



University of Denver
Center for Community
Engagement &
Service Learning

COMMUNITY ORGANIZING HANDBOOK

2ND EDITION

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THE CENTER FOR COMMUNITY ENGAGEMENT AND SERVICE LEARNING

ABOUT US

The Center for Community Engagement and Service Learning (CCESL) leads the campus in embracing the University of Denver's commitment of "being a great private university dedicated to the public good." Our mission is to educate, engage, and equip the campus community to accomplish tangible, public work that improves the lives of people in our communities. We value the public good, inclusive excellence, and, as part of higher education's civic mission, building community capacity and engagement.

What makes us unique?

The CCESL staff works with students, faculty, on-campus partners, and the community through a community organizing framework. Community organizing is about people working together for systemic social change. It is about developing collective self-interest by working with others and taking action on issues the community cares about.

CCESL Student Learning Outcomes:

We are committed to developing active citizens using our student learning outcomes. Through a community-based experience in one or more of CCESL's programs or courses, students will:

1. Create a public tangible product with others that has a positive impact on communities.
2. Develop a set of skills to address critical community issues. These skills include:
 - Identifying a social or community issue;
 - Dialoguing (talking, listening and learning) with and from others about that issue, its root causes, and its impacts on the community;
 - Researching the issue and its effects on the community, using a community-based research model; and
 - Participating in a public action.
3. Critically reflect on their own social and cultural identities and constructively engage with people from groups who have different social and cultural backgrounds, worldviews and perspectives from their own.
4. Identify the inequalities and injustices that exist in their local and global communities.

Using this Handbook:

The CCESL staff have written this Community Organizing Handbook for use in trainings, civic engagement programs and courses. This handbook can be used as a tool to develop public skills, and as a guide to organizing people for change. We provide this tool as a public resource; if you have questions or would like to distribute this handbook, please contact us at:

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CCESL CORE CONCEPTS

CCESL's Core Concepts¹ are a defining feature of community-engaged work. These core concepts help us to translate our theoretical and abstract values into public action. By wrestling with difficult concepts such as these, we become better community leaders and public agents for change.

- **Democracy** is the governance or work of the people through deliberative and collaborative conversation and action. It requires active participation of citizens to be successful.
- **Politics** is the process of negotiation involving power and public decision-making (e.g. bargaining, thinking strategically, etc.) by ordinary people in their communities.
- **Citizenship** is about every member of a community being responsible and accountable for what happens in their community and the community being responsible to the individuals within it. Citizenship has no regard for age, sex, race, socio-economic status, national borders, etc. Community can range from a neighborhood to a sense of global humanity.
- **Public Work** is the work of ordinary citizens, who together, solve public problems and create public, tangible products in communities. By “public” we mean people coming together in a free space to develop common interests.
- **Free Spaces**² are places where people can express themselves, honestly disagree, and work together to take public action. Free spaces are successful when people build relationships with each other on which to base these discussions.
- **Power** is the ability to act; the ability to influence people, institutions, or processes. One can increase his/her power by building relationships with other people and organizing around common interests and goals.
- **Tension** is the space between what we experience in the world and how we would like the world to be more just. It is a place of transformation where we feel anger and discomfort before we are motivated toward action.
- **Accountability** is being responsible to those with whom you work. In a community one is accountable to other community members for commitments, promises, and actions.
- **Self-Interest** is about the self among others; it is what makes a particular person or group connected to an issue or problem. Self-interest motivates individuals to act.
- **Diversity** is essential to effectively solve public problems. We must learn to listen, appreciate, and find common ground to work with others who are different, but who are affected by the same public issues and problems.

¹ Many of these core concepts were developed based on the PA Core Concepts in *Building Worlds, Transforming Lives, Making History: A Coach's Guide for Public Achievement* 2nd ed. by Bridget Erlanson and Robert Hildreth (also known as the “PA Green Book”). http://publicachievement.org/3_2_pub.html

² Harry Boyte coined the term “free spaces.” For a comprehensive definition, see *Everyday Politics*.

WORKING WITH COMMUNITIES

WORKING WITH COMMUNITIES

The Center for Community Engagement and Service Learning (CCESL) believes that building relationships is the best way to develop community partnerships and to do substantive public work.

