

**UNITED INDIANS PROGRAM DEVELOPMENT FRAMEWORK
2006 – 2007**

The Founding Vision and Mission

The essential purposes for which the Foundation was established were: two fold. The first is to act as a catalyst for the development of Indian people in the Seattle area and beyond. By “development” was meant the building of human and community capacity to move towards sustainable wellbeing and prosperity, based on the cultural wisdom, knowledge and strength of all tribes. As well, the Foundation was established to be a focal point of unity through which Indigenous people could come together for their mutual benefit and also through which Native people could become constructively engaged with the rest of humanity. These twin purposes are understood to be inter-related and inseparable.

Sixteen Principles for a Sustainable World¹

These 16 principles have emerged from thousands of hours of consultation with Indigenous communities and many years of testing and application around the world. These 16 principles describe how it is necessary to work in order to achieve sustainable wellbeing and prosperity.

1. **Human beings can transform their world.** The web of our relationships with others and the natural world which has given rise to the problems we face as a human family, can be changed.
2. **Development comes from within.** The process of human and community development unfolds from within each person, relationship, family, organization, community, or nation.
3. **Healing is a necessary part of development.** Healing the past, closing up old wounds and learning healthy habits of thought and action to replace dysfunctional thinking and disruptive patterns of human relations is a necessary part of the process of sustainable development.

¹ Developed and published by Four Worlds International. For a detailed description see “Recreating the World” by Michael and Judie Bopp (2006), Four Worlds Press. Calgary.

4. **Justice.** Every person (regardless of gender, race, age, culture, religion) must be accorded equal opportunity to participate in the process of healing and development and to receive a fair share of the benefits.
5. **No vision, no development.** A vision of who we can become, and what a sustainable world would be like, works as a powerful magnet, drawing us to our potential.
6. **Authentic development is culturally based.** Healing and development must be rooted in the wisdom, knowledge and living processes of the culture of the people.
7. **Interconnectedness.** Everything is connected to everything else. Therefore, any aspect of our healing and development is related to all the others (personal, social, cultural, political, economic, etc.). When we work on any one part, the whole circle is affected.
8. **The hurt of one is the hurt of all; the honour of one is the honour of all.** The basic fact of our oneness as a human family means that development for some at the expense of wellbeing for others is not acceptable or sustainable.
9. **Unity.** Unity means oneness. Without unity, the common oneness that makes (seemingly) separate human beings into “community” is impossible. Disunity is the primary disease of community.
10. **No participation, no development.** Participation is the active engagement of the minds, hearts and energy of the people in the process of their own healing and development.
11. **Spirit.** Human beings are both material and spiritual in nature. It is therefore inconceivable that human community could become whole and sustainable without bringing our lives into balance with the requirements of our spiritual nature.
12. **Morals and ethics.** Sustainable human and community development requires a moral foundation. When morals decline and basic ethical principles are violated, development stops.

13. **Learning.** Human beings are learning beings. We begin learning while we are still in our mother's wombs, and unless something happens to close off our minds and paralyze our capacities, we keep on learning throughout our entire lives.
14. **Sustainability.** To sustain something means to enable it to continue for a long time. Authentic development does not use up or undermine what it needs to keep on going.
15. **Move to the positive.** Solving the critical problems in our lives and communities is best approached by visualizing and moving into the positive alternative that we wish to create, and by building on the strengths we already have, rather than on giving away our energy fighting the negative.
16. **Be the change you want to see.** The most powerful strategies for change always involve positive role modeling and the creation of living examples of the solutions we are proposing. By walking the path, we make the path visible.

A Principle Centered Approach

The following principle-based framework are based on the 16 Principles, and was developed to guide program development:

1. **Culturally Based** - Every initiative, service and program United Indians offers is grounded in the rich cultural traditions and resources of the Indigenous tribes of the Americas. These ways of knowing and approaches to human and community development inform and add richness and strength to excellence in professional practice.
2. **Wholistic** - This principle implies the integration of whole person (mental, emotional, physical and spiritual) development for individuals and the conceptualization of individual services within the context of families, networks and communities. Indeed, the healing and development of individuals goes hand-in-hand with the healing and development of their communities and families. This principle also demands the intentional linkage and coordination across all the Foundation's

programs and services to address a full spectrum of client and community needs in a coordinated manner.

3. **Participatory Approach** - Targets and beneficiaries of the Foundation's programs must be engaged in the identification of their needs, the framing of interventions and services, and the monitoring and evaluation of whatever is offered to serve them.
4. **Capacity Building** - Beyond service delivery, individuals and communities have a critical role to play in their own healing and development. Wellness and prosperity cannot be delivered to people through programs, no matter how well conceived and executed those programs may be. Development comes from within. Healing comes from within. For this reason, a significant portion of the Foundation's programs and initiatives focus on building the capacities of individuals, families and communities to address their own sustainable wellbeing and prosperity.

