



A TRAINER'S SOURCE BOOK



The *Cooperative Facility for Africa* (Coop^{AFRICA}) is a regional technical cooperation programme of the ILO contributing to the achievement of the Millennium Development Goals and the promotion of decent work in Africa by promoting self-help initiatives, mutual assistance in communities and cross border exchanges through the cooperative approach.

Coop^{AFRICA} contributes to improving the governance, efficiency and performance of primary cooperatives, other social economy organizations and their higher level structures in order to strengthen their capacity to access markets, create jobs, generate income, reduce poverty, provide social protection and give their members a voice and representation in society.

Coop^{AFRICA} 's approach consists of assisting stakeholders to establish a legal and policy environment conducive to the development of cooperatives; providing support services through identified "*Centres of competence*"; promoting effective co-ordinating structures (eg. unions and federations) and establishing and maintaining challenge fund mechanisms, for 'services', 'innovation', and 'training'. These funds are accessible through a competitive demand-driven mechanism and a transparent selection of the best proposals.

Coop^{AFRICA} and its network of "*Centres of competence*" provide different types of services: policy and legal advice; studies and publications; training and education; support to field projects; development or adaptation of didactical and methodological material; networking; advocacy; and promotion of innovative cooperative ventures among others.

Coop^{AFRICA} is located in the ILO Office for Kenya, Somalia, Tanzania and Kenya, and is part of the Cooperative Programme (EMP/COOP) of the Job Creation and Enterprise Development Department of the ILO. The programme works in partnership with the International Cooperative Alliance (ICA), the UK Cooperative College, the Committee for the Promotion and Advancement of Cooperatives (COPAC), the International Trade Union Confederation (ITUC-Africa), the International Organisation of Employers (IOE) and the African Union Secretariat. Coop^{AFRICA} is a multi-donors programme primarily supported by the UK Department for International Development (DfID). It also receives support from the Swedish International Development Cooperation Agency (SIDA), the Government of Finland, the Arab Gulf Programme for United Nations Development Organizations (AGFUND) and the German Cooperative and Raiffeisen Confederation (DGRV).

ILO Office for Kenya, Somalia, Tanzania
and Kenya

Coop^{AFRICA}

Kazi House, Maktaba Street

P.O. Box 9212

Dar es Salaam

United Republic of Tanzania

Tel: +255.22.2196700

Fax: +255.22.2122597

E-mail: coopafrica@ilo.org

www.ilo.org/coopafrica

International Labour Office

Cooperative Programme (EMP/COOP)

4, route des Morillons

1211 Geneva 22

Switzerland

Tel: + 41.22 .7997445

Fax: +41.22.7998572

E-mail: coop@ilo.org

www.ilo.org/coo



International
Labour
Organization

INNOVATIVE COOPERATIVE TRAINING

A TRAINER'S SOURCE BOOK

ILO Coop^{AFRICA}

2009

Coop^{AFRICA}
Cooperative Facility for Africa
ILO Office for Kenya, Somalia,
Tanzania and Uganda

Cooperative Programme (EMP/COOP)

Job Creation and Enterprise
Development Department
(EMP/ENT)

Employment Sector

Copyright © International Labour Organization 2009
First published 2009

Publications of the International Labour Office enjoy copyright under Protocol 2 of the Universal Copyright Convention. Nevertheless, short excerpts from them may be reproduced without authorization, on condition that the source is indicated. For rights of reproduction or translation, application should be made to ILO Publications (Rights and Permissions), International Labour Office, CH-1211 Geneva 22, Switzerland, or by email: pubdroit@ilo.org. The International Labour Office welcomes such applications.

Libraries, institutions and other users registered with reproduction rights organizations may make copies in accordance with the licences issued to them for this purpose. Visit www.ifrro.org to find the reproduction rights organization in your country.

ILO Cataloguing in Publication Data

Innovative cooperative training : a trainer's source book / International Labour Office.
- Geneva: ILO, 2009
1 v.

ISBN: 9789221225584;9789221225591 (web pdf)

International Labour Office

trainers manual / cooperative education / innovation / developing countries

03.05

The designations employed in ILO publications, which are in conformity with United Nations practice, and the presentation of material therein do not imply the expression of any opinion whatsoever on the part of the International Labour Office concerning the legal status of any country, area or territory or of its authorities, or concerning the delimitation of its frontiers.

The responsibility for opinions expressed in signed articles, studies and other contributions rests solely with their authors, and publication does not constitute an endorsement by the International Labour Office of the opinions expressed in them.

Reference to names of firms and commercial products and processes does not imply their endorsement by the International Labour Office, and any failure to mention a particular firm, commercial product or process is not a sign of disapproval.

ILO publications and electronic products can be obtained through major booksellers or ILO local offices in many countries, or direct from ILO Publications, International Labour Office, CH-1211 Geneva 22, Switzerland. Catalogues or lists of new publications are available free of charge from the above address, or by email: pubvente@ilo.org
Visit our website: www.ilo.org/publns

Printed in Tanzania

Table of Contents

Acknowledgements.....	v
Preface	vi
Chapter 1 : Introduction	1
Chapter 2 : Paradigm	9
2.1 What is paradigm?	9
2.2 Paradigm shift	9
Chapter 3 : The spirit of cooperation	15
Chapter 4 : Vision and mission.....	19
4.1 Vision	19
4.2 Mission	21
4.3 Vision and mission building.....	22
Chapter 5 : Self transformation	27
5.1 Being yourself.....	27
5.2 About context.....	28
5.3 Context gives meaning.....	28
5.3.1 Integrity	29
5.3.2 Responsibility.....	30
5.3.3 Commitment	30
5.3.4 Authenticity	30
5.4 Transforming yourself.....	31
5.5 Relationships.....	33
5.5.1 Relationships and listening	33
5.5.2 Begin with yourself	34
5.6 Values	35
5.6.1 Trust	36
5.6.2 Influencing others – A question of integrity	37
5.7 Change.....	37
5.8 Training in your bones	38
5.9 Taking risks.....	39
Chapter 6 : Innovation	45
6.1 Discovering innovation.....	45
6.2 Poetry	47
Chapter 7 : Innovative training	53
7.1 Some new thoughts about training	53
7.2 Training together	54
7.3 Some useful assumptions for a trainer.....	55
7.4 Designing your programme.....	58

7.4.1	Openings.....	58
7.4.2	Pillars	61
7.5	Designing evaluation of your programme	63
7.5.1	Self-assessment	64
7.5.2	Peer feedback and assessment	64
7.5.3	Trainers' assessment	64
7.5.4	Acknowledgement and appreciation	64
7.5.5	Final projects	65
7.5.6	Action plans	65
7.5.7	Presentations	66
7.5.8	Completion	66
7.6	Delivery techniques	66
7.6.1	Planning	66
7.6.2	Coaching.....	66
7.6.3	Empowerment.....	69
7.7	Icebreakers.....	70
7.7.1	Icebreaker 1: Meeting you and me	70
7.7.2	Icebreaker 2: A conversation without any words... ..	71
7.7.3	Icebreaker 3: Names in a circle	71
7.7.4	Icebreaker 4: Introducing through	71
7.8	Projects	71
7.8.1	Final projects	72
7.8.2	Project presentations.....	72
7.8.3	Activities for innovation.....	72
7.8.4	Warm-ups	73
7.8.5	Homework	73
7.9	Communication techniques	74
7.9.1	Stories.....	75
7.9.2	Confidence building.....	75
Chapter 8	: Open Space innovation	79
8.1	Open Space Technology	79
8.2	The event.....	81
8.3	What you need for Open Space.....	84
Chapter 9	: To be an innovative trainer	89
9.1	Who is an innovative trainer?	89
9.2	Seeing the bigger picture	89
9.3	Challenging axiomatic thinking?	90
9.4	Thinking outside the box	92
9.5	Tips for creation of innovation in your pedagogy.....	93
Chapter 10	: Final word	97
10.1	Components of an innovative course	97
10.2	The underpinnings of an innovative course	98
List of resources		101

Acknowledgements

The original manuscript of this source book was prepared by **Mr Morris (Mo) Cohen of thenew.org**, a UK-based consultancy firm working in the field of organizational transformation, and validated at a workshop organized by the ILO at the Cooperative College of Kenya, Nairobi. Although the manuscript of this book has since then undergone rigorous editing and revision to arrive at its present form, it is fitting to acknowledge the input of those who participated in the validation exercise.

- Botswana:** Mrs Sarah Batsalelwang, Senior Trainer, Cooperative Development and Education Centre
- Kenya:** Mrs Esther Gicheru, Director, Cooperative College of Kenya
Ms Anne Ngeretha, Lecturer, Cooperative College of Kenya
Mr Paul Ochieng, Lecturer, Cooperative College of Kenya
Mr David Tunui, Lecturer, Cooperative College of Kenya
- Lesotho:** Mrs Mathoriso Monaheng, Director, Lesotho Cooperative College
- Swaziland:** Mr Charles Hlatshwako, Cooperative Development Centre
- Tanzania:** Ms Grace Maleko, Lecturer, Cooperative College, Moshi
Mr Michael Tirihungwa, Lecturer, Cooperative College, Moshi
- Zambia:** Mr Maketo Mubyana, Lecturer, Cooperative College, Lusaka

The technical editing and coordination of production was done by **Mr Sam Mshiu**, ILO Coop^{AFRICA} Expert. Coop^{AFRICA} is grateful to all those who took part in the production of this source book. In particular, comments, suggestions and other inputs provided by Emma Allen, Elizabeth Mwakalinga and Philippe Vanhuynegem are gratefully acknowledged.

Preface

Cooperatives in developing countries have been faced with a complex set of challenges brought about by the economic, social and political changes resulting from democratization, decentralization, globalization and adjustment. The effects of these changes on cooperatives are many and vary from country to country and from one type of cooperative to another, but some common threads are identifiable. In the past cooperatives in many developing countries were not truly autonomous or member-driven. Instead they were dominated and, sometimes, controlled by government. They were, in many cases, instruments of government policies and subsequently used for the achievement of social and economic goals, such as rural development, employment creation, poverty alleviation and so on - rather than functioning as vehicles that serve their members' needs. In broad terms, state-controlled cooperatives that have been unable to adapt to the new environment have faced considerable difficulties. The exposure of state-protected "cooperative" monopolies to the competition of the market has usually dramatically reduced the market share of these cooperatives and led to their disintegration. On the other hand, strong, viable, autonomous cooperatives that have adapted successfully now play an important role in promoting economic and social development, by serving the interests of their members and of their communities. Indeed, the global changes of the past two decades may, in the long run, have created the conditions for the emergence of a strong, dynamic, autonomous, member-controlled, genuine cooperative movement. Whether one regards the global changes of the two decades in a favourable or unfavourable light, cooperators have been wise in adopting a pragmatic approach in order to ensure that cooperatives survive the transition period, maintain their cooperative identity and develop management strategies that enable cooperatives to meet the challenges posed by increasingly competitive markets.

The increasingly competitive environment has required enterprises and organizations of all types, both in the commercial and non-commercial spheres, to develop their capacity to continually re-invent themselves and offer new goods and better services. Otherwise, their chances of maintaining and increasing their share of the market are limited. This axiom is true also for cooperatives, often functioning in a tough business environment where previous state-maintained protection no longer applies. It is in this context that cooperative entrepreneurship is a key concept for enabling cooperatives to successfully meet these challenges. Moving away from the narrow, traditional view of entrepreneurship, which focuses on the individually-owned business enterprise, entrepreneurship can be seen today as a set of aptitudes and competencies required by people generally, in their working life and outside it. Cooperatives have a great deal to gain by examining how an injection of entrepreneurial attitudes and approaches can help them achieve their goals and objectives. Cooperative leaders and managers need to shed bureaucratic modes of operation and adopt entrepreneurial approaches if they are to effectively function in a competitive market and serve the interests of cooperative members.

What, however, are these core entrepreneurial characteristics? Most authors would agree that personal motivation, a positive self-concept, initiative, innovation, problem-solving tendencies and risk-taking are key elements. These aptitudes become increasingly important as the cooperative struggles to maintain its position in the market place. Perhaps more than any other characteristic, innovation needs to be strengthened in cooperatives. Under state-protected cooperative systems innovation has been a low priority value. Instead, preservation of the status quo and conformity to bureaucratic procedures has often taken precedence. Today, however, cooperatives are in dire need of innovative thinking, strategies and working methods.

Who needs, therefore, to be entrepreneurial and innovative in a cooperative? An approach which values the totality of human resources available to a cooperative challenges us to apply the concept of entrepreneurship to all actors in the cooperative - cooperative members, leaders, managers and employees - while maintaining and strengthening the cooperative identity and purpose. The modern business organization requires all major stakeholders to play a role in determining the success of the business - and certainly no less in a cooperative enterprise, whose principles and values directly refer to their active involvement in the enterprise. Clearly, board members and managers of cooperatives have special responsibilities but even individual members need to be innovative, to identify and seize opportunities, to assume risks, to deploy their own capital and to derive benefits as a result.

Can people be trained to become more innovative or is innovation an inborn trait? In some cases it may be “inborn”, but a more reasonable and modern approach recognizes that training can play an important role in developing the necessary competencies for successful entrepreneurship. Furthermore, it can be argued that all of us are innately innovative but are not always given the chance to *release our creative potential*. More and more it is seen as the job of education and training to help people develop these competencies.

The ILO’s DANIDA-supported COOPNET Programme (1993-2002) aimed, as one of its major objectives, to strengthen local and national capacities to improve cooperative entrepreneurship. Since its inception in 1993 COOPNET worked with cooperative training institutions and programmes to improve curricula and training methodologies. The Programme built on the success of the well-known MATCOM Programme that developed easy-to-use training materials that became standard texts in cooperative training throughout the developing world. However, despite all these efforts, and despite the efforts of many other agencies, training methodologies in cooperative education centres in many developing countries have largely remained traditional and passive, with an over-emphasis on frontal lectures. In such an atmosphere the development of innovative thinking among students – the present and future cooperative leaders, managers and employees – is hampered, to say the least.

In 2008 the ILO launched a new programme on cooperative development in Africa, known as the “*Cooperative Facility for Africa*” or Coop^{AFRICA} for short. Coop^{AFRICA} is a multi-donor programme, primarily supported by the UK Department for International Development (DfID), which seeks to contribute to the achievement of the Millennium Development Goals and the promotion of decent work in Africa by promoting self-help initiatives, mutual assistance in communities and cross border exchanges through the cooperative approach. In order to maximize learning from previous experiences in cooperative development and build upon already existing knowledge, Coop^{AFRICA} has revisited some programmes of the past and sought to revitalise innovative processes and resources that were associated with them. One such resource is this book, which Coop^{AFRICA} is helping to finalize, so that the cooperative movement in Africa may benefit from its innovative approach.

This source book (No, not “yet another training manual”!) aims to change the way we think about training in the cooperative context. It speaks of new organizational and training paradigms. It hopes to introduce innovation in cooperatives through helping trainers become more innovative themselves. It aims at making a qualitative change in the way the trainer sees him or herself and use that knowledge to dramatically improve training methods. It hopes to build on the competencies that trainers already have and help them develop the “spark” that will really make a difference. Originally devised by Mo Cohen of thenew.org, this source book has been developed through a series of meetings, encounters and workshops in Kenya, Tanzania and South Africa, actively involving over fifty dedicated cooperative trainers from ten African countries. It does not follow the usual pattern of the “training manual”. In the words of the authors:

“this source book is not a solution; it is an opportunity for innovation and innovative thinking. What will make the difference is bringing the creative, playful, adventurous side of yourself to using the source book. Contained here is a set of tools - not unlike a doctor’s bag or a plumber’s box. The tools are designed to enhance and enrich your style of leadership. There is no right or wrong way to use the source book and once acquainted with the methodology, you will quickly design and adapt the resources and the approach to a format that best suits your personal style”.

In short, this is an innovative tool for developing innovative cooperative training.

We wish you use it well.

Alexio Musindo
Director
ILO Office for Kenya, Somalia,
Tanzania and Uganda

Dar es Salaam, February, 2009

Skill builder

The preface in the foregoing pages describes a context in which the cooperative movement exists right now

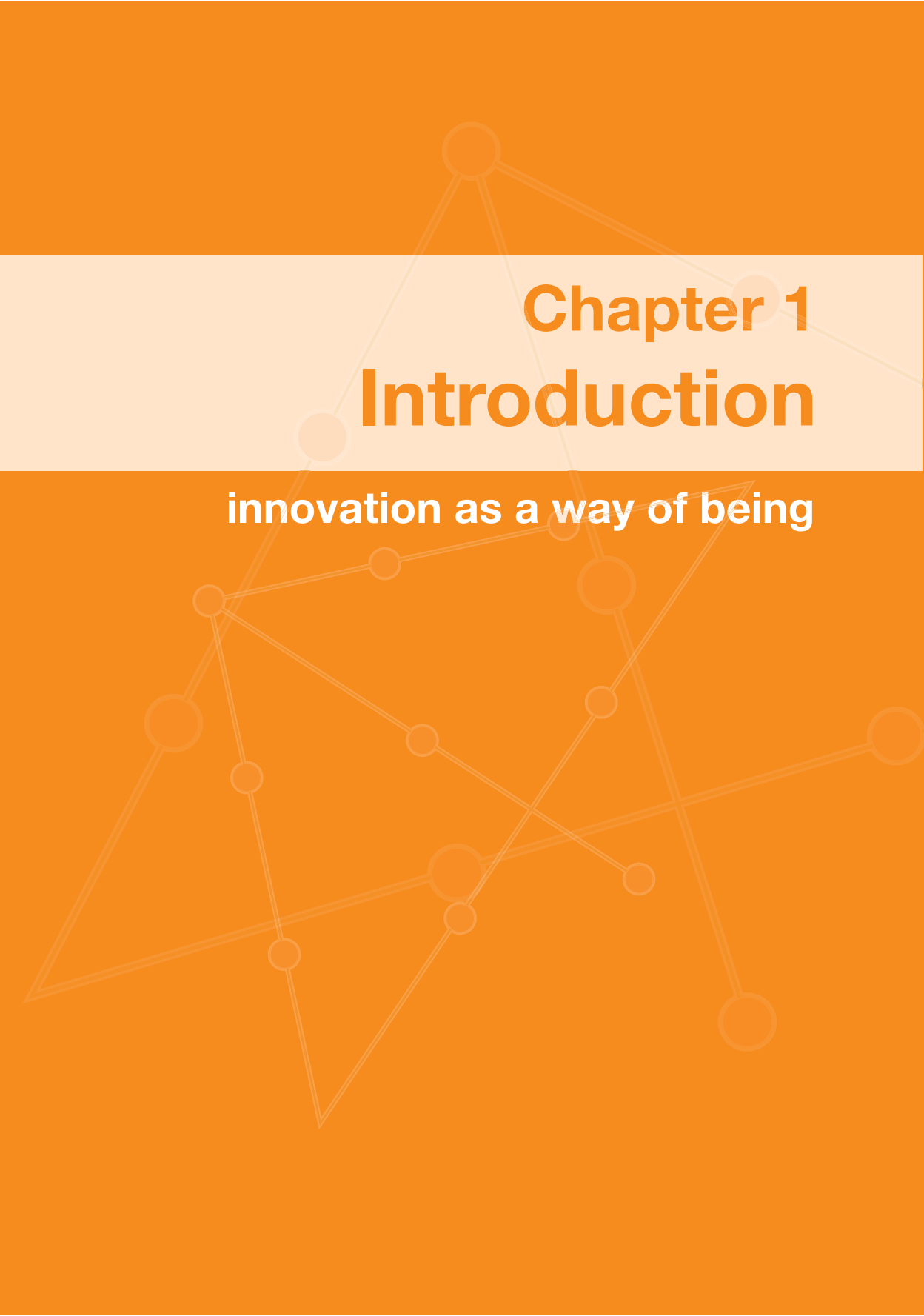
Do an organizational audit that examines where your particular organization is within this context.

It is a really important characteristic of innovative leadership to give yourself time out to reflect on key issues. So much of our time is spent on “hurrying up” and “fire fighting activities”. **Choose a number of key areas**, for example, entrepreneurship, innovation, management, leadership, marketing and so on. **Make a questionnaire of ten key questions for each key area. Go round and ask people how they rate your organization on each of the areas.** Ask people who are inside the organization and outside. This is not meant to be a scientific inquiry. We are not worried about methodology. We are simply **taking time out for reflection.**

Another key component of innovative thinking is the inclusion of **diverse opinions and points of view**. When we are only open to our own perspective, and fail to include the experience and wisdom others may have to offer, we are bound to keep doing what we have always done.

Diversity opens up the possibility for new conversations, new ideas, new insights and new ways of working. When you do your audit, set about speaking to as diverse group of people as possible. Then **present the results** and your recommendations. **Take feedback, and invent some new projects** that will introduce new ways of working and new ways of thinking in your organization.

