communities, through transformative relationships with people who may not readily appear as typical, because of how they look, talk, move or behave. Fixed opinions as to who is normal and who is different marginalise the potential for reciprocity and meaning in relationships, through seeing and feeling the world through the experience of people with perspectives on humanity that the world needs.

Inner and outer coherence

My thesis set out to understand the disjuncture between ideals and practice in human service environments at a deep level. I was moved to investigate this problem, as in my professional experience no one solution has been enough to solve the widespread abuse, neglect and restrictive practice imposed on people in these environments worldwide, under the watch of well-intentioned and good people.

The idea of deep power emerged from my study of people's experiences in inner and outer dimensions. A multi-dimensional structure guided me through each person's inner and outer journey in the dynamic interplay between aspirations, roles, relationships and accomplishments. The idea of deep power has implications for designers of transformational change in offering a multi-dimensional framework with more room to move than is possible in one or two dimensions. The concepts of factual *consensus reality* and experiential *non-consensus reality* (Mindell, 2002) helped me to understand the structure of a multi-dimensional framework and how to apply it.

Consensus reality is measurable and result-oriented. The word *consensus* means this is a

reality that most people agree exists. I used the term *tangible results* for reported experiences in this dimension. *Non-consensus reality* has two experiential dimensions. In the dimension of feelings and relationships, every person has her or his partial viewpoint. I used the term *subjective experience* for this dimension in the study where interacting fragments as feelings, thoughts, fantasies and dreams interact, attract, repel, polarise and entangle unpredictably. Another experiential non-consensus reality dimension goes deeper than the purely subjective. This is the dimension of unifying and essence-like experiences beyond polarities with a timeless quality moving through individuals and collectives. I called this *deeper vision*.

Paying attention in all dimensions seems to give more room to notice where the disjuncture in thinking originates in specific, moment-by-moment experiences. Bohm insists that ‘we need to pay attention ... attention is really the potential to take us deeper’ (Bohm, 1994, pp. 66-67). The idea of deep power has implications for everyone involved in intentional transformative change, as a moment-by-moment practice, not a fixed state or destination. If you believe in the experience of deep power, you will notice inner powers.

For people wanting to understand how to bring ideas for change together with the practice of change, and the use of self within that practice, the idea of deep power has implications for making the path a little easier. Inner powers are shown to release energy for deeper coherence, better relationships and more effectiveness. The three dimensions offer an awareness map to recognise the territory. The benefit of an awareness map is to be more familiar with deeper terrain and how to get into it, around it and out of it.

This potentially gives more options to creatively reflect, engage, react and act on where you actually are in relation to where you are, who you are, who you are with, and where you want to be, in the territory of inner and outer experiences. The idea of deep power offers a literacy in the form of dimensions, inner powers and outer powers, for locating the inner and outer structure behind tensions and disjunctures. 14 inner and outer powers were identified for addressing these in context specific interventions.

Global awareness

Worldwide there are movements dedicated to the empowerment of people with complex needs dependent on human service environments to exercise self-directed human rights, personal rights, legal rights and citizenship. There are movements dedicated to the development and empowerment of leaders. There are movements dedicated to the development and empowerment of practitioners who provide direct support in formal and informal service arrangements. There is less presence worldwide of a movement of leaders, people with complex needs and practitioners collaborating as fellow human beings in building integrative communities.⁶⁶ People involved in innovative community building worldwide grapple with the issue of power, empowerment and disempowerment as a characteristic of the times.

The idea of deep power has global implications for such a movement in the potential to revolutionise the environments in which diverse people living and working together can enhance each other's lives and their surrounding communities. I am using the term global to mean implicate holism, locally and spread out everywhere, in the tradition of Bohm, Mindell and Steiner as explained in the literature in Part 2.

The idea of deep power has implications for facilitators of global movements working for the inclusion of greater diversity in people, teams, organisations and societies. This is not an add-on token of political correctness as it invites the emergence of inner powers through vision, participation, ownership and relationships. Democratic rights, powers and citizenship are essential worldwide. A deeper democracy deepens tangible democracy in valuing feelings, relationships and inner impulses (Mindell in Kauchi, 2013). The idea of deep power has explicit footholds for leveraging personal and collaborative solutions for a deeper democracy anytime, anywhere.

No matter how good the content of plans for transformational change and their execution, being fixed in any one dimension of experience or single group of people for too long creates one-sidedness. The totality of a collective has its self-balancing *system mind*, a force field (Mindell, 2013) that moves through people, processes and events with a wave-like pattern. This is named differently by authors, for instance the 'more-

⁶⁶ I acknowledge and honour the inspiration of Camphill community founders and successive generations of leaders, people receiving services and practitioners worldwide as striving people sustaining this ideal through good times and hard times.

than conscious mind' (Bateson, 1972), 'Tao' (Lao-Tsu, 2011), the 'collective mind' (Brown and Lambert, 2013) and the 'implicate order' (Bohm, 1980).