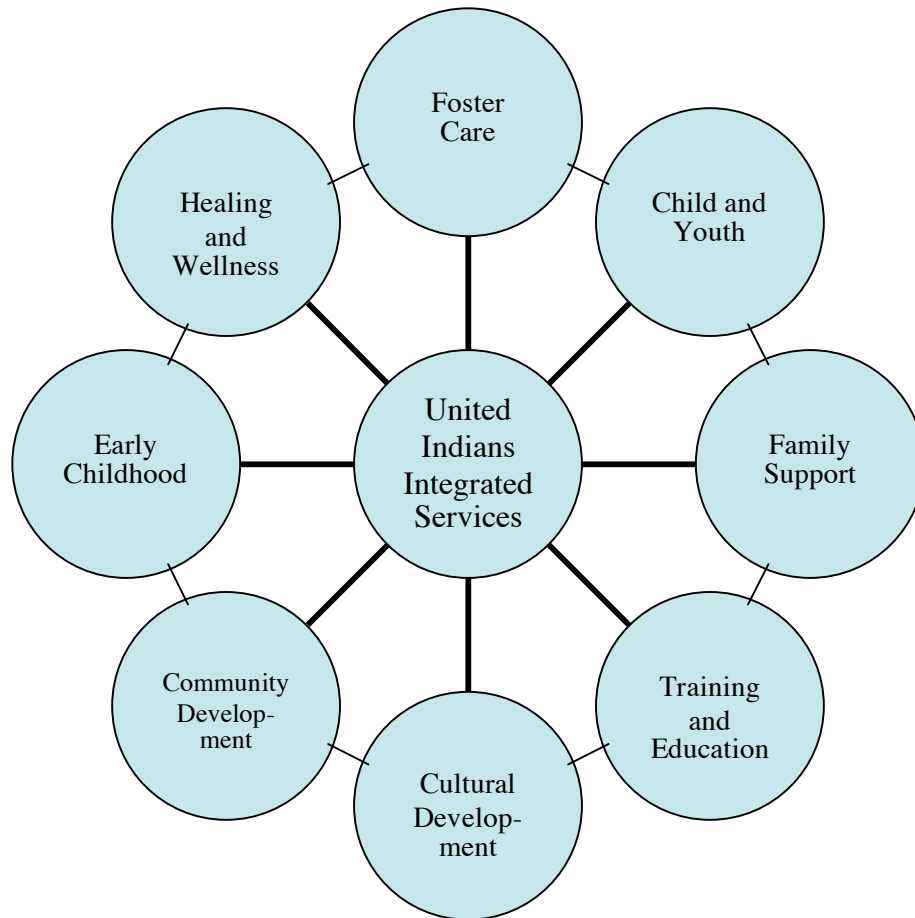
Program Integration and Convergence

Currently, United Indians offers programs and services in eight inter-related areas. Previously these program lines operated in relative isolation from each other. Now, through the work of the Integrated Services Committee, all program initiatives are being integrated, both in terms of inter-program collaboration and mutual reinforcement, and in terms of converging all relevant program opportunities for every individual, family and community the Foundation serves.

Program Themes

These eight existing program areas will be (gradually) focused through four key program themes:

1. education and training
2. healing and wellness
3. child and youth development, and
4. community economic development and employment.



A Very Clear Focus

In reflecting deeply on these community-identified areas of work, we have concluded that all of them are anchored in processes of learning, and that, *in practice, human and community development may be thought of as a learning process.* While other work themes may emerge (all of them informed by Indigenous traditional knowledge, cultural resources and experience), we have concluded that they can all be brought together under one unifying umbrella, and that is *Indigenous life-long learning.*

We therefore envision that *United Indians will become a regional center for Indigenous life-long education, training and capacity building* and that this will become its primary program focus. Under this banner, we can carry out research, promote

learning (through accredited and non-accredited programs) and still deliver a wide range of programs the community needs. **We envision that United Indians will become a regional Indigenous university.**

Medicine Wheel Model of Development

Introduction

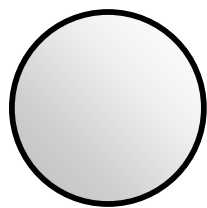
This is an ecological or system framework, drawn from Indigenous thinking and modeling. It provides a useful template for thinking about any sort of comprehensive program development, particularly in terms of mapping the necessary content areas to be added.



The term “medicine” in tribal tradition refers to any substance, process, teaching, song, story or symbol that helps to restore balance in human beings and their communities. The medicine wheel is an ancient symbol which represents an entire world view (a way of seeing and knowing) and the teachings that go with it.

We have not found a more powerful tool for modeling what is really going on in development processes in any of the sciences and disciplines of the world.

At a midsummer gathering of indigenous nations held at Alkali Lake, British Columbia, Canada in 1986, Phil Lane Sr., a distinguished Yankton Sioux elder, was talking to a large gathering of tribal people representing over thirty-five different tribes and nations. He held a stick in his hand, and with it he drew a circle in the sand. “Our people used the circle to explain many things,” he said. “For instance, the circle represents the hoop of the people. All of the people are a part. No one is excluded. The hurt of one is the hurt of all. The honour of one is the honour of all.”