As a trainer of a class you could do this audit with your students as a way of getting **feedback and insights** about your teaching and the syllabus they are studying. Alternatively you could ask the trainees to do their own audit about their own organization or the college for example.

An abstract geometric pattern consisting of thin, light-orange lines connecting various-sized circles of the same color. The pattern is scattered across the entire page, with some lines forming triangles and other polygons. The circles vary in size, with some being quite large and others being small dots. The overall effect is a complex, interconnected web of shapes.

Chapter 1

Introduction

innovation as a way of being

This is a source book. Why a source book, what do we mean by a source book? It is an eclectic pool of **tools, resources, ideas, information** and **principles** to fire your imagination, to draw on, to stimulate some new conversations, to trigger some new ways of thinking.

Every page is designed to illustrate what it takes to run an innovative programme, what it takes to design and create programmes that will impact at all levels of the organization – from the cleaning teams to the senior managers and executive leaders. What it takes to address the issues of change, team work, leadership in a way that will emphasize presence, charisma, confidence, and the ability to inspire others in difficult times. What it takes to design programmes that make a difference to the organization in a quick and clever way. In other words, programmes that can make maximum impact with minimal intervention.

But there is something more important. It is also about adding a new dimension to training, innovation and leading. A dimension that often goes undistinguished in development courses and culture change programmes. It is the dimension of “being”.

Traditionally, courses that teach innovation, communication and inter-personal skills focus on a set of practices and techniques that can be learnt, developed and applied.

Skills are important and skills training has its place. However, there are many situations where knowing how to do something is not as valuable as being acutely in touch and aware of **the way you are being**.

Without this shift in being all the skills and competencies will not help; they remain like tools in the hands of the apprentice. What makes the “master” (mistress) is the way he or she is *being* in relationship to their endeavour.

This source book will take **“innovation as a way of being”**, as the touchstone and foundation for what you want to achieve. It will build some new experiences to create an added dimension to the practice of presenting, managing, leading, organizing and conducting meetings, providing facilitation and coaching.

As part of this central theme, the book will also consider how aspects of **being, self-awareness** and **authenticity** can impact teamwork, leadership, creativity and culture, particularly in difficult times of flux, change and uncertainty. It is in this dimension that qualities of presence and charisma can reveal themselves.

So as you read through the material allow yourself to notice who you are being. Are you being open, closed, judgmental, intrigued, upset, amazed? What informs your responses? How, why and when do they occur, shift or change? Use the book to make a difference in how you think about communication in general,

and your own communication style in particular. Allow yourself to **have a new insight** about your own practice and about your own being.

What do we mean by “*being*”? For the purpose of this innovative training we differentiate “*being*” from “*doing*”. Doing something may require a skill, a capability, competency or mastery. Being is not any of these.

We also differentiate “*being*” from “*having*”. There are no special tools, possessions, or assets we need to have, must have, ought to have or should have.

When we speak about “*being*” we are referring to an invisible set of qualities or characteristics that give us the potential to transform the way we think, the way we work, the way we relate to others, the way we relate to ourselves and the way we are perceived by others. These characteristics and qualities include self-esteem, self awareness, self-expression and self-confidence.

In this sense, the innovative course is designed in a context that transforms our way of being.

Here is a quote that touches on this way of relating to ourselves:

“This is the true joy in life. The being used for a purpose recognised by yourself as a mighty one; the being a force of nature instead of a feverish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.”

“I am of the opinion that my life belongs to the whole community and as long as I live it is my privilege to do for it what I can.”

“I want to be thoroughly used up when I die, for the harder I work the more I live. I rejoice in life for its own sake. Life is no brief candle for me. I want to make it burn as brightly as possible before handing it on to future generations.”

- George Bernard Shaw

As trainers we always need to **be looking for new ideas**, new ways of training and **to be inspired to use them** and to *have the confidence to use innovative methods* when we are working with our trainees. In other words we want to keep ourselves on the cutting edge of our craft. To do this we need **to be aware of current thinking, models, concepts, activities - not only in our own field but in allied fields**, including leadership, counselling, management, marketing, communication and media, psychology, ecology, education, even architecture, fashion, design, philosophy or science. We call this approach “*ideas across*”

frontiers". The source of anything is its place of origin. All of these other disciplines can be the origin of useful, original and unusual ideas. Often the most imaginative leaps forward occur when two or more quite different paths of knowledge coincide, even for a moment, and something quite new and quite different emerges out of that contact.

It is our hope that this book will be practical and dynamic and a favourite that becomes well thumbed - allow yourself to **scribble notes on every page**. Please don't let this become just another manual that ends up on a shelf. We hope that you can **make it individualised and personalised**; that you will be able to **add new items** as you have new ideas; modify our ideas to fit your local needs or feel free to leave out or ignore anything you don't want to use. Make it yours.

Systems do not change, people do. Organizations transform when their people transform. This is the essence of this source book. And what's more you cannot sit around waiting and complaining that others are not changing. You can only be responsible for dealing with you. *Be the change you want to happen.*

How should you use the book? Well, the first thing to know is that it is not a manual, nor a solution. There are no pre set recipes or formulas. We have not set out a course of instruction or a curriculum. What you will find here are a number of chapters, in no particular logical order. Together they contain a collection of ideas, activities, quizzes, questionnaires, models and concepts for you to try, to experiment, to practice. They are connected by an approach, by a way of seeing the world, which says that everything is connected to everything else. In this sense it doesn't matter where you begin. Read the chapters in whichever order you choose, make the connections that work for you. Bring your own ideas and your own wisdom to what you read. Read what interests you and captures your imagination. At the end of most chapters there are resources for you to try that relate to that chapter. Throughout the book there are poems, quotations and stories that are designed to add another dimension to the topic at hand. Feel free to use them all in your work and in your life.

This source book is more like a doorway or an invitation. It is an opportunity for innovation and innovative thinking. Open the door and step inside. What you will find inside is a playground. What will make the difference is bringing the creative, playful, adventurous side of yourself to using the approach we describe. Contained here is a set of tools – not unlike a doctor's bag or a plumber's box. The tools are designed to enhance and enrich your style of leadership, management, teaching and training.

Each chapter has some skill building exercise, for you to do initially. Then you can modify or adapt them for your students, but first you must do them yourself. Why? For the same reason that you wouldn't teach accountancy or law if you hadn't studied accountancy or law and didn't know your subject inside out. So it

is with training, there are certain fundamentals that you need to know intimately. For example, being aware, being authentic, being creative, being innovative, being committed, being vital, developing self-esteem, self-expression, self-confidence and charisma, having integrity.

Here is a story. A man came to Gandhi and said “Please help me to stop smoking”. Gandhi told him to go away and to come back in ten days time. The man left and Gandhi’s housekeeper asked why he had sent the man away without helping. “First I must stop smoking”, Gandhi replied.

Let’s come back to the source book. We said that the source of things is their place of origin. Ultimately that source is you. Of course. How could it be any other way? You choose what you read, what you say, even what you hear. We all choose our perception of things, the way we think about ourselves, the way we perceive others, the way we experience the world. By working your way through the chapters of the book, by engaging with the skill building assignments, you will begin to shift your approach to training, to lecturing, to leading and to yourself and your life. You will become a lightening conductor for new ideas and new possibilities, co-creating the future of the cooperative movement in your country. Whether you know, or meet them, or not, there will be others in your college, your community, your country, your continent who will be practising in parallel. You may meet at seminars or conferences, swap stories, share experiences and together you will begin to shift the dominant way of thinking and engage in a new conversation about the future. But beware, really beware, this source book could change your life. If you really take on the ideas and approach that are written within this book, be ready for some unpredictable results!

Years ago a British theatre director took an international group of actors through the Sahara desert, Niger, Nigeria and Mali to perform in the villages in search of the universal communication. One of the actors lost her glasses and was unable to see very well. Her colleagues said:

“But you don’t seem able to see much”

“Oh I can,” she replied,

“It’s just a different shape”.

“What sort of a shape?”

“The shape of things to come”

*- From The Conference Of The Birds – The Story Of Peter Brooks
in Africa*

Sometimes not being able to see too much is more helpful than thinking we can see it all.

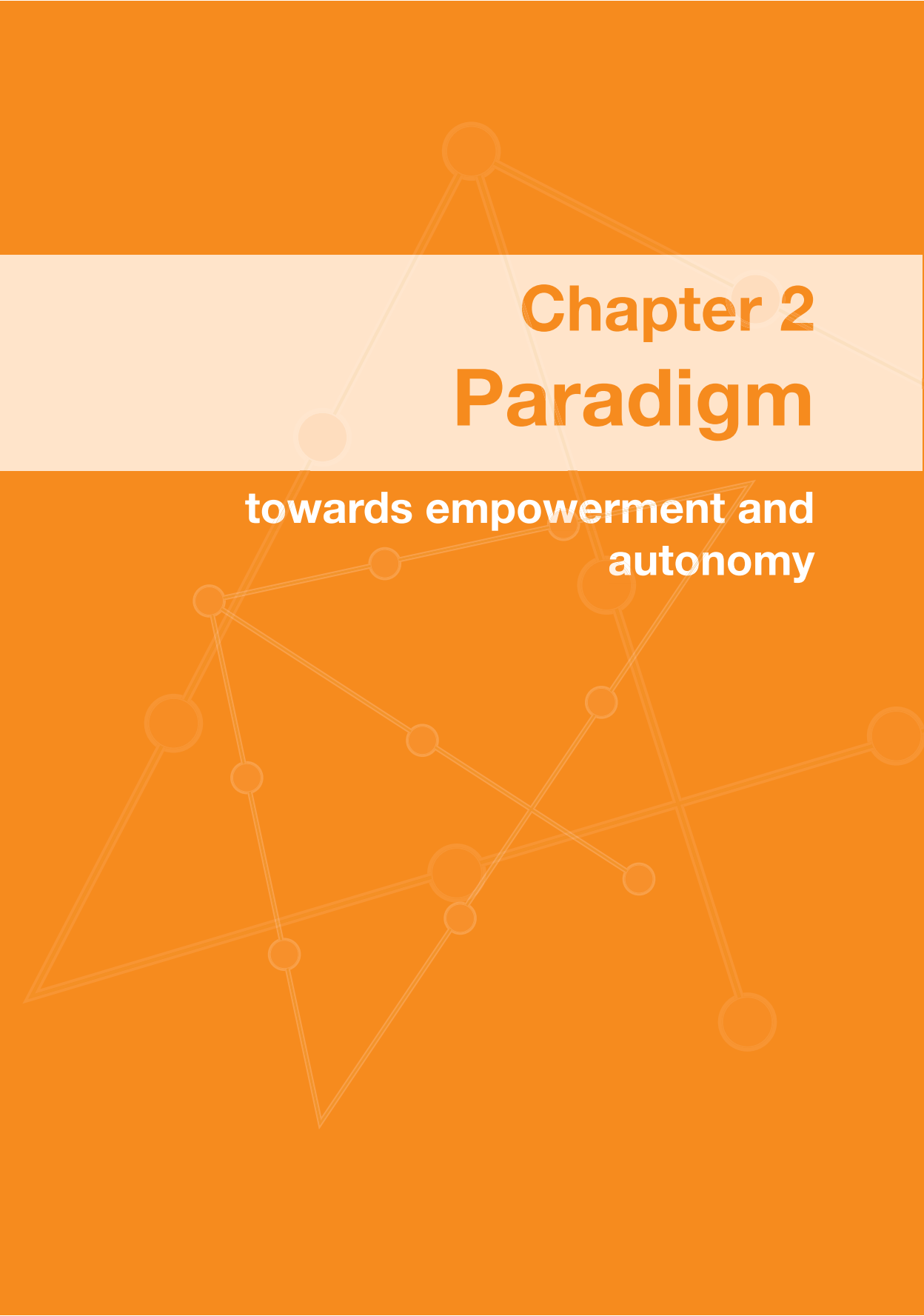
As you read through this book, reach deep into your memory and into your imagination, into your own world of ideas, experience, fears, and successes. Allow yourself to experiment, play, fail, but most of all enjoy.

Yonder secluded is my bride
And the river I must cross
After journey through the plains
But lo! Therein lies the beast
Shouldn't I get a spear
Overcome my fear
Get my bride
And keep my pride

- An African Poem

Skill builder

The introduction sets the scene by telling a story. Prepare a ten minute introduction to a course or class or meeting that you might run, which engages the participants by telling a story and creates a new possible future. Invite a group of four of your colleagues and deliver the introduction to them. Invite their feedback.



Chapter 2

Paradigm

**towards empowerment and
autonomy**

2.1 What is a paradigm?

The word paradigm comes from the Greek word “paradigma”, meaning pattern. Today people talk about this pattern or paradigm as being an invisible, background conversation. In other words a paradigm is a complex system or web of thoughts, beliefs, values, assumptions, traditions and convictions that generate a particular view of, or understanding about, the nature of reality. Each of us uses this system of beliefs to explain how and why things are the way they are and why they work the way they do. Another way of saying this is that we all have a story about reality and how the world works.

Imagine a Maasai herdsman in Tanzania and a mine worker in Zambia. The Maasai will live in a different paradigm and have a different story about the world from that of the Zambian miner. There will be things that they see the same way and agree upon and there will be other things about which no amount of discussion will lead to agreement. This is because of the fundamental ways in which they have been brought up to see the world. There will also be certain assumptions about the world, society, individuals, parents, money, friends, food and so forth that will be different for each of them, and that will directly influence their values, beliefs and behaviours.

2.2 Paradigm shift

Sometimes new information leads to a new understanding about reality. This new information may be personal or universal and can profoundly influence the way either an individual or society at large sees the world. For example, when our ancestors learned to farm crops close to their dwellings, this radically altered the nature of society and their beliefs about what was possible. Another example would be when Galileo and others demonstrated that the world was not flat, and that the sun only seems to be going round the earth. This dramatically affected the way human beings thought about themselves and their place in society.

In more recent times, the Newtonian scientific understandings of the universe have been superseded by Einsteinian quantum physics, and quantum mechanics, chaos theory, cybernetics, the Gaia hypothesis and other scientific discoveries.

Often, when new information of this magnitude becomes available it takes between fifty and one hundred years to filter through to the general public. When it does, it brings about new perspectives on other realms of endeavour - art, education, architecture, and so forth. This is referred to as a paradigm shift.

So a paradigm shift is a move to a distinctly new way of understanding old issues; a way that builds on all the knowledge of the old paradigm, but does not negate it. It expands and includes the old paradigm within the new paradigm.

This source book is designed to help learning about new ways of thinking and new ways of working and how training might look inside new paradigms. You, the trainer or teacher, will be asking the people you work with to look afresh at the way they view their lives, through a particular context. You and your students and trainees are invited to review and even re-author the stories you already have about yourselves, each other, your organization, training, learning, leading or managing.

The new paradigm we are referring to is first and foremost a paradigm of connection, and of relationships. You could say relationships are the new paradigm.

As we already said, this paradigm has emerged from the insights and breakthroughs in the science of the twentieth century, quantum physics, chaos theory, cybernetics, new biology and communication theory.

The paradigm of Newton's science is linear (cause and effect), mechanistic and reductionist; seeking to understand how something works by examining its parts. The new paradigm is, on the other hand, holistic, systemic and non-linear, and looks to comprehend how the whole system works as a pattern - as a system of networks and relationships within those networks. It is often paradoxical, ambiguous and contradictory.

The difference between these two paradigms has profound and searching implications for the way we understand organizations, and the way we train our people.

Newtonian science also views the universe materialistically. That is, it says what is real, can be seen, touched, and therefore measured. The world of quantum physics has shown that nothing exists – that is except in relation to something else. No “things” actually exist. There is nothing to measure. Rather there are invisible “fields”, connections and dynamic living systems, which cannot be measured or objectively observed. The old paradigm considered things such as time, money, land, stone and metal, in terms of resources (including human resources) that are finite and irreplaceable. The new paradigm is built on information, ideas, and inspiration, which are infinite.

When we are acting as trainers, teachers or consultants, this shift in perspective allows us to start a change or development initiative anywhere in the organization and follow the process wherever it takes us, making connections as we go. This is a very different approach to the traditional way we have viewed consultancy or training. In this way the new paradigm calls on us to invent new ways of thinking about training, development, innovation and transformation in each and every moment.

In the old paradigm, we understand organizations to be like machines. The departments are seen as different parts, and the people are like cogs in the machine. The whole thing operates mechanistically, and when the mechanism works, the

whole system continues automatically. However, implicit in this description is the lack of any possible originality or creativity - these would by their very nature adversely affect the running of the machine. So in this model, we emphasize a structure in which specialization is supreme. Each part of the machine knows exactly what it has to do to keep the machine running. Each part develops its own expertise. There is a hierarchical structure and decisions are always made at the top. The management style is generally in control and command, the managers plan, think, and decide and the workers do as they are told.

In the new paradigm organizations are viewed as natural and dynamic organisms. There is a far greater emphasis on connections between teams and people and projects. Work is undertaken on a cross-functional, multi-disciplinary basis and the structures are more flexible, non-hierarchical and project oriented. In the new paradigm, the preferred style of management is towards empowerment and autonomy, meetings are facilitated not chaired, decision-making is shared, employees share in the thinking, participate in the planning and are able to make decisions that impact on their work.

The cooperative movement is already embracing the principles of the new paradigm. The intention of this source book is to allow you to bring these principles to life on a day-to-day basis, in meetings, in conferences, in the classroom and in the training room.

“The cooperative movement is a movement of perpetual promise, a movement of becoming, not of ending. It never achieves a state of perfection; it never rests satisfied with what has been accomplished. It is a movement that is always torn between what philosophy suggests and what the contemporary world requires. It is a movement that fails unless committed, pragmatic cooperators continuously consider the choices their cooperatives must make in responding to member needs, in achieving broader goals, and in adhering to cooperative principles in their daily activities. They are choices that are never finally made; there are no decisions that are entirely perfect.”¹

In this approach we hear an emphasis on commitment rather than attachment. This is a very fine distinction but important. When you are committed you are unshakable, unstoppable and your commitment creates unpredictable results. On the other hand when you are attached you are more rigid, less flexible, less able to go with the flow. You are focussed on the “ending” rather than the “becoming”, probably because you think your version of the desired outcome is the only good idea.

¹McPherson, I (1995) Co-operative Principles for the 21st Century, ICA, Geneva.

There is a story about a chicken and a pig that were looking through a restaurant window at the diners eating bacon and eggs. The pig turned to the chicken and said

“You see, for me that meal is a commitment - for you it is a good idea.”

Skill builder

List at least 5 ways that emphasising connection would make a difference in your cooperative. For example, if we emphasised connection then we would have more meetings between the finance department and the national bank. If we emphasised connection we might find improved ways of integrating the women in the village. If we emphasised connection we might spend more time networking and finding new outlets for our produce.

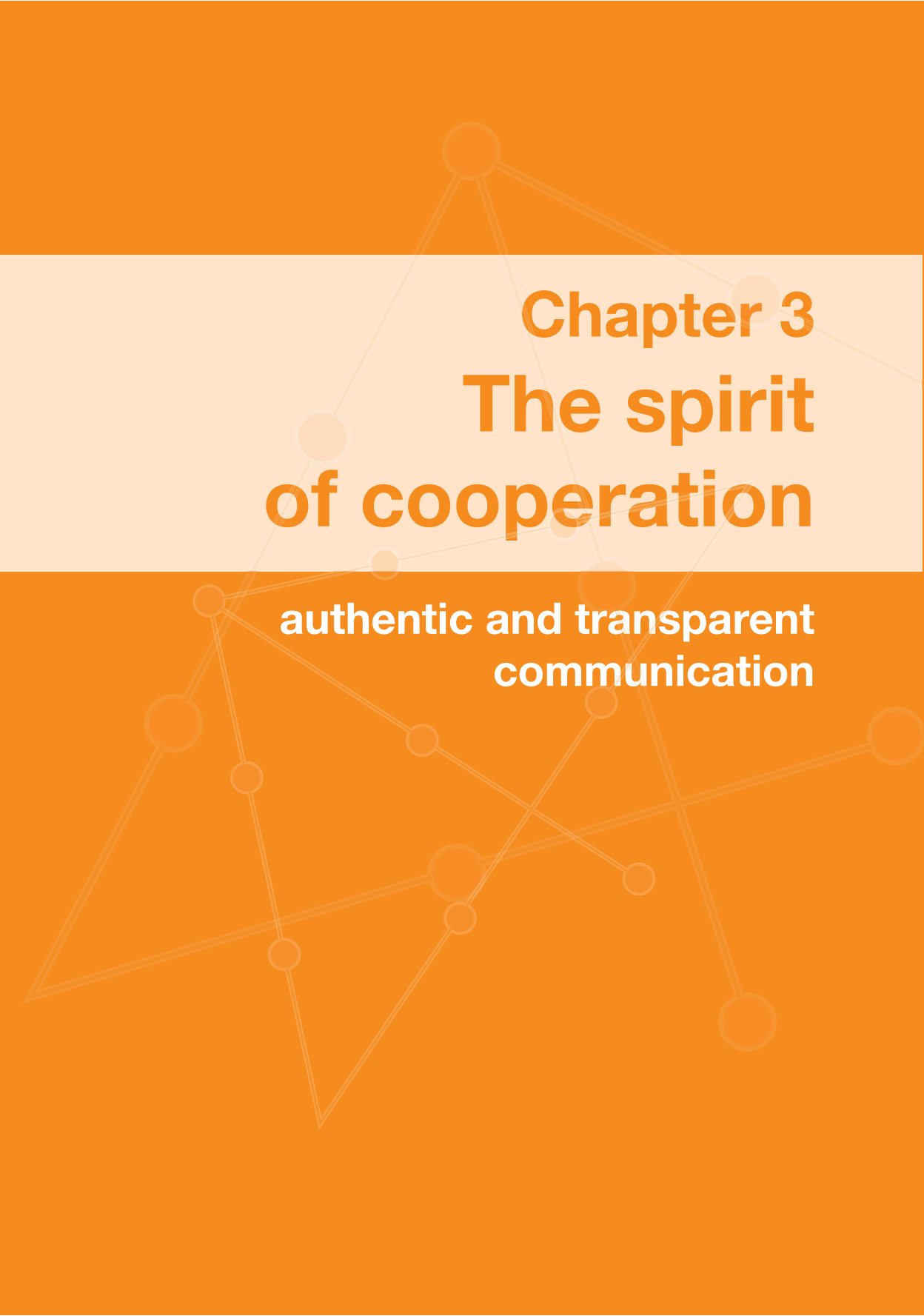
Go through any literature you can get hold of locally, (magazines, journals, brochures), or download information from the internet and identify articles that illustrate new paradigm thinking, new paradigm organizations and new paradigm initiatives. Then make a scrapbook of articles, stories, or reports that illustrate both old paradigm thinking and new paradigm thinking and start to distinguish the characteristics and qualities that differentiate between these two ways of seeing organizations.