Working with Communities of People:

- Working with other people requires that we reflect on who we are and learn about and understand other people. This handbook will help with this process.
 - Self: It is important to be clear on who you are, and who you are in relation to others. Areas to consider about yourself are:
 - Identities
 - Privileges and oppressions
 - Values and beliefs
 - Self-interest
 - Others: It is important to learn about others, and not make assumptions or judgments as to who they are, what they believe, or what they want. You should learn about the same areas in others as those you would examine in yourself. In addition, you want to understand the similarities, differences and diversities between yourself and others.
- We value the many differences and diversities that make up communities. Some of these include: Socio-economic status, race and ethnicity, religion and belief systems, political beliefs and opinion, ability and disability, gender and sexual orientation, culture and language, mental health, age, nationality and citizenship.

Community Issues:

Our communities face a variety of social justice issues, and our work is dedicated to bettering communities. Some of the issues we address include: Civil and human rights, inclusive excellence and diversity poverty and homelessness, affordable housing, economic justice, labor issues, development, environment, sustainability, healthcare, community building, safety, families, youth and seniors, public schools and education.

PRIVILEGE, OPPRESSION AND IDENTITY (POI)

All of us experience privileges and oppressions as part of our formed identity living in society with others. Privilege and oppression are derived from societal power structures and are generally identified as systemic. Privileges are often referred to as unearned, something you are born into or with. Oppressions are identified as unjust, meaning that it is unwarranted or for no cause of the person's actual personhood or actions.

How we experience privilege and oppression may change depending on the community we are in. For example, in one environment we may be a minority, and if we change to another environment we may identify as the majority. In each of these spaces we might experience different levels of privilege and oppression. However, larger societal and systemic privileges and oppressions are still in play; we may just experience them differently depending on the community we are with at the time.

It is important to acknowledge and explore how privilege and oppression are part of our individual identities, as well as, our collective identities when working in a group. After understanding your own "POI" it is important to explore the "POI" of the community you are working with, and reflect on how you will work together across difference and diversity.

The following questions will help you critically reflect on your personal, group and community POI:

- What privileges do I experience in my life because of my identity? Do these privileges change when I change environments? How or Why?
- What oppressions do I experience in my life because of my identity? Do these privileges change when I change environments? How or Why?
- Can my group identify a collective set of privileges and oppressions that we all experience because of our collective identity/ies?
- How do POI play in to how I/we interact with the community with which I/we am/are working? How do my POI interact with my/our self-interest and the social justice work that I/we do in communities?
- How can I/we use my/our new understanding of POI to critically reflect on my/our experiences and learning in the community?
- Do my/our POI affect how we understand, research and take action on social justice issues in the community?

COMMUNITY PARTNERSHIP SUMMARY

When you develop a partnership with a community organization, it is important to outline the expectations for yourself and the partner. Below is a **sample form** which will help you develop a strong, mutually-beneficial partnership in the community.

Name of agency:

Name of Contact:

Contact information:

Summary of community partner (mission, goals, and programs):

Expected Outcomes:

Timeframe of Partnership (how long will it last?):

Summary of project partnership:

Sustainability plan:

COMMUNITY PARTNER REFLECTION AND EVALUATION

Often in community organizing, we are working with community organizations and agencies. In order to ensure that we are creating mutually-beneficial relationships, we need to evaluate how we have worked with these community partners. Using this **sample form below** will help you to guide a reflection and evaluation with any community partner you work with.

Name of organization:

Name and contact info:

Name of DU Contact:

Summary of Partnership Goals/Agreement:

Did you meet the above outcomes and goals?

What were the strengths of your partnership?

What could be improved for future partnerships between your organization and DU programs/students?

What was the greatest product of the partnership?

Sustainability Plan – how will you continue or transition the efforts of this partnership?

Partnership evaluation/reflection:

Impact and Tangible Products: What impacts have you made with your host organization? Be specific. How do you see a difference in your community organization because you are there?

Social and Cultural Identities: What have you learned about yourself and how your identity influences your work with others?

Inequalities: What are the inequalities your organization is addressing? What is their approach to address the inequalities and what is your opinion about it?