In this way he explained a very simple idea that has very complex implications. The circle means that everything is connected to everything else in life. Nothing can happen to any one part of the circle without affecting all the other parts.

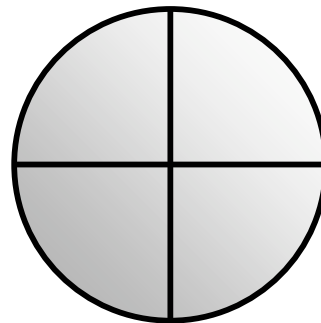
“The human people are not the only people in the circle,” the old

man went on to explain. “The mineral people, the plant people, those that crawl, those that walk, those that fly, the four-leggeds, even the air itself and the water and the stars and planets beyond number--all of these are part of the circle, and so are you, and so am I. What happens to any part of the circle happens to all of us.” And thus the elder introduced the concept of deep ecology; of the profound interdependence of all things.

The medicine wheel is simply the circle divided into four parts. Seeing things in fourness, or what Jung called “quaternity,” is very common to most indigenous people in the world (we were all once indigenous somewhere).

It is used to show how within whatever whole we are talking about:

- the whole person,
- the whole family,
- the whole community, etc.,



there are dimensions or parts that make up the whole, which are interrelated to each other. The following sets of four constitutes the foundation of the model of human and community development presented in the pages that follow.

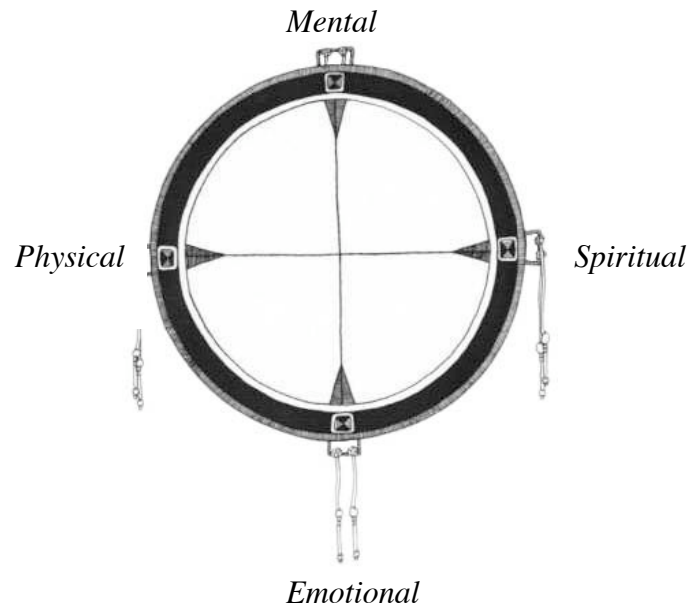
The Person

Each human has the potential to develop capacities in four interrelated areas of life:

1. *mental*—related to the activities and potentialities of the mind; the thinking self
2. *emotional*—related to the activities and potentialities of the heart; the feeling self
3. *physical*—related to the activities and potentialities of the physical body, and
4. *spiritual*—related to the activities and potentialities of the spirit self, and having to do (in development work) with the virtues and values that animate one's life as well

as the capacity to visualize and actualize new potentialities within oneself or in relationships with others.²

These dimensions are operating no matter who we are, and no matter at what stage in life we may be.



Each aspect of the self is affected by all the others. So, for example, a sickness affecting the physical body can also affect how well a child's intellectual faculties function. A person filled with jealous and angry feelings about another person may well find their mental capacities blocked, and their bodies filled with stress. Indeed, such stress is now known to be a very powerful source of disease.

At a primary level, most communities consist of children, youth, adults, and elders, as well as other special interest groupings which may also be important to consider because such groups have experiences that are different from the mainstream within the community. Categories of this type might include single mothers, people in recovery, the unemployed, handicapped people, etc.

Using the medicine wheel model of individual potentiality, it is possible to generate a framework for understanding what is really happening in the lives of any

²Development has been defined as moving from potentiality to actuality. In personal development, this movement has been called transcendence by Abraham Maslow in his model of basic human needs (Abraham Maslow, Toward a Psychology of Being, New York: Van Nostrand Reinhold Company, 1968).

particular group within the community. For example, it is possible to consider the conditions and needs of unemployed youth. Their mental, emotional, physical and spiritual well-being can be looked at, both in terms of what it is now, but also what it would be like if it was good (in the ideal sense). Such an examination can best be done by groups of unemployed youth themselves, with the support of those who have allied with them, including a skilled facilitator.

