



Research & Documentation Component

Social Change Leadership from the Inside

A Group Portrait of the 2004
Leadership for a Changing World
Awardees

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2004 LEADERSHIP FOR A CHANGING WORLD AWARDEES

Appalachian Sustainable Development

Abingdon, VA
Anthony Flaccavento
www.appsusdev.org

Aid to Children of Imprisoned Mothers

Atlanta, GA
Sandra Barnhill
www.takingaim.net

Boys, Girls, Adults Community Development Center

Marvell, AR
Beatrice Clark Shelby
www.ruralisc.org/bga.htm

Campaign to End the Death Penalty

Chicago, IL
Greta Gray Holmes, Joan Parkin, Alice Kim, Noreen McNulty
www.nodeathpenalty.org

Colonias Development Council

Las Cruces, NM
Diana Bustamante, Rubén Nuñez, Mary Ann Benavidez
www.colonias.org

East Bay Asian Youth Center

Oakland, CA
David Kakishiba, Isabel Toscano, Dung Thi Tran, Rosa Vicente, Lew Chien
Saelee, Evangelina Lara
www.ebayc.org

Iowa Citizens for Community Improvement

Des Moines, IA
Hugh Espey
www.iowacci.org

Jewish Community Action

St. Paul, MN
Vic Rosenthal
www.jewishcommunityaction.org

Misión Industrial de Puerto Rico

San Juan, PR
Juan E. Rosario

National Day Laborer Organizing Network

Los Angeles, CA
Pablo Alvarado
www.ndlon.org

Neighborhood Economic Development Advocacy Project

New York, NY
Monifa Akinwole-Bandele, Sarah Ludwig, Pamela Sah
www.nedap.org

Organización en California de Líderes Campesinas, Inc.

Pomona, CA
Mily Treviño-Sauceda

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Powder River Basin Resource Council

Sheridan, WY
Jill Morrison
www.powderriverbasin.org

Sapelo Island Cultural and Revitalization Society

Sapelo Island, GA
Carolyn Dowse
www.sapeloislandgeorgia.org

SisterLove, Inc.

Atlanta, GA
Dázon Dixon Diallo
www.sisterlove.org

The Rebecca Project for Human Rights

Washington, DC
Malika Saada Saar, Imani Walker
www.rebeccaproject.org

Vermont Campaign to End Childhood Hunger

Burlington, VT
Robert Dostis, Joanne Heidkamp
www.vtnohunger.org

Wing Luke Asian Museum

Seattle, WA
Ron Chew
www.wingluke.org

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OVERVIEW

The Research and Documentation team at New York University's Research Center for Leadership in Action produced the following report to shed light on key themes among the 2004 Leadership for a Changing World award recipients and to compare the characteristics of their organizations. Our goal is to provide a portrait of the group as a whole.

The Leadership for a Changing World Program

Leadership for a Changing World (LCW) is a program of the Ford Foundation in partnership with the Advocacy Institute and the Research Center for Leadership in Action at the Robert F. Wagner Graduate School of Public Service, New York University. LCW recognizes community-based, social justice leadership in organizations across the United States and Puerto Rico. In 2004, the fourth year of the program, LCW selected 32 leaders from 18 organizations from among hundreds of nominees. The LCW awardees represent diversity in all its forms, across issues, gender, race, ethnicity, class, organizational goals and geography. These leaders and their organizations share a commitment to achieving social and economic justice, equity and human rights, and to cultivating community-based leadership.

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The Research and Documentation Component and Report Methods

Research and Documentation (R&D) is one component of the LCW program. Based at the Research Center for Leadership in Action (RCLA) at New York University's Robert F. Wagner Graduate School of Public Service, the R&D team uses multiple collaborative methods to generate new knowledge about leadership.

To create this portrait, we engaged all 18 awardee organizations in approximately three hours of phone interviews as well as a written survey during the spring and summer of 2005. We asked awardees and their colleagues to describe the nature of their work, including the strategies and approaches they use, the challenges they face and the contexts in which they operate. We had each of the interviews fully transcribed. We then summarized the information about each organization and reflected on the key leadership strategies we saw, in relation to one another. In addition, at two program wide meetings in April and October 2005, we held informal conversations with awardees about our progress on the report. Their comments helped us to refine our thinking. We are grateful to the awardees and their colleagues for sharing their experiences and insights with us throughout this process.

What This Report Contains

This report contains two sections. In the first section, “Case Examples of Social Change Leadership,” we look in-depth at three key themes that emerged from our conversations with the award recipients and their colleagues:

- Equipping constituents with tools to advance a shared vision.
- Integrating culture and values to support collective action.
- Cultivating collaborative capacity to maximize impact.

7 We feature one story about each organization under one of these themes. While we could have easily included additional stories about all of the organizations, we made choices about what to share with the goal of illustrating distinct approaches to each theme. The second section, “Comparative Cross-Organizational Characteristics,” provides a summary and overview of basic elements of the organizations, highlighting similarities and differences. We organize this section by organizational characteristics, providing information for each topic that illustrates the group as a whole, as well as specific information for individual organizations where appropriate.

In this report, we do not attempt to summarize or capture all aspects of each organization’s work. Rather, we provide a snapshot of the 2004 LCW awardee organizations and highlight themes that emerged consistently during the interview process. One goal of the LCW program is to share learning, inspire questions and promote dialogue. We hope this report contributes to these efforts within the LCW community.

SECTION ONE

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Case Examples of Social Change Leadership

EQUIPPING CONSTITUENTS WITH TOOLS TO ADVANCE A SHARED VISION

INTEGRATING CULTURE AND VALUES TO SUPPORT COLLECTIVE ACTION

CULTIVATING COLLABORATIVE CAPACITY TO MAXIMIZE IMPACT

EQUIPPING CONSTITUENTS WITH TOOLS TO ADVANCE A SHARED VISION

How do organizations prepare constituents with educational and training opportunities that lead to collective action for social change?

9 Awardee organizations with strong training and education components help constituents gain the skills and confidence to advocate for themselves. These constituents can then act collectively to bring about change in their communities. This section highlights how six community-based organizations create the opportunities that lead to this collective action. Some organizations organize and mobilize constituents or prepare them to be directly involved with the legislative process. All provide constituents with the tools to pursue a vision for social, economic or environmental justice.

Modeling Change Locally: Appalachian Sustainable Development (ASD) cultivates examples of agricultural alternatives.

By providing farmers in Appalachia with tools to grow organic products that both turn a profit and sustain the land, ASD helps to revitalize the local economy and environment, while promoting a successful model of sustainability.

Building Local Capacity: Colonias Development Council (CDC) mobilizes constituents to engage directly with the policy-making process.

CDC mobilizes low-income farmworkers living in the deteriorating conditions of colonia communities in New Mexico, providing them with information and strategies to confront economic and environmental discrimination and directly affect policy change.

Humanizing the Issue: Campaign to End the Death Penalty (CEDP) puts a face on capital punishment through constituent involvement.

To humanize capital punishment and mobilize people against it, Chicago-based CEDP trains prisoners, former death row inmates and their families in outreach and public speaking skills, and provides them with the opportunity to testify at legislative hearings and public events.

Fostering Community Involvement: Misión Industrial de Puerto Rico supports community members to come together, identify needs, and create sustainable solutions to environmental problems.

Misión Industrial seeks to protect the island of Puerto Rico against ecological degradation by organizing community members to confront large polluting companies and public agencies that regulate pollution.

Cultivating Awareness for Both Preservation and Change: Sapelo Island Cultural and Revitalization Society, Inc. (SICARS) develops leaders who advance the interests of the community.

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To preserve local traditions and negotiate for economic revitalization, SICARS hosts community meetings and workshops to both identify local needs and develop a political voice for descendants of slave families brought to Sapelo Island from West Africa.

Creating Spaces for Empowerment: SisterLove, Inc. enables women to find their power and make healthy choices about sex.

Committed to minimizing the impact of HIV/AIDS and other sexual health issues for women of color in Atlanta, SisterLove addresses gaps in health care by helping women, through sex-positive education, empower themselves to make healthy choices.

Modeling Change Locally:

Appalachian Sustainable Development (ASD) cultivates examples of agricultural alternatives.

“We feel like if we can create a vibrant economy here that is sustaining and restoring the ecosystem rather than degrading and depleting it, then we think there will be excitement and energy. And we can take that model to many other communities around the world.”

Anthony Flaccavento, ASD Executive Director

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Where tobacco once grew, organic produce now flourishes. Appalachian Sustainable Development (ASD) is returning the central Appalachian region of southwest Virginia and northeast Tennessee to its tradition of self-reliance. In communities faced with rising unemployment and environmental degradation, ASD promotes sustainability, where residents are not required to make trade-offs between having a job and preserving the environment. “We see that if people can be more economically successful, and build the capacity [within] themselves and their communities, then at least some power will come with it,” says Anthony Flaccavento, Founder and Executive Director.

The large timber and agricultural industries in Appalachia extract both raw materials and profits from the region. Small tobacco farms, once the area’s economic backbone, are under-utilized due to changes in the federal tobacco program. In this context, ASD draws upon the strength of community members to change mindsets about how to use natural resources. The organization engages the low to moderate-income farmers and landowners of the Clinch and Powell River watersheds, offering demonstrations about organic agriculture that gradually shift their perceptions. ASD helps these local farmers learn to grow organic products that both turn a profit and sustain the land. This helps to revitalize the local environment and the economy, thus creating a model of sustainability that other communities can use. “There is an alternative,” says Anthony.

Consistent with promoting ecologically sensitive business practices, ASD supports innovative farm-based enterprises, such as the conversion of tobacco greenhouses into certified organic greenhouses. It also formed Appalachian Harvest, a network of organic farmers that provides wholesale organic produce to six supermarket chains in the region as well as to Washington, DC and Philadelphia. At present, sales of Appalachian Harvest are more than doubling each year, with demand substantially ahead of supply.

Because supermarkets maintain such strict aesthetic standards on produce, about 30 – 40% of everything farmers' grow do not make the grade. These "seconds" (good quality but too small or irregular) represent a major loss to growers, and a waste of good food. ASD seized this as an opportunity. Its Healthy Families ~ Family Farms program purchases the seconds at discounted prices and works with emergency food services to distribute them to families living at the poverty line. The program distributed 60,000 pounds of food to more than 4,000 families in 2005, while also providing revenue for local farmers.

In an effort to stem the timber industry's extraction of raw materials from the region, ASD's Sustainable Wood Initiative develops markets for local, sustainably-produced wood, which it produces with sawmill, solar dry kiln and local millwork firms. This also creates jobs and builds capacity. Through this forestry project ASD also offers technical assistance to help those who are conserving private forests. "Our vision is to build this more economically vibrant and ecologically healthy economy, then get people who can make it happen even more on board," says Anthony, including "at the colleges and universities and at the public institutions." Ultimately, ASD's hope is that others "then take that model to other communities."

ASD's message of organic viability is most powerfully conveyed by the local farmers who have successfully replaced their conventional produce or tobacco crops with organic produce. These farmers are now "energized for change," Anthony suggests. Members of the Appalachian Harvest growers' network mentor young farmers and meet with their state legislators to advocate for policies that remove obstacles and provide incentives for organic farming. "If you can get people energized on the one hand, and then either recognize the skills they already have, or build some additional skills," Anthony explains, "they can do something with that energy, do something with that agitation. That to me is effective leadership."

By providing a successful example of sustainable development in the Appalachian region, ASD communicates the benefits to a wider population. "Maybe our little group here, combined with other groups around the country, could find a way to frame a compelling message," says Anthony. That message is not only about "social justice and equity and environmental preservation," it is "about self-reliance and individual and community leadership." In pursuing ASD's vision of creating a healthier environment and a just economy, Anthony explains, "the goal is first and foremost to make it work here as much as possible."

Building Local Capacity:

Colonias Development Council (CDC) mobilizes constituents to engage directly with the policy-making process.

"[Constituents] take ownership because they know what the problems are, they talk to the people, they talk among themselves and then they're the ones that come to the different agencies and say this is what we need."

Mary Ann Benavidez, CDC Community Organizer

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In southern New Mexico, many low-income farm workers of Mexican descent reside in colonia communities. The United States Department of Housing and Urban Development defines colonias as unincorporated communities within 150 miles of the U.S.-Mexico border, lacking potable water, adequate sewage facilities or decent housing and/or paved roads. Colonia residents face economic and environmental discrimination and deteriorating living conditions. The Colonias Development Council (CDC) is dedicated to reversing this situation. It raises awareness of the colonias' infrastructure deficiencies and seeks to mobilize colonia leaders to advocate for public policies to benefit its residents. CDC develops community-based strategies and initiatives to address common needs. CDC projects have included a childcare initiative, gaining funding for a community center, participating in a lawsuit to combat discriminatory housing laws, and more recently, successfully challenging a prospective landfill in the colonia of Chaparral on environmental health and social impact grounds.

CDC educates and mobilizes residents to directly connect with the policy-making process, thus allowing community members to act on their own behalf. Preparing low-income colonia constituents to engage effectively with the institutions that impact their lives presents many challenges. "One of the challenges has been to provide opportunities for people to write, to practice the translation....to do presentations," says Diana Bustamante, Executive Director. "For someone who's not used to that, it's very, very, intimidating." The organization addresses this by providing popular education, capacity-building, and offering opportunities for colonia residents to participate in organizing networks to learn from the successes of other community-based activists. In addition to providing educational opportunities for residents, CDC supports employees from the community who may need assistance in building their civic participation, literacy, and capacity to help colonia leaders engage effectively with the system. "CDC has as a core goal recruiting organizers from the community," says Diana Bustamante. "To support this, on average, ten to fifteen percent of CDC employee time is designated to taking school courses or conducting research. Life-time education is an internal and external goal of the CDC," Diana continues.

“Our staff and constituents come from a wide range of backgrounds. Some have Masters degrees. Others may only have a fourth or fifth grade education yet are rich in life knowledge and experience. We work to help both our community leaders and community employees work to bridge that gap between life experience and academic and policy knowledge.”

To support the organization’s policy-making efforts, CDC, among other strategies, offers trainings for colonia residents to inform them about a range of issues specific to particular colonia communities as well as those related to national concerns. Topics depend “on what it is that our constituencies need,” says Mary Ann Benavidez, Community Organizer. This can include “environmental codes or other topics like human rights.” CDC is also “doing a series of legal clinics that focus on issues of concern to colonia residents, including labor, housing, worker’s compensation, etc.” Gaining this information enables CDC constituents to be more effective advocates for their communities when they address a government agency or public audience. CDC encourages community members to work on the issues they determine to be the most important. A core group of eight constituents might take on the task of informing and mobilizing the larger community. “They become the representatives for the community,” says Mary Ann. This core group looks to CDC for technical support and training on policy issues as well as for guidance on engaging with policymakers. “They’re individuals that live here in the community and they’re the ones that set up the meetings,” says Mary Ann. “They tell me, we need this, we need that. How do we do it?”