COMMUNITY ORGANIZING

COMMUNITY ORGANIZING OVERVIEW

CCESL strongly encourages people of diverse backgrounds, politics and values to learn together, and from one another, in a safe and challenging learning environment.

Community organizing is about achieving long-term change through building powerful, public relationships; influencing and negotiating with government, corporations and institutions; achieving direct representation; and holding decision-makers accountable to the people through public actions. It is not about the short-term mobilization of bodies, protests or rallies.

There are a 3 phases of the community organizing process:

1. **Relationship Building and Issue Selection:** This phase is about building relationships in a community, identifying an injustice and selecting an issue to work on together. Organizers do this through one-to-ones to identify the self-interest of community members.
2. **Researching the Issue:** In this phase, begin to organize people around the issue the community has chosen, continue to build relationships with community members and stakeholders, identify the root causes of your chosen issue, and identify the power, systems, and structures related to the issue you have chosen.
3. **Action:** The action phase is when organizers develop and implement a plan and strategy for creating change in the community based on the relationships built and the information gathered in the research phase. The community critically reflects on its progress and improves strategies/plans of action for future actions.

COMMUNITY ORGANIZER ABSTRACT

Mary Harris “Mother” Jones (1830-1930)

“There can be no peace so long as hunger and want are found among millions of working people and the few, who make up the employing class, have all the good things in life.” – IWW Preamble



Mary Harris “Mother” Jones

Community Organizing Work:

Mary Harris “Mother” Jones spent over 50 years fighting the “blatant economic and social inequalities” she observed all around her, from Chicago to her home in Tennessee and across the nation. She organized strikes, worked for and with workers for better conditions and wages, organized and held educational meetings, raised funds for Mexican revolutionaries in the US, and led protests and marches, opposing strikebreakers, child labor and social injustices. In addition to her role as an organizer for industrial workers across America, Mother Jones led actions and campaigns for the wives and children of miners and industrial workers, garment workers, and streetcar workers.

Mother Jones was a leader in the labor movement in industrial areas across the nation. Most notably, she organized miners, gaining herself the nickname, the “Miners’ Angel.” In her tenure as an organizer, Jones worked for the United Mine Workers of America (UMWA), the Industrial Workers of the World (IWW), founded the Social Democratic Party, lectured for the Socialist Party of America, and later returned to the UMWA as international organizer for the union.

Personal History and Self-Interest:

Jones’ family played a large role in her focus on organizing and agitation. Her grandfather and father were Irish Freedom Fighters in her youngest years and when her family was forced to immigrate to the United States, she did not forget this family history. When she married George E Jones, a member of the Iron Molders’ Union in Tennessee, she gained a new perspective on the lives of industrial workers’ families and later passed these lessons on to other women: “That is, the wife must care for what the husband cares for if he is to remain resolute.”

After her family died in a yellow fever epidemic, Jones returned to Chicago, where she lost everything in the Great Chicago Fire. She soon realized the inequalities between the wealthy for whom she served as a seamstress and the poor and homeless on the streets and this compelled her to begin organizing workers across the nation. As a young miner’s widow the members of the labor movement with whom Jones worked became a sort of family for her.

Contribution to the Community:

Jones affected the growth and implementation of workers’ rights, labor regulations, wage controls (ie. minimum wages), and child labor laws in America. The 1914 Ludlow massacre in Colorado, in which the Colorado National Guard killed 20 people in a violent attack on strikers, strongly affected Jones. After the incident, Jones convinced the government to bring the union and the owners to come to a truce and create grievance committees at every mine, most of which still exist today.

References:

- <http://www.kentlaw.edu/ilhs/majones.htm>
- <http://www.u-s-history.com/pages/h1635.html>
- Photo from <http://www.u-s-history.com/>

COMMUNITY ORGANIZER ABSTRACT

Saul Alinsky (1909-1972)

“Always remember the first rule of power tactics: Power is not only what you have but what the enemy thinks you have” - Alinsky



Community Organizing Work:

Saul Alinsky could be called the pioneer of “community organizing” as we now know it. Alinsky worked with the poor residents of Chicago’s stockyards to organize people for the rights and job security they didn’t have. He “envisioned an ‘organization of organizations,’ comprised of all sectors of the community - youth committees, small businesses, labor unions and, most influential of all, the Catholic Church.”