The idea of deep power has implications for facilitators of intentional transformational change in recognising that the system mind is an influential participant rippling through everything. Designers of intentional transformative change can cultivate a *global awareness* (Mindell, 1989, p. 23) in facilitating multi-stakeholder multi-dimensional engagement, noticing when things are stuck, and remembering the system mind dancing in the background bringing order and coherence through the diversity of people and events in unexpected ways.

Future research

The ideas about deep power suggested for intentional transformational change are potential areas for future research. In addition the following areas of research emerged from this study:

- The concept of deep power dropped into the study at the end of the analysis of extensive data. A repeat study in a human service context would enable the inner powers identified to be checked, investigate the cross over between roles in one single organisation and add other roles.
- Develop a deep power discovery and assessment tool as a power equalising device in teams and organisations, to open up dialogue between organisational leaders, people receiving services and practitioners, and study the interaction between them for creative strengths-based opportunities.
- For organisations with an interest in a deeper democracy, a further study could investigate the idea of deep power in helping teams and groups to make conflict fruitful and facilitate collaboration in bringing ideals into practice.
- Multi-dimensional leadership development as integrative learning, to enable self-advocates to develop their capacities as trailblazers of integrative community building.
- A qualitative and quantitative study to investigate crossovers between the

Personal Outcome Measures® methodology and deep power in learning about and responding to inner powers of people with complex communication and intensive support needs.

- A study in Camphill organisations to create a cross mapping tool to enhance an understanding of the interconnectedness and coherence between Camphill's philosophical ideals and practices, deep power and the Personal Outcome Measures®.
- Further qualitative and quantitative studies to make the data in this study more reliable for broader usefulness. Deep power as an idea contains 14 indicators for utilising personal, team, organisational and community resourcefulness. Deep power may have usefulness in a wide range of assisted services⁶⁷ in urban, remote and international environments, agencies, organisations and networks in public, private, cultural, community and government sectors.
- In the spirit of inner and outer coherence, an in-depth heuristic study on the self-reflexive process of the researcher-practitioner could benefit organisational change practitioners, facilitators and dialogue hosts, mediators and conflict resolvers. This study would examine the responses of the researcher herself to the same interview questions posed to participants. As rounded research, study of the effect of oneself as researcher on the effectiveness of multi-dimensional interviews may be educational and transformative for all parties.

In conclusion, the study highlighted the importance of paying attention to consensus reality and non-consensus reality with equal emphasis. Power manifested in consensus reality as socio-economic rank, privileges and resources, and was in the hands of a few, yet affected the lives of many. Those with less access to real world resources as discussed in chapters 3 and 4, proved to have direct access to intrinsic powers, strengths of character and less tangible qualities that are needed by many, as found in the inquiry stories. Power relations were front and centre in the way people related to themselves, with each other and in groups. Human service environments were potential greenhouses for noticing intended and unintended signals of deep power. The idea of deep power has

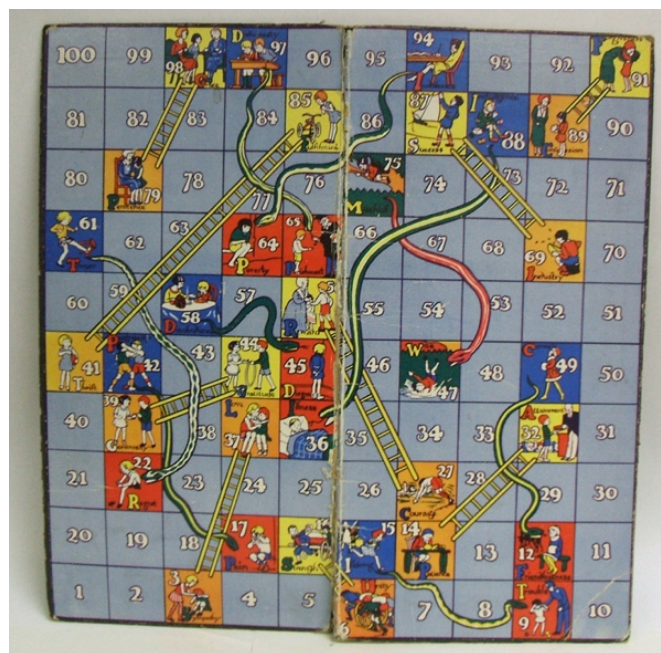
⁶⁷ For instance: elder care communities, asylum seeker interventions, indigenous health and community building, mental health and substance use programs.

potentially beneficial implications for designers, facilitators and participants of intentional, transformational change.

The Snakes and Ladders of deep power

Inner powers are not static states or occasional events. Inner powers are not a list of things to do. Awareness of inner powers comes to the fore and fades away with an internal creative force, in a dance with the organisation's self-organising system mind. Like the system mind, the organising pattern of inner powers is stochastic. Their existence is determined. When and how they appear in the Snakes and Ladders of transformative change is unpredictable. Deep power as an idea offers a living pulse for making inner powers visible among people in all roles. The idea of deep power can assist in developing deeper visions, better relationships and team work as underpinning tangible results.

By paying attention to inner powers as potential in all people across all roles, their existence and effectiveness can be a renewable source of energy, coherence and joy in the Snakes and Ladders of intentional transformative change. Transformation doesn't happen at arms length. Players, observers and nature herself are influencing the game.



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