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Through their knowledge of the community and by maintaining personal relationships, CDC’s community organizers recruit additional people to participate in their efforts. Years ago when a colonia resident was having trouble with her waste water system, CDC helped her mobilize other community members to write letters to their County Commissioners and meet with the Governor, who agreed to allot funding for a new system. CDC also facilitates other connections, such as those it has encouraged between residents and state legislators, leading to appropriations for infrastructure development and improvement across different colonias. “[Colonia residents] are learning; little by little, they’re learning and they realize that they do have the power to make changes,” says Mary Ann. CDC’s goal is ultimately “for everybody to be able to have the housing, the community infrastructure, the dignity that they deserve,” Mary Ann says. Diana describes CDC as a training laboratory. “There’s a lot of time and energy spent on getting people to build a capacity. We also work to make sure that the skills a particular colonia leader acquires will be used in the community eventually in the future. So it’s an investment.”

Humanizing the Issue:

The Campaign to End the Death Penalty (CEDP) is an activist organization that puts a human face on capital punishment through constituent involvement.

“Hearing from someone who had come that close to execution say, ‘I am living proof that activism works and this is why we have to keep up the fight.’ That is real.”
Noreen McNulty, CEDP Administrator

15 The Campaign to End the Death Penalty (CEDP) holds strong to its vision of a criminal justice system without capital punishment. The U.S. has executed more than 1,000 people since 1976 when the death penalty was reinstated. Concurrently, more than 120 innocent men and women have been freed from death row. Almost all defendants in capital cases cannot afford their own attorneys and more than half of those on death row are African American or Latino. Without question, the death penalty disproportionately targets the poor and people of color. “Our goal is to have no death penalty in the U.S.,” says Greta Holmes, Board Member. The CEDP educates the public, pressures policymakers for abolition, and advocates on behalf of individual prisoners and their families.

The CEDP, a national grassroots organization with its headquarters in Chicago and active chapters across the country, asserts that those who have experienced the horrors of death row firsthand – death row prisoners and their family members – should be at the forefront of the abolitionist movement. The CEDP makes every effort to urge prisoners and their families to become “leaders in the struggle,” says Noreen McNulty, Administrator. “People’s perception of death row prisoners is that they are monsters or animals,” she says. “Organizationally we want to put a human face on the issue.” The CEDP chapters connect with death row prisoners via telephone, letters and visits. Consequently, prisoners often offer ideas for protests and events. “Their own leadership ability crystallizes. They became a strong force inside as we work to support them outside,” Noreen says of “people who before prison may not have known that they had leadership ability.”

At times, the CEDP organizes public campaigns around specific cases. The CEDP played a central role in mobilizing support to stop the execution of California death row prisoner Stanley Tookie Williams. Despite an outpouring of support, the state of California proceeded to execute Williams. His case however, helped to put a national spotlight on death penalty injustice. The CEDP also organized a public campaign to build support for the “Death Row 10,” a group of African American men brutally tortured by Chicago police, forced into giving confessions

and sentenced to death row. This time, the CEDP's efforts helped win freedom for four death row prisoners, pardoned by the governor of Illinois on the basis of innocence. The governor also commuted the state's 167 death sentences. By organizing around specific cases, the CEDP is able to humanize the issue, expose injustices and convey a compelling message for large-scale policy change.

The CEDP's primary challenge is fighting public and legislative support for capital punishment. "We try to break that down through our ongoing public education and getting out the voices of those who are directly affected," says Noreen. The CEDP's national speaker's bureau is comprised of former and current prisoners, family members, and activists who are available to speak on panels and participate in media interviews. "Live from Death Row" events have become a hallmark of the CEDP. At these events, death row prisoners speak to audiences directly from their prison cells via telephone hook up. "They speak about their experience but it is not just, 'here is the poster child for what the death penalty looks like.' These people are leaders in their own right," Noreen asserts. "To hear someone who is behind the prison wall having that sort of confidence and giving that sort of leadership can be very powerful for people on the outside."

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For the CEDP, grassroots struggle is critical to winning abolition. Chapters encourage all members to speak out and become anti-death penalty activists. "We hold training sessions on how to do outreach," says Noreen. "It is very gratifying seeing how people move from sitting quietly to saying, 'I will do this, I will call that [person] or I can speak. I will do research and present to the group,'" says Greta. "We work on the premise that when people show up two or three times, they have a passion for what we are doing. They want to be involved or else they wouldn't be there. And so we capitalize on that by helping them to take a leadership role." To build the abolitionist movement, the CEDP coordinates "actions that challenge the death penalty and mobilize people against it," Noreen says. This includes public hearings, rallies, petitions, letter writing campaigns, and press conferences. In conjunction with other groups, the Austin, Texas chapter organizes an annual march for a moratorium on executions, bringing together hundreds of people to protest executions in the belly of the death penalty beast. In 2004, when the courts ruled that the death penalty was unconstitutional in the state of New York, the CEDP helped to organize a "Keep the Death Penalty out of New York" campaign. In the CEDP's efforts, "Anybody, mother, son, ex-prisoner, or clergy can take the mic and have the audience at their feet," says Greta. "We build power by demonstrating that the power comes from within and from the combined passions of all who believe in justice."

Fostering Community Involvement:

Misión Industrial de Puerto Rico supports community members to come together, identify needs, and create sustainable solutions to environmental problems.

“[When] we talk about sustainability, we mean that a country 100 years from now [is] able to sustain our sons and the sons of our sons because we deal with it so responsibly.”

Juan Rosario, Misión Industrial de Puerto Rico Community Organizer

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The people of Puerto Rico face development pressures, pollution, high population density and dependence on a predominantly imported food supply. All of these factors threaten the sustainability of the island. Misión Industrial de Puerto Rico organizes the community to resist this ecological degradation.

“Usually we get involved because some community leader calls us,” explains Marianne Meyn, Fundraiser and Community Organizer. Following contact from a member of the community, Misión Industrial gauges his or her interest in forging a collective effort to address the issue. The organization helps these community members to form groups of people affected by the issue, clarify their objectives and define the actions they can take. “You have to have the community define what they have in common. It’s a very slow process, just to define the work of the people,” says Marianne. Misión Industrial prepares community members to take responsibility for their issues, which often involves confronting large companies or public agencies. “People have started to understand things,” says Juan Rosario, Community Organizer, “and they now are doing it by themselves.”

In a recent case, community members in Dorado, a tourist center with a large residential resort industry, approached Misión Industrial about a large hotel’s proposal to build a marina expansion project consisting of luxury villas. The development would threaten the marine life of the bay’s coral reef and negatively impact the land. Misión Industrial convened meetings where community members could define their shared concerns and work together as effectively as possible. “I think our success has been the way the people started meeting, the way they started informing the community,” says Marianne, “the way they started getting beyond the community.” The meetings were instrumental in raising other conversations about the lack of sufficient water in the region and lack of affordable housing. “Little by little, the community group becomes conscious,” says Marianne. “It’s a bigger victory than the inner marina.”

For Misión Industrial, working toward a sustainable Puerto Rico is rooted in the leaders that emerge from the community organizing process. “Everyone has to be a leader. Humble enough, sensitive enough to other people’s needs,” says Juan. In addition to the power that emerges from individual community members as they organize for change, “the most important resource in leadership is the group. It’s working together,” says Juan. “We know that long term victories require superb leadership, but leaders are only as good as the group they are working with, that’s why as soon as the local group is strong enough we collaborated in networking them with other groups.”

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This process of developing strong group leadership was exactly what occurred when Misión Industrial started its intervention to stop an incinerator in Puerto Nuevo. It took many months to gain the attention of local residents who did not know of the project. Two years later there was network of more than dozen communities, various churches, and even some labor leaders walking in the same direction. That is why Misión Industrial is working to consolidate Alliance for a Sustainable Management of Our Residues, AMANESER, an island-wide network of groups and individuals.

Misión Industrial is changing how people in Puerto Rico discuss environmental sustainability on both the community level and island-wide. Says Juan, “Everywhere we go we see the same thing. We spend most of our time discussing the ‘how,’ the strategies, but when we are asked to describe the place where we want to get with those strategies we only have a vague idea of it. In most of our groups we don’t have a clear compelling vision.” He continues, “We are navigating in the open ocean without a compass. We cannot really have a good vision that can drive the country and the world out of the mess it is in based on beliefs. It’s got to be based on something more permanent than that. It has to be based on principles, solids as rocks, justice, fairness, love and above all it has to obey the natural laws.”

Cultivating Awareness for Both Preservation and Change:

Sapelo Island Cultural and Revitalization Society, Inc. (SICARS) develops leaders who advance the interests of the community.

“Four years ago with the state, it was like master-slave mentality. We were told what to do. But now we actually sit at the table with representatives from the Governor’s office, [the] Attorney General’s office. We all sit around the table and we discuss as equals.”

Carolyn Dowse, SICARS Executive Director

19 Two hundred years ago, West African families were brought to a barrier island off the coast of Georgia and enslaved on the island’s plantations. Twelve years ago, descendants of these families, the Gullah/Geechee community of Hog Hammock, founded the Sapelo Island Cultural and Revitalization Society (SICARS) to preserve the community’s unique culture and to confront the rising development pressures that threaten it.

The state of Georgia owns the majority of land on Sapelo Island. One-third is designated as a wildlife reserve. Tourists visit the island by boat to frequent public beaches and tour a tobacco plantation mansion. Given that private land is scarce, competition for condominium and hotel development is high. The Hog Hammock community resides on approximately two percent of the island’s 16,000 total acres and the state-enacted Sapelo Island Heritage Authority controls almost half of its land.

SICARS works with the Georgia state government to negotiate land rights and economic revitalization plans to aid the Hog Hammock residents. Over three-quarters of the Hog Hammock community members live below the poverty line. Before SICARS, they lacked a political voice to preserve their land and thus their culture. “The ultimate goal of our organization” says Carolyn Dowse, Executive Director, “is to revitalize our community and to retain land, not to continue losing land.” This includes promoting “economic sustainability to provide jobs so that we can really encourage people to come back.”

Carolyn brings the descendants of the forty-four original slave families together in small groups where conversations range from developing a basic understanding of SICARS to discussing specific actions such as updating the land management plan with the State. “I call the constituents, the community together and small groups, sometimes maybe just a husband and wife,” says Carolyn. “With this being a very small community, I even have one-on-one conversations with people.”

As an organization with a staff of one, SICARS' board and numerous committees are indispensable to advancing its mission. "Our board is composed of people who have the heart for the mission...a group of people who want to preserve the island, who want to preserve the culture, save the land and start to get people back and make this a viable community again," says Carolyn. SICARS' Speaker's Bureau offers one way to train community members to advance its mission. The Speaker's Bureau gets people "to that comfortable level so that they will feel comfortable serving as a leader and speaking before groups," says Carolyn. It empowers people "to go out and speak for the organization."

To expand the voice of Hog Hammock residents, SICARS successfully convinced the Sapelo Island Heritage Authority to appoint community representatives to the Heritage Authority's board. Carolyn was the board's first community representative and since then, the Hog Hammock community nominated another representative that the board appointed as a member. "We cannot operate within a vacuum, so it is critical that we build power internally as well as externally," says Carolyn. In an effort to gain control of Hog Hammock's future on Sapelo Island, SICARS is working with the state of Georgia to create a community land trust. It is also coordinating with the Sapelo Island Heritage Authority to implement community land-use plans. SICARS' land-use plans and proposed zoning changes include developing a cultural village, educational retreat, medical facility, organic garden, mechanic shop, and affordable housing, as well as commercial and recreational facilities.

Connecting youth to the goals of the organization is vital to its future. By engaging in traditional crafts, for example, young members of the Hog Hammock community gain both cultural knowledge and financial stability. "This can also be an economic venture for [the youth] and so it ties into our mission, cultural preservation as well as economic sustainability," says Carolyn. "We have older people serving as leaders and the older people are going to be gone," says Carolyn. "So if we are going to preserve this culture and be here in perpetuity, we don't have a choice; we've got to think in terms of involving our youth...not as followers, but as leaders."

Creating Spaces for Empowerment:

SisterLove, Inc. enables women to find their power and make healthy choices about sex.

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

Dázon Dixon Diallo, SisterLove, Inc. President/CEO

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As HIV/AIDS awareness began to grow in the mid 1980's, women of color affected by the virus were largely absent from the conversation. HIV/AIDS was depicted primarily as an issue concerning homosexual white men, even as it affected a much broader population. In Atlanta, Dázon Dixon Diallo saw a lack of health education for women who faced poverty, racism and inadequate health care and were living with or at risk of contracting HIV/AIDS. Dázon founded SisterLove, Inc. in response to this need. “There were no services for women with AIDS directly or specifically,” she recalls. “There was no information for women about what to do, what they needed to know, how it might impact them.” SisterLove provides information to women about sexual health. This extends beyond staying physically healthy and preventing the spread of disease. It also encompasses an attitude toward sexuality that enables sexual experiences that are free from violence and discrimination.

Committed to minimizing the impact of HIV/AIDS and other sexual health issues for women of color, the organization also addresses gaps in health care by helping women empower themselves to make healthy choices about sex. Dázon saw the value of discussing sexual health in an open and safe environment when she was working with a diverse group of women's health community volunteers in Atlanta prior to founding SisterLove. “We started recognizing how we were talking about [sexual health] and what was making us feel comfortable or uncomfortable,” she says. “What we needed was to create more spaces [in the community] like what we had created for ourselves.”

Dázon drew on these conversations when she started offering workshops, known as Healthy Love Parties, through SisterLove. In Healthy Love Parties, women learn about sexual health and talk about the choices they can make to have safe and positive sexual experiences. “What also makes this workshop unique is that it is very sex-positive without apology and it creates a safe space for black women especially, but just women, to talk openly about sexuality.” As the women talk “they're learning new skills so that they make healthier decisions,” says Dázon. “People are really ready to go home and have

some safe sex....It's about what women can say 'yes' to, as opposed to all the other messages which is 'say no, say no, say no.'"

SisterLove receives a "tremendous" number of requests for Healthy Love Parties and brings them to environments that are safe and familiar to the participants. This includes community centers, college dorms, classrooms, churches or homes. "We bring the party to where you are, just like Tupperware and Avon and Amway," says Dázon."

Enabling women to find their power extends to the organization's structure. Ninety percent of the board members are constituents, African-American women who are HIV-positive. Board members who host Healthy Love Parties are therefore "able to put the real face on the work that SisterLove does when they go out and talk to other people about who we are and what we do," says Dázon. "I think what's really important about our board is that these are folks who are not traditionally identified as leaders but in every sense of the word that's exactly who they are," she maintains. "Effective leadership is represented in folks who can inform, educate, excite, and incite people to impact change."

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SisterLove is successfully spreading the message that women can live healthy lives, "free from any kind of violence, illness, disease, lack of opportunity, oppression," says Dázon. SisterLove serves the entire Atlanta metropolitan region, reaching thousands of individuals annually. Other women's groups locally, nationally and internationally have adopted and adapted the Healthy Love workshop model for their own communities. SisterLove is "learning how to build capacity for ourselves, while at the same time we're also learning how to show others how to do capacity building," says Dázon. "As we learn, we teach, and vice versa."