Undertake a short self-assessment inventory of your level of commitment. Rate yourself on a scale between one and five on how committed you are to the various areas of your life. Be honest and rigorous with yourself.

Skill builder

Narrate a situation at your workplace where a paradigm shift has taken place and how this has impacted on people's behaviour and performance.

In this section we have learned about paradigm and how it relates to our lives, our way of thinking, our work and our cooperative movement. In the next section we shall discuss paradigm in the context of cooperation.

An abstract geometric pattern consisting of thin, light orange lines connecting various-sized circles of the same color. The pattern is scattered across the entire page, with a higher concentration of lines and circles in the upper half, creating a sense of interconnectedness and structure.

Chapter 3

The spirit of cooperation

**authentic and transparent
communication**

In the previous section we learnt about the cooperative movement being a dynamic movement of perpetual promise, balancing its philosophy and values with the practical concerns of day-to-day life.

In this section we want to consider some more points about what it means to really cooperate. Some of you may have heard about or read the work of the great Indian thinker of the last century, J. Krishnamurti. Krishnamurti taught thousands of people from the early 1930's until the 1980's, when he died. He was very much a pioneer of what we would now call a new paradigm. His teaching and ideas captured much of the unspoken, underlying approach we are now applying to training.

Krishnamurti said that one of the basic problems confronting the world is the problem of cooperation. His opinion was that generally people are not inclined just to work or just to be together freely; that they always think that they need a plan, or an idea or an authority that will encourage cooperation. But, he recognized that behind this kind of induced cooperation there is always a kind of fear. Whenever you are working for something – a country, a charity, for peace or a particular reform, you picture the result in front of you your ideal outcome; but behind you there is always the unspoken fear of disagreement or failure. This is what we refer to as attachment; holding onto or being singularly informed by a specific point of view, a fixed position or an ideal about the goal to be achieved. This immediately puts an invisible stress on our ability and willingness to cooperate.

He says real cooperation is entirely different. It is nothing more and nothing less than the joy of being together – not necessarily having something in particular to do. He points out that it is quite normal for young children to express this feeling of joy when they play together. Whenever they choose to do something together they naturally cooperate. They cooperate instinctively, simply for the joy and pleasure of doing something while they are being together.

Krishnamurti reflects how adults tend to lose this spontaneous spirit of cooperation by insisting on or imposing conditions and agreements, and introducing personal opinions and personal ideals into the task, all of which detract from the joy of simply being and doing things together.

He suggests that our real task as adults is to rediscover this earlier kind of simple cooperation, so that we will know when to cooperate with someone and, equally importantly, when we should not. When we rekindle this spirit of cooperation in ourselves, it will no longer be the project or the plan which causes us to work together, but a true feeling of togetherness, a sense of joy in collaborating, without concerning ourselves with the possible future rewards or any concern about possible punishments.

Krishnamurti recommends that we always let the first choice to cooperate be the choice to be together. Otherwise the project or the task to be undertaken becomes more important than the feeling of being and doing together. If the project is the

reason that we come together, then that is what will assume the primary importance. This he says is not real cooperation. Why? Because we will all have different ideas about the project, and even if we all manage to agree, it is the ideas that ultimately unite us. But if one idea can unite us then another idea, conflict or disagreement about the project can divide us. Alternatively, if our first choice has been simply to be together, then we have a much firmer foundation for success.

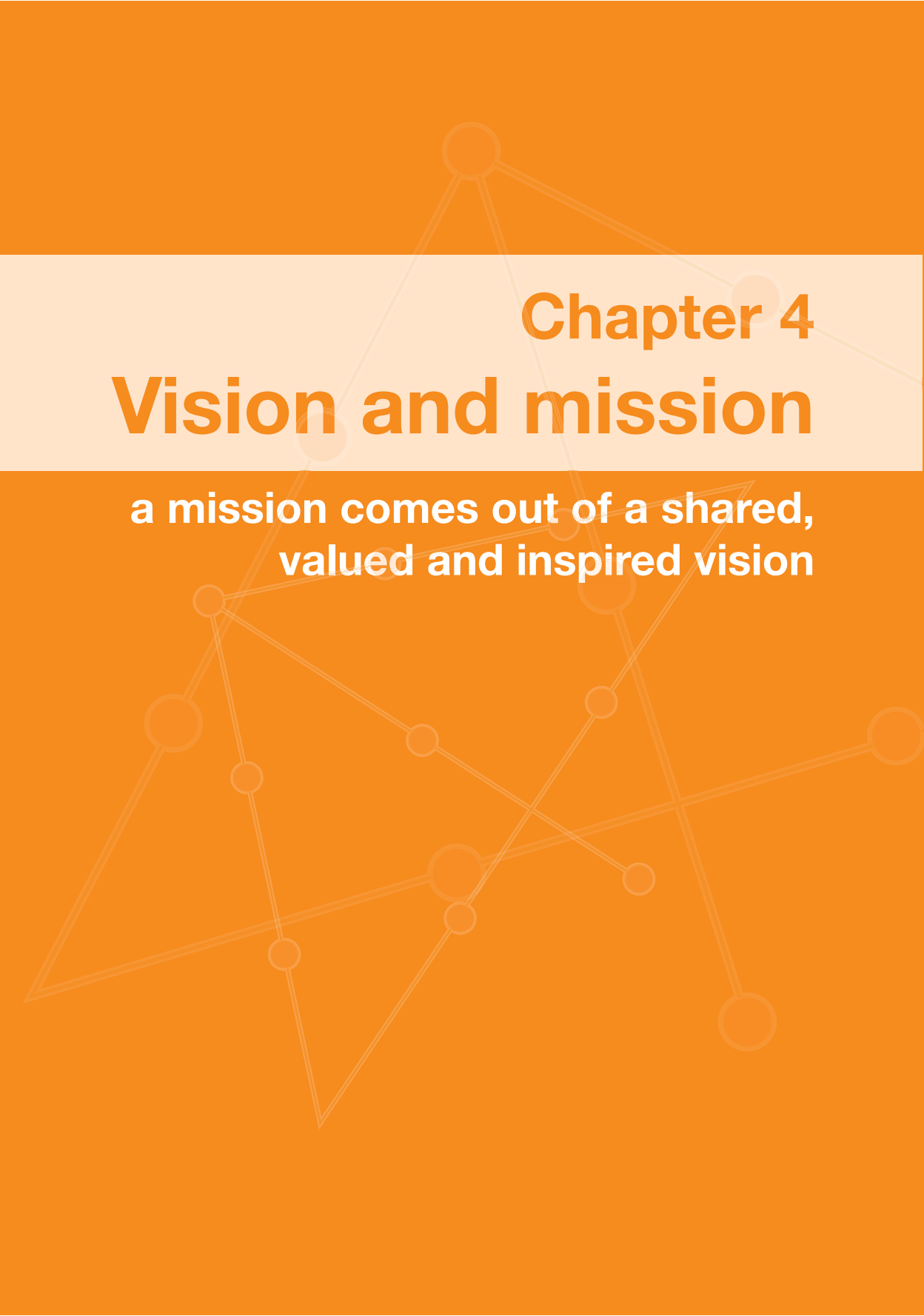
“When you know such cooperation you will also know when *not* to cooperate, which is equally important. Do you understand? It is necessary for all of us to awaken in ourselves this spirit of cooperation for then it will not be a mere plan or agreement which causes us to work together but an extraordinary feeling of togetherness the sense of joy in being and doing together without any thought of reward or punishment. That is very important. But it is equally important to know when not to cooperate, because if we are not wise we may cooperate with the unwise, with ambitious leaders who have grandiose schemes and fantastic ideas. So we must know when not to cooperate; and we can know this only when we know the real joy of cooperation.”

“This is a very important question to talk over, because when it is suggested that we work together your immediate response is likely to be ‘What for? What shall we do together?’ In other words the thing to be done becomes more important than the feeling of being and doing together; and when the thing to be done – the plan, the concept – assumes primary importance, then there is no real cooperation. Then it is only the idea that is binding us together, and if one idea can bind us then another idea can divide us. So what matters is to awaken in ourselves this spirit of cooperation....”²

An innovative leader working in a paradigm of connection and relationships sets out to create this spirit of cooperation by encouraging a group to be authentic and transparent with each other, whether it is in a classroom, a village, a factory - by openly sharing their thoughts, feelings, hopes, fears and aspirations.

In addition to creating a spirit of cooperation, as innovative leaders we should have a clear mental picture of the *ideal situation* we and our institutions want to be in (*vision*) and a clear mind of the purpose of our *being* and our *goals* (*mission*). These two features will form the subject of the next chapter.

² Jiddu Krishnamurti (1895 – 1986) in Journey of Souls: Case Studies of Life Between Lives as quoted by Robert Monroe in Far Journeys

An abstract geometric pattern consisting of thin white lines and circles of varying sizes, creating a network-like structure across the orange background.

Chapter 4

Vision and mission

**a mission comes out of a shared,
valued and inspired vision**

We believe that identifying your deepest values allows you to articulate your vision, mission and purpose in life. Aligning your life behind these values creates meaning and motivation, which in turn allows you to lead, inspire, educate and train others in a very authentic and congruent way. When a group is aligned behind shared values, consciously and willingly, the synergy can be extraordinary.

4.1 Vision

How the brain encodes basic visual features, such as colour and movement, enables us to recognize objects outside the context of our focus. Our concern is to understand vision in simple organizational terms.

How one defines vision normally depends on the career, profession and context in which the subject is discussed. From a social science perspective, vision is defined in terms of foresight, which is the ability to predict and plan for future occurrences. In the religious world, vision and prophecy are synonymous with influences of the supernatural.

We can also define vision as a perception of the ideal situation to which we are striving. We speak of people of vision as being persons of wisdom and foresight, who can perceive ways and possibilities for advancement and well-being of society.

Whatever the definition and context, there are elements of *sight*, *image* and an *internal picture* of what is visualized.

A vision provides a clear idea of where we want to go. Without it our endeavours would be futile, for we would be going in circles without having a sense of direction. There is a saying:

“If you don’t know where you are going any road will take you there”.

Creating and realizing a vision requires commitment, courage, integrity, innovation and creativity. It takes a certain amount of courage to break away from our safety corners and comfort zones, in order to face the harsh realities of “the world out there”. We must, at times, endure a rough or dreary walk on the way to realizing our vision. We cannot realize a vision if we are unwilling to change. Too often people are afraid of change; afraid of that which is new, foreign or uncommon. This fear inhibits realization of vision.

As a trainer, before you even step on a training platform you visualize how the training is going to be conducted; you make an internal picture of the trainees in terms of age, heights, sex, among others. Your mission is to successfully deliver the training program by transferring the knowledge, conceptual skills, perceptual

skills, analytical and psychomotor skills (transferable skills), while you visualize fully trained trainees. This means you know where you are going and what tasks need to be completed as you head in that direction.

As cooperative trainers we have a duty to cooperative movement to help them develop a leadership that is *innovative* and *creative*, with all the attributes of men and women of *vision*. But to be able to do that successfully we ourselves must have a clear vision of our institutions, our movement and our country.

Points to ponder

1. In 1960 John F. Kennedy had a vision that within ten years man would land on the moon. Indeed through commitment, determination and hard work, and guided by the vision, Neil Armstrong did land on the moon.
2. Nelson Mandela, Mahatma Gandhi and Jomo Kenyatta fought for their countries to be free. They were imprisoned for what they believed in and many of their followers were killed. Their lives were guided by an overriding vision which was realized when their countries ultimately attained freedom.

Trainers and leaders of the cooperative movement need to draw inspiration from these people of vision, courage and commitment.

Skill builder

Study the following examples of vision statements and develop one of your own that reflects your intention and depicts where your institution could be in ten years' time.

1. Vision of the Cooperative College of Kenya

“By the year 2020 cooperatives will be a dominant feature in the economic landscape affecting the lives of all Kenyans. The Cooperative College will have acquired the status, autonomy, self-sustainability, capacity and capability to be a centre of excellence in cooperative education and training and will be a key player in providing a take-off platform for the intensification and expansion of the economy and in fostering social cohesion and national unity.”

2. Vision of the Cooperative College in Moshi, Tanzania

“The Cooperative College is to become an effective learning centre for genuine transformation of subsistence farmers and other small-scale producers from subsistence level to become real competitive business agents in sub-Saharan Africa.”

3. Vision of an agricultural cooperative society

“In ten years time our cooperative society will be the leading institution.”

4.2 Mission

The Oxford English Dictionary defines a mission as:

“That which a person (organization) is designed or destined to do; a duty or function imposed or assumed by a person; person's vocation or work in life”

In a cooperative, a mission comes out of a shared, valued and inspired vision of the members and lives in the context of set priorities. Put in other words, it is the ultimate goal or task the cooperative is mandated to achieve. It provides a sense of direction and summarizes the numerous visionary elements cherished by the general membership.

For example, the mission of the Moshi University College of Cooperative and Business Studies in Moshi, Tanzania states:

“The mission of the Moshi University College of Cooperative and Business Studies is to strive to become the best higher learning institution that responds to its clientele so that it becomes a genuine change agent. It will do so through training, learning, research and consultancy, by developing practical concepts, approaches, methods and skills which contribute significantly to the promotion of genuine self-help initiatives in the associative economy and rural development in Tanzania and other countries in sub-Saharan Africa.”

Mission statements are normally developed in consideration of priority concerns of the organization. Consider the following:

Mission “The mission of the institute is to understand the process of infectious diseases and from that knowledge improve the efficiency and sustainability of livestock farming, enhance animal welfare, safeguard the supply and safety of food and protect the environment.”³

Strategies

- Carrying out and providing fundamental and applied research on infectious diseases;
- Advancing knowledge and understanding of existing and new infectious diseases;
- Developing control measures.

Context “Genetically Modified (GM) foods have dominated the headlines this year. The public’s concern about genetically modified tomatoes, soya beans, maize, potatoes and the like, erupted in February and has not abated perceptibly since. For the moment the argument rages around GM plants, their safety as foods and their likely impact on the environment, but what about other uses of GM? The I.A.H’s position is clear. Whilst much use is made for genetically modified virus, bacteria and other pathogens, none of the work is directed to genetically modified food animals.”⁴

4.3 Vision and mission building

During the liberation wars in southern Africa a platoon commander said:

“When I am at the battle front my mission is to win the war; therefore I see nothing but victory and defeated enemy.”

³ Institute of Animal Health (I.A.H) Report 1999, Compton, Berks, UK

⁴ Ibid.

In this context, *winning the war* is the mission, while the vision is a *defeated enemy* (Victory). How to plan the field of battle is a matter of strategy; how the soldier shoots is an issue of skill building; your concern right now is creating the context within the frames of mission and vision building.

The mission and vision are important, as they provide motivation and direction to both individuals and organizations. An innovative trainer ensures she/he has a well defined vision and is clear about her/his mission before starting a programme, so that the trainees have a clear model they can follow.

In many organizations and institutions, mission statements are developed and written by top management in order to provide a direction that must be followed by all stakeholders in conducting the organization's business. In an innovative cooperative, a mission and vision statement is created with as much contribution from as many people as possible. The mission and vision statement therefore serves as a leadership guide for the members, the elected leaders and the staff. (See Chapter 8 on Open Space as a method for including many people in discussion and consultation).

Normally, vision and mission building start with three major questions that are aimed at probing and drawing out responses leading to current and future situation analysis. In a training situation, when brainstorming (before trainees break into groups) the facilitator should dwell on the following three questions, so that trainees can have a clear insight of what they are required to know when writing vision and mission statements:

- Where are we now?
- Where do we want to be?
- How do we get there?

Question One: *Where are we now? (Current Situation Analysis)?*

You ask this question in order to probe responses leading to current situation analysis. Some of your trainees may be coming from emerging cooperatives, while others are from already established cooperatives.

On the other hand some cooperatives are facing a lot of problems and doing badly. As a trainer you do not know what problems each cooperative represented is facing. Therefore, it will be inappropriate to prescribe a dosage for a disease based on generalizations and mere assumptions. The trainees, by virtue of being leaders or managers of cooperatives, will have a more intimate knowledge of their cooperatives and what is happening there. Give them a chance to explain their cooperatives. Sharing the differences and sharing experience is part of creating as rich an answer as possible.

Question Two: *Where do we want to be? (Visualization)*

This question calls for a focus in the future and the setting and targeting of goals to be attained. In other words, you begin to invent the future, to make up your desired results and achievements.

“How do you invent the future? You listen to what moves, inspires and empowers you - right now- in the present. And then you make every action of your life consistent with that.”

Question Three: *How do we get where we want to be? (Strategic Analysis).*

This is the “**how to**” question and calls for an analysis of the methods, strategies and activities that will help the cooperative get where it intends to be – attain its objectives and goals. For this to happen there must be clear and wholesome analysis of the Strengths, Weaknesses, Opportunities and Threats (SWOT). The cooperative should capitalize on its strengths and make use of its unique selling points, to make a difference and beat the competitors. Solutions must be found to obstacles, while opportunities must be exploited and threats averted.

Our capacity to cooperate, to create a spirit of cooperation, to define our vision and mission and to work successfully towards realizing them, requires that we transform ourselves. We shall learn more about that in the next chapter.

An abstract geometric pattern consisting of thin white lines and small white circles on an orange background. The pattern forms a complex network of interconnected shapes, including triangles and polygons, some of which are larger and more prominent than others. The circles act as nodes or vertices in the network.

Chapter 5

Self transformation

**commitment to developing
yourself**

5.1 Being yourself

As you continue to read through this material allow yourself to notice how you are **being**. Are you being open, closed, judgmental, intrigued, upset, or amazed? What informs your responses? How, why and when do they occur, shift or change? Use the book to make a difference in how you think about communication in general and your own communication style in particular. Allow yourself to *have a new insight* about your own practice and about your own being.

What do we mean by *being*? For the purpose of designing and developing what we are calling innovative courses we differentiate “being” from “doing”. Doing something may require a skill, a capability, competency or mastery. Being is not any of these.

We also differentiate “being” from “having”. There are no special tools, possessions, or assets we need to have, must have, ought to have or should have. We also do not have to have certain results at this point.

When we speak about “being”, we are referring to an invisible set of qualities or characteristics that give us the potential to transform the way we think, the way we work, the way we relate to others, the way we relate to ourselves and impact the way we are perceived by others. These characteristics and qualities include perception, personal responsibility, self-esteem, self-awareness, self-expression and self-confidence.

In this sense, whenever we design innovative courses, they ought to be in a context that will transform our way of “being” our own trainers and trainees.

So the question becomes - how do we develop this sense of “being”, this heightened level of self-awareness and self esteem? An innovative leader should model this way of being for his/her students.

Skill builder

Look inside yourself. Reflect. Identify the qualities and characteristics within you that influence your way of thinking, doing things and the way you relate to others. For example, are you warm or cold toward people, are you lazy or industrious, are you punctual or late, reliable and trustworthy or unreliable and untrustworthy?

5.2 About context

It was mentioned earlier that an innovative course ought to be in a context that will transform our way of being. Let us now find out what is meant by context.