From such a reflection process, a base-line description of current conditions and realities, as well as of the root causes of problems, can be developed. Out of such an analysis will come an understanding of what is needed, and if the momentum from the inquiry process is properly harnessed, one important outcome will be focused action aimed at addressing the challenges faced by unemployed youth. In each of the four areas (mental, emotional, physical, spiritual), a list of capacities and potentialities can be developed. Some authors call this kind of list a competency profile. The wheel representing the individual person only makes sense, however, if it is seen in relationship to the greater circles of which it is a part.

The Family or Clan

Healthy families and clans hold their members as a mother holds her children. As children grow in strength and wisdom, only gradually do they learn to be responsible, and to care for those who have cared for them. The family is the womb out of which the community and the nation spring. It is impossible to build a healthy and prosperous community unless and until the families within that community are healthy and strong.

Within the family are four interrelated dimensions of activity and potentiality that are constantly at play:

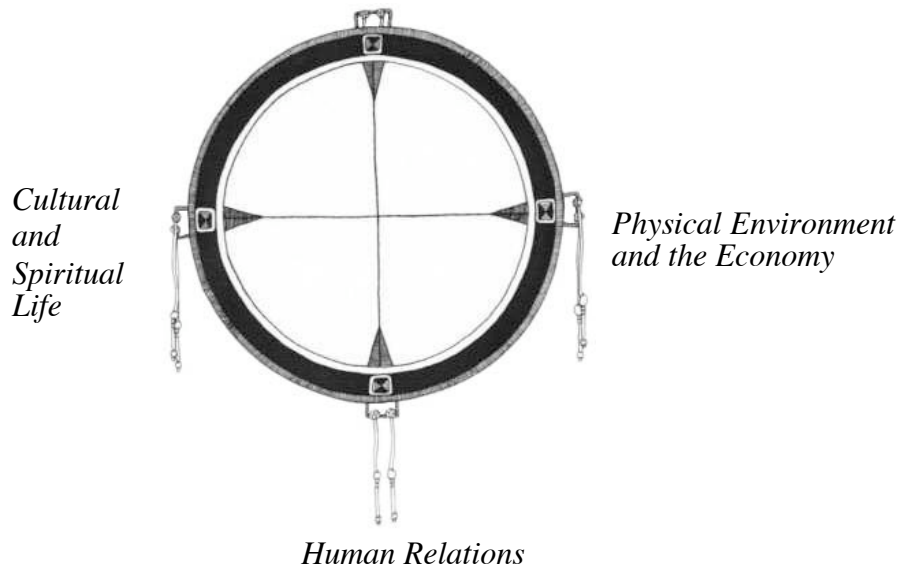
1. *Dominant Thinking Patterns*—Concerning the dominant habits of thinking that inform and drive decision-making and color all the human relationships the family engages in, both within and outside itself. This category also concerns the way power and decision making occur within the family, and how the family arranges priorities. Because whatever we think about tends to expand in our lives, this category reveals much about what is being created in the collective life of the family. An important

key to discovering the thinking pattern at the family level is to listen to the conversation of the family.

2. *Human Relations*—Concerning the nature and quality of the human relationships within the family, and particularly the extent to which those relationships foster human wellbeing and the unfolding of human potential.
3. *Physical Environment and Economy*—Having to do with how the family provides for its physical needs, including food, clothing, shelter, safety and security, and the physical health of its members. It is vital to examine to what extent the family's activities in this area of life either contribute to or undermine the overall wellbeing of the family and its members.
4. *Cultural and Spiritual Life*—This category includes the beliefs, values, morals and goals of the family. Both what the family members espouse and what they actively practice are important dimensions to be considered. Both affect the overall wellbeing of the family. This category also focuses on the degree, quality and impact of the family's bonds with the Creator, and the spiritual dimensions of life. It also concerns the degree, quality and impact of the family's bond with the cultural community of which it is a part.

The wheel of the family (below) shows how each of these four primary dimensions of family life are an interactive part of the whole family system. Each part affects, and is in turn influenced by, all the other parts.

Dominant Thinking



The Community

What follows is a model (or map) of the dimensions that are involved in developing a whole community, in its many dimensions and aspects.

Remember that in the Foundation's work, we are concerned with the challenge of promoting sustainable wellbeing and prosperity and the unfolding of human potential. As we understand it, individuals have needs and potentiality in the areas of mental, emotional, physical and spiritual development. Individuals don't emerge out of thin air. Nor do they prosper disconnected from other human beings. All of us come from some kind of family, and all of our families had patterns of thinking, of human relations, of beliefs and values, and of physical survival that shaped us.