INTEGRATING CULTURE AND VALUES TO SUPPORT COLLECTIVE ACTION

How do organizations call upon the cultures, values and traditions of their constituents to advance their social change goals?

Awardee organizations often explicitly look to the culture, values, identities, and traditions of their constituents to help advance their social change goals. This section highlights how six awardee organizations use and integrate those ideas into their approaches and their organizational life. Some organizations call on culture and identity to mobilize people, others do so to unite constituents, and still others employ these ideas to influence the public and/or policymakers. All these organizations share a commitment to respect the cultures, values, and identities of their constituents in ways that validates their experiences and advocates for their interests.

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Building an Organizational Culture Grounded in Collective

Responsibility: Aid to Children of Imprisoned Mothers (AIM) serves African-American families through Afro-centric traditions.

Guided by an Afro-centric perspective of family, Atlanta-based AIM provides programs and advocates for predominantly African-American families affected by the prison system; primarily incarcerated mothers, their children and the children's primary caregivers.

Uniting Constituents through Shared Values: Iowa Citizens for Community Improvement (Iowa CCI) uses plainspoken pragmatism to mobilize its members across issues.

Iowa CCI identifies common values that bridge geographic and cultural differences in order to motivate citizens to participate and advocate for economic, environmental, and social issues of importance in their communities.

Acting on Faith-Based Traditions: Jewish Community Action (JCA) activates Jews for the benefit of the whole community.

JCA calls upon the social justice tradition that weaves throughout much of Jewish history and culture to organize the Jewish community in the Twin Cities area of Minnesota to act in support of programs and policies that benefit all local residents.

Utilizing Cultural and Artistic Expression: The National Day Laborer Organizing Network (NDLON) uses stories, music and visual art to build internal communities and change public perceptions of day laborers.

A national network, NDLON utilizes cultural traditions to organize and unite its constituents, and as a lever to articulate and publicize the experiences of day laborers.

Connecting Divergent Worldviews: The Powder River Basin Resource Council builds leadership for responsible land use among self-reliant landowners.

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Through a deep understanding of the values of ranchers and landowners in rural Wyoming, Powder River advocates for responsible and accountable mining practices and local control of decision making about land use.

Exhibiting Stories that Bridge Past and Present: The Wing Luke Asian Museum (WLAM) integrates intergenerational experiences and cultural expression.

WLAM organizes the Asian-American community in Seattle, Washington to create museum exhibits that tell the stories and experiences of Asian-Americans from an intergenerational perspective.

Building an Organizational Culture Grounded in Collective Responsibility:

Aid to Children of Imprisoned Mothers (AIM) serves African-American families through Afro-centric traditions.

“We have a guiding philosophy that we renew and revise each year. We do what is in the best interests of the children and families we serve, and we won’t necessarily do the things that are easiest, the cheapest, or most comfortable for us or that will get us ahead personally.”

Sandra Barnhill, AIM Executive Director

- 25 The criminal justice system affects many individuals beyond those who are incarcerated. Aid to Children of Imprisoned Mothers, Inc. (AIM) keeps family members of incarcerated mothers connected to each other. The organization supports their children through after school support and youth leadership development programs that include the Family Visitation Program and the Teen Leadership Program. Through these programs AIM serves three generations of family members who are touched by the prison system: the incarcerated mothers, their children and the primary caregivers for those children, typically the maternal grandmothers. For the children, Executive Director Sandra Barnhill, hopes AIM’s programs will help “inspire them and help to empower them so that they don’t go down the same path; that the choices they make are vastly different from the ones their parents made.” For incarcerated mothers, AIM strives to help them explore “hopeful options.” Many of the women tell AIM staffers, “Every choice I had was bad so I just picked one,” Sandra says.

With a primary constituency that is 95 percent African-American, AIM uses Afro-centric values to build its organizational culture. “We widely talk about [Afro-centric values], promote them and have written about them,” Sandra says, “and we try to run the organization in that way.” For example Ujima, the idea of collective work and the responsibility of people to work for the betterment of their community, is based on the African-American cultural holiday of Kwanzaa. Established in 1966, Kwanzaa honors ideals of unity, self-determination and connection to African and African-American culture. The principle of Ujima is the foundation on which AIM staff members design and implement programs such as the Family Visitation Program which keeps incarcerated mothers connected to their children.

AIM views its role of maintaining strong, supportive ties between mothers and children as a collective responsibility that all staff in the organization must work together to achieve. “What impresses me is not

what individuals do, but it's what we do as a team," Sandra states. "So I really promote that and I try to act in that way."

AIM also brings the value of collective responsibility to its work in the broader prisoners' rights community, where it advocates for changing ideas, laws and criminal justice policies. For example, Sandra participated in a process that helped articulate and identify the need for communities and public agencies to work together to support the children of incarcerated parents. AIM believes that helping incarcerated women experience hope and opportunities, for themselves and for their children, is the responsibility of advocates on all sides of the issue of prisoners' rights.

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In addition, AIM engages "formerly incarcerated people and their family members at every level of the organization, from board to staff to volunteers," Sandra notes. The lived experiences of "the people who are deeply affected by this area" are best suited to participate in AIM's work, she maintains. Therefore, AIM also strives to build young people's capacity to assume leadership positions, especially around the issue of prisoners' rights. "In the African-American community," says Sandra, "there's a real issue about when does the older generation step back and let young people lead."

Sandra believes it is the collective responsibility of leaders to "lead from behind." These positional leaders "are busy developing the gifts and skills of other people." In this way, AIM helps constituents create "arenas for many voices to be heard" and rejects "models of leadership that are very hierarchical, very elitist." AIM's efforts to support children and families mean that "every day is an accomplishment," Sandra says. "Every day we have a young person who stays in the program, stays in school. We have a mom who does her time and doesn't let the time do her. I mean those are daily, hourly, moment to moment success stories."

Uniting Constituents through Shared Values:

Iowa Citizens for Community Improvement (Iowa CCI) uses plainspoken pragmatism to mobilize its members across issues.

"We don't want to clutter things up with a lot of big words and impossible ideas. If we all understand what is being said, we can make good decisions, good strategies."

Hugh Espey, Iowa CCI Executive Director

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Across issues, across geography, and across communities in Iowa, Iowa Citizens for Community Improvement (Iowa CCI) works with its members to act on issues of environmental, social or economic concerns for "regular, everyday people," says Hugh Espey, Executive Director. Iowa CCI coalesces around "common targets, common issues, and recogniz[es] that our strength is...in our diversity, how we can bring people together from different ethnic backgrounds and different cultures," Hugh says. The thread that binds the "everyday people from all walks of life" is unfair treatment and being "shut out of the decision-making process," he says. Iowa CCI therefore unites disparate communities together to have a greater say in "what happens in their neighborhoods and what happens at the state capitol."

In existence for over thirty years, Iowa CCI is keenly aware of the common values that appeal to its constituents. These include being plainspoken, valuing hard work, following the ethic of fairness, and being helpful and neighborly. Iowa CCI uses these longstanding, universal principles to sustain and grow its membership and create an inclusive approach that builds bridges with more recently arrived immigrant communities. It organizes around straightforward goals that seek to give all Iowans "more power, more control over what's happening and the ability to participate in democracy," says Hugh.

Iowa CCI's approach is both philosophical and pragmatic. The organization believes that real democratic leadership occurs through accountability, credibility, and "getting things done," says Hugh. The transition to a dues-paying membership highlights the organization's reflective pragmatism. Hugh says the organization used to "look down our nose at dues. How dare we charge people dues?" As a statewide group, Iowa CCI strives to be sensitive to the interests of rural, urban, native-born, and immigrant members. Now however, Hugh goes on to say, Iowa CCI's members look at dues "as an ownership issue. People have greater ownership of the organization if they join, and by paying dues, people know that they are members." At its heart, this decision – dues or no-dues – was about creating a more inclusive, member-owned

organization that would last over time and be consistent with Iowa CCI's goals of fairness, participation, and "having a stake in our communities," says Hugh. These goals are the cornerstones upon which the organization builds the trusting relationships with members that allow effective organizing to occur. As a result, since moving to a dues-paying system, Iowa CCI continued to expand its membership, which is now nearly 3,100 strong and growing.

Working in a largely agricultural state, Iowa CCI also organizes constituents to support family farms rather than corporate agribusiness. Iowa CCI frames the issue in a no-nonsense way that connects the broader membership to the issue. Says Hugh, "Because sometimes people say, 'Well, family farms, I don't understand them.' Well you eat, don't you? If you eat, you're involved in agriculture because that's how we produce food, that's agriculture."

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Iowa has a longstanding, faith-based ethic, but demographic change, such as the growing immigrant population, has also brought changes to the makeup of Iowa CCI's membership. The organization embraces the importance of faith to individuals and communities, regardless of particular religious tenets. Hugh believes that people's religious convictions motivate their actions. Iowa CCI focuses on the common value of justice and fairness, rather than on specific religious dogma, to respectfully and purposefully advance its work and build relationships. For example, the organization will "open up meetings with a prayer or have a meal and ask a clergy person to bless it," says Hugh. "Sometimes the prayer is a prayer for justice...or to help people have the strength to fight these big fights."

Iowa CCI holds itself accountable to its members while it shepherds a growing membership. This membership builds the organization's capacity to mobilize a unified cadre of Iowans to create change. Iowa CCI's pragmatic, appeal-to-values approach has helped its members win campaigns ranging from stopping corporate factory farms in rural areas to fighting predatory lending in urban Des Moines. "We're not going out solving people's problems for them...one of our rules is, don't do for somebody what they can do for themselves," says Hugh, highlighting the organization's beliefs about leadership development and empowerment. "We can point them in the right direction, but ultimately people have to take the leadership position on the issues that impact their lives."

Acting on Religious and Cultural Traditions:

Jewish Community Action (JCA) activates Jews for the benefit of the whole community.

"...we are acting on our specific values and our specific religious truths that...draws people in, even people who aren't Jewish."

Vic Rosenthal, JCA Executive Director

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Affordable housing? Immigrant rights? How do these issues relate to a largely middle-class, US-born Jewish constituency? Jewish Community Action (JCA) in Minnesota's Twin Cities, organizes Jews to build economic and social justice for the entire community. "We have this value of the whole community," says Vic Rosenthal, Executive Director. "Part of our role is to be involved and support others in the community who are in need."

It is rare for an organization "to work on an issue that doesn't necessarily affect its own members," Vic says. That is precisely what JCA does, but not in the form of charity. For JCA's members, the work is rooted in the traditions, history and values of Judaism. Working for social justice is part of his belief system. "Organizing is all about helping people come to understand their own self interest and their own need to be part of making the world a better place, figuring out what role they're going to play in that," says Vic. JCA sees that "making the world a better place," is at the heart of its constituents' self-interest. JCA helps them live their cultural and religious beliefs while also advancing equity for marginalized groups.

JCA works extensively with others. For example, it partnered with many other organizations to build the Gateway Interfaith Table for Affordable Housing, which advocated for and won the creation of over 500 units of housing, primarily for low-to-moderate-income residents. For JCA, it was a huge victory. "The housing that's being developed, in all likelihood will not be lived in by people who go to those congregations [and who worked on the issue]. But a lot of our work is based on our values and historical and religious beliefs, which is not necessarily what motivates a lot of other people to act," says Vic.

Even for those who are not affiliated with a synagogue, JCA offers ways to engage in faith and civic participation. "We talk a lot about the history of Jewish people being involved in a variety of different movements," Vic explains, "from the labor movement to civil rights, and some involvement in anti-war [movements]." JCA connects the beliefs of Judaism to real action in local communities, which changes the way people experience

their religion. “Getting involved in JCA is sort of a natural way of living out what it means to be Jewish in a way that they often hadn’t done before,” Vic says.

JCA recently conducted an extensive Inreach effort holding 400 one-to-one conversations in “eight different congregations and among Jews who are not affiliated with a congregation.” This project was intended to build community, but also a way to “identify what are the key issues that people care about,” which could potentially become a focus of JCA’s organizing and advocacy efforts, Vic says. In addition to understanding constituents’ family experiences and backgrounds, another important focus of the one-to-ones was paying attention to the “kind of traditions [people] have in terms of working on social justice by way of being Jewish.”

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The organization’s goal is not merely to get its members to participate, but to grow in numbers, in impact, and in power. For example, JCA uses its emphasis on the relationship between religion and social justice as a tool to bring communities together. Events such as “Freedom Seders” bring African-American and Jewish community members together. In these kinds of events, JCA tries to “draw upon similar references either in the Jewish Bible or in the New Testament,” Vic asserts, “because there are certainly a lot of similar themes and similar stories about justice and why that’s important.”

Both within the Jewish community and external to it, JCA pursues a larger goal of transforming policies and institutions. “We’re not big enough or powerful enough yet to be able to say that we’re really in a position to transform the major institutions in America,” Vic reflects. “I think that’s where we want to get to some day.”

Utilizing Cultural and Artistic Expression:

The National Day Laborers Organizing Network (NDLON) uses stories, music and visual art to build internal communities and change public perceptions of day laborers.

“When you use culture as a tool to celebrate your struggle...both for celebration and as part of the struggle itself, culture becomes an experience of liberation.”

Pablo Alvarado, NDLON National Coordinator

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Competition has traditionally marked the relationships among laborers who wait on street corners throughout America seeking a day’s work. “The only relationship that workers may have is the corner. And the corner is not about building healthy friendships,” says Pablo Alvarado, National Coordinator of the National Day Laborer Organizing Network (NDLON). “It’s about getting a day’s work and the most aggressive worker is the one that gets most of the jobs.” NDLON coordinates day laborer organizations across the country and builds relationships among the workers, who are largely Spanish-speaking and Latin-American. Using cultural traditions as tools to mobilize constituents, NDLON opposes discriminatory, anti-immigrant and anti-day laborer public policies.

That an Immigration and Naturalization Service raid on day laborers seeking health screenings could be the origin of a musical group, exemplifies NDLON’s approach. One of the workers targeted in the raid documented his ordeal in song. NDLON called upon him to share the song publicly. “We’re usually invited to give testimony about the lives of day laborers and we’re invited to go and speak to churches, schools, and universities,” says Pablo. “The song made a lot more sense than his speech.” Out of this experience, a group of day laborers formed a band that now has multiple CD’s and performs concerts that convey information about the struggle for workers’ rights.

Cultural expression is a common thread in NDLON’s multi-faceted approach, which includes taking legal action against discriminatory ordinances, organizing public demonstrations, lobbying public officials for workers’ centers and convening “Know Your Rights” workshops for day laborers. “Most movements in the world have had some kind of artistic elements and a cultural component...the day laborer movement has that component,” Pablo asserts. “We have day laborers showing their paintings; doing poetry and singing...we always make sure that there is time for culture.” This includes not only art and music, but sports such as soccer. Tapping into culture creates “a sense of pride; a sense of identity,” says Pablo. “When oppressed people gain that sense of identity and unity, then it is more difficult for unscrupulous employers and

other law enforcement agencies to come and discriminate against that common oppression, because a lot of workers will stand tall.”