Every course has a context. The context is different from the theme or subject. The theme and subject are the topic of the course. The context is the frame or circumstances that give meaning to all the communication on that topic.

For example, a course on preventing hunger has a different meaning when it is held for students in a school in an affluent suburb of London, compared to when it is held for volunteers in a village of Mozambique.

You are on a course and have to leave early to catch your flight home. Your plane is delayed by six hours. This delay has entirely different meaning if you find out before you leave for the airport - you could stay for the end of your course - alternatively if you find out when you check in at the airport you only have six hours of waiting.

The context means the network of connections and of associations that exist invisibly in the background of a particular course; the conversations people are having about the theme; the circumstances in which the course is being held.

5.3 Context gives meaning

The context for the innovative training courses we are recommending is *BEING*.

We encourage you to explore with the trainees what *being* means to them. You can ask your trainees:

What does it take for you to be effective, or be committed?

Further you can ask them to describe the difference between the “*be*” bit of this question, as opposed to the “committed” bit of this question. Being is a highly subjective concept, and a rather fundamental one at that. There is not right answer, but just by having the conversation with your trainees, you will open up some new and original insights and possibilities.

When we speak about being, we mean something quite specific and simple. Being is the way you occur in the world, the way you think and experience yourself and the way other people see you, think about you, perceive you, and experience you. It is the way, for better or for worse (whether you mean it to be or not) that you present yourself. Your being is the essence of your existence in

the world. It forms the basis of all your relationships and all your interactions, with yourself and with others.

If you are being responsible and committed in your life, that is how people will see you. If you are being creative and innovative, then that is how they will perceive you. One way to tell how others are thinking about you is to ask yourself - what comments others make about you? What the gossip you generate? For instance, do people say “he’s so unreliable; he never keeps his word; she’s always late; she never communicates; he’s never prepared”? What does this tell you about the way you are being?

On an innovative training course all the conversations you hold with the trainees focus on being a trainer, rather than what a trainer does, or what skills a trainer has. In your classroom, your filter for conversation with the students is being.

Using a photographic metaphor, you can look at your training through the lens called being. Like a camera, you put a series of filters over the lens to give different pictures of being a trainer. The lenses we are recommending here include:

- Authenticity;
- Integrity;
- Responsibility;
- Commitment.

You are free to add your own, or change these at will. Our list is not exhaustive. However, in the context of being, each of these lenses has a particular meaning.

5.3.1 *Integrity*

Being a trainer that has integrity means being someone that is trustworthy and reliable. You live up to the expectations of the group by “walking your talk” or “practising what you preach”. Sometimes you hear people say “Do as I say, not as I do”. This epitomises the very antithesis of integrity. It is anathema. A person of integrity models the kind of respectable behaviour she/he would expect from others. For example, integrity will show up by you keeping to your start and finish times. There is no point in complaining about people arriving late if you always finish late.

You are honest and transparent, you do not have hidden agendas nor do you seek to manipulate or control your trainees. You have a willingness and commitment to communicating and dealing with any issues that arise.

5.3.2 Responsibility

Here we mean being a trainer that is wholly responsible for his or her actions and thoughts. Creating a context in which blame, guilt and shame are absent. Providing an environment where people are able to express their thoughts and feelings without criticism, and are able to reveal their frailties without judgement. Responsibility means accomplishing what you set out to do. It means being dependable in carrying out your work and in your interaction with people. It means propelling yourself in deciding what ought to be done, doing it right and on time. It means a high sense of duty. In so far as you model all these qualities, we can say that you are the course, its context and its outcome.

5.3.3 Commitment

By commitment we mean that you are someone who is willing to take risks; your own fears, doubts and anxieties do not stop you. It means love, care and concern for those to which you are responsible. You put the needs of the trainees before your own needs. You are able to say whatever there is to say to support the people in achieving their goals and outcomes. You are prepared to make a difference in people's lives, even if no one acknowledges you for it; even knows you were behind those achievements. You see things through to the end.

5.3.4 Authenticity

When you are authentic as a trainer, you are authentic as a human being. Letting all of “yourself” be present. Being straight with people, being truthful, direct, honest and willing to speak up for yourself - allowing yourself to be vulnerable or uncertain, admitting your fears and weaknesses, is a way of expanding what is possible for yourself and your trainees.

Consider this statement made by Dag Hammarskjöld, the former Secretary-General of the United Nations, in 1964.

“At every moment you choose yourself. But do you choose Your Self? Body and soul contain a thousand possibilities out of which you can build many I’s. But only in one of them is there a congruence of the elector and the elected. Only one, which you will never find until you have excluded all those superficial and fleeting possibilities of being and doing with which you toy, out of curiosity, wonder and greed.”⁵

In other words, out of all the experiences of your life, you have chosen to present one particular variation to the world. One combination that you call “myself”.

⁵ Hammarskjöld, D. (1964) *Markings*, Alfred A. Knopf, New York, Page 19.

But Dag Hammarskjöld asks the question, is this your freely chosen self your actual true self? What is the “self” that you present based on? Is there another variation that is more authentic, but that for various reasons you stop from revealing to the world?

You may not be aware of this, but at each and every moment you are choosing which particular aspects of yourself you disclose to others. But the real question is *how freely do you choose?*

People are multi-faceted; each of us contains a thousand experiences, stories and possibilities, out of which we could build many different “selves”. Sometimes our free choice of who we really want to be or how much of ourselves we want to disclose is stopped or limited by our fears and anxieties, our worries and concerns. Sometimes we make a choice based on pleasing others or on taking the easy option. However, there is a “you” that shines through when what you say, and what you do is congruent with what you believe, what you value and what you stand for. Sometimes it takes courage to give that particular “you” the space to shine.

Skill builder

Describe the various “selves” you are and that you present to the world in different situations and contexts.

Choose another trainer to be your learning partner or buddy.

A buddy is a peer you invite to act as your observer, your supporter, and your coach. They may or may not be working on the programme with you. He or she gives you feedback, challenges your assumptions, ensures you keep your commitments, and generally keeps you on track.

Take three areas of your life and describe each of them to your buddy, identify which self you disclose.

5.4 Transforming yourself

Self-transformation means giving up certainty of freedom.

We create the feeling or illusion of certainty by drawing on information and ideas, particularly from our personal experience of the past and also from the past generally, as the future is unknown. And given that all that we have now is drawn from the past, certainty itself may well be something of an illusion.

Self-transformation, therefore, means **creating a future** that is definitely not based on the past, and probably not based on the **predictable future**. By and large, the future picture we create for ourselves is based on our previous experiences, extrapolated into the future. This is equally true for organizations and individuals.

Creating a bold, transformed future that is not based on the past means examining and challenging those assumptions, pre-suppositions, values and beliefs, opinions, attitudes and convictions, which generally go unexamined in our lives and make up what we call our identity.

Transforming ourselves without knowing what the future holds implies living our life in the present, in every moment, in accordance with those values and virtues that we are committed to manifesting in the world.

Nelson Mandela valued freedom and dignity for all human beings, irrespective of their race, religion or colour. Even after the most brutal beatings and humiliating treatment, he always behaved with tolerance, respect and compassion, without blame or hatred for his guards, jailers, and opponents. This is who he was. This was his (way of) being. He modelled it for all to see, at every moment. And he taught his comrades in prison to be this way too.

A person who is committed to self-transformation is simply an ordinary person seeking to develop him or herself beyond what they would normally know themselves to be. Gandhi, Mandela, Martin Luther King are no different from you or me. They were simply committed to certain values in their life, at every moment, no matter what obstacles faced them. They seem extraordinary to us, but in fact it probably did not occur to them that they are extraordinary, just ordinary and true to their word.

Skill builder

Make a list of ideas, values, principles and other things to which you are committed. Opposite each item, in a second column, write down what actions you have already taken that fulfil your commitments. In a third column write what actions you have not taken yet that you are willing to take, and in a fourth column write what actions you are not willing to take. Now list what's stopping you. What do you need to do to go beyond what's stopping you? What support, advice, guidance or coaching could you request, and from whom?

5.5 Relationships

It is hard to imagine anything more important in new paradigm thinking than relationships.

In your ambition to being an innovative trainer, relationships with peers and trainees influence the effective design and delivery innovative training. Your primary role is to create, establish and develop high quality relationships in the training room. These are the relationships between you and the trainees, the trainees and you, the trainees and each other and ultimately between the trainees and the people they are going to work with or train.

Your next job is to model rapport, trust, empathy and belief in the potential of your trainees. From now on, the quality of your training - be it bookkeeping, marketing or management – will depend upon the relationships you establish and maintain.

This is equally true of our organizations and ultimately of our world. The quality of our life is determined by the quality of our relationships.

Everything we have said so far about relationships begins in one simple place: *Your relationship with yourself* - the degree to which you that you know and accept yourself; the degree that you are not stopped by your doubts and fears; the degree that you are not willing to be limited by your own beliefs; the degree that you are prepared to take a risk and do something different - step into the unknown - live with uncertainty and ambiguity. That is the degree to which you will move and inspire your trainees. This is because the degree to which you accept yourself to the degree to which others will accept you. When you accept others, they experience you as someone they will trust to influence them. Everything else is manipulation or coercion.

Relationship is a function of being, not of something particular you do, or have to do. There is also no correct way to be. Every trainer will be different and will bring something different, unique and original to their training room. Being yourself and being authentic will allow you to shine whatever you do. Above all, **listen!**

5.5.1 Relationships and listening

Innovative courses are essentially *not* about skills. They are about the “*being*” that stands behind the skills. If, however, we were to name a skill – it would be the skill of *listening*. But even listening is not a skill – listening is a function of “*presence*” and presence is a function of “*being*”.

In order to be really present, you must throw away everything you know about everything, including everything you know about yourself. Then you can be a catalyst for other people to learn. You hold no preconceived ideas about people. You respond to the moment - moment by moment. Your training, the training you are delivering, is not about you – it is only about the trainees – your focus is on them. When you are this kind of trainer you create a space for a process that is *cooperative*. This is a true partnership, which allows and encourages involvement and participation. This is the kind of quality relationship we are talking about.

Skill builder

List the relationships in your life that have broken down and need attention, and what you need to do to restore them. Create an action plan for addressing the problems.

5.5.2 *Begin with yourself*

You may not realise this, but your students really want you. They want you more than they want what you teach. Accountancy may be useful, but you, you are an inspiration. What is it you love about accountancy? How come you chose to be an accountant? What path did you take to become an accountant? What was your struggle? What was your climax? Your story is your toolbox. Sharing your story is your gateway to motivating, inspiring and educating your students.

Nobody needs to teach you your story. Your life and all of your experiences are available to you at every moment without any need to practice. Begin from your life. To illustrate, triple column tax entries come to life the moment you say:

“When I first learnt this method, it took me nights of practice before I could make the columns balance.”

We may begin our courses by sharing exactly what has been going on in our lives - either recently, in general, or specifically since the group last met. We may share about our families, about our successes and failures without holding back. We should be as authentic as we possibly can.

Your students want you because people want to connect. They want to belong to something bigger than themselves. When we feel that we are part of a community, we experience a sense of wholeness and completion. Connect. Begin from your life.

5.6 Values

Values are what shape and drive our behaviour and view of the world. By exploring and discovering our own personal values we gain insights into our style as trainers, and can create breakthroughs in our ability to be creative and innovative.

The whole question of personal values is highly subjective – to this we offer one word of caution. It is important to distinguish between values - in general - and what we could call “virtues”. In other words values are the things that make a difference; values contribute to the good of all; values improve the society in which we live; values allow all people to live in freedom. When you run these activities, you can facilitate an enquiry that draws out these differences and makes these points. However, ultimately individuals are free to hold their own set of values, as much we may agree/disagree with them.

Skill builders – Ranking values

Aim: To explore your personal values

Method: Below you will find a list of 11 values. Think of your future and what you would like to have in it. Rank the 11 values in order of their importance to you, the most important being Number One and the least important, Number Eleven.

With a partner, take it in turns to help your partner explore their ranking.

Leadership:	To be an influential leader; to organize and empower others, to achieve community or organizational goals.
Expertise:	To be an authority on a special subject; to persevere, to reach a hoped-for expert level of skill and accomplishment.
Prestige:	To be well-known, to obtain recognition, awards, or high social status.
Service:	To contribute to the satisfaction of others; to support others.
Wealth:	To earn a great deal of money; to build up a large financial estate.
Independence:	To have the opportunity for freedom of thought and action; to be one's own boss.
Affection:	To obtain and share companionship and affection through immediate family and friends.
Security:	To achieve a secure and stable position in work and financial situations.
Self-Realization:	To heighten personal development; to realize one's full creative and innovative potential.
Duty:	To dedicate oneself totally to the pursuit of ultimate values, ideas and principles.
Pleasure:	To enjoy life, to be happy and content.

Questions for further exploration:

- (i) How did you get these values?
- (ii) Did you choose them or adopt them from other people?
- (iii) How do they differ from other people's values?
- (iv) Are there conflicts between any two values? e.g. Duty/Pleasure; Prestige/Affection?
- (v) If you had ranked them 10 years ago, would they have been different? Do you think they will be the same in another 10 years?

Question Time

Reflect on the following questions and share with your partner, or in your small groups:

- (1) When do I feel that my life is meaningful?
- (2) Those who mean most to me - have I ever told them how I feel?
- (3) Are there any ideals I would be willing to die for?
- (4) If I could live my life over again, would I change anything?
- (5) What would bring me more happiness than anything else in the world?
- (6) What are my three most significant achievements in the last year?
- (7) What are the three biggest mistakes I've made in the last year?
- (8) What project or goal, if left undone, will I most regret by this time next year?
- (9) If I knew I couldn't fail - what would I undertake to accomplish in life?
- (10) What are my three major goals in life?
 - What am I doing to achieve them?
 - What practical steps can I take in the next two months towards these goals?
- (11) If I could only give my children three pieces of advice, what would they be?

5.6.1 Trust

The following question prompted some research on the word trust:

"Can you really create trust in a team, especially when the teams are essentially strangers to each other outside work? Particularly when they are not even dependent on each other for making their livelihood?"

The above led to a set of wider questions. What is trust? What is/are the experience(s) that allow us to say we trust someone else? What allows them to trust us? Why do we consider some people trustworthy and others not? How does trust get broken and can it be mended?

Consulting the dictionary, it seems that trust comes from ancient words that carry the meaning of confidence, reliability, or belief in the honesty, strength, justice, fidelity of another person, their behaviour and character with no misgivings. It also has connotations associated with being strong and supportive. It is associated with truth. For example, a weapon would be referred to as trustworthy and true. It also means being linked together by a covenant. People create trusts, trust funds and company trusts.

5.6.2 Influencing others – A question of integrity

There is an aphorism circulating in the USA and Britain:

“Be the change you want to happen”

Being true to yourself and letting others be themselves is the only way to influence with integrity.

You will be constantly on the lookout for the idea that creates moment and to challenge the beliefs that block or prevent progress, process and transformation. You model what is possible for people, you design an environment for something new to happen, for movement to occur, and you create a space for transformation.

When we are committed to our own transformation and the transformation of others, it is concomitant that we must be free to be ourselves and allow them to be themselves.

The bigger the space you create for new ideas, new perceptions, insights and self expression, the bigger the movement is likely to be. The best thing you can do is to avoid being an obstacle in the process of learning and change. This means keeping your ego, opinions and positions to yourself.

5.7 Change

When you invite people to change, they almost always respond with anxiety. Fear of the unknown gives rise to uncertainty and anxiety. Often we would rather try to hold onto what seems certain, even if it is unsatisfying - rather than change something about ourselves.

Why is this? What is it about change that prevents us from experiencing it as a new opportunity, a worthwhile challenge, a friend - rather than a dreadful enemy? Is it because we have to relinquish some illusion of control, security or certainty? Is it because change challenges our identity and the beliefs we have about ourselves?

It seems that people are only willing to change if they experience the change as a way of surviving. If they feel they are about to lose something they value, a job or a relationship for example, they begin to consider changing a belief or a value or a particular perception they hold about someone or something. However, in

the new paradigm that we are discussing here, we are willing to change if it helps us become who we want to be - more of who we really are, as leaders and innovators in our communities.

If we want to be innovative and to succeed in the future, our task is not just to change, but to transform ourselves in the same way that a caterpillar becomes a butterfly. *To do this will require a paradigm shift in ourselves, in our thinking and the way we view the world. We must learn to embrace change as an ally; a dynamic to be encouraged, a force for growth, expansion and possibility.*

In organizations today, we talk a lot about change management. But trying to manage change is like trying to manage the weather. There is always weather and it is always changing. All you can do is be as accurate as you can in your forecasting and planning; and prepare adequately for tomorrow. You don't take the weather or its changes personally. When the rain falls, it isn't personal. You don't manage the weather you manage yourself. If it is raining, you take an umbrella; if it is a heat wave, you remove your jacket and tie.

So it is with change. Manage yourself and your relationship with the circumstances; the circumstances will pass – they always do.

5.8 Training in your bones

Mo Cohen, who helped put this source book together, tells us why he trains.

“Years ago I would have said I worked as a trainer because I wanted to help people. I was committed to making the world a better and happier place for everyone. The training room was my battleground and I was at war with a world that had it all wrong; that had lost its way and was headed in the wrong direction. It was a battle and I was committed to winning. I knew things had to change if they were ever going to get better, and people had to change too. And guess what, my training room and my training courses often felt like a battle, certainly to me and I imagine to the trainees on the receiving end of my preaching as well. I trained with self-righteousness, arrogance and a certainty that discounted any point of view other than my own. At one point I found a quote by Gandhi, who said that when he was young he thought he could change the world and that by the time he had reached his middle age he would have been content to change Indian society and that at the point he grew old he discovered that he could only change himself.”

“More recently I thought that I must train because it gives me a sense of self worth, belonging and esteem. I have friends all over the world,

as a result of the training courses. When I have facilitated training, people have liked me, remembered me, and acknowledged me.”

“Now I have discovered and know that the battleground was always with myself. As long as I was dependent on the trainees for their admiration, approval, respect or appreciation, I was never really going to succeed. It only took one person to leave a course feeling unhappy or dissatisfied and I would feel I failed. “

“I realize now that the training room is a practice court, or rehearsal stage for me to meet myself. It is a place where I can practice listening, expand my vulnerability, reveal my sensitivity, and expose my compassion. It is a place where I can expand my self-awareness and my awareness of others, where I can learn to tolerate other people’s points of view. By my willingness to be authentic, open and vulnerable, session-by-session I make my training room a safer and safer place for the trainees to be self-expressed and authentic. This, in turns, allows me to be more and more self-expressed, and to model something for the trainees that they want for themselves. “

“I train so that I can share myself. No matter what the topic, leadership, communication or coaching skills - I am the method. I am the technique, I am the skills. Training is sharing, and sharing is in my bones. I share my story. I share my successes and failures, my disasters, my dread, my disappointments and my delights. I share about my family, my work, my friends and my life. Why you ask? Because sharing, caring and friendship are what there is to impart in the training of people. They are what I really value, all the rest is transport to get me there”.

5.9 Taking risks

Risk is an inevitable part of innovation. Whenever you set about creating something new, there is a degree of risk involved. When we are speaking about being an innovative manager you put yourself at risk. You will have to put something at stake. For example, stepping over an old, limiting belief; giving up a prejudice; attempting a new activity; being more self-expressive, and so on. This can be experienced as risky business.

Consider this anonymous quotation...

“The person who risks nothing, does nothing, is nothing and becomes nothing. He may avoid suffering and sorrow, but he simply cannot learn and feel and grow and love and live. He has forfeited his freedom. Only the person who really risks is free”.

Saint Germain said:

“The imperative in the world today is absolute honesty in regard to life. People everywhere think that they are fooling life - but that is not possible. Life cannot be fooled. As you value your progress be honest with life.”

This implies being honest with yourself, with your colleagues, with your students. *If you want to have an innovative approach to your work, if you want to make a difference to the cooperative movement, if you want to contribute to the future of your country and of Africa, then you had better be prepared to take a risk.*

Nelson Mandela said that he learned from watching his comrades that fear always accompanies courage; he often speaks of how afraid they all were. If there is no fear, then there is no call for courage. However when you are faced with a challenge, a risk or a choice to be bold and uncertain, it is courage that gives you strength, authority and resilience. Courage is never the absence of fear, but our personal victory over our fears. Being brave does not mean not feeling fear; it means feeling the fear and acting anyway.

Be rigorous with yourself; be courageous, and do not avoid conflict or confrontation - they are part of the process. People will almost certainly be upset when you challenge them to take a risk. When your belief in your trainees and what they can achieve is bigger than their belief in themselves, there is bound to be an uncomfortable moment. At that moment you are asking them to take a risk, your risk is to stay with it. Don't back down; don't collude with their small story of themselves. Stand your ground and speak to their hidden potential. Like Mandela don't sell out on life.

Every course should have a sense of danger. If it doesn't feel risky it probably isn't worth doing. No danger, no risk, no stretch, no learning.