In 1939 Alinsky opened the first meeting of the Back-of-the Yards council, bringing together the union, the community and the Catholic Church in the first organization of the entire community. In 1940, he founded the Industrial Areas Foundation (IAF), which would serve as an overarching organization under which future campaigns for the community could find free space. Some of the public actions included pickets, strikes, protests and civil rights struggles. Through numerous public actions and political maneuvers Alinsky’s methods of organizing brought the disenfranchised into the democratic process.

Personal History and Self-Interest:

Alinsky was born and raised in the Jewish ghetto of Chicago and near the age of 30 earned his graduate degree in criminology. His first professional research assignment was to find the causes of juvenile crime in the stockyards neighborhood of Chicago. What he quickly realized was that the crime was linked to poverty and to feelings of powerlessness in the youth of these communities.

Having grown up in Chicago and witnessed the suffering of the Great Depression, Alinsky felt a deep connection to the poverty and lack of power these poor residents were experiencing. His mother had taught him that individuals had a responsibility to each other and for justice, and he lived this lesson by showing others how to organize and fight back together against the collective injustices they experienced. In addition, he got to the root of the problems facing him as a criminologist, that feelings of powerlessness lead to crime.

Contribution to the Community:

Alinsky’s IAF has not only thrived, but has expanded to urban areas around the country, training disenfranchised Americans to reengage in their communities for change. While the IAF provides a broad power base to address specific local issues, common efforts include low-income housing, living wages, education, and safe communities. Examples of IAF successes include 2,100 low-income housing units recently built in East Brooklyn, increased public education funding in Dallas, and 5,000 public sector jobs created by the governor of Maryland. Alinsky’s community organizing model provides a pathway for all Americans to initiate change in their communities by organizing together.

References:

- <http://encyclopedia.stateuniversity.com/pages/19647/Saul-David-Alinsky.html>, 2008.
- <http://www.itvs.org/democraticpromise/alinsky.html>

COMMUNITY ORGANIZER ABSTRACT

Jane Addams (1860-1935)

“The good we secure for ourselves is precarious and uncertain until it is secured for all of us and incorporated into our common life.” -Addams



Community Organizing Work:

It has been argued that Jane Addams was one of our nation's first social workers. She brought together idealistic young adults and immigrants to better their communal lives. In 1889, she founded Hull House, a social settlement for immigrants and the poor in urban Chicago. The aim was to improve quality of life by offering “art, drama and music as well as public baths, baby care, job training, and classes in English and in citizenship.” Besides these social aims, Addams worked to open the doors to American democracy for everyone, giving immigrants and the poor access to their political voice and rights.

Addams was also a strong anti-war advocate, supporting anarchists and immigrants throughout WWI. She assisted in the creation of a Women's Peace Party, which was dedicated to mediation and diplomacy for the conflict. This political action brought much suspicion about her loyalties and patriotism. She also worked with NAACP, Women's International League for Peace and Freedom, the National American Woman Suffrage Association, and the Juvenile Court Committee.

Personal History and Self-Interest:

As a member of the first generation of college women, Jane Addams felt a strong need to balance her “family claim” with her “social claim,” juggling both service and duty. Her role models included her father, a strong figure in Addams's life. When her father died, she was deeply conflicted between her duty to her family and her call to service because of her education. In addition, she loved and respected political heroes like Abraham Lincoln, tying her “principles, her struggles and her public accomplishments” back to his.

Her political convictions of equality for all Americans and power as responsibility drove her to find a public arena to serve people and use her skills and education. She published prolifically throughout her life after the founding of Hull House. What she learned from the people she served she then used to press for reforms in labor, housing, public sanitation, political corruption, public education, and juvenile judicial systems. Most of all, though, Hull House allowed Addams to reconcile her duties to her family and her duty to serve society.

Contribution to the Community:

Jane Addams was one of the first to argue for the inclusion of the poor into the public sphere. Adult night school and continuing education courses offered by universities across America are a result of Addams's Settlement House movement. Public recreation spaces, Boys and Girls Clubs, and the juvenile court systems are all direct descendants of Addams's work. In addition, Jane Addams was the first American woman to be awarded the Nobel Peace Prize in 1931.