NDLON uses the artistic and cultural expression of day laborers as a deliberate tool to humanize their stories, influence public opinion and build power. The workers develop the confidence and knowledge necessary to spread their message, which in turn helps them to advocate for themselves and build productive relationships with target groups, including public officials. “The work with the day laborer band, with the theater group...has made the public image of day laborers to change,” says Pablo. For example, the Coalition for Humane Immigrant Rights of Los Angeles (CHIRLA), an organization that Pablo worked for and that is now a member of NDLON, met with a council member to demand that the parking lot of a new home improvement store include a day laborer worker center. “We convinced the city council member to do that and in the year 2000 the first [worker] center was created within the parking lot at the Home Depot,” says Pablo, drawing the connection between public image and influence. “That’s unprecedented...That kind of power we did not have before.”

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Another example of NDLON’s strategic use of culture and traditions is through its visual library of over 700 artistic images that it created with an artist to capture elements of day laborers’ experiences. NDLON makes these available to its 30 member organizations, which can use the power of visual art in their own campaigns, advocacy efforts and actions. The NDLON staff shared the images at the national convention of day laborer member organizations. “We told people, ‘Look. This is what we’ve done with the drawings, and we’re bringing it back to you so that you can use it...’” Pablo recalls. Recovering the elements of culture and bringing them back in this way leads to “cultural liberation,” he says. “When that starts, that’s really, really, really meaningful.”

Shifting from competing on street corners to being united as a community is a step toward changing public policy so that it assists, rather than punishes, day laborers. This starts with “building communities internally,” says Pablo. “Like when we begin creating the soccer teams, for example, you would have Hondurans, Mexicans and El Salvadorans playing on the same team...and that basically creates a different relationship between the workers. And when you create settings for workers to meet other than the corner, then basically you’re humanizing that relationship among the workers.” From there, they can build the power to mobilize for policies that support safe, inclusive and humane living and working conditions; to seek employment and sustain their families.

Connecting Divergent Worldviews:

The Powder River Basin Resource Council builds leadership for responsible land use among self-reliant landowners.

“We’re trying to maintain a healthy environment for future generations and resources. And at the same time, we’re trying to get people involved in their own governance.”

Jill Morrison, Powder River Organizer

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Uniting worldviews is a hallmark of the Powder River Basin Resource Council in Wyoming. “We’re both a real agricultural organization and a conservation organization,” says Jill Morrison, a Powder River Organizer. The organization encourages responsible development and land stewardship that preserves the region’s agricultural heritage while conserving natural resources. Its constituents, mainly ranchers and agricultural landowners in rural Wyoming, are “people who tend to be fairly independent,” says Jill. Organizing them around common sense issues is essential to Powder River’s goal to “raise a coherent voice in the decisions that will impact their environment and lifestyle.” Powder River builds the broad-based unity required to combat corporate interests by appealing to its constituents’ shared ethics of fairness, accountability and responsibility. Even in a largely agricultural state with a “conservative electorate,” says Jill, these ethics connect with ideas of democracy and civic participation that cut across political identities and diverse interests.

With over 70 oil and gas companies producing methane gas in the Powder River Basin, the organization rallies residents to advocate for the protection of their land and water rights, and to hold public officials accountable for regulating oil and gas corporations. Powder River appeals first to landowners’ self-interest and secondly to “doing what’s right.” It urges constituents, particularly those who own surface rights to their land but not mineral rights to the resources below ground, to collectively negotiate with energy companies to protect their land first, and as a consequence, the environment, too.

Powder River helps make local residents’ voices heard, advocating for local control in decision making about natural resources, environmental conservation and property rights. “It’s pretty significant when you can be even at the table and in a position to get something,” Jill says. “We’re making gains bit by bit, even when you reflect on what we’re up against in terms of very big coal mining companies or very big oil and gas companies and the whole culture of the state in terms of the mineral industry.” A primary issue is the pumping of sodium-rich water to the

surface for methane gas production. This water is unacceptable for irrigation, much less drinking, and causes many unwanted byproducts such as soil erosion, drains on the groundwater supply that affect landowners' wells, and the growth of noxious weeds. Yet, neither local government nor the oil and gas companies have taken responsibility for managing wastewater.

In order to address this issue and others like it, Powder River organizes the “directly affected ranchers and landowners and other citizens who can then come out and speak directly about those impacts,” Jill says. Powder River educates and shepherds those affected to testify at public hearings, negotiates with the oil and gas companies themselves – either alone or with other affected residents – and seeks legal counsel to ensure fair treatment. Through these efforts they “participate in a democracy,” Jill says. These efforts “can empower [them], and it can help empower others.” However, the deeply held belief in self-reliance can sometimes pose a challenge. Jill argues that constituents must release the notion that “we have to be able to stand on our own and handle our problems ourselves.” A major part of her work is “helping people understand that we have to work together, that it’s not a weakness to say you can’t handle it alone.”

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Once landowners recognize that it is in their interests to talk to neighbors and share knowledge about surface rights negotiations, they lead the way for themselves. They are the organization’s primary spokespeople. “It is part of the cultural identity of the organization,” says Jill. “They’re effective communicators in terms of the conservative electorate we have and the conservative officials [to whom] we have to try to communicate a more progressive viewpoint.” The process includes “having many voices or different voices, articulating the problem, and then beginning to work with policymakers or regulators.”

When it comes to the political, “Republicans or Democrats or right or left, we make a point of working across the board with whoever will work with us and whomever we can work with,” Jill says. This approach helps “build a much broader base and a much broader citizen involvement at the local community level,” she maintains. “It develops new leaders and people who have never been active participants in a lot of democratic or government processes.”

Exhibiting Stories that Bridge Past and Present:

The Wing Luke Asian Museum (WLAM) integrates intergenerational experiences and cultural expression.

“Don't tell me we cannot create a story around this. We've got stories all around us. My role has been as a person demystifying what a museum can be and what exhibits can be.”

Ron Chew, WLAM Executive Director

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Every community can point to “anchors,” institutions that bring people together and serve as a hub for local residents. In the largely Asian Pacific American International district in Seattle, Washington, the Wing Luke Asian Museum (WLAM) is one such anchor. WLAM organizes members of the Asian Pacific American (APA) community to create museum exhibits and programs based on their direct experiences. WLAM uses a community-response model of organizing. Staff members meet with APA community members in local institutions to identify issues of importance. WLAM then works with them to co-create museum exhibits that include oral histories, videos and photographs that foster cultural expression and enable residents of this increasingly diverse community to look at their issues and find common ground.

Executive Director Ron Chew and his staff call on key elements of APA communities, particularly their extended family social structure and the long history of Asian Pacific Americans in the area. WLAM exhibits explicitly have intergenerational components that bridge past and present. “Every project has this intergenerational element,” says Ron. “That creates the strength of the movement happening within the museum.” This approach both conveys and connects the stories of older and younger generations of Asian Americans. In addition, WLAM seeks active community participation in designing and presenting museum exhibits. This “brings the community together through a collaborative community-organizing model, essentially imported into a museum setting,” says Ron, whose own background is in community organizing and journalism, rather than traditional museum work.

For example, WLAM’s capital campaign seeks to rehabilitate an historic building, the East Kong Yick Building, as WLAM’s permanent home. The building will serve as an economic and cultural anchor in the International District, an area threatened by outside development and commercial interests. WLAM explicitly draws the intergenerational links that bridge the building’s historical importance to the APA community in order to tap into its potential to benefit the current APA community. “[The East Kong Yick Building] was built as a boarding house for single men in the bachelor society. They were principally Chinese, Japanese and Filipinos who came here pre-World War II. The community is no longer

simply that, but we're respecting the past by retaining some spaces [to honor the building's history]," says Ron. The project also looks toward the future "by opening spaces and creating new spaces" for the Museum. Through meetings with local residents, young and old, WLAM engages community members in the process of designing and making decisions about the building. "It's going to be designed by the community; their vision," Ron asserts.

Another example of how the Museum typically engages the community occurred in the wake of the September 11th terrorist attacks. Young people in the South Asian Sikh community "felt like there wasn't a place to figure out the intersection of religion in their lives, the issue of identity being sort of bicultural," says Ron. The Museum worked with an artist and with Sikh high school and college-aged young people and their parents to create an installation exhibit that told stories of being South Asian in a post-9/11 America. The installation included photographs, artifacts, educational materials and oral histories. It was not only conceived and created in the community, but was also "unveiled at the gurdwara [the Sikh place of worship] and we had the opening at the gurdwara," Ron recalls. This intergenerational project addressed "the individual in the context of their extended family," he says, "which means that you're dealing with community leaders as well. Through discussion of some of these issues we begin to deal with changing the world around us, and the stories then provide faces and voices and personalities to these issues." This is "at the core of our museum work," Ron says.

In projects like this, WLAM creates a sense of common issues and experiences across the APA community as well as across generations. "We create exhibits which share experiences across groups," Ron says. "With the South Asian community, for example, we've linked up and had discussions that relate to the Japanese-American experience and what happened during World War II." WLAM connects such historical examples with current events like the September 11th terrorist attacks. "We link issues," says Ron. "We bring people from different ethnic and religious backgrounds together to understand how they share commonalities."

In sharing the stories of the APA community through the Wing Luke Asian Museum, Ron and his staff are reshaping the role of museums in communities. Their approach inspires and teaches a new generation of leaders as well. "Leadership is also about having an intergenerational aspect," says Ron, "where leaders are bringing along with them others who are not as far along in the process of developing their leadership skills. It is about inspiring all of these different individuals to come together to create a better world."

CULTIVATING COLLABORATIVE CAPACITY TO MAXIMIZE IMPACT

How do organizations form and use intentional relationships to increase their impact?

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Awardee organizations often collaborate strategically to achieve their goals. This section highlights how six organizations form relationships that increase their ability to pursue their issues as broadly as possible or to incorporate new issues into their work. Many collaborate with others in order to bring more resources into their communities. Some partner with others to open up cultural barriers or to educate and learn from other stakeholders on their issues. They are all intentional about cultivating opportunities to increase their power and that of individuals and institutions with similar interests.

Forging Partnerships among Organizations and Individuals: Boys, Girls, Adults Community Development Center (BGACDC) builds opportunities and connects people to them.

BGACDC uses extensive collaboration with other groups to bring programs, including affordable housing development, after school care projects, technology training, clinic services and health education to the low-income community of Marvell, Arkansas.

Joining Forces to Take On New Issues: The East Bay Asian Youth Center (EBAYC) collaborates with other community organizations to address emergent issues for members.

EBAYC partners with community development and organizing groups in Oakland, California to help its member families understand and address the relationship between the after-school and other direct service programs it provides and the issues of jobs, housing, and community development.

Learning Together to Create Respect and Understanding: The Organización en California De Líderes Campesinas collaborates with agencies to build effective support systems for farmworker women.

Organización en California De Líderes Campesinas opens up culturally relevant communication between farmworker women in California and agencies such as the police department, in order to best address the women's interests.

Organizing Through Coalitions: Neighborhood Economic Development Advocacy Project (NEDAP) wins policy change by connecting grassroots groups and issues to decision makers.

NEDAP works through locally-based coalitions in New York City that know their own issues but need information and collective power to make policy change.

Collaborating to Widen the Issue Frame: The Rebecca Project for Human Rights (RPHR) works in partnership to infuse policy with a family perspective.

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RPHR, a Washington D.C.-based advocacy group trains constituent leaders and collaborates with other advocacy organizations and networks of service providers in order to create family-based criminal justice and child welfare policy.

Educating Advocacy Partners and Public Officials: The Vermont Campaign to End Childhood Hunger (VTCECH) facilitates stakeholders' understanding of hunger issues.

VTCECH establishes trust and respect with other Vermont organizations and government officials in order to get hunger on their agendas.

Forging Partnerships among Organizations and Individuals:

Boys, Girls, Adults Community Development Center (BGACDC) builds opportunities and connects people to them.

“We probably collaborate more than we do anything [else].”

Beatrice Clark Shelby, BGACDC Executive Director

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Along the Mississippi River in the Delta town of Marvell, Arkansas, residents now access technology training, health clinic services, affordable housing, employment and employment preparation, recreation and leadership development for youth, and after-school care. In response to the area’s high levels of poverty, unemployment and unhealthy living conditions, the Boys, Girls, Adults Community Development Center (BGACDC) provides a safe space for youth and numerous assistance options for residents. “There is a disconnect between opportunities and support for poor people in Marvell,” says Beatrice Clark Shelby, Executive Director. BGACDC’s constituents “want to make a positive difference in their lives and the lives of their children, but do not have the kind of resources to do it,” she explains. BGACDC collaborates with organizations to direct attention and resources to its constituents and increase BGACDC’s capacity to provide previously nonexistent services in Marvell.

BGACDC’s board helps identify partners based on their intentions and ability to serve the Marvell population. “That’s a real strong piece for us. That we’re able to collaborate with other organizations,” says Beatrice. When BGACDC was in its beginning stages, the organization was located in one room in a building with Mid-Delta Community Services, an influential 40-year-old community action agency that has remained an active partner and ally. BGACDC also works with the Phillips County Health Department, which provides residents with vaccinations and clinical services. In a partnership with the St. Elizabeth Health Center BGACDC encourages involvement from women in the community through a program called Delta Women Achieving Goals (DWAG). “We try to empower women as parents and grandparents in DWAG by teaching them how to become leaders” Beatrice says.

BGACDC is one of seven community development organizations in the Deep South Delta Consortium, a network that connects groups across Louisiana, Mississippi and Arkansas. “We are at the Consortium table to promote and encourage the mentoring and inclusion of grassroots representatives of the group 18 to 39”, says Beatrice. “They should be included in all initiatives by organizations committed to community development and policy determinations.” BGACDC is also a community

partner in the Delta Bridge Project collaboration, where it is the lead voice in an effort to build a coalition to provide leadership development coaching for 18 to 39 year olds in the community, including guidance in civic engagement, life skills training and advanced parenting skills.

In an organizational collaboration to address local nutrition and obesity issues, BGACDC engaged with the Marvell Nutrition Intervention Research Initiative (NIRI), part of a larger health initiative in the Mississippi Delta that develops sustainable nutrition intervention strategies at the community level. BGACDC now has its own nutrition and fitness program. “We brought in folks to speak about fitness, diabetes and what we as ordinary family people can do about these problems,” Beatrice recalls, “We came together as a collaboration. That’s what we were about. Everybody that came to the table intended to contribute something.”

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For nineteen years, BGACDC has provided an annual summer day camp for Marvell’s youth as the result of successful collaboration among the City of Marvell, Marvell public schools, Phillips County Recreation Program, YouthWorks and Marvell’s parents and grandparents. “We have a lot of partners at the table,” Beatrice says. BGACDC’s summer camp bridges the gap in instruction that occurs during the summer months through tutoring, cultural enrichment activities, and heritage and community history studies. “We feel that we make a positive difference in our school district,” says Beatrice. BGACDC has also recently entered a partnership with the Shepherd Alliance, a program that enables undergraduate and law students to spend a summer working with non-profit organizations in impoverished communities.