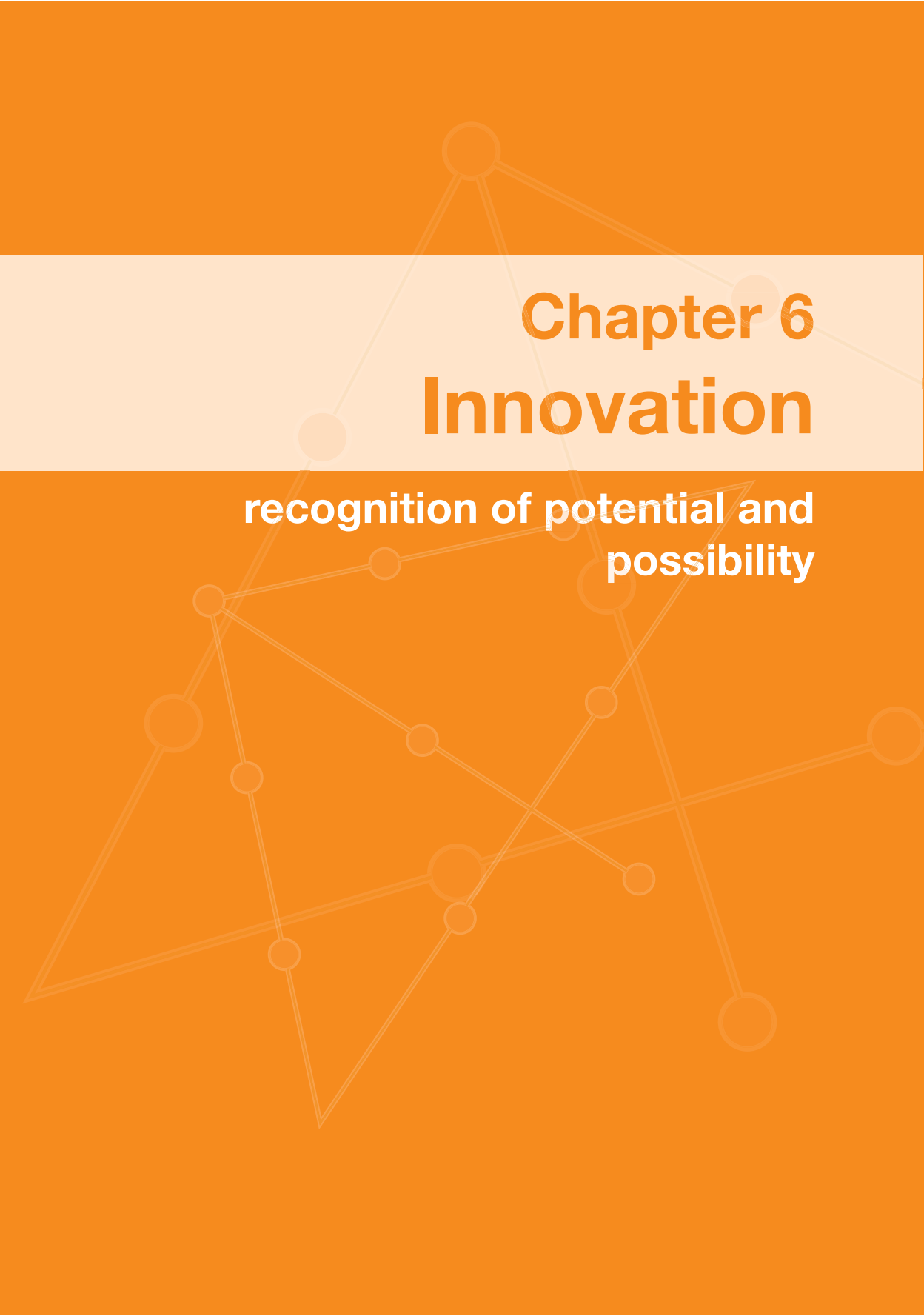
Skill builder

Sit quietly for fifteen minutes. Reflect on your life. Where and when have you been stopped by fear? Where and when were you not stopped? There might have been big moments. For example, a death or a time in your school days, or there might have been small moments when you were unable to speak out because you were embarrassed. Think about: What risks are you willing to take? What risks are you unwilling to take? Tell yourself the truth. What is the one area of your life you would risk your life for?

On a course you can ask each trainee to decide for him or herself the risks they are willing to take on this course.

To prepare, work with a partner to identify and clarify what is personally at stake and what specific risks they will take to become more innovative. These are then written down and then presented individually to the group. After which they are posted on the wall in the room.

This source book is about *innovative cooperative training*. In the previous chapters we have been referring to innovative leaders, innovative trainers and self-transformation as part of being innovative. But what is *innovation* really? And what is an innovative trainer? How do we become innovative trainers? These questions will be answered in the next two chapters.

An abstract geometric pattern consisting of various sized circles connected by thin lines, forming a network or web-like structure. The pattern is overlaid on a solid orange background. The circles and lines are in a lighter shade of orange, creating a subtle, modern design.

Chapter 6

Innovation

**recognition of potential and
possibility**

6.1 Discovering innovation

As cooperative trainers, we ponder many a time on the proper meaning of the word **innovation**, quite often without being able to come up with a satisfactory definition. You may have a different understanding of it in relation to the work you do and the institution you work for and, equally important, how it may be applied in the most meaningful way.

Some scholars have defined innovation in terms of creativity, ingenuity, constructiveness, discovery, among others. Others say innovation relates to that inner creative power to come up with something new - the ingenuity to break through, to come up with something that has not been there before.

An innovative person is someone that is unwilling to let what limits him/her stand in his/her way. Innovative people see the potential and possibility in every other person, situation or circumstance. They are able to generate possibilities, alternatives and choices where none seem apparent.

Innovation is essentially an inner process – it comes from the Latin “*in nova*” meaning “*new on the inside*”. Being innovative means allowing or letting all the outer material to penetrate and become integrated - part of who we are. Being innovative implies expanding ourselves beyond the normal limitations we set ourselves and stepping out of our comfort zone. Being innovative means being willing to show up, be present, take a risk, experiment, be prepared to fail and learn from failure. Innovation cannot be approached from the outside. You could call it an “*insight out process*”. Real innovation is the result of our individuality and degree of personal creativity. It is how we apply the creative impulse. It is the expression of our creative ideas. It is the antithesis of copying, imitating or “aping”. There is an African proverb that seems to sum up all the blocks to innovation

“Copying everyone else all the time, one day the monkey cut its throat.”

How creative we are is entirely under our own control and is a function of our attention, our vitality and our participation.

Where does Innovation come from?

Drum, Drum!
Where does your sound come from?
The belly or the stick

- A poem by an anonymous Kenyan

Where does your sound come from? From the drum or the stick? Have you found your voice? Is it original? Is it authentic? Or we could ask, where does innovation come from? How could innovation apply in the cooperative movement? How innovative are you? Are you really open to innovation? Even a short poem like this can prompt a discussion that includes all these questions.

In any given work environment there is something to look at, to consider seriously and probably correct or improve on, so that the institution can move forward. You have to identify these areas of great concern for your organization, to progress and stand the competition in the market.

In everyday life, sound brings a message to your ears. These messages are then interpreted by your brain as dangerous, pleasant, scaring or harmful. It is after the interpretation that you consider what course of action to take. In the process of deciding the course of action, you seek to make a difference between the current and the past. Finally, you come up with something completely new.

What triggers innovation? In simple terms innovation is an internal process, but is triggered by messages from various sources. For example:

- Poetry and music;
- Comedy and humour;
- Movement and dance;
- Myths and storytelling;
- Ritual, masks and symbols;
- Ecology and the environment;
- Biography and journals;
- Visualization, meditation, reflection and relaxation;
- Improvisation, simulation and drama.

By the way, you do not have to excel in all these areas; you can always call on others who are specialists. Skilled trainers often work as a team of facilitators, each bringing their own expertise, and their own talents.

In many parts of the world, particularly in the industrialized countries, people can increasingly see and hear that the organizations of the future are going to be very different. That they are going to have to develop cultures that (i) are flexible to the needs of people, which also (ii) embody a sense of responsibility to the community that they serve. This community includes the staff, the customers, the suppliers, the shareholders as well as the local community and ultimately the global community. In this framework, the well-being of the individual, concern for the environment, recycling and other such issues all become as central as shareholder value.

In the developing world, cooperatives are discovering they need to be sharper, more entrepreneurial, more customer focused and more competitive; while share-based companies are learning that they need to introduce elements of cooperation, participation, democracy and employee ownership.

For both communities, making such a radical shift in order to create something entirely new and original is a challenge. Introducing new concepts in an organization means going against everything has been taught and challenging core assumptions. What we have taken to calling “*The Learning Organization*” is in truth an unlearning of all the axiomatic thinking we have absorbed over the years.

Inspiration isn't intellectual. It is based on life and living fully, not on intelligence. This means creating a culture in which we can bring “our whole selves” to work. Innovative training offers this opportunity. The job of the tutor body, or the management team or the heads of colleges or an innovation department is not simply to come up with ideas, but more importantly, to model this new culture of innovation and to develop the potential in everybody, in order to release the power of imagination throughout the organization.

Innovation is not something that is the responsibility of one department; it is the climate, the temperature, and the weather of the entire organization. It is the air that everybody in the organization breathes and the ground upon which we walk.

We are all naturally creative. As described later in this source book, what distinguishes a course as innovative is the inclusion of a wide variety of activities, dimensions and approaches that emphasize the core elements of the new paradigm: relationship, pattern and connection. The design of an innovative course in and of itself demonstrates and reflects “out of the box thinking”.

6.2 Poetry

“Truth and morning become light with time”.

- *Ethiopian proverb*

In the new paradigm there is a growing and expanding recognition of the importance of integrating our ability to (i) think in a rational, linear and logical fashion with our other ability to (ii) think creatively, holistically and in a non-linear and spontaneous fashion. The idea is to get the right brain and left brain thinking and creating new ideas and innovation from nothing. This brings us to poetry.

Writing a poem is like making the invisible visible. We can literally invent tomorrow through our words. After that, all there is to do is keep our actions and behaviours consistent with our poem and tomorrow will come true.

You don't need to be a poet to write poetry. The voice of the rank amateur often carries sparks of originality that the professional has lost. All you need in order to be a poet is a pen and a piece of paper and the willingness to put one word after another - despite your inner-critic.

Poetry also lets us be in touch with our thoughts and feelings in a very direct way. This in turn provides us with a new level of self-awareness. We learn through writing poems to express our most authentic self. In this way poetry can be a doorway to personal transformation. When you give freedom to your voice in the form of poetry, you give yourself freedom to start to articulate many other things that are important to you in all areas of your life. You may wish to speak and write for peace, or justice or equality - becoming a voice for those who are oppressed and can't be heard.

Writing poetry gives us the opportunity to explore something new, and to create something from nothing. This is the very essence of innovation.

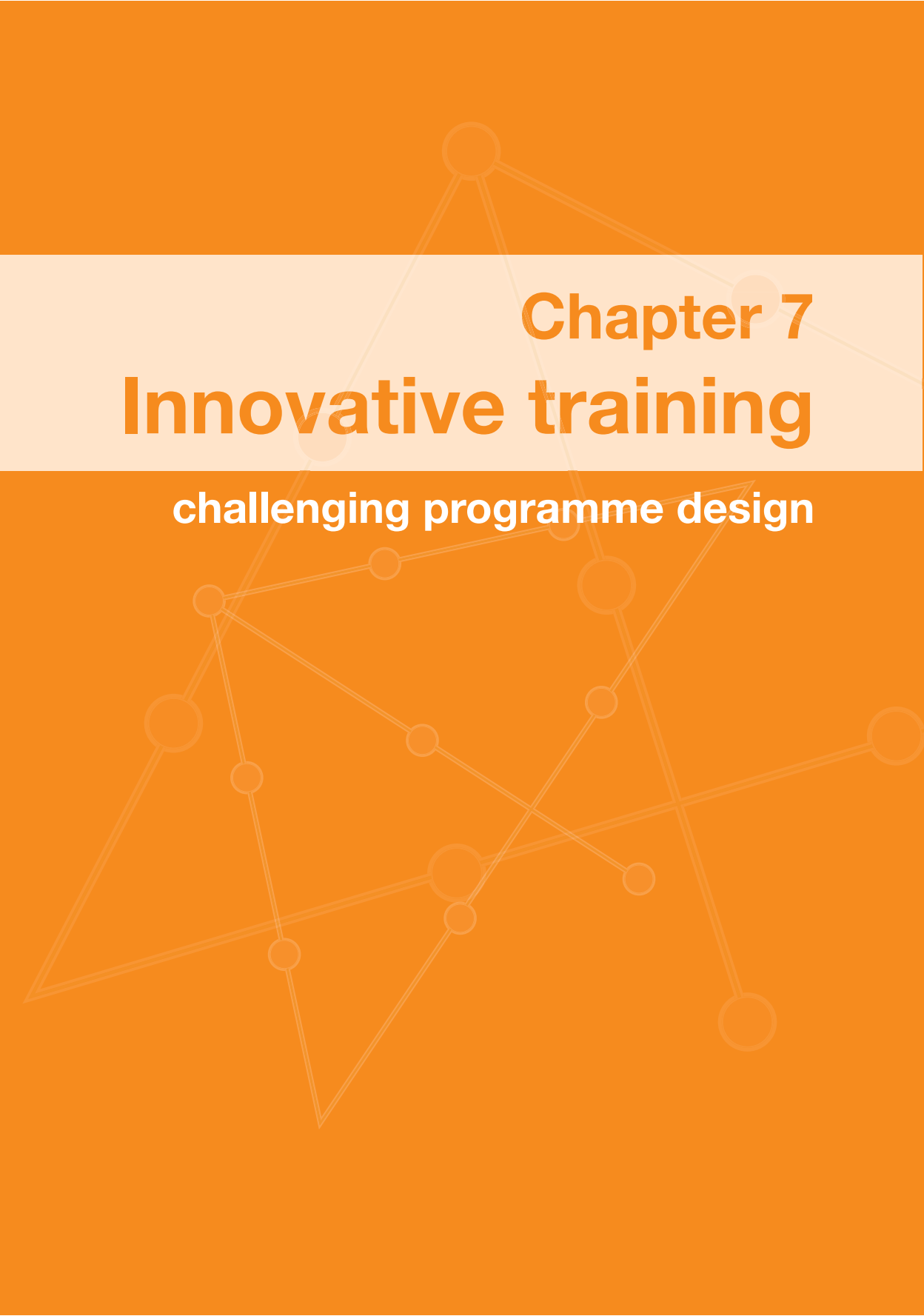
Skill builder

Begin to design an “out of the box” course. This will be the first step. Over the coming Chapters, keep adding components. Right now, set your imagination free, you are not going to run this course (unless you want to), so you can be as wild and as imaginative in your thinking as you like:

1. Decide what the purpose of the course is to be.
2. Imagine what sequence of experiences you want to people to have. For example, first I want them to be relaxed and overcome their anxiety. Then I want them to be curious about what’s going to happen. Then I want them to be excited by the ideas. Then I want them to be committed to the activities. Finally I want them to feel satisfied.
3. Now brainstorm a list of all the activities you can think of or, that you know already, or could invent that would match that sequence.
4. Choose a piece of music that fits with your particular setting with which you could open your course. It could be background music. It could be a piece for everyone to listen to attentively. It could be a song that makes a point. Will it be live music or taped? Will people sing and play or will it be performed?
5. Decide where the course going to be located. Will it be indoors or outside; in a room, a hall, in tents, on the beach, in a village?
6. How many people will participate?
7. What is the purpose of this course again? Write out the purpose. Now choose a poem that you think will trigger some key questions about this purpose. For example, if the purpose is to inspire people to join a cooperative then you could choose one the poems from this source book. Is there a story from your folklore that illustrates the benefits of unity or working together? Can you or the trainees tell the story, would they be willing to act or role-play the story?
8. Use a quotation to make a point that fits with the purpose of the course. Here is an example:

“Maybe the biggest fish has not been caught from the river but the biggest river has already vanished.... ”

- A Kenyan environmental observation

An abstract geometric pattern consisting of thin, light-colored lines and circles of varying sizes, scattered across the orange background. The pattern includes several triangles and interconnected nodes, creating a network-like structure.

Chapter 7

Innovative training

challenging programme design

7.1 Some new thoughts about training

There is a lot to say about training.

Train is an interesting word. If you look it up in the dictionary, you'll find that many of the meanings are to do with linear processes, progressions or objects. One thing following another - a series of carriages being pulled by an engine - the tail of a robe being pulled behind - a series of connected thoughts one after the other.

Another meaning implies something *lacking*, so training is a preparation or an instruction designed to overcome what is *lacking* or *insufficient*. A third meaning has to do with *manipulation*, as in 'train a plant', where you shape or cause a particular direction. And they all come from a Latin word meaning to *drag*.

In terms of human development or human potential, we know now that this linear approach is conceptually flawed. Most things aren't linear, and certainly not people. People aren't broken and don't need fixing and they definitely don't want to be manipulated or controlled. This is probably why *coaching* is becoming the pre-eminent metaphor for personal development in organizations.

However coaching is equally problematic. The way we use the word *coach* now, as someone who instructs the team, derives from the old fashion coachman. The coach was the carriage, and the coachman's job was to drive the team of horses, whip in hand, in a particular direction.

Team originally meant a group of yoked oxen. And drive is loaded with the original connotations of force and violence. The team driver whipped the oxen into action. This no longer fits the way our field of training is going and needs to go in the new paradigm. So really we need to look for a new set of metaphors to inform and guide our work. And they are emerging - *mentor, facilitator, fields, stewardship, discourse, dialogue, conversations, inquiry, hyperlinks, ensemble, acknowledgement, appreciation...*

Skill builder

Make a list of all the elements and components you consider when you are leading a training course. For example, the purpose, the learning outcomes, timing, the room space, materials and resources number of trainees, and process. Now list some of the assumptions you make. For example,

“Trainees are lacking knowledge and its up to me to give them information. I have to do this on my own because to ask for help would be seen as weak”.

And so forth. Now replace all these assumptions with a new set and write a paragraph explaining what training means to you. What do you think are the differences between training and teaching, for example?

7.2 Training together

Mo Cohen, already introduced in an earlier chapter, tells us:

“I am a partner in a small training and consulting firm. As I write, we are about to move from two partners to five or six partners and there are another three or four people on the sidelines waiting to join us. We also have a wider network of associates and colleagues that work with us on special projects.”

“We all train together. We all train each other. We practice, we play, we present, and we model our methods and our styles to each other. We invent new activities. Whenever we get together we share our experiences and build our expertise by giving away what we already know, and being willing to accept what someone else is willing to give us.”

“I encourage people in the group not to compare. It is not helpful to compare yourself with someone else, to judge yourself harshly against someone else’s ability. It is helpful to develop tight, supportive caring relationships with each other. In this way we can become better and more polished and more practiced by “walking a mile in someone else’s shoes.” Your willingness and your openness to pass on what you already know, not only will make the other person bigger, but will make you bigger. It also creates a bigger playground in which everybody can play. What’s the point of playing in a big playground if you are on your own?”

Skill builder

Form or join a practice group. Then train each other. Practice together, play together, invent together, and experiment together. Go for walks together, share your insights, your successes and your failures with this practice group. Teach each other new games and activities. Model your styles of leading and training, so that others can imitate you as part of their development. In the beginning you have your way; however, with this group you have your way and their ways.

7.3 Some useful assumptions for a trainer

When you start a new group and you want to run it in an innovative way that reflects the principles, philosophy and values of cooperation and a new paradigm for innovation. The following Skill builder seeks to challenge the assumptions and preconceived notions that you make as a trainer.

Skill builder

First read through the table below and pay attention to your responses to each of the assumptions. Then read it again slowly and write down all the thoughts, feelings, opinions you have about each point.

Once this is done, create a list of useful assumptions of your own that relate to your work, role or your responsibilities. Ask your trainees or students to generate a list of their own that would support them during their course.

Note: it is always worth behaving as if the following axioms, outlined in the table below, are true.

Table 1 Some useful assumptions for a trainer

The map is not the territory	We can never really know reality, we only ever experience our own perception of reality. The implication of this is that when you are leading a class or a training session of fifteen students, there are fifteen different courses happening - as well as the one you think you are delivering.
We are never not communicating	At least 75% if not closer to 90% of all communication is non-verbal. So even when no one is speaking, communication is still happening.
People interpret everything	We give meaning to every communication, every action, reaction response, event occurrence and circumstance. Our interpretations become the reality and truth that we know.
Everyone's contribution is valuable	Everybody's perspective is welcome. The more diversity there is in the group's opinions and attitudes, the richer the experience can be for all the trainees and the more real information that is available.
Information is found within difference	When more than one opinion or perspective exists in the group, none are right or wrong - they all have equal validity. Important information can be revealed in the difference between the various points of view.
We are all learning together	As the training progresses the trainer learns from the trainees and the trainees learn from the trainer and everyone learns from each other.
You can trust the group	You don't need to hear everything from everyone all the time. Let people work and share in small groups. Trust them to learn what they need to learn - it is much more empowering.
The group is on your side	Fundamentally - the group want you to succeed. It is in their interest. When you win they win, when you lose they lose.
Everybody is perfect and nobody needs fixing	People are doing the best they can, given their experiences, their opportunities to learn and the choices available to them. The rest is simply your opinion about them.