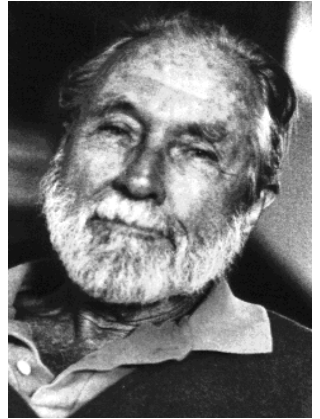
References:

- Elshtain, Jean Bethke. *The Jane Addams Reader*. New York: Basic Books, 2002.
- Photo from <http://us.history.wisc.edu/hist102/photos/assets/photos/1130.jpg>

COMMUNITY ORGANIZER ABSTRACT

Myles Horton

"The only accurate charge I ever had made against me was the time I got arrested [at a mine strike] in 1934. They said I was 'getting information and going back and teaching it.' That's exactly what I was doing." - Horton



Community Organizing Work:

Myles Horton co-founded the Highlander Folk School, now the Highlander Research and Education Center, in 1932, in Grundy County, TN. Highlander's original mission was to educate "rural and industrial leaders for a new social order." Horton was a leader in the southern progressive labor movement supporting strikes, assisting in organizing movements and training labor union leadership. Eventually Highlander Folk School expanded its programs to labor education with participants from 11 states, and created a residential education program designed as a base for building a labor movement that was "broad-based, racially integrated, and politically active." Horton contributed a process of workshops where people could share their experiences and expertise.

Highlander Folk School programs later expanded to the civil rights movement, citizenship schools, fighting racism and segregation, practicing cross-racial education, and organizing Appalachian communities against deep-rooted poverty, environmental destruction, and corporate control of local resources. Over the past 35 years, the major focus has been on developing local leadership and supporting local communities in the global context.

Personal History and Self-Interest:

Born in Savannah, TN, Myles Horton was the child of two former teachers who lost their jobs when requirements for teachers were increased, and neither could meet the new educational requirements. To support their family both worked in factories, farms, and other odd jobs. Though no longer teachers, both his parents continued to organize community classes to share knowledge with their neighbors.

At fifteen Horton had to leave home to attend high school and supported himself by working in factories. When he was 22, he was shocked by the effects of racism on his own friendships when he was forbidden to take Chinese and black friends along with him into public places. After numerous experiences with social and labor movements in New York, Chicago and Denmark, Horton started to develop his ideas for the creation of Highlander Folk School as a way to address the needs and improve the lives of the people in his home state of Tennessee.

Contribution to the Community:

Highland Folk School, and the Citizenship Schools that came out of it, were training grounds for many of the key players in the civil rights movement. Men and women like Martin Luther King Jr., Rosa Parks, Pete Seeger and other leaders were trained at Highlander. Horton led the way in creating integrated programs and spaces in the United States. The current Highlander Research and Education Center still works with Appalachian communities to support local business and fight negative aspects of globalization, support environmentally conscious business practices, and fight for justice for Latinos and youth.

References:

- <http://education.stateuniversity.com/pages/2072/Horton-Myles-1905-1990.html>, 2008.
- <http://www.highlandercenter.org/a-history.asp>, 2007.

COMMUNITY ORGANIZER ABSTRACT

Dolores Huerta (*born 1930*)

“This is a terrific opportunity for young people to learn what the democratic process is about, the way that bills are passed. I explained this whole procedure to the students.”- Huerta



Community Organizing Work:

Dolores Huerta has worked to organize farm laborers for better working conditions, increased wages, higher standards of living, and basic rights. She has supported women’s rights campaigns, bilingual driver’s exams, and education for all.

As co-founder and first vice president emeritus of the United Farm Workers of America, AFL-CIO (UFW), Huerta institutionalized her values for those around her. She spent her time organizing boycotts, strikes, and other public actions in favor of the farm workers. In addition, she worked to support California and federal legislation in favor of marginalized women, children and farm laborers.

Personal History and Self-Interest:

Born in Dawson, New Mexico, Huerta’s parents divorced when she was three years old; her mother, Alicia Chavez, raised Dolores and her four siblings in the farm worker community of central San Joaquin Valley of Stockton, California. Her mother, a businesswoman, owned a restaurant and 70-room hotel where she often allowed farm worker families to stay for free. Huerta’s interactions with the farm worker families gave her the perspective she needed to internalize labor and rights issues. Her father, a miner in New Mexico, was an activist for labor rights and later championed fair labor in the New Mexican legislature. He also served as an inspiration for Huerta’s work with farm laborers.