For BGACDC, leadership arises from this attention to engaging in joint efforts. “Leadership to me is that you go to that table and let them know that you want your people to be a part of it,” she asserts. “If BGACDC had not gone to the table with Marvell NIRI, it would have taken them longer to gain credibility in the black community and get people to work with them.” An important BGACDC goal is to be inclusive of the entire community. This includes expanding involvement with the white community, which has been a challenge because “the white community sees BGACDC as being a black organization,” explains Beatrice. “We say that we will take on this problem, and work on this problem, because all problems are not black and white,” she says. “I feel that if enough community people are at the table, then our voice can be heard. We have to make sure that we have the courage to speak up. And I think we have it,” Beatrice asserts. “We build power by talking, sharing, communication...that’s what we need to help ourselves and help others.”

Joining Forces to Take On New Issues:

The East Bay Asian Youth Center (EBAYC) collaborates with other community organizations to address emergent issues for members.

"...if they are partnering with us, we're not just going to bring them people because they need people, but because they really want to work on an issue."

Isabel Toscano, EBAYC Organizing Director

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The cornerstones of the East Bay Asian Youth Center (EBAYC) are its after-school learning centers that provide academic support for children as well as the school involvement opportunities it offers parents that emphasize "civic responsibility," says Isabel Toscano, Organizing Director. EBAYC provides both individual support and leadership development for young people and their parents to be involved in decision-making in their schools and community. EBAYC's membership is 800 predominantly low-income and immigrant families in the San Antonio neighborhood of Oakland, California. It encourages its members to become leaders through creating and supporting the after-school learning centers, as well as through organizing campaigns to improve school safety and educational programs.

EBAYC's broad organizing strategy includes holding one-on-one conversations with constituents to identify issues that affect them. EBAYC staff members understand that they cannot be single-issue-oriented given the interrelationship between education and other issues like housing and jobs that have an impact on families. To accomplish its goal of creating "safer, more caring, more equitable environments" in schools and the neighborhood, says Isabel, EBAYC also collaborates with other organizations to pool expertise and influence. An emphasis on partnership "is taking our organization in a different direction," she says, "towards housing, jobs and small business entrepreneurship creation for the families we work with." This creates greater credibility and power in the community for EBAYC, both in the eyes of the organization's membership as well as in the eyes of the public officials and agencies whose policies EBAYC seeks to affect.

A prime example is the Oak to Ninth project, a proposed development of 3,000 units of market rate, waterfront housing near the San Antonio neighborhood where housing is unaffordable to most local residents. Recognizing the need for affordable housing for its members, EBAYC joined forces with the Oakland Community Organizations (OCO) to advocate for setting aside a portion of the new development for low-income residents. "We learn from OCO and their experience in

organizing,” Isabel says, and “we see how [OCO] unravels an issue with the membership.”

Partnerships like this one “strengthen our ties with members as well as with people who have decision-making power,” says Isabel. The point of the collaboration is not for EBAYC to deliver a service – a role for which it is widely known – but to help its members understand the relationship between the direct service programs and the issues of jobs, housing, and community development. Isabel describes it as understanding “how you really work with those agencies that can provide the actual skills...and to challenge government and big corporations” that drive those kinds of projects. One example of “what we learned from our housing people” is the percentage of affordable housing the campaign should legitimately expect to ask for. “We know we can’t ask for 50 percent affordable or even 25 percent affordable housing, but a realistic number is 15 to 18 percent.”

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As it engages members in issues, “We don’t assume that members know the school district or how city government works...we try to be very respectful and sensitive on how we ask questions to understand what they do know,” says Isabel. At organizing meetings between local residents and public officials and agencies, “We always have simultaneous translation, and whoever we’re speaking to, we let them know that this is our meeting and we have to conduct it in a certain way.”

EBAYC is changing relationships between local residents and public institutions such as schools, housing developers and local government agencies. Its collaborations help it “sharpen [members’] skills not as leaders but as teachers of leaders who can think analytically and critically about an issue that confronts the community and how to solve it,” Isabel reflects. “Power respects power, so we want to be very clear with our membership that that’s what we are trying to do as a unit, as a group,” rather than becoming a collection of individuals or individual organizations. As a result, the city of Oakland “knows what EBAYC is,” says Isabel. “And so people think twice about how they interact with our membership and are more respectful.”

Learning Together to Create Respect and Understanding:

The Organización en California de Líderes Campesinas collaborates with agencies to build effective support systems for farmworker women.

“Change does not occur within months or within a short time. It has to take a process, and this is something that we’re learning.”

Mily Treviño-Sauceda, Líderes Campesinas Executive Director

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“For farmworker women, by farmworker women,” says Mily Treviño-Sauceda, Executive Director of the Organización en California de Líderes Campesinas. By building a support system for Latina farmworkers in California, Líderes Campesinas provides information and referrals, and organizes its constituents [farmworker women and teenage girls] around issues of reproductive and sexual health, education, domestic abuse, and worker rights. Its staff of former farmworker women develops leadership among constituents through education and training. The hallmark of Líderes Campesinas’ approach is the “work done in the communities,” says Mily, where members convene “house meetings” made up of relatives, friends, neighbors, co-workers, comadres*, and other interested women. In these meetings, says Mily, “The host members perform dramatic skits as an organizing tool to open dialogue about their issues and concerns.” The goal is to address issues while also “building an environment of trust.” This process leads to more house meetings, expanding the circle and creating, according to Mily, “a ripple effect where others learn and mobilize around issues. It is like a Tupperware party; but instead of selling a product, they open dialogue about issues affecting them.”

In addition to expanding the circle within the community of farmworker women and teenage girls, Líderes Campesinas develops partnerships to bridge gaps in understanding between constituents and public agencies that serve them. Líderes Campesinas helps educate agencies about how to communicate with a largely Spanish-speaking and immigrant population. “The information is very technical, but people don’t like to be lectured,” says Mily. The organization’s members “build connections with the district attorney and the police by inviting them to come and listen to the women.” On the issue of domestic violence, staff meet regularly with the police department to help officers “learn how to work within the cultural context” of farmworker women’s experiences. When officers “hear the women, and they hear the stories,” Mily asserts, “We build trust with each other.” This partnership helps women know the limits of police action to hold the police department accountable if necessary. “If the

*“Comadre” – literally “godmother” in Spanish – refers to women with whom members already have close, deep relationships and who are therefore important participants in the “house meetings.”

police are not following protocol, then [organized members and staff] go to the police department and talk to the chief. All that goes on in a collaborative, respectful, but very firm way. They know who we are. They know that we [will stop] inviting them to be part of our partnership if they don't behave." For the police department, the collaboration with Líderes Campesinas helps minimize the impact of police intervention, providing officers with resources to respond in sensitive ways such that the police now interact with the farmworker women differently. "When they're encountering someone, they're more aware about our cultural values and traditions," Mily says. "That officer is trying to make sure that the woman that's being victimized will have a connection with us, and that we can do a follow-up. The police even have cards from our organization, where if they encounter a case with Latinas, especially about domestic violence, they give the woman that's in crisis a card."

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One outcome of Líderes Campesinas' collaborations is the development of training curricula that integrates the elements of its organizing approach with the policies and procedures of the public agencies most connected to the farmworker community. According to Mily, the curricula "incorporate the cultural context of the community into the skits and role-plays" while also illustrating the information from the social and public agency perspective that is most helpful to members. Ultimately, says Mily, the curricula "are for the membership [farmworker women and/or teenage girls], and they engage them in an open dialogue for active participation in their training that prepares members with the correct information about their reality and the options they have to create change and continue building leadership." Members of Líderes Campesinas strengthen their leadership skills by conducting one-on-one meetings with other farmworker women, building their ability to communicate outside the immediate constituency and advocating more effectively on their own behalf. The women "become the liaison to help others," Mily says.

Líderes Campesinas' notion of leadership also encourages constituents to use their voices politically. "We have members talking to some of the public officials. So that's the other type of leadership in terms of the women understanding how powerful it is" to speak for themselves regarding policies, programs and laws designed to serve farmworker women's interests, Mily says. As a result, Líderes Campesinas is having an impact in the community with its well-received and increasingly demanded training and curricula and the growing voice and participation of its membership. In recent years, agencies have started respecting the organization's work and inviting it into partnerships. Before, "even though we would come to their meetings they did not see us as [partners]. Now it's more of, 'Can you come and provide training?'"

Organizing Through Coalitions:

The Neighborhood Economic Development Advocacy Project (NEDAP) wins policy change by connecting grassroots groups and issues to decision makers.

“We believe that everyone has a right to live in a decent, safe, healthy, thriving community. We try to shine a light on how economic inequality is manifested in neighborhoods, and how unequal access to financial services and credit perpetuates segregation and poverty. One of our greatest accomplishments has been organizing and helping sustain a state-wide coalition that fights for financial justice.”

Sarah Ludwig, NEDAP Director

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New York City’s Neighborhood Economic Development Advocacy Project (NEDAP) promotes community economic justice, and fights discriminatory economic practices that harm communities and perpetuate inequality and poverty. NEDAP trains staff and constituents of neighborhood-based organizations on economic justice and fair credit topics, providing information on people’s rights as well as technical resources to strengthen local organizing campaigns. NEDAP challenges unequal and discriminatory financial practices through corporate accountability campaigns and coalition advocacy. “We do a lot of graphic documentation of what’s going on in neighborhoods, producing maps that provide irrefutable evidence for community education, coalition advocacy, media outreach, and policy reform efforts,” says Sarah Ludwig, Director.

“NEDAP engages grassroots groups in all of our coalition work to effect broader systemic change and reform,” says Dey Del Rio, long-time NEDAP staffer and director of its Immigrant Financial Justice Project. “Though NEDAP works city-wide, it is vital that the experiences and concerns of local groups shape our policy agenda,” says Dey. One example of this is New Yorkers for Responsible Lending (NYRL), a statewide coalition NEDAP co-founded in 2000 to fight predatory mortgage lending. In 2002, NYRL was instrumental in getting New York to enact one of the strongest anti-predatory mortgage lending laws in the country.

NEDAP attributes the coalition’s success to the diversity of its members, in terms of communities, issue areas, and perspectives represented. “From the outset, the coalition included community-based organizations that provide services to homeowners who had been induced to enter into predatory mortgage loans,” says Pamela Sah, Board Chair. “To get anything done in this world, you need narratives and stories, and so some of the community-based organizations asked their clients, ‘Are you

interested in telling your story to the media? Are you willing to talk to legislators?’ And that way we were able to get the stories out there. There were also people doing pure advocacy work,” she explains, “and people doing a mixture of community-based service delivery and advocacy work. They were able to talk to media and explain some of the more technical issues to legislators.”

After a brief hiatus, NEDAP reinvigorated the coalition in 2003, and its role now includes “providing the glue functions necessary to keep the coalition going,” says Sarah. This means that NEDAP is responsible for “organizing Steering Committee and statewide meetings, engaging and ensuring accountability to the entire membership, and really working to keep all the issues alive.” Sarah describes the 115-member coalition as “an action group where the coalition together identifies the issues that we want to work on collectively and then pushes them forward.”

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In terms of the coalition’s agenda, “We now have two bills in the state legislature that address discriminatory and abusive financial services practices,” says Sarah. “One prohibits predatory tax refund loans, and the other addresses a mortgage and real estate scam that is sweeping through low income neighborhoods, in which people are being defrauded out of their homes.”

NEDAP sees itself as a leader insofar as it effectively integrates neighborhood issues and concerns with rigorous understanding of what’s going on at a “big picture” level. The organization views leadership as a complicated question, which it addresses, in part, by fundamentally respecting neighborhood groups and staying grounded enough in neighborhood issues to form strong, mutual relationships. “Some of it is about being able to translate grassroots stories and narratives into effective advocacy. A lot of it is about not using people and their stories in order to get your own policy agendas done,” says Pamela.

“I don’t think that in the beginning anyone particularly expected that the state law would get passed as it was written,” Pamela says of the 2002 anti-predatory lending campaign. “But it turned out that these methods of working were incredibly effective. And while we recognize that lots of other people around the country have tried various means, and there have been lots of different local initiatives, our state ended up passing one of the stronger laws out there. In the end I think the effort went well beyond our wildest dreams in terms of what we’d be able to actually get done.”

Collaborating to Widen the Issue Frame:

The Rebecca Project for Human Rights (RPHR) works in partnership to infuse policy with a family perspective.

“We have worked really hard to try to reframe criminal justice, drug policy and child welfare policy to come from a place of a family perspective.”

Malika Saada Saar, RPHR Executive Director

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Few opportunities exist for mothers who struggle with the criminal justice system, substance abuse and child welfare systems. The Rebecca Project for Human Rights (RPHR), a Washington, DC-based, national advocacy group, promotes family-based policies by reframing the current lack of access to adequate treatment within the criminal justice system as a human rights violation. RPHR collaborates with others who support family-focused policies, including criminal justice, welfare reform and child welfare organizations. It also deliberately brings together policymakers with members of a formalized advocacy network of family treatment providers and constituents. “Part of what happens around Congress on the issues of family-based treatment, and low-income families generally, is that there is an incredible amount of silence around the condition and needs that families have....Rarely is policy language or mindset from the perspective of the family as a whole, even though that’s how our families and our communities live out their experiences,” says Malika Saada Saar, Executive Director.

RPHR values collaboration in part because it believes that older and younger organizations can learn and benefit from each other. Older organizations can provide support and younger organizations can bring fresh perspectives on old problems. Founded in 2001, RPHR has three full-time employees and five consultants who organize programs and congressional events. “We almost always collaborate, partially because of how small and young we are,” says Malika.

Since most drug-policy organizations and coalitions focus solely on single adults, RPHR advocates for drug-policy changes through networks of family treatment providers and individuals committed to family treatment. RPHR holds workshops for these providers across the country, offering them access to Washington, DC while giving RPHR the opportunity to build relationships with communities and congressional offices nationally. In the policy world “it’s all about personal relationships, because those personal relationships grant access,” Malika says. “We are in the process of formalizing [our connections] as a network. But what that hinges on is really in building the relationships more. And what building the relationships more entails is going, doing the travel, bringing them here, and us being there,” says Malika.

A partnership with the Children's Defense Fund (CDF) around child welfare issues has helped RPHR accomplish broader goals. The organizations brainstorm and strategize about how to include family-focused language within child-welfare legislation or to coordinate and plan functions. "For example there's a methamphetamine bill going through Congress right now and it doesn't talk about families," Malika says. After first speaking with the RPHR staff about this, "the first folks I'm going to talk to organizationally are going to be CDF." RPHR and CDF have a complementary relationship. "I think they're a long-standing, credible, pious organization and so it helps us in terms of access, it helps us in terms of resources, it helps us in terms of decoding certain barriers that might be there. It's almost like an organizational mentor relationship," describes Malika. At the same time, the partnership includes having CDF "recognize our usefulness and the advantage that we have in doing it differently because we are younger and come out of a different generational context. So how we frame our work and our objectives will be different from CDF. And that's a good thing." CDF "gains from that as well."

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

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

Educating Advocacy Partners and Public Officials:

The Vermont Campaign to End Childhood Hunger (VTCECH) facilitates stakeholders' understanding of hunger issues.