We are all naturally creative	Creating, learning, imagining are all natural states of being human and these qualities don't diminish with age.
Change is constant	Trying to manage change is like trying to manage the weather. Change is always changing. Don't focus on changing the circumstances they will change by themselves. Focus on transforming the person.
Transformation can be quick and lasting	Learning to ride a bicycle is a transformation, from not riding to riding. Learning to walk is a transformation, from crawling to walking. It can be a discontinuous all or nothing, all at once phenomenon.
People are never resistant	The experience of resistance in the group is more a reflection of the trainer than of the group. You have simply failed to grasp their reality.
People respond to your enthusiasm	People remember you and their experience of you far more than they remember what you said.
What you model is what you get	If you are an arrogant trainer people will be hostile. If you are defensive about something people will attack. If you are sensitive, your trainees will be vulnerable. If you are open they will be authentic.
We are all people observers	Your trainees are watching your every move, and listening to every nuance of every word. Their behaviour will be a reflection of your leadership.
Feedback is your teacher	The feedback you get from the group is your most valuable teacher.
Risks	The boldest move is the safest.
Mistakes	There are no mistakes, only feedback about an individual's commitments. Mistakes are an inevitable part of process and transformation.
Environment	The platform for success is a safe environment.
Integrity	Integrity is the foundation of everything you do as a trainer.

7.4 Designing your programme

Work with your buddy. As we said already :

“Your buddy is a peer you invite to act as your observer, your supporter, and your coach. They may or may not be working on the programme with you. He or she gives you feedback, challenges your assumptions, ensures you keep your commitments, and generally keeps you on track”.

It is also worth adding that innovative courses are best planned with a group of colleagues. Ideally this will include your buddy. Use the group to generate ideas, springboard thoughts and challenge your way of thinking before you finalize the course programme.

Skill builder

Find someone you like and trust and ask them to be your buddy. Describe to them what this is going to involve. If they accept, decide on some ground rules. How often will you speak and for how long? For instance, sometimes my buddy and I speak for three minutes, sometimes for half an hour or longer. What kind of conversations do you want to have? What topics are off limits?

7.4.1 Openings

Choosing how to begin a course is always a question. Do you begin where the groups are or do you begin where you want them to be?

Some trainers like to open their courses with a surprise. Sometimes the surprise is an activity, sometimes a story, sometimes the location, sometimes the trainer's costume, clothing, appearance, and sometimes interactions with co-facilitators.

Socio-grams are often used in connection with course openings. These are activities that use the physical environment to reveal something new about the trainee's perceptions of their organizations and their reality, that situate in the room the different dynamics, relationships, qualities and experiences of the group.

In using socio-grams you will need to pay attention to the size of the room, but in principle any clear space will do. Clear tables and chairs to the side of the room, if necessary. Sense the group pace and speed, play it by ear, get a feel of how the group is moving, how long people are spending with each other. Listen

to the rise and fall of conversations and the ‘buzz’ of sound and the appearance of silence. Move people on rather than letting it drag out. Leave people feeling they want more, that they want to get back to someone they met and finish that interesting conversation they began.

One thing that is certain. People are unpredictable. Whenever you open an activity involving a group anything can happen. Give yourself the space for things to unfold slowly - you never know what is waiting for you. Whatever comes up is not personal. The issues that people raise always say more about them than they say about you. Learn to trust your own voice and to use it powerfully. Remember in these opening hours your job is to establish relationships: the relationship you have with the group, the relationship the group has with you, both as a group and individually, and the relationship they have with each other; at this point nothing else matters. Get this piece right and all the rest will fall into place. Give up trying to have people like you - some will some won’t; it really is not the issue. Don’t confuse being in a relationship as the leader and facilitator of the group with people liking you. They will admire and respect you if you are clear and strong from the beginning in your intention as their facilitator.

One stimulating activity that is usually very engaging for the group and sets a high level of intimacy without being threatening is the introduction ourselves by our names. This obviously works when people haven’t met before, and it is especially fascinating when people work together regularly, because it demonstrates that however much they do know about each other there are probably still massive areas that they do not actually share with each other. And given that one of the underpinnings of this approach is establishing firm relationships, this activity is highly recommended.

A good poem could also carry the day. But it must be good and relevant to the situation. Take some time and search out poems that speak to you and that you could use to stimulate imagination, new connections and new conversations.

Skill builder 1 - Signing in

Ask your trainees to sit in a circle. Put a large piece of flip chart paper in the middle of the circle and ask each trainee in turn to come into the circle, write their name on the paper and tell anything they want to know about their name, their names or the story behind their names – how they got them, who chose them, what they mean and so forth.

Skill builder 2 - The room

Ask people to imagine the room is divided into 4 quadrants. Give the two axes a theme and different polarities. For example:

“the room represents the course we are about to begin and the two axes represent how much you know about the course and how you are feeling”.

The vertical axis is from “know nothing” to “know everything” and the horizontal axis is from “feel very excited” to “feel very anxious”. Now, stand somewhere in the quadrant that represents how you are today. For example, if you know really a lot and feel excited, then you would stand in the top left quadrant.

Room as family

Again, ask people to imagine the room divided into four quadrants on two axes, where the vertical axis is the “number of children” and the other is “gender”. Then ask them to place themselves in the quadrant that represents their position in their family. This makes bottom left quadrant low number of boys and the top left quadrant high number of boys; bottom right low numbers of girls, top right high number of girls.

So, if you are the oldest male child of 16 siblings, you would put yourself at a high point in the top left-hand quadrant. Then ask people to explain to each other where they have located themselves and if necessary or appropriate make shifts for fine-tuning.

Room as speed

Ask people to walk around the room at a speed that reflects:

- Their natural speed;
- Their work culture;
- Their country’s culture;
- African culture;
- The cooperative’s culture;
- White culture;
- Black culture.

Discuss the differences.

Room as town or country

Tell people that the room represents their town/their country/their continent/the planet, etc. Point out North, South, East and West. Say where you are standing. For example, ‘Imagine I am in Zimbabwe and that direction is North’.

Then ask people to stand in the place that represents:

- Where they were born;
- Where they live now;
- Where their parents live(d);
- Where their grandparents live(d);
- Where they work;
- Where they have worked previously;
- The place furthest away that they have lived or worked;
- Where they were educated.

As people congregate in small groups in the various locations, ask them to say hello to the others in their group and to look around at all the other groups.

Let the groups introduce themselves (we are from Swaziland, we are from Botswana). Ask questions like:

- “Did you imagine there was such a large delegation from...”
- “Did you realise there were people here from so many countries?”

Ask questions to raise people’s awareness of who is in their course and why they are in their course, to build a sense of community.

7.4.2 Pillars

There are five pillars to designing an innovative training: purpose, context, intention, promise and miracle. These concepts are the heart of an innovative course.

Purpose

As trainers, leaders, facilitators, educators or teachers you always want to let your students know exactly what the purpose of the course is, to align with them behind the purpose. By purpose we mean the “*raison d’être*”, which does not change even if the topic of the course changes. For example, to transform the cooperative movement would be a constant purpose, even if we changed the course from innovative management to creative entrepreneurship or to women in management.

Aligning means everyone is committed to achieving an agreed set of results. We all know what we are setting out to achieve together, and how we are going to behave with each other.

In your pre-course meeting, agree the purpose with your manager, your buddy, your colleagues or your course contact; whoever is involved in planning the course. Have it available throughout the training so that whenever anyone has a query, you can refer back to it as a means of staying on track and achieving the results. You can present it to the group as often as you wish.

The following is an example of the purpose of an innovative training course for cooperative trainers, prepared by the organizers before a course takes place.

Example: The purpose of the course is -

- To introduce you to some of the ideas, concepts and models of the new paradigm;
- To train the participants in some new ways of thinking and new ways of working;
- To train the participants to be at ease and familiar with these new ways of working and new ways of thinking;
- To train the participants to be open to receiving advice, direction, counsel and guidance;
- To leave you with a commitment to providing a service that:
 - o Is revered in the community;
 - o Has trainees being creative and innovative leaders;
 - o Fulfils the purpose of the cooperative movement, which is to raise the standard of living and quality of life of the members.

Context

Examine the context pages earlier in the source book. Remind yourself about integrity, authenticity, commitment and responsibility, or whichever lenses you have chosen. You can bring these qualities to your training. Consider what the course would look like if all these were present. Write out the context you personally will provide during this course.

Intention

Intention is not the same as the purpose. The intention gives us a plan of action and a design for the day; the intention for the day guides our discussions and conversations. Each day or even each part of the day has a specific intention or intentions. These should provide clarity about goals and outcomes, so that the trainees know exactly what they will achieve by the end of the day, even though the programme is flexible. You will tell the trainees this, and write it up at the start of each session.

In addition, you should make time at the end of each day to go over the intention and ask your trainees whether they think that the intention was actually fulfilled.

Always cover both the practical and emotional aspects. For example, “today we will learn to fill out this accounting form, you will be confident of the use of this form and have a new view and understanding of this form.”

Essentially, the intention is the direction you point peoples’ minds.

Promise

When we make a promise, we do it with the intention of unswervingly meeting it. None of us likes to break a promise; you create an expectation that a specific result will be achieved.

If your promise is not achieved all is not a disaster, but in the process of promising you create a space for the promise to be delivered and it gives you a focus. For example, a promise we might make could be that every trainee will achieve at least one breakthrough result. This may or may not occur, but in making the promise we give ourselves a standard, a target, something to stretch toward. Without articulating the promise, the possibility does not exist. By promising we bring a new possibility into existence. There is no blame or shame attached to failing. It is only human.

Miracle

When all the above is done ask yourself or the person you are running the course for: “What would be the unpredictable, audacious result you would love to see?” “What would the impact on the trainees and their lives be when they complete your course?” This is what is meant by a miracle.

7.5 Designing evaluation of your programme

While innovation, innovative management, change, and transformation are difficult concepts to quantify or measure, we do need to know if our course has been effective in bringing about the kind of shifts in thinking, development and new ways of working we set out to initiate. In other words, has the course been successful? Do the trainees have some new skills and competencies? Are they aware of new models, new concepts, new processes and new approaches to training? Can they articulate or demonstrate what they have acquired or learnt on the course? Are they able to transfer this new learning to others?

There are a number of ways to gauge whether or not your course has succeeded, and exactly what the trainees have achieved. This is done through self-assessment, peer feedback and assessment, trainers' assessment, acknowledgement book, final projects, action plans and presentations.

7.5.1 *Self-assessment*

In the world of organizational behaviour, self-reflection is rapidly becoming a major tool for monitoring individual progress and group dynamics. New paradigm thinking suggests that measurement is fundamentally arbitrary and a highly subjective concept. We understand that the observer, and the very act of observation, influences the measurement. In which case our personal observations, reflections and assessments of our own performance and abilities, strengths and weaknesses are as valid as anyone else's. We recommend that the trainees keep personal journals to record their experiences, learning, impressions, thoughts and feelings, which they can then draw on in their final presentations and projects.

7.5.2 *Peer feedback and assessment*

One way to make our self-assessment as complete and as accurate as it can be, is to create as many opportunities as possible for trainees to give each other honest and authentic feedback. For example, an acknowledgement book, partner and small group sessions and appreciation sessions can be used to give everyone the chance to share perceptions and observations.

7.5.3 *Trainers' assessment*

There are numerous profiles and tools available that trainers can use to give people a different, new or additional perspective about themselves. Some are what is called "quick and dirty" like the Belbin Team Player Profile; others are more complex like Myers Briggs Personality Inventory.

7.5.4 *Acknowledgement and appreciation*

The opportunity to acknowledge and appreciate another human being in public is a rare and special privilege. When we acknowledge someone, we say that we know him or her, and we know his or her worth to us. Our words make real the relationship and bond between us. We state what is true in the present, we honour the best of the past and *we create a new, shared future.*

Skill builder

1. Go out and acknowledge face to face at least three people that have contributed something to you in your life.
2. Write a letter to someone who is far away or even no longer alive and acknowledge them for the contribution they made to you and your life.
3. Write a list of what would be missing if you were no longer part of your community. In other words list your unique contribution.
4. Write an acknowledgement and appreciation page for this source book. Acknowledge everyone you want to acknowledge, don't worry how many people there are or how long it takes. As already stated, acknowledgement creates a shared future; it is worth spending time and investment in acknowledgement.

In your training programmes you should make sure that there are many opportunities for everyone to acknowledge and be acknowledged. To do this, use an *acknowledgement book* so that every small *contribution* can be fully recognized. An *acknowledgement book* is a book where trainees in a course write their comments about the day to day proceedings of the course, express appreciation of some positive action, behaviour or statements by their peers. For example:

“The point Mats made about member empowerment is extremely important. Thanks Mats”

An acknowledgement book should be opened at the beginning of a course to be kept running until the very end. Each trainee should have a page to receive feedback, appreciation and acknowledgement. Everyone on the course is free to contribute at any time.

This kind of recognition confirms to the class that we are each irreplaceable, that we are all needed, we all have our place and none of us is expendable.

7.5.5 *Final projects*

These projects consist of a presentation in groups and/or individually, covering everything that has been dealt with in the course. This is the opportunity for the trainees to demonstrate what they have learnt, how well they have integrated new ideas into their practice, while also receiving peer and trainer feedback.

7.5.6 *Action plans*

You should ask trainees to create action plans that are specific, with clear objectives

that are observable, attainable and measurable. Make sure that someone monitors whether these action plans are carried out in the days and weeks after the course. This gives us a way of determining how successful the course has been in transferring the learning back to the workplace.

7.5.7 Presentations

All the trainees are given numerous opportunities throughout the course to make creative presentations on the topics being covered. On each occasion they receive direct and immediate coaching from the trainers and feedback from their peers.

7.5.8 Completion

You should then have a final circle in which everyone has an opportunity to acknowledge and appreciate everyone else. This allows the opportunity to make any comments that have gone unspoken, to ask any final questions or any last clarifications. At this point you should also take the opportunity to acknowledge the behind the scenes personnel that have provided support and help throughout the duration of the course programme.

7.6 Delivery techniques

7.6.1 Planning

Planning is the basis for change. Paradoxically you must have a plan and be ready to be flexible with your plan at every moment. Plan your agenda or programme well, visualise and anticipate what kind of questions, responses, reactions may arise and be prepared to incorporate them into your programme. Create structure and order so that people can see the direction to which they are headed and what potential outcomes are expected. Manage your time so that it can be used to maximum advantage. Allow time for new ideas that emerge in activities and conversations to be discussed and integrated into the learning. Remember the more your trainees generate their own answers and solutions the more they will own the learning.

7.6.2 Coaching

Albert Einstein said that our greatest gifts are our capacity for metaphor and imagination. It seems that it is through these aspects of ourselves that we can access realms of possibility and creativity that normally seems to be out of reach - beyond what we think is rational or logical.

A coaching conversation is that kind of conversation; a creative conversation that stretches the boundaries and invents new possibilities. We are going to use metaphors to talk about your role as a coach.

As a coach, your job is to help people unlearn old habits and outdated beliefs.

Coaching is not new. Soccer teams have had coaches for ages, so have athletes and tennis players who week by week point out to what is missing in your game. They keep you on the pitch, practising in between sessions, constantly refining your game, learning from your defeats and celebrating your victories. This is your role with your players.

What it will take is ‘willingness’ on the part of the people you are coaching to be open to feedback and listen to you as their coach, rather than listening to the voice inside their head. As coach you will be telling them “*you can*”, whenever their inner voice says: “*can't*”. So your very first task is to establish that kind of a relationship with them. Some people refer to this as a coaching contract. An agreement that expresses:

- (i) your commitment to be the coach, which includes delivering the goods and not giving up even when the going gets tough;
- (ii) your team expressing their willingness to be coachable, in other words to accept your coaching.

You are not out to fix things for them, but to assist them in arriving at their own conclusions and decisions, and support them in creating the structures that will let them consistently win.

Quick facts

*What coaching is **not**:*

- It is not advice, tips or handy hints.
- It is not analysis or therapy.

*What it **can be**:*

- It can provide support through hard times.
- It can be guidance or pointing out another direction.

*What it **always is**:*

- A stretch and a challenge.
- A relationship based on trust, respect and integrity.
- An ongoing, empowering conversation for results.

Your key role is to help the people you are coaching create a new future. A future in which they go beyond what they normally deem possible. In your coaching role you will enable them to see how they are currently operating in their life and what

stops them from achieving the goals and aspirations they hold as being beyond their limits - outside their comfort zone. As a coach you will enable others to gain access to seeing another perspective, which is wider, and more far reaching than the perspective they usually have about themselves, their career and their life.

The purpose of working with a coach ultimately is for the “coachees” to create a new freedom for themselves, a freedom in which they are free to experiment, to act on a new idea, to take on a new challenge and to find new courage to fail - in fact, a new freedom to be fully and authentically themselves.

Coaching is based on life and living fully, not on an intellectual understanding or a logical analysis, but on experience, authenticity and possibility.

Through the coaching process people learn to believe something new about themselves. Together, with your “coachee” you can:

- Create a vision and mission for their life;
- Identify the purpose which gives meaning to their actions;
- Identify which commitments will support them in fulfilling their vision;
- Select specific areas of themselves to develop;
- Commit to the actions and support them in turning ambition to reality.

What people can expect from coaching:

- To consistently meet their commitments and deadlines;
- To tackle the issues they usually avoid;
- To increase their clarity and confidence in presentations and meetings; management and leadership, teaching or tutoring;
- To respond positively to setbacks and disappointments;
- To improve their ability to listen;
- To dismantle their own barriers to accelerated performance;
- To think big and achieve breakthroughs.

Whether it is on an innovative management course or in your classroom teaching law, it is important to introduce the notion of coaching. As the course leader you will be giving the trainees lots of feedback and commenting on their participation. They all need to agree to take part in this kind of conversation. When you have made this agreement you have a much higher degree of permission to hold people to account and to stand by their word.

Skill builder

List some of the qualities and characteristics of a coach - what makes a good coach?

Assess yourself as a coach. On a scale of one to five:

- How good are you at listening?
- Do you try to control other people and situations?
- Are you willing to hold other people to account?
- Are you responsible?
- Can others count on you to do what you said you would do?

7.6.3 Empowerment

Empowerment has been a buzzword in organizations for a number of years. It is a short hand way of saying we stand for all that is highest in human beings - in life not just in business. The opposite of empowerment would be enfeeblement.

As leaders in the new paradigm, creating together new paradigm organizations, we stand to achieve human fulfilment. Imagine that human resources departments were renamed to be “The Department for Human Fulfilment” (in Sanskrit the “*hu*” in human means divine). People are not resources. This is a left over concept from the eighteenth century when resources referred to materials like stone, metal, iron, or sand, all of which are expendable, replaceable and exhaustible.

Empowerment is not something we do to others or give to others. Empowerment is something that we cause inside ourselves. As leaders we can create the space or the environment for people to do this for themselves, but we can’t ever do it for them. It is a choice you make about yourself - to feel empowered or not.

In general, words that begin with a prefix of “*em*”, or “*im*” imply an inner process. Empowerment is an inner driven quality, not determined by circumstances or conditions or events. It is not a linear process. It never happens in a cause and effect fashion. We don’t do or say something and then you are or feel empowered. It is not a programme or an organizational change initiative. Empowerment is a way of being and a context from which we choose to relate to each other.

Sometimes it happens that another person has sufficiently empowered himself or herself, which enables them to cause or create the conditions in which others can choose to feel empowered.

That kind of empowerment has a selfless, caring quality to it. When a person cares in that way, they give up relying on others to fulfil their needs; they take the focus off themselves; they stop using others as a source of recognition or acknowledgement - and act from a place of support and service. Real power is when you give your power away to others. This is what we mean by service.

Service of this sort moves beyond merely being concerned for somebody, beyond being interested in them, beyond liking them or approving of them. It goes unreservedly and unconditionally to accepting them. It recognizes their unfulfilled potential and stands for them actualizing their potential. In this way and from this place it is a continuation of self-transformation. Our own self-transformation lives on, and becomes stronger and deeper, as we serve others in their own self-transformation.

7.7 Icebreakers

Icebreakers are the activities you choose to open the course. It is recommended that you keep things moving pretty quickly. Get people to build relationships, a sense of team and community.

You want to begin to break down the natural barriers with which people always start a course. This means encouraging some basic self-expression, building up some confidence in themselves and some trust in the other people that they are about to spend time with.

By encouraging, we mean asking people to step over the limits they set for themselves; requesting that even when they feel uncomfortable they do the exercise anyway; modelling your openness and enthusiasm.