Families in turn live within communities like fish live in water. The invisible web of relationships that make up community life can either have the aggregate affect of leading to human wellbeing and prosperity, or to its opposite. Like individual people or families, each community has its own commonality (the personality of the group). In order to effectively initiate strategies that will alter (for the better) the collective habits

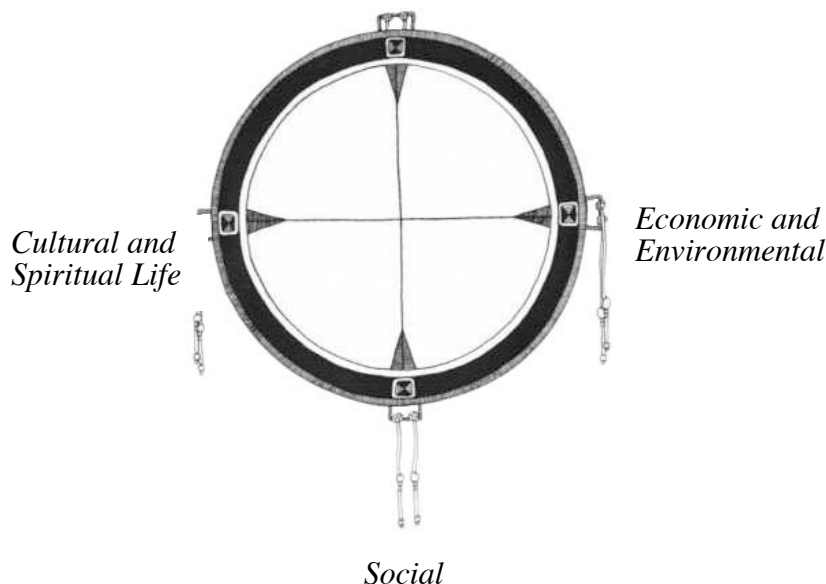
and relationships that are affecting people's lives within a particular community, it is helpful to be specific about the nature of those relationships and habits.

We map the processes of community health development in four interdependent areas of activity and focus:

1. *Political and Administrative*—having to do with how power is arranged, how decisions are made and how the governance and management of the community's affairs occurs. Within community development processes, a key indicator of health in this area is the quality and effectiveness of people's participation in matters that affect their lives.
2. *Social*—having to do with the patterns of human relations, and including such related areas as kinship patterns, social protocol, conflict resolution and communication patterns. The social category is especially concerned with the climate of openness and support for individual and group efforts to bring positive changes to their own lives or to the community in general. A useful indicator of health is the degree to which the community is open to and supportive of learning. To what degree is the community characterized by its ability to learn its way into the future?
3. *Economic and Environmental*—the economic life of the community needs to be understood both in terms of how (and to what extent) people get what they need in order to sustain themselves (in the physical sense of basic needs), as well as in terms of the community's relationships with the natural environment (the eco-system) upon which long-term economic well-being depends. To get a clear picture of the impact of current economic realities, it is important to go beyond income generation to questions related to: a) how economic activities are affecting other areas of human well-being; b) how the natural environment is being affected; and c) to the development and maintenance of long-term sustainable systems of production. In many communities, moving from dependency to self-reliance is also a critical component of economic development.
4. *Cultural and Spiritual*—this category refers to prevailing patterns of beliefs, values, morals and goals that constitute the software hidden beneath the surface of community life. Both what people *say* they believe in (the espoused or ideal culture)

and what they tend to actively *do* in the pattern of daily life (the lived or real culture) are important. A vital strategy in mobilizing communities is to call people to the values by which they *want* to live. It is also a fact of life in many communities that there are multiple cultures and value systems that compete and collide within the social space of the community. Usually one or more are dominant, and others struggle for recognition and acceptance. An important indicator of wellbeing in the spiritual/cultural area is the presence of a vigorous dialogue on values, and a climate of deep mutual respect and appreciation for diversity. The capacity to envision a healthy and sustainable future and to muster the human will to move together toward creating that future is perhaps the most important indicator of community wellbeing that we know.

Political and Administrative



The Wider World

By the wider world we mean the entire human world outside the community. It can refer to the tribe or nation, the various levels of government up to the nation state and beyond, other countries and regions, or the global monetary market and regulatory systems. Communities do not exist in isolation, free from the impact of the world around them, any more than an individual person does.

In thinking about community health development, it is important to be able to see how any particular community is organically linked to the wider world in which it exists. For example, what happens in the boardrooms of major corporations in Europe or America can affect the political and economic wellbeing of many ordinary people, their families and their communities in Saudi Arabia, Papua New Guinea or Nigeria. A change in the price of oil, (perhaps as a result of a political decision of the Arab Emirate in partnership with other allies) can affect who has a job and who doesn't in Alberta, Newfoundland or Louisiana.

When people lose their jobs, families are affected. Under such stresses, the use of alcohol and drugs and the incidence of family violence tend to increase. And, of course, children are definitely affected. A child who is traumatized by family violence or a marriage break-up can experience intellectual and emotional paralysis. Unable to concentrate or remember or focus, the child fails at school, and begins to act out in ways that cause her to lose friends and to be labeled by teachers and social workers as a problem child. Perhaps a specific label is added to this diagnosis, such as hyperactive and the child may even be given a drug such as Ritalin³ to control the symptoms.