"The more organizations you have working on a particular project then the more challenges it presents because everybody has to get something out of it, which is why they're at the table. We all have our own motivations, and ours, selfish as it is, is to get hunger on their agendas."

Robert Dostis, VTCECH Executive Director

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The fact that children go hungry in America is a disturbing reality of which most people are unaware. The goal of the Vermont Campaign to End Childhood Hunger (VTCECH) is to build the strongest possible anti-hunger safety net and to ultimately increase food security. "The basic assumption that we have to address," says Joanne Heidkamp, Program Manager, "is people have a hard time believing that there is hunger in the United States and specifically hunger in Vermont." VTCECH's starting point is "educating people that [hunger] does exist." She estimates that it impacts "one in five children" in Vermont and across the country. "The effect on children's lives and therefore on our communities and our economy is profound," she maintains. "And preventable."

VTCECH educates community members, organizations and legislators about the problem of hunger. It advocates for anti-hunger legislation and increased access to food. "We are one of the leaders," says Robert Dostis, Executive Director, "in promoting and advocating for the food stamp program and helping to get Vermonters enrolled in the program who are eligible but not participating."

VTCECH builds relationships with people who are in a position to have an impact on the problem of hunger. It does this by being active and present in the community and establishing trust and respect. "That comes from people seeing that the work you do is productive...and that you have a track record of results," says Robert. "Then people are more inclined to listen to you," he comments. "Our job is to assess where they are in their understanding and acceptance of the issue of hunger, and start from that place to move them along the continuum to understand what their role could be in helping us address the issue."

Specifically, the organization fosters relationships with government officials so they take greater responsibility for the implementation and support of hunger and nutrition programs. VTCECH helps "guide them and move them into a direction that we want where they don't feel intimidated," says Robert. "And I think in the end we'll have a much more productive relationship." For example, when a federal budget proposal threatened to cut funding for a full range of crucial human services, VTCECH galvanized 150 organizations, including those representing

housing, the uninsured, and elders, to create a unified response. They directly contacted legislators and held a media event explaining how the budget proposal would negatively impact poor people. Together, the organizations were able to pressure their local representatives to speak out on a national level, something that would have been difficult for individual organizations to do effectively. Overall, through collaborations “the product is stronger, the results are better,” says Joanne, even if it “takes longer.”

VTCECH is currently collaborating with an unusual group of partners – the University of Vermont, the Internal Revenue Service and the Department for Children and Families – to put an insert in Vermont’s tax booklet that explains the Earned Income Tax Credit, since those who are eligible for this are also eligible for food stamps. “Getting anything in the tax booklet is not an easy task,” says Robert. VTCECH drafted the page, identified the potential interests of the partners and convened them. It intentionally reached out to those organizations that would increase its credibility. The relationships are about “having powers in numbers,” Robert says. “We have brought the right people around the table to make the case to the tax department.” Although “I would say in the anti-hunger movement it’s not a common kind of collaboration to be working with the IRS,” Joanne adds.

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While VTCECH looks for partnerships where all parties benefit, it also knows that its issue “doesn’t intimidate folks,” says Robert. “Sometimes some other issues will...But when you’re talking about kids going hungry people are more inclined to listen. And sometimes you can start there and then start addressing some of the bigger issues that society has to grapple with. So we sometimes provide the first doorway...to more complex conversations.”

This approach reflects the view of leadership that Robert puts forward. “Effective leadership to me is about pulling people together, providing them with the information they need, helping them grow and understand the issue,” and ultimately [getting them] to take on some role independent of our involvement that addresses our mission in some way.” This process happens with partners and within the organization. “We get [staff] who are less experienced when they first come into the organization,” Robert says, but the organization encourages them to take risks in their work, to speak out publicly and attend public policy conferences. “They really do build their self-confidence, their understanding, their presence in the community, and they get to a point where they’re able to be good ambassadors,” he observes. Even for those who move on to other things, “They carry this into their [futures], whatever their futures are. And that only helps to advance our mission.”

SECTION TWO

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Comparative Cross- Organizational Characteristics

COMPARATIVE INFORMATION ABOUT THE ORGANIZATIONS

COMPARATIVE INFORMATION ABOUT THE LCW GROUP 4 AWARDEE ORGANIZATIONS

This section provides a comparative overview of some organizational characteristics across the LCW Group 4 awardee organizations based on information from self-reported surveys completed in the summer of 2005. The information in this section includes cross-organizational information on the following topics:

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- Organization Age and Nonprofit Status
- Geographic Location
- Geographic Scope
- Program and Issue Areas
- Primary Activity Areas
- Collaboration
- Membership
- Staff Size
- Roles Served by Volunteers
- Board of Directors
- Sources of Funding Changes

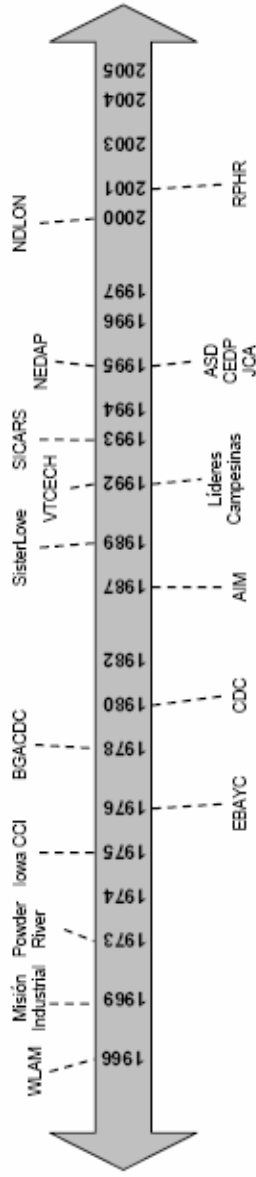
We hope that this information will allow participants to get a sense of how their individual organizations fit into the “big picture” with respect to LCW Group 4.

ORGANIZATION AGE and NONPROFIT STATUS

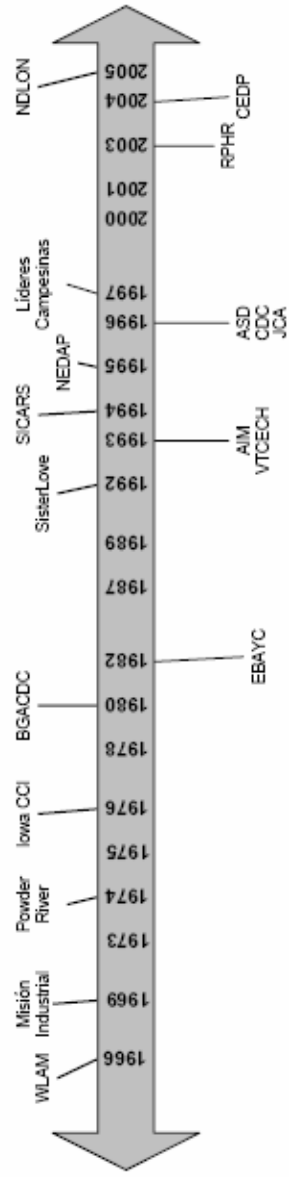
The organizations vary widely in terms of age and/or year in which they gained nonprofit status. In summary:

- 2 organizations are 1-5 years old
- 4 organizations are 6-10 years old
- 3 organizations are 11-15 years old
- 2 organizations are 16-20 years old
- 7 organizations are more than 20 years old

Year Founded

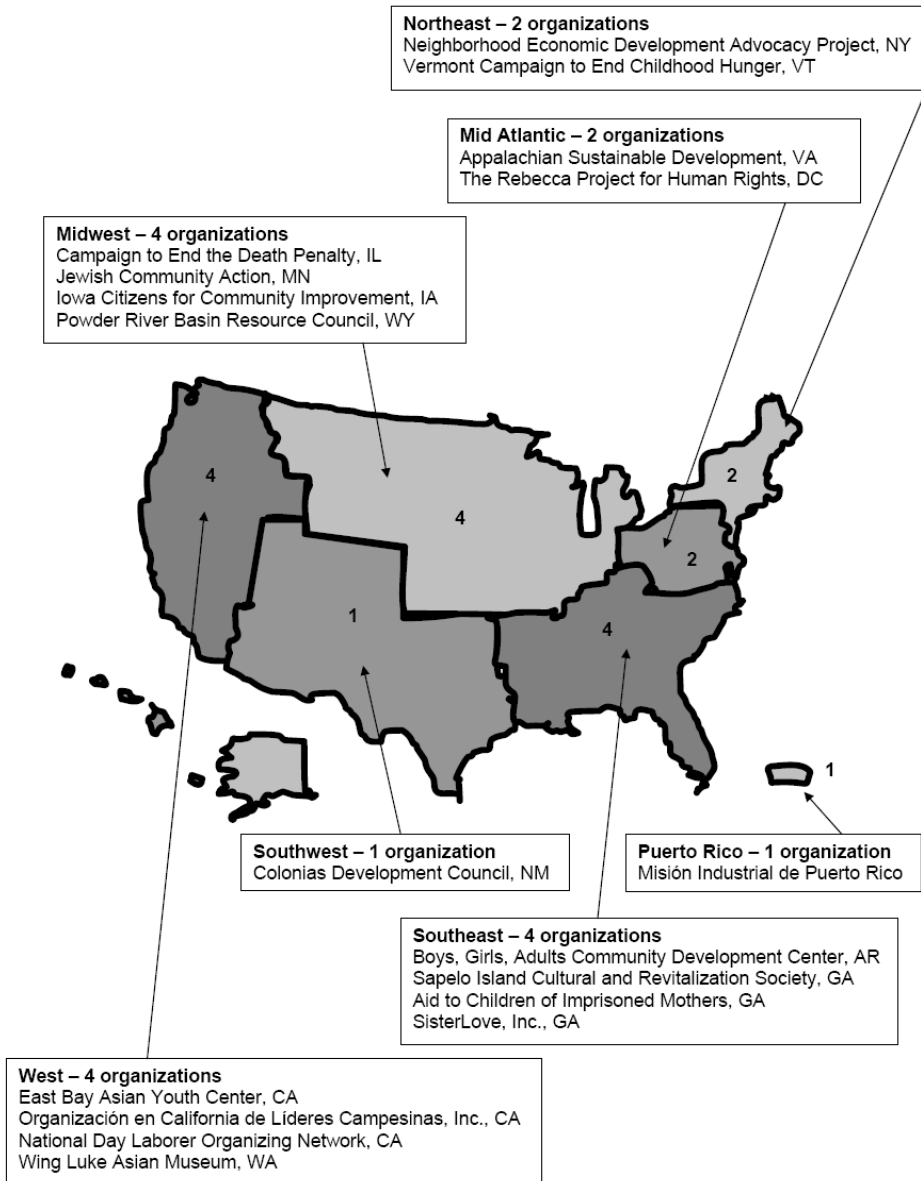


Year of Nonprofit Status



GEOGRAPHIC LOCATION

The map below shows the geographic representation and diversity of the LCW Group 4 organizations, using the regional designations provided by the Advocacy Institute. Per the Advocacy Institute's regional categories, all six regions (plus Puerto Rico) are represented, with fairly even distribution across them.

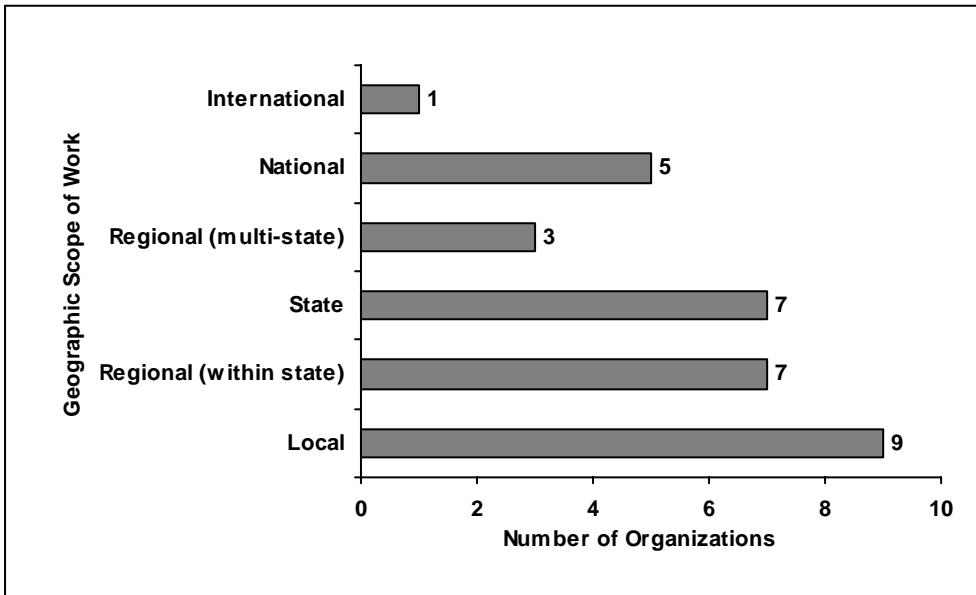


GEOGRAPHIC SCOPE

The graph and lists below show how awardee organizations characterize the primary geographical scope of their work. Some of the definitions were open to interpretation by awardees. For example, some organizations defined “local” as their neighborhood, while others described “local” in terms of the entire city. Twelve of the eighteen organizations indicated having only one geographic focus:

- 4 organizations focus only on local work
- 1 organization focuses only on regional work within its state
- 4 organizations focus only on state-wide work
- 3 organizations focus only on national work

The graph below reflects responses from all LCW Group 4 awardee organizations, including those that reported having more than one geographic scope.



Local Scope – 9 organizations

- Boys, Girls, Adults Community Development Center
- Colonias Development Council
- East Bay Asian Youth Center
- Misión Industrial de Puerto Rico
- National Day Laborer Organizing Network
- Neighborhood Economic Development Advocacy Project
- Organización en California de Líderes Campesinas
- Sapelo Island Cultural and Revitalization Society
- SisterLove, Inc.

Regional Scope (within state) – 7 organizations

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- Appalachian Sustainable Development
- Colonias Development Council
- Jewish Community Action
- Misión Industrial de Puerto Rico
- National Day Laborer Organizing Network
- Neighborhood Economic Development Advocacy Project
- Organización en California de Líderes Campesinas

State Scope – 7 organizations

- Aid to Children of Imprisoned Mothers
- Iowa Citizens for Community Improvement
- Misión Industrial de Puerto Rico
- National Day Laborer Organizing Network
- Organización en California de Líderes Campesinas
- Powder River Basin Resource Council
- Vermont Campaign to End Childhood Hunger

Regional Scope (multi-state) – 3 organizations

- Appalachian Sustainable Development
- Colonias Development Council
- National Day Laborer Organizing Network

National Scope – 5 organizations

- Campaign to End the Death Penalty
- National Day Laborer Organizing Network
- Organización en California de Líderes Campesinas
- The Rebecca Project for Human Rights
- Wing Luke Asian Museum

Bi-National Scope – 1 organization

- Organización en California de Líderes Campesinas

PROGRAM and ISSUE AREA

This section focuses on the specific content, program, and issue areas in which the LCW Group 4 awardee organizations work. To develop this table, we began with the issue area categories compiled by the Advocacy Institute, and also included a blank space on the self-report survey in which organizations could fill-in other issue areas not reflected in the original list. Please note that most, if not all, organizations list multiple program and issue areas.