7.7.1 *Icebreaker 1: Meeting you and me*

Ask participants to simply walk around the room and make eye contact with the people they pass. Ask them not to stop, not talk, just make eye contact. People can walk in any direction they want. Stop them after 45-60 seconds. Debrief them quickly. It's not a discussion (yet). Ask people to call out from where they are standing a word or two to describe their response or their observations about themselves. There are no right or wrong answers, and thank people for their contribution. Every response is accepted.

Now ask people to walk around the room and introduce themselves to 3 or 4 people they don't already know. They could tell them their name, occupation, where they live, where they work, where they come from, who they are in relationship with, why they came on this course, what they hope to get out of it, and one quality they like in themselves.

Then ask people to walk around the room and acknowledge 3 or 4 people they don't already know for something they appreciate about that person. For example, I like your tie, it suits your eyes; your hands seem really delicate; you have a charming smile.

7.7.2 Icebreaker 2: A conversation without any words

In pairs, each participant sits facing his/her partner. Three minutes of conversation ensue where no word are used. People may use sounds, signs, movements, expression. Anything but words.

Each participant then reports back to his/her partner what they thought the conversation was about.

7.7.3 Icebreaker 3: Names in a circle

Participants stand or sit in a circle - each person takes it in turn to say their name to the group, plus one word that expresses how they are feeling. For example, Mo - excited; Ian - nervous; Sam - embarrassed.

7.7.4 Icebreaker 4: Introducing through

In small groups each person is to take a couple of minutes to introduce themselves through one of the following examples:

- A symbol (choose something in the room as your symbol – a picture, a book;
- The story of their success and failures;
- The story of their relationship with money.

7.8 Projects

Innovation means doing something with your creative thoughts. Projects are the way for people to turn their creative thoughts into action and to deliver results.

Projects can be used throughout the course. They can be short - e.g. five minutes to write a mission statement, or long - e.g. an afternoon to research a new topic. You can assign projects that need to be done in the evenings or that run all through the course and climax with a presentation. They can be done individually, in pairs with a buddy or in groups.

7.8.1 *Final projects*

The delegates are split into a number of groups of about 5 or 6 trainees. All the groups are given the same brief. The brief is deliberately wide and non-specific, allowing for maximum creative thinking and spontaneity.

The brief is to produce a 45 minute to one hour presentation that includes all the elements which have been demonstrated, modelled, presented, discussed and practiced throughout the week (this includes coaching, presentation skills, innovation, leadership, back-stop support, video, poetry, etc.).

The groups have a set amount of preparation time, and are told if they need more time they can use breaks, or free time in the evening. The intention is to create some pressure, so that all the groups work in a focused and so that group members are encouraged to meet outside the allocated time in order to prepare.

7.8.2 *Project presentations*

Each project group makes its presentation in turn. At the end of each presentation, the course members discuss all the aspects of the presentation, offer feedback and coaching and review how successfully the group has included the components of the course. In past courses, these discussions have closely reflected the purpose of the course and demonstrated people's willingness to share and receive guidance, direction and coaching. The conversations have always been frank and often harsh, but tremendously valuable.

7.8.3 *Activities for innovation*

The Stations:

- Graffiti wall: - write any graffiti you want
- Laws & principles: - make up principles and laws about your topic
- Ten tips for a trainer: - make up tips or advice
- Poems: - write poems very quickly
- Acknowledgment book: - acknowledge others in the book
- Collage on Values: - create a collage that reflects your values
- Create new words: - make up new words e.g. catbeam, or mindstep
- A-Z of training: - create a joint A-Z dictionary of training terms.

In activity groups of three or four trainees move round work stations, in order to “create ideas and innovation from nothing” at each work station. Each station is prepared in advance and has all the necessary materials. Hang large sheets of paper on the walls for people to write on where appropriate. Graffiti should be written on such sheets and NOT on the walls.

The purpose of the exercise is to experience “being creative”, “being spontaneous”, “being innovative” in one’s thinking. Debrief by identifying all the elements it takes. Examples include working as a team, being under pressure, building on other’s ideas, having a flash of inspiration, among others.

7.8.4 Warm-ups

Warm ups are similar to ice breakers. They are good for the beginning of any new session, especially after lunch or tea, or starting day 2 onwards of a training course. Their purpose is to wake everyone up and get the creative juices flowing again. You can include one any time the group seems to be fading. There are a couple included in the source book as examples; others are widely available in manuals and training books. Experiment with a range that cover all possible situations and keep developing your personal preferences.

Note: When you do any of the above – socio-grams, ice breakers or warm ups - it is always advisable to take into account the following kinds of factors in order to make them useful:

- Age of trainees;
- Level of education and life experience;
- Cultural backgrounds of the trainees;
- The environment in which the course is conducted - e.g. weather.

7.8.5 Homework

You may want to give your group overnight assignments that provide them with the opportunity to practice what they have learnt during the day, or to deepen their experience of the material being presented. By keeping the conversation and the enquiry alive and relevant to the trainee’s lives, you create the space for people to take responsibility for their learning.

Skill builder

Purpose:

- People to introduce themselves to each other;
- People to begin to get comfortable being coached in public;
- People to step over inhibitions about speaking and presenting in public.

Set the room up formally, chairs facing the front. Ask each trainee to come forward and present himself/herself for two minutes according to a pre-set series of questions written on a flipchart and placed at the back of the room. Presentations can focus on the following questions:

- What is your name?
- What is your age?
- Where do you live/come from?
- Who are you in relationship with?
- What work do you do?
- What are you committed to in your life?
- What inspires you?

As each trainee presents him or herself, you can coach - emphasizing presence, attention, focus, congruence and authenticity.

7.9 Communication techniques

Bring to your course a selection of stories, quotes, poems and personal anecdotes that are relevant to your particular needs, culture and location. One of the powerful tools available to trainers in innovation are ideas that spark the imagination into life, get the creative juices flowing, create conversations or controversy and commence inquiry. We recommend you build a collection of quotes, poems and stories that help you emphasize a variety of themes. Make a note wherever and whenever in your life you can see a moment that may later be inspirational in a classroom.

Not just the comments from great leaders like Mandela and world authors, but moments from radio, TV, film and theatre that have caught your eye or ear; you might include the words of children, your friends or students that have stirred or interested you. As you begin to use this aspect of innovative training you will notice this kind of resource all around you.

7.9.1 Stories

Our lives are stories, organizations are stories and cultures have stories. Scientists say the universe is made of atoms, storytellers say the universe is made of stories. The more we are aware of the stories we tell about ourselves and each other, the more potential we have to change, to grow, to develop, and to transform - because stories are not fixed nor are they absolute. In other words we are not stuck in our stories. On the contrary, they become our very lifeline to transformation. As we begin to ask ourselves more and more deeply who are we, what do we value, what is our purpose, what is possible for us to achieve; we can create, tell and share stories that transform culture, open new possibilities, fulfil potential. When we listen to the stories of others, when we share our own story, we create connection and community.

If we imagine that language is developed to tell our stories, then there is nothing to stop us imagining our future, telling a new story and using language to create futures that were previously unimaginable. After that our task becomes living the new story, making our actions consistent with the new stories we tell about ourselves, each other and our futures.

Stories are always changing, evolving. They reflect our state of mind, our way of being and our perception of the world. A myth told today is spoken into a different context from when it was spoken 1000 or 2000 years ago. And yet a good story, well told, teaches, informs, directs, empowers, enlivens and impassions, no matter how old or how ancient it is. Stories help us to shift our perspective; they are doorways into new worlds of realization. By listening to other people's stories, we gain insights into our own lives and can see how we share common concerns.

Used in training, stories are an invaluable tool for teaching, making a point, directing people's attention, opening up a new idea, creating ambiguity for people to find their own answers. They can be used in openings to set the context, they can be used at the beginning of each new session, they can be used when a group is stuck, and they can be used spontaneously.

The more stories you know, the better able you are to draw on the right one at the right time.

7.9.2 Confidence building

There are in abundance, statements and quotations by outstanding persons that inspire, encourage, revitalize and build confidence. Look for them and use them wherever appropriate.

An abstract geometric pattern consisting of thin, light orange lines connecting various-sized circles of the same color. The pattern is scattered across the entire page, with some lines forming triangles and other polygons. The circles are also of varying sizes, some being larger than others. The overall effect is a network-like structure that suggests connectivity and innovation.

Chapter 8

Open space innovation

a new approach to organization

8.1 Open Space Technology⁶

One of the most innovative, original and empowering methodologies in use today is **Open Space Technology**. It is a method that wholly embraces the principles of the new paradigm. What follows is as thorough a description as you can get without actually participating in an Open Space event.

Open Space Technology (OST), developed by Harrison Owen, is a method for organizing a self-managed meeting or conference where trainees create their own programme of work sessions. In these sessions people discuss their concerns, explore issues and opportunities and find new ways forward. An Open Space event brings people together - often in large numbers and representing great diversity - to contribute their views, share their ideas and develop plans for creative and collaborative action.

The Open Space approach is particularly effective when used to resolve complex or conflict-ridden issues in a short period of time or when innovation and ownership are the desired outcomes. A prerequisite is that the focal issue or theme must be of genuine concern to all involved. The group can be of any size, from twelve people to a thousand or more. Participation in an Open Space event is voluntary whenever possible. The event can be of any length - usually one, two or three days. There is one facilitator for the entire Open Space event, sometimes assisted by a co-facilitator.

Although OST is generally classified as a meeting management method, it has the potential to form the basis of a new approach to organization. The principles and practices of OST can be used to facilitate self-organization in the workplace or the community.

Quick guide to 'Open Space Technology'

Output

A set of written reports, one for each session, usually with action points. An additional process can be run after the Open Space event to establish ongoing action teams.

Length of event

Typically, one, two or three days although there are often five-day events or longer. The longest we know about was an eleven-day international education conference.

⁶ This article about Open Space was written by Martin Leith, an independent consultant in the field of innovation and one of the pioneers of the use of Open Space in the UK. We would like to thank him for his generosity in allowing us to reprint his essay.

Group size

The size of the group is only limited by the capacity of the venue. The lower limit is around 12 people.

When to use it Open Space Technology:

- Surface people's heartfelt concerns;
- Explore issues and opportunities;
- Promote discussion and decision making;
- Develop plans for creative and collaborative action that people really own;
- Create strong community spirit, particularly when there are high levels of complexity, diversity and conflict, and there is a decision deadline of yesterday.

When not to use Open Space Technology:

- The topic is too broad or too specific;
- The plans have already been formulated;
- There is a desire to control the process;
- The achievement of a specific outcome is essential;
- The sponsor has a hidden agenda;
- There is no commitment from management to support the projects that emerge.

What an Open Space event is not:

- A brainstorming session (people discuss their heartfelt concerns);
- A complaints session (the emphasis is on taking personal responsibility);
- 'Jolly' (Open Space involves high play, but also high learning);
- Total anarchy (there is appropriate structure and appropriate control).

Principles underpinning Open Space Technology:

- Open Space runs on passion, responsibility and appropriate structure and control;
- Trainees self-manage the agenda, discussion and outputs;
- Whoever comes are the right people (participation is voluntary);
- Whenever it starts is the right time (Inspiration doesn't recognise timetables);
- Whatever happens is the only thing that could happen (let go of your expectations);
- When it is over, it is over (if there is no more to say, move on);
- If you find yourself in a situation where you are neither learning nor contributing, it is your responsibility to use "The Law of Two Feet" to go elsewhere.

8.2 The event

Before the event it is important to define its purpose and understand how the success of the event will be measured. A theme has to be set, and it should be neither too general nor too specific. Finally, organizers should decide on the target audience and issue invitations.

Trainees gather for the opening plenary. They sit in a circle, to indicate that everyone is equally a leader. The facilitator states the theme of the event, describes the principles that underpin Open Space Technology and explains what is going to happen.

Anyone who feels so inspired can offer one or more sessions (such as a presentation, workshop, discussion group or task force) by creating a simple poster showing the title of the session and his or her name, choosing a room and timeslot and making a brief announcement to the whole group. The posters are fixed to the wall and trainees sign up for the sessions that they wish to attend. Much negotiating usually occurs at this point.

Origins of Open Space Technology

In 1982 a number of consultants met at an organization development conference in the USA and discovered that they were all using the phrase Organization Transformation (OT) to describe their work. They decided to hold the first 'international symposium on OT' the following year. Harrison Owen was a member of the organizing team. Two hundred and fifty people from across the US turned up for the conference, which was a major success. The team had invited great speakers, arranged great workshops, booked a great venue and ran a tight ship. But afterwards people said that the most useful bits had been the coffee breaks - the only parts the team had not actually organized. The conference became known as OT1, and OT2 happened the following year, organized by a different group of people but along the same lines and with similar results. Responsibility for OT3 was taken up by Owen and remembering that OT1 had taken a full year to organize, he was determined to find a more efficient way of planning an event of this size and complexity. He also wanted to combine the self-organizing nature of the coffee breaks with the productivity of the more successful kind of meeting. Open Space Technology was the result, and has formed the basis of the OT conferences every year since, right up to OT15 in 1997. Thanks to Harrison Owen's pioneering work the method is now being used by an ever-growing number of organizations throughout the world.

For instance, conveyors offering sessions on similar topics may decide to join forces, and people may ask certain conveyors to retime their sessions to make participation possible. Trainees then self-organize and pursue what interests them, attending sessions or being a bumblebee (flitting from session to session) or a butterfly (acting as a 'strange attractor'). Someone at each session volunteers

to make notes and prepare a computer-generated report that is displayed under a sign saying 'Session Reports'. The large group reconvenes at certain points and at the end of the event to share what has transpired. At the end of the event everyone receives a set of reports from all the sessions, which often include action points. There is sometimes an additional session for prioritizing issues and creating detailed action plans in self-selecting action teams.

Projects and actions emerging from the event that must be monitored and co-ordinated, and their current status communicated to all interested parties.

In order to deliver results, concrete action plans are specified and commitments are gained from Open Space participants. People are committed to the action plans as their genuine concerns have been identified throughout the Open Space process. In addition, the process sees creative and relevant ideas emerge, which trigger new responses and new norms. Open Space allows productive working relationships to be created, which facilitates cross-functional communication links and the ongoing self-managed of groups. Open Space approaches therefore tend to be characterized by a strong sense of community with people's hearts and minds fully engaged.

Case Study - The Rockport Company

On the morning of Thursday 21st October 1993, the Rockport Company, a subsidiary of Reebok International, closed for two days. No shoes were shipped. No orders were processed. Scheduled meetings were cancelled. The head office was locked. Except for a skeleton crew left behind to answer the phones, all 350 members of Rockport's workforce, including John Thorbeck, the company's president, and his senior executives, gathered in a cavernous warehouse for a two-day meeting that had no agenda. Harrison Owen stepped into the centre of the loosely-formed circle of intrigued trainees to make his opening introduction. Half an hour later his briefing was complete, and it was time for people to make their offerings. It took a little while for things to get moving, but eventually one Rockport employee stepped forward, then another.

Within an hour an energized group had posted dozens of issues on the wall: distribution, on-time delivery, customer service, excess raw materials. Some topics had never before been acknowledged as issues of concern, such as women's perceptions of the Rockport environment, eliminating political games, overcoming "we versus they" thinking, getting rid of paperwork. By the end of day two, 66 different sessions had taken place, with the number of trainees ranging from five to 150 or more on the hot topics.

At one point during the event, a security guard (who wasn't even a Rockport employee) happened to mention that he spent a lot of time on his feet and would love to wear the kind of comfortable shoes that Rockport made. But his company would never buy them as they didn't go with the security company's uniform. Why couldn't Rockport redesign the uppers to match the uniform? And so a new product range was born. If it is nothing more than an average performer in the market, sales will be around \$20 million per year.

At the planning stage of the Open Space event Anthony Tiberii, Rockport's senior vice president and chief financial officer, had been one of its most vocal opponents. He felt that the company could not afford to lose two whole shipping days. After the event he changed his mind, and was easily able to justify the investment.

8.3 What you need for Open Space

Listed below are the main things you will need to create a successful Open Space event.

- A clear purpose -Why are we holding this Open Space event? - and an answer to the question – How will we know that the event has been successful?
- An inspiring title - neither too general nor too specific.
- Potential trainees (conduct a stakeholder analysis).
- A suitable venue containing:
 - β A large room with plenty of blank wall space that will accommodate trainees seated in a circle;
 - β A number of smaller meeting spaces (100 trainees will need about 10 areas for people to meet);
 - β A space to use as the news room (could be part of the large room);
 - β A matrix showing Open Space timeslots and meeting places;
 - β Various posters (five principles, etc);
 - β Materials such as marker pens, paper, Post-It notes, etc;
 - β Computers and printers;
 - β Other equipment: flip chart, CD player, CD's, talking stick, photocopying facilities;
 - β Attractive invitations.
- An experienced Open Space consultant to guide you through the preparations and facilitate the event. (standard facilitation skills are not sufficient here).
- A way of monitoring, coordinating and communicating the projects and actions that emerge from the Open Space event.
- The commitment of top management to support these projects and actions.

Common questions and answers about OST

There are six questions that people often ask when considering the use of OST.

Question: How can I make sure that certain topics get discussed?

You can't, so either let go of your expectations or don't use Open Space Technology.

Question: How many of the trainees will have no experience of facilitating meetings and will this be a problem?

It is rarely a make-or-break issue. Session conveners will almost always rise to the challenge and do a good job, regardless of their level of facilitation experience.

Question: What if no one steps forward to offer a session?

In the entire history of Open Space this has never happened, and there's little likelihood of it ever occurring in the future.

Question: What if people propose sessions that are not related to the theme?

Trust the process. People will only attend any session if they think it is a worthwhile use of their time.

Question: What if someone proposes a session that's outrageous or taboo?

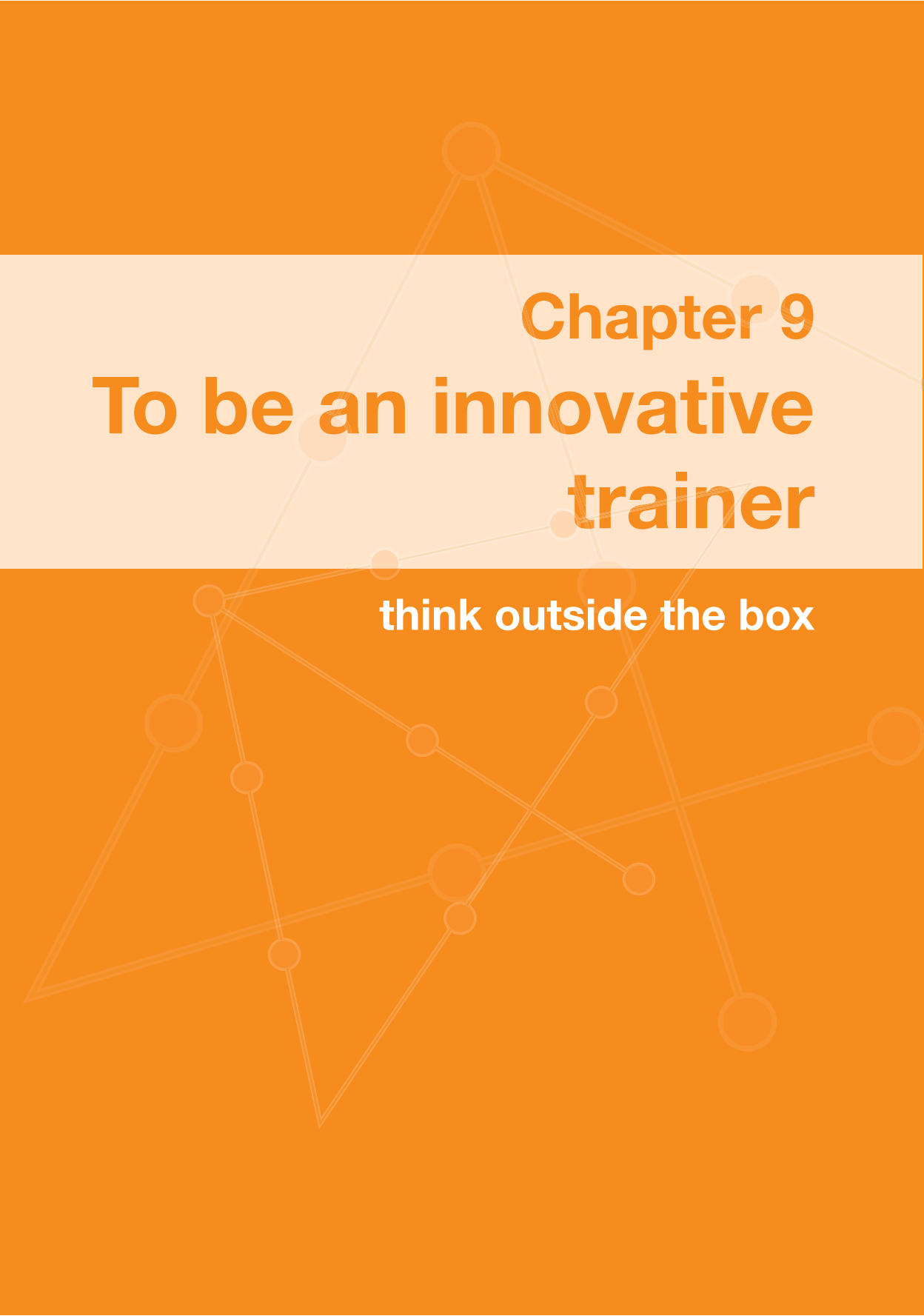
Most organizations have family secrets and undiscussable issues. Open Space provides a safe space for these to be brought into the open and discussed in a mature way. If a 'Space Invader' should try to hijack the proceedings, the facilitator will gently intervene.