From this example, taken from actual cases in North America, it is possible to see what North American indigenous elders meant when they told us “everything is related to everything else.” By viewing the world we live within as an interactive system, it is possible to see connections between things that people believe and do in countries and institutions very far away, with what happens in the most intimate relationships (husband and wife, parent and child) in some of the most remote villages of the world (e.g. the Mackenzie Valley in the Northwest Territories or the Niger River Valley in Nigeria). While it is usually not possible to influence or control global political and economic processes, it is possible to create local systems that are not so dependent on the markets or the shifting sand of political factions.

³ Ritalin (methylphenidate) is a central nervous system stimulant produced by CIBA Pharmaceuticals that has the paradoxical effect of slowing down hyperactive behaviour in some patients. Ritalin became the drug of choice during the 1990s for treating children who exhibited symptoms of hyperactivity or attention deficit disorder (ADD) in North American schools.

So, when thinking about community health development in any specific situation, it is vital to understand the wider world in which "the community" exists. Essentially the same four interactive categories which were used to describe the community level, can also be applied to the level of the "wider world," but the impact they have on the development process is different enough to warrant further explanation.

1. *The Political and Ideological Environment*—referring to the political realities, and the bureaucratic and policy environment (local, regional, national, international) that are affecting the community's development efforts, as well as to the ideological beliefs driving social, economic and political forces affecting the community.
2. *The Social Environment*—referring to patterns of human relations; how the community is affected by such things as racism and prejudice, or a climate of contempt (as is the case, for example, for welfare recipients), and also how the community is able to respond (with open heart or numbed indifference) to the suffering and difficulties of other people. The social climate within which community development takes place can have a very tangible effect (positive or negative) on the community's perception of its own capabilities. Managing public opinion and winning outside support for development efforts is vital and necessary for many reasons, some of them political and economic, others related to internal dynamics such as a belief in your own dreams or the legitimization of community leadership.
3. *The Economic and Ecological Environment*—refers to the economic and environmental realities within which the community's development takes place. Economic and environmental conditions at the local, regional, national and even international level can influence the outcomes of community efforts. It is therefore extremely important that as communities act locally, they are thinking globally.
4. *The Cultural Environment*—this category refers to several dimensions. First, it refers to the tension between the dominant culture and the culture of the developing community. Alvin Toffler called the dominant culture "indust-reality" (Toffler⁴), or the reality system of the industrialized countries and regions of the world,

⁴Toffler, A. *The Third Wave*. New York: William Morrow and Company, Inc., 1980.

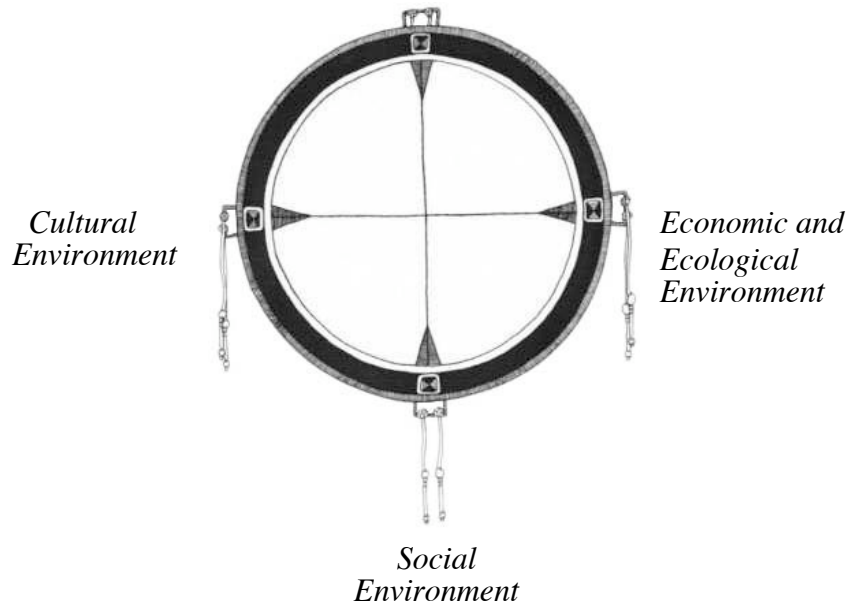
characterized by the software of such values as individualism, materialism, scientism, centralization, synchronization, massification, etc. A spin-off of the global dominant culture is that the organizational and bureaucratic cultures of Euro-American businesses, military and government organizations have all merged in a kind of global super-culture of the workplace. Nearly every government office, United Nations Agency and humanitarian organization in the world operates following the hidden rules of that dominant culture. An assumption of the dominant culture is that all other cultures are inferior, or primitive, or at least limited to the private (i.e. non-business, non-professional) sphere. The dominant culture drives almost all professional agencies' actions anywhere in the world in the fields of health, education (such as schools, colleges and universities) and social welfare.