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Program / Issue Area	# of Organizations (Ranked highest to lowest)	Name of Organizations
Economic / Community Development	11	<ul style="list-style-type: none"> • Appalachian Sustainable Development • Boys, Girls, Adults Community Development Center • Colonias Development Council • East Bay Asian Youth Center • Jewish Community Action • Misión Industrial de Puerto Rico • National Day Laborer Organizing Network • Neighborhood Economic Development Advocacy Project • Organización en California de Líderes Campesinas • Sapelo Island Cultural and Revitalization Society • Wing Luke Asian Museum
Civil Rights	7	<ul style="list-style-type: none"> • Campaign to End the Death Penalty • Colonias Development Council • Jewish Community Action • National Day Laborer Organizing Network • Neighborhood Economic Development Advocacy Project • Organización en California de Líderes Campesinas • Wing Luke Asian Museum

Program / Issue Area	# of Organizations (Ranked highest to lowest)	Name of Organizations
Education	7	<ul style="list-style-type: none"> • Appalachian Sustainable Development • Boys, Girls, Adults Community Development Center • East Bay Asian Youth Center • National Day Laborer Organizing Network • Organización en California de Líderes Campesinas • The Rebecca Project for Human Rights • Wing Luke Asian Museum
Environmental Justice	6	<ul style="list-style-type: none"> • Colonias Development Council • East Bay Asian Youth Center • Iowa Citizens for Community Improvement • Misión Industrial de Puerto Rico • Organización en California de Líderes Campesinas • Powder River Basin Resource Council
Youth Development	6	<ul style="list-style-type: none"> • Aid to Children of Imprisoned Mothers • Boys, Girls, Adults Community Development Center • Colonias Development Council • East Bay Asian Youth Center • Jewish Community Action • Organización en California de Líderes Campesinas
Housing	5	<ul style="list-style-type: none"> • Boys, Girls, Adults Community Development Center • East Bay Asian Youth Center • Iowa Citizens for Community Improvement • Jewish Community Action • Organización en California de Líderes Campesinas
Immigration	5	<ul style="list-style-type: none"> • Colonias Development Council • Iowa Citizens for Community Improvement • Jewish Community Action • National Day Laborer Organizing Network • Wing Luke Asian Museum

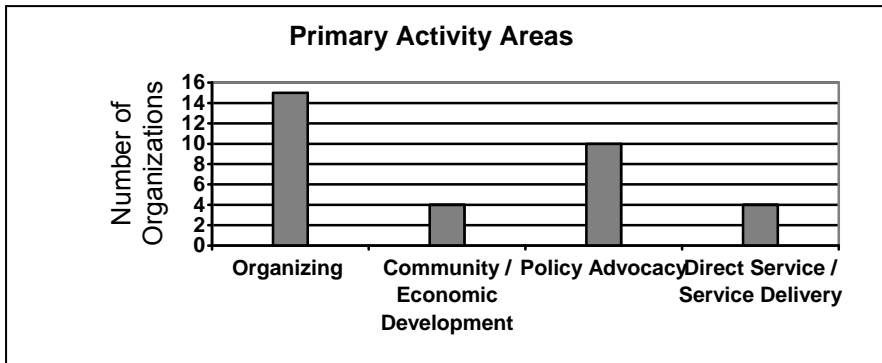
Program / Issue Area	# of Organizations (Ranked highest to lowest)	Name of Organizations
Racism / Discrimination	5	<ul style="list-style-type: none"> • Campaign to End the Death Penalty • Colonias Development Council • National Day Laborer Organizing Network • Neighborhood Economic Development Advocacy Project • Wing Luke Asian Museum
Cultural Preservation	4	<ul style="list-style-type: none"> • Boys, Girls, Adults Community Development Center • Organización en California de Líderes Campesinas • Sapelo Island Cultural and Revitalization Society • Wing Luke Asian Museum
Government / Corporate Accountability	4	<ul style="list-style-type: none"> • Iowa Citizens for Community Improvement • Jewish Community Action • Neighborhood Economic Development Advocacy Project • Powder River Basin Resource Council
Health / Healthcare	4	<ul style="list-style-type: none"> • Boys, Girls, Adults Community Development Center • East Bay Asian Youth Center • Organización en California de Líderes Campesinas • SisterLove, Inc.
Labor / Workers' Rights	4	<ul style="list-style-type: none"> • Jewish Community Action • National Day Laborer Organizing Network • Organización en California de Líderes Campesinas • Wing Luke Asian Museum
Other – Environmental / Agricultural	3	<ul style="list-style-type: none"> • Appalachian Sustainable Development (Sustainable agriculture and Sustainable forestry) • Iowa Citizens for Community Improvement (Family farm issues) • Powder River Basin Resource Council (Environment: mining)

Program / Issue Area	# of Organizations (Ranked highest to lowest)	Name of Organizations
HIV / AIDS	3	<ul style="list-style-type: none"> Boys, Girls, Adults Community Development Center Organización en California de Líderes Campesinas SisterLove, Inc.
Other – Leadership Development	3	<ul style="list-style-type: none"> Boys, Girls, Adults Community Development Center National Day Laborer Organizing Network Organización en California de Líderes Campesinas
Law	2	<ul style="list-style-type: none"> National Day Laborer Organizing Network The Rebecca Project for Human Rights
Prison Reform	2	<ul style="list-style-type: none"> Aid to Children of Imprisoned Mothers Campaign to End the Death Penalty
Religion / Faith-based Issues	2	<ul style="list-style-type: none"> Jewish Community Action Wing Luke Asian Museum
Other – Capacity Building	2	<ul style="list-style-type: none"> National Day Laborer Organizing Network SisterLove, Inc.
Arts	1	<ul style="list-style-type: none"> Wing Luke Asian Museum
Refugee Rights	1	<ul style="list-style-type: none"> Wing Luke Asian Museum
Substance Abuse	1	<ul style="list-style-type: none"> The Rebecca Project for Human Rights
Welfare Reform	1	<ul style="list-style-type: none"> The Rebecca Project for Human Rights
Other – Community Organizing	1	<ul style="list-style-type: none"> Boys, Girls, Adults Community Development Center
Other – Hunger and Nutrition	1	<ul style="list-style-type: none"> Vermont Campaign to End Childhood Hunger
Other – Land Retention	1	<ul style="list-style-type: none"> Sapelo Island Cultural and Revitalization Society
Other – Women’s Rights	1	<ul style="list-style-type: none"> SisterLove, Inc.

PRIMARY ACTIVITY AREAS

Activity areas describe the daily practices and methods through which LCW awardee organizations go about their work. The four categories outlined in this table are useful for comparison, though we acknowledge that these areas overlap and may be defined differently in different contexts. In addition, the tables represent up to two primary activity areas for each organization, noting that some organizations employ more than the two primary activities in which they are listed here.

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Organizing – 15 organizations

Organizing is defined as building power to address the concerns of a group and/or address a social problem. It involves recruiting, educating, and mobilizing a base of constituents.

- Appalachian Sustainable Development
- Boys, Girls, Adults Community Development Center
- Campaign to End the Death Penalty
- Colonias Development Council
- East Bay Asian Youth Center
- Iowa Citizens for Community Improvement
- Jewish Community Action
- Misión Industrial de Puerto Rico
- National Day Laborer Organizing Network
- Neighborhood Economic Development Advocacy Project
- Organización en California de Líderes Campesinas
- Powder River Basin Resource Council
- SisterLove, Inc.
- The Rebecca Project for Human Rights
- Wing Luke Asian Museum

Community / Economic Development – 4 organizations

Community and economic development is defined as building infrastructure by financing and/or constructing housing, businesses, parks, or other community resources, or engaging in strengthening the economic base through such activities as job creation.

- Appalachian Sustainable Development
- Colonias Development Council
- Sapelo Island Cultural and Revitalization Society
- Vermont Campaign to End Childhood Hunger

Policy Advocacy – 10 organizations

Policy advocacy is defined as protecting or obtaining rights, goods, or services by crafting or reacting to legislation, and/or by directly addressing elected officials and policy makers.

- Campaign to End the Death Penalty
- Iowa Citizens for Community Improvement
- Jewish Community Action
- National Day Laborer Organizing Network
- Neighborhood Economic Development Advocacy Project
- Organización en California de Líderes Campesinas
- Powder River Basin Resource Council
- Sapelo Island Cultural and Revitalization Society
- The Rebecca Project for Human Rights
- Vermont Campaign to End Childhood Hunger

Direct Service / Service Delivery – 4 organizations

Direct service and/or service delivery is defined as meeting the immediate and long-term needs of individuals by providing goods and/or services (including, but not limited to, job training, arts programming, housing, health care, or counseling).

- Aid to Children of Imprisoned Mothers
- Boys, Girls, Adults Community Development Center
- East Bay Asian Youth Center
- SisterLove, Inc.

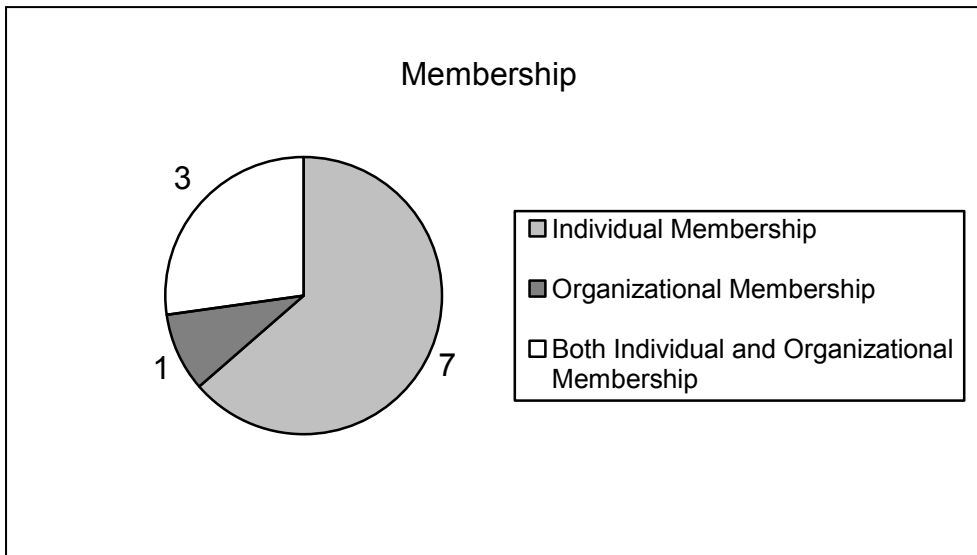
COLLABORATION

This section shows the kinds of partners with which LCW Group 4 awardees currently engage. We use a general definition of collaboration as the process in which organizations explicitly agree to work with other organizations to pursue common goals that also help to advance their own specific objectives. All awardees selected more than one category in describing the kinds of organizations with which they partner, as follows:

65	Type of organizations with which awardees partner:	# of awardee organizations:
	Local community organizations	17
	Public agencies	10
	Public policy organizations	12
	Religious organizations	11
	Businesses	7
	Policy coalitions or networks	13
	Universities or other educational institutions	10
	Other types of organizations	2

MEMBERSHIP

Of the eighteen organizations in LCW Group 4, eleven have formal membership programs. Of these, nine organizations require some form of dues in order to maintain membership. Most organizations cite sustainability and greater constituent “ownership” of the work as reasons for having membership programs.



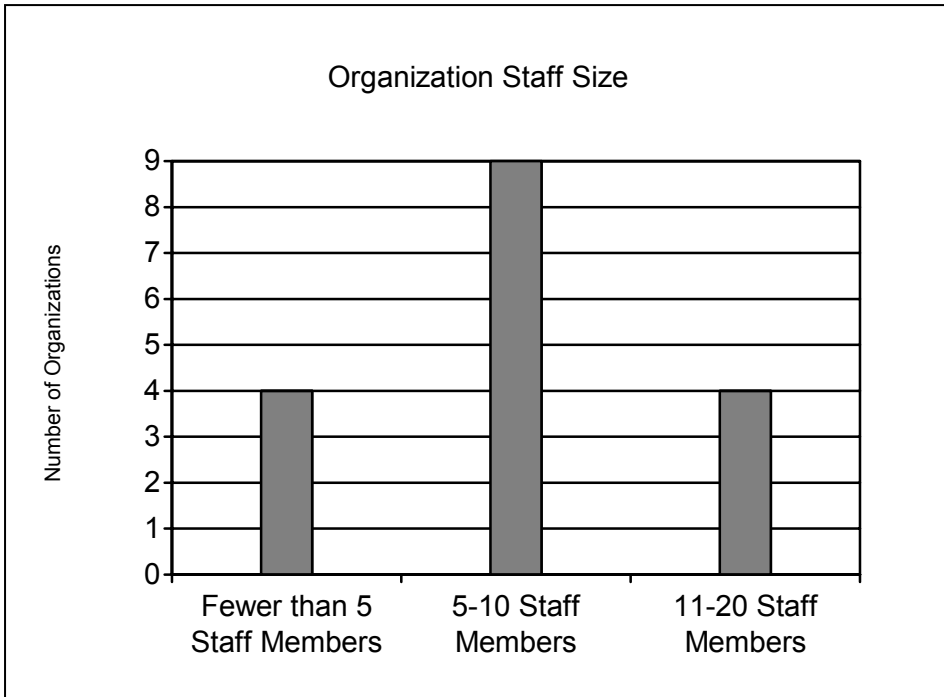
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- **Organizations with only individual memberships – 7 organizations**
 - Boys, Girls, Adults Community Development Center (dues-paying)
 - Campaign to End the Death Penalty (dues-paying local chapters)
 - East Bay Asian Youth Center (non-dues-paying)
 - Iowa Citizens for Community Improvement (dues-paying)
 - Jewish Community Action (dues-paying)
 - Organizacion en California de Lideres Campesinas (non-dues-paying)
 - Sapelo Island Cultural and Revitalization Society (dues-paying)
- **Organizations with only organizational memberships – 1 organization**
 - National Day Laborer Organizing Network (dues-paying)
- **Organizations with both individual and organizational memberships – 3 organizations**
 - Powder River Basin Resource Council (dues-paying)
 - Vermont Campaign to End Childhood Hunger (dues-paying)
 - Wing Luke Asian Museum (dues-paying)

STAFF SIZE

The majority of the LCW Group 4 organizations maintain staff sizes of between five and ten employees. The smallest staff size is 1.5 full-time equivalents (FTEs), with the largest being 19 FTEs. Full-Time Equivalents are the total number of full and part time staff. For example, three full time staff members and one ¼ time staff member is calculated as 3.25 FTEs.