Question: How will we ensure that the ideas are implemented?

This is one of the main challenges when using any large group intervention method, and there is no easy answer. For each event, action teams processes are designed that come after the final round of Open Space sessions. The large group meets to summarize and prioritize action points. Trainees then organize themselves into action teams. Each action team appoints a coordinator who is accountable to the sponsor (e.g. chief executive) for good stewardship of the resources that are made available. All action team coordinators become members of the action co-ordination team that keeps track of developments and makes regular reports to all action team members and to the sponsor. One of the coordinators is appointed 'coordinator of the coordinators', who provides the sponsor with a single point of contact.

TIP:

To learn more about Open Space Technology read "Expanding Our Now", "Large Group Interventions", "Open Space Technology" and "Tales from Open Space".

An abstract geometric pattern consisting of thin, light-orange lines connecting various-sized circles of the same color. The pattern is scattered across the entire page, with some lines forming triangles and other polygons. The circles vary in size, with some being quite large and others being small dots. The overall effect is a complex, interconnected web of shapes.

Chapter 9

To be an innovative trainer

think outside the box

9.1 Who is an innovative trainer?

An innovative trainer is simply an ordinary person who has trained himself or herself to:

- Consistently “think outside the box”;
- Be informed by past experience, but not to be confined by that experience;
- Think holistically and see the bigger picture;
- Be their own futurist - see below the radar and watch the margins;
- Examine assumptions and pre-conceptions;
- Be aware of limiting beliefs;
- Challenge axiomatic thinking.

Let’s take a closer look at some key concepts.

Seeing below the radar implies watching for trends, looking for what’s coming next, seeing what’s at the margins, and spotting what hasn’t yet appeared as a new possibility to everyone else; look in newspapers, magazines and journals; watch informative television; do research on the internet. Pay particular attention to any information on innovation in design, or education and keep in mind the question “what do I see about training in this programme?”

Seeing below the radar is as much a way of seeing and thinking about the world, as it is a way for doing something specific. Watching television, researching on the internet or reading the newspaper is simply practice for developing this way of seeing. In fact all experiences in life can provide you with ideas and inspiration.

9.2 Seeing the bigger picture

In his seminal book on the learning organization - *“The Fifth Discipline”*, Peter Senge cites systemic thinking specifically as the fifth discipline. In the book, systemic thinking is one of the critical dimensions to successful innovative thinking and forms the “glue” that binds the different elements together. Systemic thinking means seeing the wider picture and understanding how all the different parts of a situation fit together and impact on each other.

For example, it means being able to see how a new candidate will fit in the team or department from a variety of angles and perspectives:

- Where will their strengths best be utilized?
- What initial training will they need?

- Who will be the best people to provide it?
- Will they need a mentor – if so, who is the right person?
- How will they relate to other teams and departments?
- How will their experience complement the already existing experience in the team?

It means:

- Having a wide knowledge and understanding of the team/ department, and its needs, culture, vision and purpose;
- Knowing how and where the department fits into the overall organization;

And particularly it means seeing the patterns that connects what are often disparate or even conflicting opinions, beliefs, attitudes, values or experiences.

9.3 Challenging axiomatic thinking?

This involves challenging assumptions and routines. Challenging yourself to think in new and innovative ways will foster the broader intellectual development of both yourself and those taking your classes. The following Skill builder illustrates how to challenge axiomatic thinking.

Skill builder

Write a list of the basic assumptions that drive your organization, your community and your life and ask yourself what if? For example:

- What if we elected a woman as chair of the board?
- What if we had five board members instead of nine?
- What if we had lay internal auditors?
- What if cooperative movement leaders decided what we should teach at our college?
- What if the trainees were given a chance to teach in some of the sessions?

Assumptions are almost invisible and so you will have to be rigorous with yourself. When you challenge what is generally assumed or accepted as the “norm” you are “thinking outside the box”. Challenge everything.

- What if I got up at 6am instead of 7am?
- What if we doubled our work force?
- What if we stopped being a cooperative?

Continue now to design your “out of the box training” course, remembering that you are about to facilitate a session on innovation.

You need to decide what outcome you are seeking and what the intention of the session is. Either way, the most important question is:

“How are you going to do it innovatively?”

Are you going to have a discussion or are you going to make a presentation?
What assumptions do you make about your training and your teaching?

Therefore, to be innovative means to be free. Free to be creative, authentic and self-expressed. Watch children at play; they are one of our best examples of innovative people – unattached, in the moment, with infinite potential.

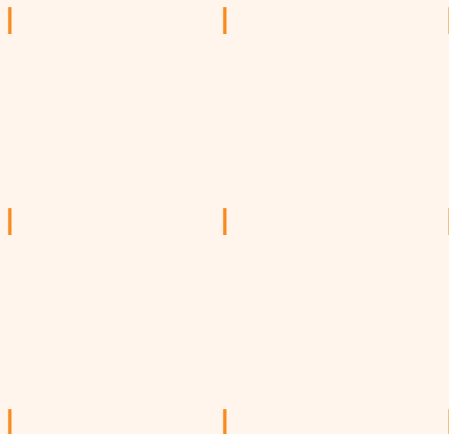
Remember: An innovative person is one who is capable of designing and executing an innovative course.

9.4 Thinking outside the box

“Thinking outside the box” requires us challenge tradition ways of thinking – to be unconventional - in order to reduce barriers to innovation. The following two Skill builder exercises challenge us to “think outside the box”.

Skill builder

Draw four lines that connect **all** the nine dots without lifting your pen off the page and without going over any lines twice (retracing).



Solution: See cover of this book.

Skill builder

A father and son were involved in a terrible accident when the car in which they were travelling collided with a truck on the highway. The father was killed instantly while the son sustained severe injuries and was still alive when he was brought to the hospital emergency room to undergo surgery. The surgeon came in, took one look at the boy and said “I cannot operate on this boy; he is my son!”

How come?

Solution:

Most people would assume that the doctor was a man and start wondering why the patient was the surgeon’s son, when the boy’s father had died at the accident. It would not occur to many that the surgeon was, in fact, the boy’s **mother**.

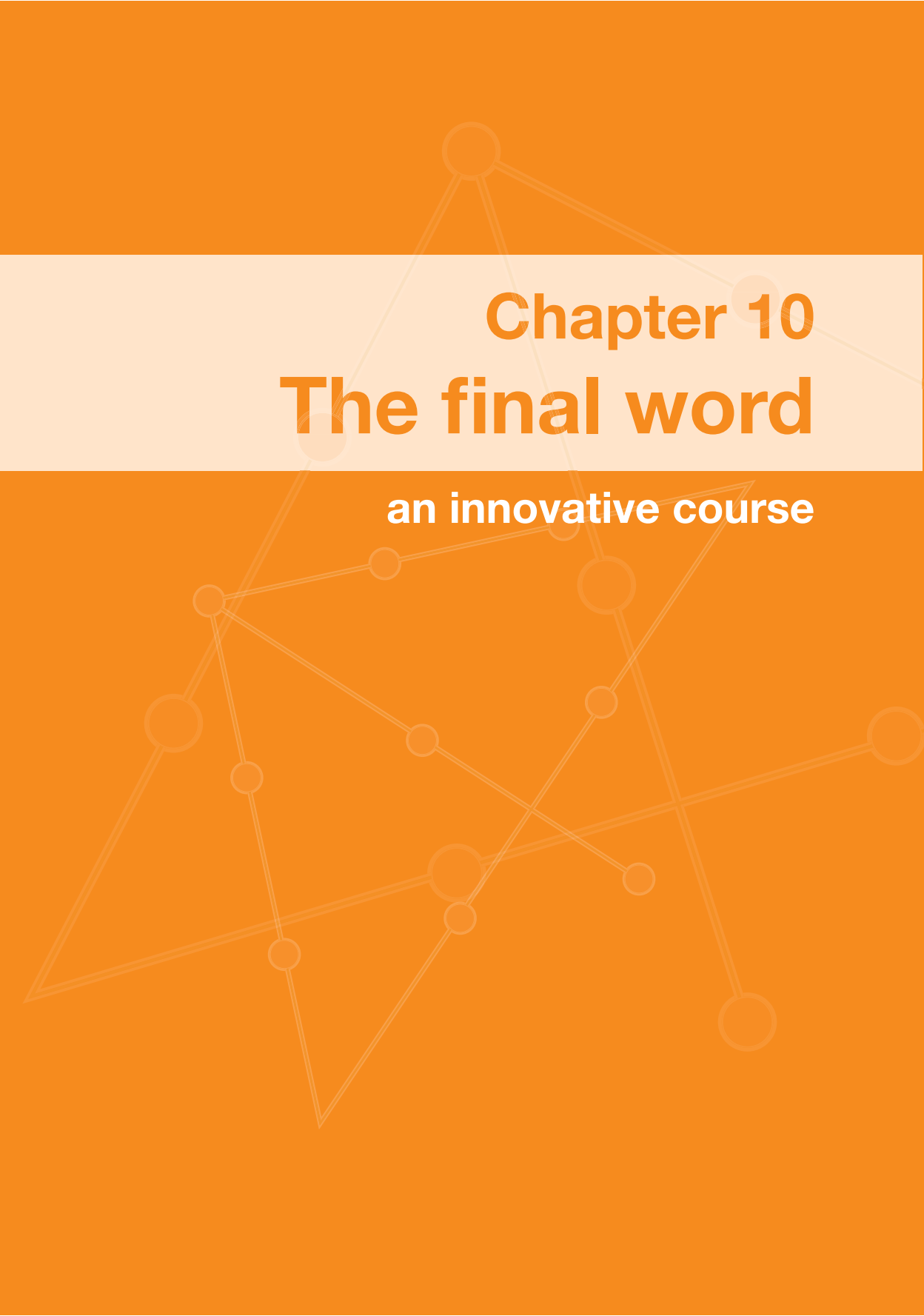
9.5 Tips for creation of innovation in your pedagogy

The following table provides some useful examples of activities you can incorporate into your pedagogical approaches to encourage innovation.

Table 2 Tips for creation of innovation in your pedagogy

Excursions	By excursions we mean that you take yourself on an outing to a place that you normally wouldn’t visit in search of new ideas, insights or inspiration. You might go to a hotel and sit in the coffee shop, read the paper and watch the people interacting. You might go to the cinema and see a film you wouldn’t normally choose to see. You might go to a museum or art gallery or to a football match. You could even sit in a park under a tree and sketch in a sketch book. Where you go is up to you. Preferably do this weekly even if it is only for an hour or two.
-------------------	---

Magazines	Read three or four magazines you wouldn't normally read. Ideas are everywhere. Inspiration can appear in a flash. Innovation may be waiting for you in a magazine about fishing, or house building, or gardening. Read three or four articles you wouldn't normally read with the question "what if I did that...?" in mind.
Films	If you have the opportunity, watch movies that question the nature of reality, or pose questions of values, or depict people of principle and vision. Use film clips in your training sessions to illustrate the points you want to emphasize.

An abstract geometric pattern consisting of thin, light-orange lines connecting various-sized circles of the same color. The pattern is scattered across the entire page, with a higher concentration of lines and circles in the upper half, creating a sense of a network or a complex structure.

Chapter 10

The final word

an innovative course

10.1 Components of an innovative course

An innovative course is one that captures a wide variety of activities, dimensions and approaches that demonstrate and reflect “out of the box thinking”. Key components of an innovative course are outlined in the table below.

Table 3 Key components of an innovative course

Personal Development	Whatever the topic, your course should emphasize the self-esteem, self-confidence and self-expression of the students. This will inevitably lead to their developing charisma and presence.
Professional development	Above everything else, the most important professional quality people can acquire is leadership . As leaders, they will be able to empower, enable and inspire themselves and others.
Team and community building	Every course is an opportunity for people to experience team and community, which allows one to further develop the abilities and qualities that generate rapport, support, relatedness and sharing.
Change management	Of all the skills that are needed in our current times, the ability to change and be dynamic, along with supporting others adapt to rapidly accelerating changes is central.
Macro-skills	Skills that can be applied in whichever discipline you are studying e.g. communication skills, problem-solving skills.
Micro-skills	These are the specific skills that the trainees need to possess in order to be qualified in their particular field e.g. accountancy or law.

Traditionally, teaching courses have focused on the macro and micro skills only; in your training programmes it is extremely important that you include the additional components outlined in this table as well.

10.2 The underpinnings of an innovative course

There are a number of values and principles that should be considered when implementing your innovative training course. These include:

- Modelling** People in groups watch everything the facilitator does or does not do, says and does not say. This is the primary way in which the group learns. It is the way children learn between the ages of one and five, and is a fundamental process in human development. You must model everything you want the group to learn. The trainee will learn directly, both consciously and unconsciously, from everything you model.
- Coaching** You will model how to coach the trainees and ask the group what it means to be coachable. Trainees will receive one-to-one coaching on a variety of occasions and on a variety of topics.
- Experience** An innovative course is wholly interactive and experiential. It is co-creative – that is – it is through the interaction of the facilitators and the trainees and the trainees amongst each other that learning occurs. We recommend that you often emphasize that “the course is not in the handouts”. We also recommend that you use the widest a variety of resources possible, including quotes, stories, poems, films, or clips from films to illustrate, to inspire and to ignite the imagination. This will create the opening for people to develop innovative ideas and new approaches.
- Sharing** Sharing is a key component in group processes. It is however a learned skill. Provide adequate time for people to practice in pairs, in threes, and in small groups for the purpose of sharing and self-disclosure, emphasizing that you lose nothing of value in authentic sharing.
- Dialogue** Innovative training and teaching is based on the premise that quick fix-it answers do not provide a pathway to new learning or skill development. Rather dialogue, sharing and enquiry into a topic create moments of new insight and breakthrough thinking, to provide an opening for new possibilities to emerge. In the course, the sharing that you demonstrate will provide the example for others to follow.

Values

As already mentioned, you need to identify your deepest values so as to gain access to articulating your vision, mission and purpose in life. Such values will help motivate you to be a good role model in leadership, education and training, from whom the trainees will draw inspiration.

Practice

As your programme progresses hand over more and more of the facilitation to the trainees, creating open opportunities for everyone to practice and present what they have been learning, to receive feedback, make adjustments and continuously improve. Practice is the key.

List of resources

Creativity and innovation

- ***The Artist's Way – 12 weeks to creative freedom***
Mark Bryan, Julia Cameron, Catherine Allan
Pan Books
ISBN 0330343196
- ***The Artist's Way – A spiritual path to higher creativity***
Julia Cameron
Pan Books
ISBN 0330343580
- ***Conference of the Birds – The story of Peter Brooks in Africa***
John Heilpern
Methuen Drama
ISBN 041361400X
- ***A Whack on the Side of the Head. How to unlock your mind for Innovation***
Roger Von Oech
Warner books
ISBN 0446382752
- ***A Kick in the Seat of the Pants***
Roger Von Oech
Warner books
ISBN 0060155280
- ***Mind Mapping***
Tony Buzan with Barry Buzan
BBC Books
ISBN 0563371013
- ***The Heart Aroused. Poetry And The Preservation Of The Soul In Cooperate America***
David Whyte
Currency Doubleday
ISBN 0385484186

- ***The Circle Of Innovation. You Cant Shrink Your Way To Greatness***
Tom peters
Hodder & Peters
ISBN 0340717203
- ***Improvisation And The Theater***
Kieth Johnstone
Methuen Drama
ISBN 041346430X
- ***If... (questions for the game of life)***
Evelyn Mcfarlane & James Saywell
Random House
ISBN 0679445358

Storytelling

- ***Soul Food. Stories To Nourish The Spirit & The Heart***
Jack Kornfield & Christina Feldman
Harper Collins
ISBN 0062514423
- ***The Book Of The Thousand And One Nights. Vols I & II***
Routledge
ISBN 0415045398 Vol I
ISBN 0415045401 Vol II
- ***The Subtleties Of Inimitable Mullah Nasrudin***
Idries Shah
The Octagon Press
ISBN 0863040403

Leadership

- ***Creating Excellence. Managing Corporate Culture. Strategy And Change In The New Age.***
Craig Hickman & Michael A. Silva
Unwin Paperback
ISBN 0046582525
- ***Leadership And The New Science: Discovering Order in a Chaotic World***
Margret Wheatley
Berrett-Koehler Publishers
ISBN 9781576751190

- ***On Becoming A Leader***
Warren Bennis
Arrow Business Books
ISBN 0099269392
- ***Synchronicity. The Inner Path of Leadership***
Joseph Jaworski
Berrett Kolhler
ISBN 188105294X

Organization transformation

- ***A Passion For Excellence. The Leadership Difference***
Tom Peters & Nancy Austin
Fontana/Collins
ISBN 0006370624
- ***The New Bottom Line – Bringing Heart & Soul to Business***
Edited by John Renesch & Bill Defoure
Newlenders Press
ISBN 0963039091

New ways of working and new ways of thinking

- ***The Aquarian Conspiracy. Personal & Social Transformation in the 1980's***
Merilyn Ferguson
Paladin Books
ISBN 0586083901
- ***Steward – Choosing Service Over Self-interest***
Peter Block
Berrett Koehler
ISBN 1881052281
- ***Rethinking The Future***
Edited by Rowan Gibson
Nicholas Brealey
ISBN 1857881036
- ***Discovering Common Ground***
Marvin R Weisbone
Berrett Koehler
ISBN 1881052087

- ***Seeing Systems Unlocking the Mysteries of Organisational Life***
Barry Oshry
Berrett-Koehler Publishers
ISBN 1881052990
- ***The Corporate Fool***
David Firth & Alan Leigh
Capstone
ISBN 1900961512
- ***New Thinking in Organisational Behaviour***
Hardimos Tsoukas
Butterworth Heinemann
ISBN 0750617632

The digital revolution

- ***Being Digital***
Nicholas Nephonte
Alfred A. Knopf, Inc
ISBN 10: 0679762906
ISBN 10: 9780340649305

Magazines

- ***Business 2.0***
Imagine Media Inc.,
150 North Hill Drive, Brisbane, Ca. USA
www.business2.com
- ***Fast Company***
P.O.Box 52760, Boulder, Ca. USA
Tel: +1 303 604 1465
www.fastcompany.com
- ***Organisations and People O&P***
The Quarterly Journal of Amed
AMED: tel: +44 171 497 3264
Fax: +44 171 836 0295
www.amed.org.uk/group/organizationspeoplejournal

Recommended videos

This short list of videos contains suitable excerpts to illustrate issues of leadership, communication, coaching, innovation, creativity and perceptions of reality. There are many, many more and you can be on the look out for films that work for you.

- *The Matrix*
- *The Gods Must be Crazy*
- *Patch Adams*
- *Pleasantville*
- *Dead Poets Society*
- *The Karate Kid*
- *Field of Dreams*
- *Major League*
- *Good Will Hunting*
- *Gandhi*
- *Big*
- *Groundhog Day*
- *The Boy Who Could Fly*

INNOVATIVE COOPERATIVE TRAINING

A TRAINER'S SOURCE BOOK

Coop^{AFRICA}

This source book is filled with an eclectic pool of tools, resources, ideas, information and principles that encourage innovation and entrepreneurship amongst those involved with cooperative development. It aims to change the way we think about training in the cooperative context. It seeks to introduce innovation in cooperatives through helping trainers become more innovative themselves. It aims at making a qualitative change in the way the trainer sees him or herself and uses that knowledge to dramatically improve training methods. The tools are designed to enhance and enrich one's approach to leadership. There is no right or wrong way to use the source book and once acquainted with the methodology, users can quickly design and adapt the resources to a format that best suits their personal style.

ILO Office for Kenya, Somalia,
Tanzania and Uganda
Coop^{AFRICA}
Kazi House, Maktaba Street
P.O. Box 9212
Dar es Salaam
United Republic of Tanzania
Tel: +255.22.2196700
Fax: +255.22.2122597
E-mail: coopafrica@ilo.org
www.ilo.org/coopafrica

International Labour Office
Cooperative Programme (EMP/COOP)
4, route des Morillons
1211 Geneva 22
Switzerland
Tel: + 41.22.7997021
Fax: +41.22.7996570
E-mail: coop@ilo.org
www.ilo.org/coop

ISBN 978-92-2-122558-4



9 789221 225584