Helping communities to sort out their own cultural foundations from the dominant culture, and to learn to “be themselves” in a multi-cultural world is vital to success in sustainable development processes. A profound implication of this sorting-out process must occur at the level of belief, values, morals and goals. The spiritual life of most communities in the world has been undermined by the dominant culture media, and the undertow of individualistic and materialistic values.

Survival into the twenty-first century may well depend on the re-birthing of true community. The core of that process is binding the hearts and minds of the people to life-sustaining, life-enhancing values and beliefs. Unless love, forgiveness, honesty, and unity in diversity characterize our communities, they cannot survive; and if they do not survive, it is unlikely that many of us will either.

The following diagram shows the wheel of the world, and how the four interactive dimensions discussed constitute the global environment within which community development takes place.

Political and Ideological Environment



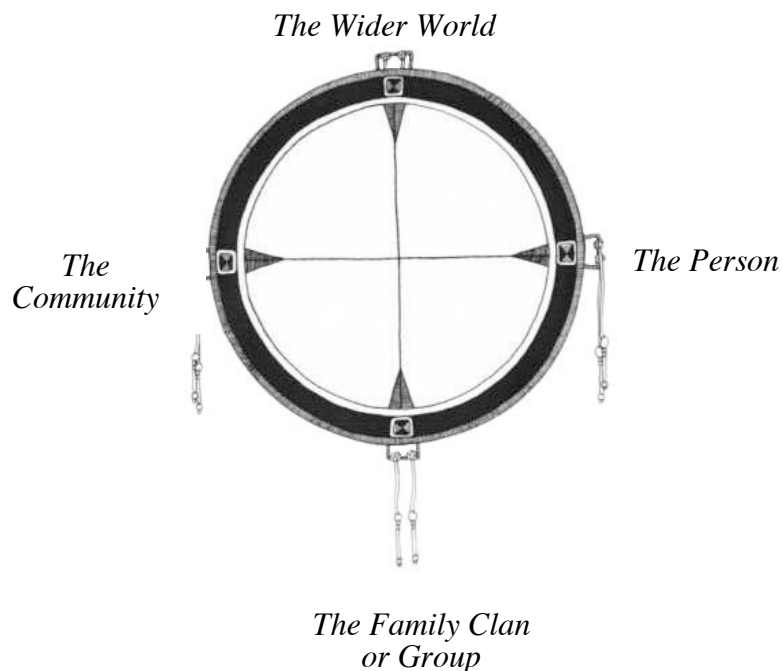
Fitting it All Together

When we talk about human and community development, we are talking about all of the following:

1. The development of the *person*, with respect to the mental, emotional, physical and spiritual dimensions.
2. The development of the *family* (or clan) and small groups with respect to dominant thinking patterns, human relations, physical environment and economy, and cultural and spiritual life.
3. The development of the *community* with respect to its political and administrative, economic, social, and cultural and spiritual life.

4. The context of the wider *world* within which human and community development is taking place. This context includes the political and bureaucratic environment, the social environment, the economic environment, and the dominant cultural environment.

So, in this map we have four large categories of development, all going on at the same time, with each level affecting all the other levels. One way to think about it is shown in the diagram below.



No matter at what level you try to intervene, you are actually always dealing with all the levels.

For example, an economic development officer in the eastern Canadian province of Newfoundland may be trying to work on job creation. She is struggling against the reality that the economic climate of the region in which the community is located is depressed because of the collapse of the cod fishing industry, due to over fishing. This problem is made worse by the fact that governments are short of money and can't afford to keep the entire population on welfare or subsidized make-work programs. These are all global conditions (i.e. the wider world in the model) affecting local development

efforts in Newfoundland. Considering the ecology and economy of the region, the economic development officer tries to encourage people to start small businesses. But many families have either been fishermen or fish-industry-dependent for generations. There is a prevailing belief (mostly unconscious) in many families that if you can't go fishing (or some other sea harvest activity) there is really no option except welfare or unemployment insurance. Additionally, the hard times caused many men to turn to alcohol for comfort. With alcohol comes a legion of social problems affecting families and children.