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Fewer than 5 Staff Members – 4 organizations

- Campaign to End the Death Penalty (1.8 FTEs)
- Misión Industrial de Puerto Rico (3.5 FTEs)
- Sapelo Island Cultural and Revitalization Society (1.5 FTEs)
- The Rebecca Project for Human Rights (3.0 FTEs)

5-10 Staff Members – 9 organizations

- Aid to Children of Imprisoned Mothers (5.5 FTEs)
- Appalachian Sustainable Development (8.0 FTEs)
- Boys, Girls, Adults Community Development Center (7.0 FTEs)
- Jewish Community Action (6.5 FTEs)
- National Day Laborer Organizing Network (6.0 FTEs)
- Neighborhood Economic Development Advocacy Project (7.6 FTEs)
- Powder River Basin Resource Council (7.0 FTEs)
- SisterLove, Inc. (7.5 FTEs)
- Vermont Campaign to End Childhood Hunger (9.39 FTEs)

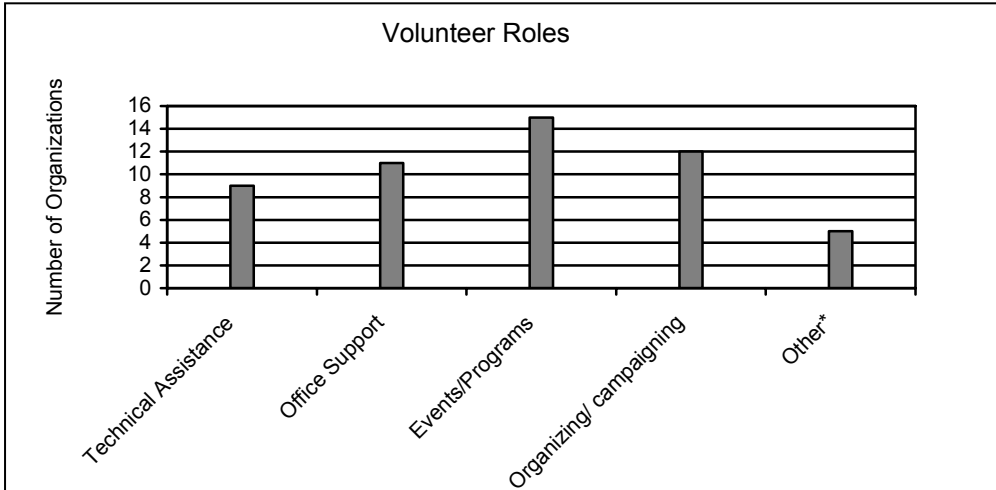
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11-20 Staff Members – 5 organizations

- Colonias Development Council (12 FTEs)
- East Bay Asian Youth Center (18.0 FTEs)
- Iowa Citizens for Community Improvement (19.0 FTEs)
- Organización en California de Líderes Campesinas (15.5 FTEs)
- Wing Luke Asian Museum (18.75 FTEs)

ROLES SERVED BY VOLUNTEERS

LCW Group 4 organizations utilize volunteers to support their work and most frequently cited event/program support as a role served by volunteers. While the specific definition of volunteers varies somewhat across organizations, the chart relies on survey categories provided to awardees for purposes of cross-comparison. Some organizations selected more than one category.



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Technical Assistance – 9 organizations

- Boys, Girls, Adults Community Development Center
- Campaign to End the Death Penalty
- Jewish Community Action
- Misión Industrial de Puerto Rico
- Powder River Basin Resource Council
- Sapelo Island Cultural and Revitalization Society
- SisterLove, Inc.
- Vermont Campaign to End Childhood Hunger
- Wing Luke Asian Museum

Office Support – 11 organizations

- Aid to Children of Imprisoned Mothers
- Boys, Girls, Adults Community Development Center
- Campaign to End the Death Penalty
- Colonias Development Council
- Iowa Citizens for Community Improvement
- Jewish Community Action
- Powder River Basin Resource Council
- Sapelo Island Cultural and Revitalization Society
- SisterLove, Inc.
- Vermont Campaign to End Childhood Hunger
- Wing Luke Asian Museum

Events/Programs – 15 organizations

- Aid to Children of Imprisoned Mothers
- Appalachian Sustainable Development
- Boys, Girls, Adults Community Development Center
- Campaign to End the Death Penalty
- East Bay Asian Youth Center
- Iowa Citizens for Community Improvement
- Jewish Community Action
- Misión Industrial de Puerto Rico
- National Day Laborer Organizing Network
- Organización en California de Líderes Campesinas
- Sapelo Island Cultural and Revitalization Society
- SisterLove, Inc.
- The Rebecca Project for Human Rights
- Vermont Campaign to End Childhood Hunger
- Wing Luke Asian Museum

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Organizing/Campaigning – 12 organizations

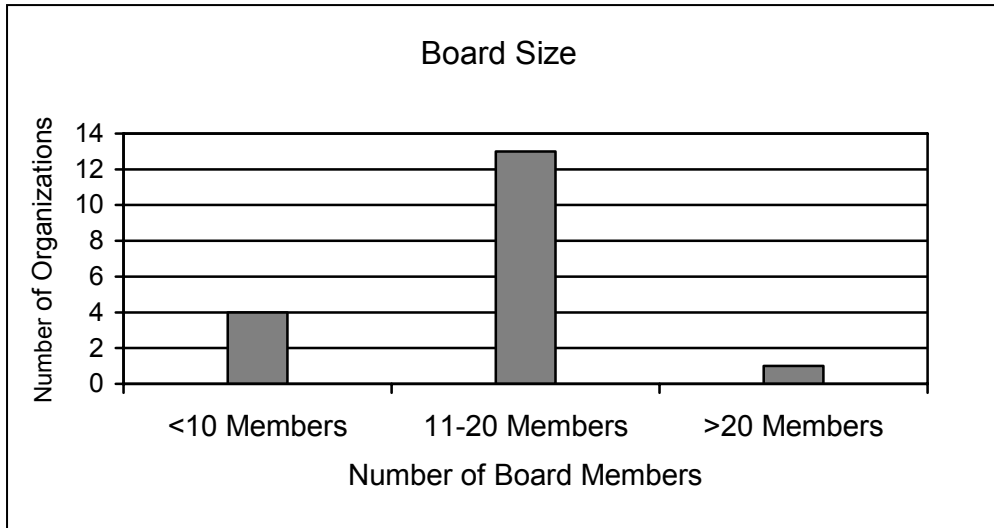
- Appalachian Sustainable Development
- Campaign to End the Death Penalty
- Colonias Development Council
- Iowa Citizens for Community Improvement
- Jewish Community Action
- National Day Laborer Organizing Network
- Organización en California de Líderes Campesinas
- Powder River Basin Resource Council
- SisterLove, Inc.
- The Rebecca Project for Human Rights
- Vermont Campaign to End Childhood Hunger
- Wing Luke Asian Museum

Other – 5 organizations

- Jewish Community Action (governance)
- Neighborhood Economic Development Advocacy Project (research, hotline staffing, community education, outreach)
- Organización en California de Líderes Campesinas (referral, networking)
- SisterLove, Inc. (education, facilitation)
- Vermont Campaign to End Childhood Hunger (research)

BOARD OF DIRECTORS – SIZE

The majority of LCW Group 4 organizations maintain a board size of between ten and twenty members. The smallest board consists of six board members, while the largest board has thirty members.



6 Board Members – 1 organization

- Campaign to End the Death Penalty

8 Board Members – 1 organization

- National Day Laborer Organizing Network

9 Board Members – 2 organizations

- Colonias Development Council
- Neighborhood Economic Development Advocacy Project

11 Board Members – 3 organizations

- Boys, Girls, Adults Community Development Center
- Sapelo Island Cultural and Revitalization Society
- The Rebecca Project for Human Rights

12 Board Members – 2 organizations

- Iowa Citizens for Community Improvement
- Misión Industrial de Puerto Rico

13 Board Members – 2 organizations

- Powder River Basin Resource Council
- SisterLove, Inc.

15 Board Members – 4 organizations

- Aid to Children of Imprisoned Mothers
- Appalachian Sustainable Development
- East Bay Asian Youth Center
- Organización en California de Líderes Campesinas

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17 Board Members – 2 organizations

- Jewish Community Action
- Vermont Campaign to End Childhood Hunger

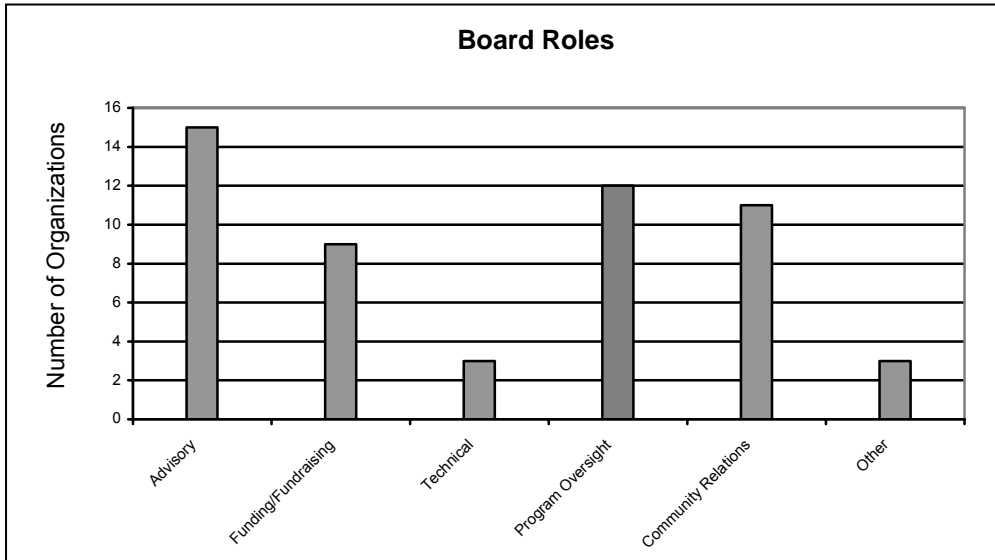
30 Board Members – 1 organization

- Wing Luke Asian Museum

BOARD OF DIRECTORS – ROLES

Fifteen of the eighteen boards of directors of the LCW Group 4 awardee organizations serve in advisory roles. Program oversight and community relations follow advisory as board roles cited by more than half of the organizations. Nine of the eighteen organizations use their boards in funding and/or fundraising capacities. Nine of the eighteen organizations use their boards in funding and/or fundraising capacities.

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Advisory – 15 organizations

- Aid to Children of Imprisoned Mothers
- Appalachian Sustainable Development
- Boys, Girls, Adults Community Development Center
- Colonias Development Council
- East Bay Asian Youth Center
- Iowa Citizens for Community Improvement
- Jewish Community Action
- National Day Laborer Organizing Network
- Neighborhood Economic Development Advocacy Project
- Organización en California de Líderes Campesinas
- Powder River Basin Resource Council
- SisterLove, Inc.
- The Rebecca Project for Human Rights
- Vermont Campaign to End Childhood Hunger
- Wing Luke Asian Museum

Funding/Fundraising – 9 organizations

- Aid to Children of Imprisoned Mothers
- Appalachian Sustainable Development
- Boys, Girls, Adults Community Development Center
- Campaign to End the Death Penalty
- Iowa Citizens for Community Improvement
- Jewish Community Action
- Powder River Basin Resource Council
- SisterLove, Inc
- Wing Luke Asian Museum

Technical – 3 organizations

- Boys, Girls, Adults Community Development Center
- Powder River Basin Resource Council
- The Rebecca Project for Human Rights

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Program Oversight – 12 organizations

- Appalachian Sustainable Development
- Boys, Girls, Adults Community Development Center
- Campaign to End the Death Penalty
- Colonias Development Council
- East Bay Asian Youth Center
- Iowa Citizens for Community Improvement
- Jewish Community Action
- Misión Industrial de Puerto Rico
- Neighborhood Economic Development Advocacy Project
- Powder River Basin Resource Council
- Sapelo Island Cultural and Revitalization Society
- The Rebecca Project for Human Rights

Community Relations -11 organizations

- Appalachian Sustainable Development
- Boys, Girls, Adults Community Development Center
- Colonias Development Council
- Iowa Citizens for Community Improvement
- Jewish Community Action
- Organización en California de Líderes Campesinas
- Powder River Basin Resource Council
- Sapelo Island Cultural and Revitalization Society
- SisterLove, Inc.
- The Rebecca Project for Human Rights
- Wing Luke Asian Museum

Other - 3 organizations

- East Bay Asian Youth Center
- Iowa Citizens for Community Improvement
- Sapelo Island Cultural and Revitalization Society

SOURCES OF FUNDING CHANGES

Five of the awardee organizations reported decreased contributions from the funding sources listed below since 2003, whereas twelve organizations reported increased contributions during this time period. Of those that reported increases, some of the organizations selected more than once category. However, this was not the case with organizations that reported decreases.

Organizations most frequently cited individual giving as a source of funding increase, closely followed by increases in foundation support. Organizations not appearing in the lists on the facing page reported no change in funding since 2003.

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Funding Sources	Number of Organizations with Increased Contributions Since 2003	Number of Organizations with Decreased Contributions Since 2003
Corporate	3	0
Foundation	6	3
Government	2	2
Individual	7	0
In-Kind	3	0
Not Applicable	6	13

CONCLUDING SUMMARY

This report illustrates case examples of common themes, strategic tools, and organizational practices of the Group 4 LCW awardees. Despite working in diverse communities and across issue areas, the awardees share many similarities in how they view and enact social change. They employ inclusive approaches to educating and training constituents, engaging collaboratively with partners, and honoring the culture and values of their communities.

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Comparative information about the organizations also suggests general findings. For example, the majority of the Group 4 LCW awardee organizations are over ten years old and most view organizing as their primary activity. Local community organizations are among the most frequently cited as organizational partners. In addition, the majority of awardee organizations are primarily membership-based. When comparing organizational features across organizations, the awardee organizations share similarities with respect to board roles, staff size, and other characteristics of interest.

We hope this report paints a portrait of the Group 4 LCW awardee organizations in order to inspire conversations and questions to further the understanding of social change leadership.

PROJECT INFORMATION

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This report is based on research conducted by the Research Center for Leadership in Action, in partnership with the Leadership for a Changing World program of the Ford Foundation. Leadership for a Changing World is a recognition program that supports community leaders known in their own communities but not known broadly. In addition, it seeks to shift the public conversation about who are authentic leaders to include the kinds of leaders participating in this program. Each year Leadership for a Changing World recognizes 17–20 leaders and leadership groups. Awardees receive financial support, participate in bi-annual program meetings, collaborative research, and a strategic communications effort.

For more information about Leadership for a Changing World, visit www.leadershipforchange.org.

The Research Center for Leadership in Action (RCLA) promotes practice-grounded, social science based, interdisciplinary research that will help strengthen both the theory and the practice of leadership in public service. RCLA is a hub where people from multiple sectors and disciplines undertaking critical public challenges come together to explore the complexities of their work, find creative ways to address them and create new knowledge. RCLA promotes the use of practitioners' "learned wisdom" to further leadership theory and practice through different strategies and approaches.

The Research Center for Leadership in Action is based at New York University's Robert F. Wagner Graduate School of Public Service. It was launched August 2003 with founding support from the Ford Foundation.

For more information, visit www.nyu.edu/wagner/leadership/

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