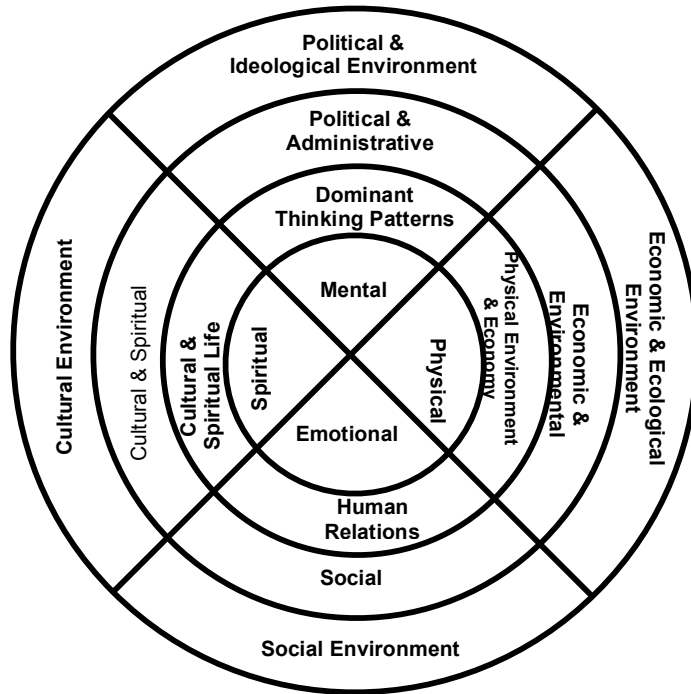
Clearly, in this case of Newfoundland traditional fishing communities (as with many Native community situations), the challenge of reviving the economy can only be addressed by taking into consideration all four interacting levels in the model (individual, families, whole communities, and global conditions). Indeed, after the initial shock (1994), what has now begun to happen in Newfoundland is that communities have started coming together to talk, to support each other, and to build solutions. Many creative alternatives are still emerging. But almost everywhere, when positive development has begun, it has emerged out of a community re-creation process, and not out of the implementation of a technical solution.

In this section we have outlined the dimensions of need and potential growth within individuals, families and groups, communities and society at large (i.e. the world). Basically, we are presenting a tool for thinking about how the various dimensions and levels fit together and interact. Each level of development (presented in the model) takes place *within* a broader level.

Individuals develop within families, groups and organizations. Families develop within communities, and so do groups and organizations.⁵ Communities and organizations develop within the context of surrounding societal and global conditions.

⁵Even transnational corporations or huge and complex organizations like the US military or the United Nations family of agencies can only exist in particular local conditions, wherever they may be situated in the world. The model presented here looks at the process of development from the vantage point of ordinary human beings in grass-roots communities. It is, after all, people who make up organizations. Long before they were bureaucrats or generals, they were human beings. They had mothers. Many of them have children and other loved ones. Like all the rest of us, they have dreams and human needs. They live somewhere. And like everyone else, they need community.

The diagram below illustrates how all the dimensions and levels mutually influence each other.



The Wheel Turns

The models and concepts presented so far have identified the areas of need and potentiality in human and community development. What it has not shown is anything of the *process* of change. What follows introduces the key elements that drive growth or development. The wheel, made of interlocking wheels within wheels (see diagram above), turns through processes of learning and transformation. These processes are propelled by certain key dynamics of change.

1. *Vision*—Vision refers to our capacity to see ourselves in conditions other than the ones in which we find ourselves now. It implies having a picture of what life would be like in the future if it were good, in the sense that what needs to be changed has in fact been transformed into the conditions we believe are desirable. Authentic vision

in human and community development is not a pipe dream or a wish list. It is rooted in a profound understanding of human nature and possibility. That understanding allows us to see what a healthy, prosperous and sustainable future would be like. Vision also implies having a critique of the present situation. If you can see what an ideal future looks like, you do so with the shortcomings of the present in full view. Indeed, you could not develop a clear analysis of what is wrong with present conditions without having some idea of what things should be like. Finally, a true vision (in the sense we use the term here, related to processes of human transformation) implies having some idea of how to get from where you are now to where you want to go (i.e. from present conditions, through a process of change leading to the desired future).⁶ In very stark terms, if there is no vision there can be no development.

2. *Imagination*—It is impossible to enter into a condition that we cannot imagine. Being able to see ourselves becoming healthy or prosperous or unified is a necessary prerequisite to creating the conditions within ourselves and in our lives that will create those described future conditions.
3. *Learning*—In human and community development, learning is the process of acquiring the attitudes, beliefs, knowledge and skills to make the changes that are needed within ourselves or in our families, organizations and communities. It is never enough to have a vision and to make a plan. Most of us have habitual ways of thinking and acting. These old habits of thought and action have created the world as we know it. No matter what we visualize or desire in our future, if we keep thinking and acting in the same old ways, we will always get the same old results. If we are to create a new kind of future for ourselves (or within our families, organizations or community), we will need to learn new ways of thinking and acting that will lead to the new outcomes we desire.⁷

⁶This understanding of what vision is in human development processes draws heavily on the work of Fred Polak, and in particular, *The Image of the Future* (Polak, 1973).

⁷In a later section, we will introduce and discuss Sixteen interacting *principles* to guide community healing and development action. The dynamic elements outlined above (vision, imagination, participation, volition, and learning) are expanded upon and further developed in that section.

4. *Volition/Participation*—The word volition means will power. In personal development “volition” refers to the exercise of focus or attention, choice and perseverance in moving toward goals and in carrying out plans. When we talk about the exercise of will within communities or groups of people we use the term participation. Participation in community health development means the meaningful involvement of the people whose lives are being affected by the process of development in all parts of that process (analyzing issues or problems, discovering solutions, making plans, implementing strategies and projects, and evaluating outcomes).

The interaction between these key elements for growth or change can be pictured in the diagram below.