A significant event in Huerta’s life was when she was beaten by police in a peaceful protest in San Francisco. She sustained numerous broken bones, internal injuries, and required emergency surgery to remove her spleen. After her recovery she won a large settlement from the city and became a champion for the movement to change San Francisco’s crowd-control and officer discipline policies.

Contribution to the Community:

Dolores Huerta led some of the most important movements in the current labor rights arena, creating collaborations between workers and agricultural firms, raising minimum wages and working conditions for farm laborers, and changing legislation to reflect the rights of the workers. Specific campaign successes include the right for all Spanish-speakers in California to take their driver’s exam in Spanish, the Agricultural Labor Relations Act (ALRA) passed by the Californian state legislature which is the first law to recognize the collective bargaining rights of farm workers in California, and the changing of crowd control and police discipline policies in San Francisco.

References:

- http://en.wikipedia.org/wiki/Dolores_Huerta, 19 July 2008.
- <http://www.answers.com/topic/dolores-huerta>, 2008.

COMMUNITY ORGANIZER ABSTRACT

Ernesto Cortes

"The question is, are we going to be a 21st century city with shared prosperity, or a Third World city with an elite group on top and the majority at poverty or near poverty wages?" – Cortes about Los Angeles



Community Organizing Work:

Moving away from issue-based organizing, Ernesto Cortes believed that people needed to be organized around values, such as justice, dignity, family and hope. You could say Cortes' "issue" is training people to be their own leaders, to take action in their communities around their values which then define community issues. Cortes started organizing in the 1960s, and he eventually became the southwest regional director for the Industrial Areas Foundation (IAF), a position he held for over thirty years.

Cortes has worked with communities across the southwestern United States organizing ordinary people to be more powerful in their communities and to participate in public life and democracy on levels that matter to them.

Personal History and Self-Interest:

Cortes is a Texas native and a graduate of Texas A&M University where he studied English and Economics. He left A&M to organize workers' strikes, but found he had little clout against large corporations who hired strikebreakers. When he got tired of fighting losing battles, he decided to go to Chicago, where he studied with Ed Chambers and attended the Alinsky Institute. He learned about IAF and their methods of community organizing.

"In this country, we no longer have politics," Cortés said. "There are auctions at which people bid for the office of the presidency. The politics that we talk about is the politics of the Greeks -- the politics of negotiation and deliberation and struggle, in which people engage in confrontation and compromise. My goal is to reclaim that political tradition." Public participation, local leaders standing up for their values, and the reinstatement of a democracy is what Cortes looks for and cultivates when he organizes.

Contribution to the Community:

Cortes coordinates regional and national leadership trainings for grassroots leaders. His work is to develop community organizations with a focus on three components: access to political power, relationship building, and social justice initiatives. He has assisted communities in winning water and sewage facility improvements, infrastructure upgrades, election campaigns, and access to affordable housing. A specific example of his organizing success was the reclamation of \$100 million in public funds to directly benefit lower-income areas of the community he was working with. Cortes still organizes communities across the southwest, currently spending much of his time in LA.

In a recent classroom visit, when asked whether he believed his methods could create change nationwide Cortes explained, "We hope that within five years, we'll have 25 schools that will have been touched by our efforts -- places where the culture has changed, where teachers are excited, and where students are excited. We hope that we'll make progress on health-care issues and workers' rights. Right now, we're just trying to recruit and develop, to get the organizers, leaders, and institutions that we need to pull off that kind of massive change. And I think that we can do that."

References:

- Fast Company Magazine, Issue 30, November 1999.
<http://www.fastcompany.com/magazine/30/cortes.html?page=0%2C0>.
- Photo from www.harvardsquarelibrary.org

RELATIONSHIP BUILDING AND ISSUE SELECTION

SELF-INTEREST ASSESSMENT

What is Self-Interest? Self-interest is about “the self among others.” Distinct lines are drawn between self-interest, selfishness and selflessness. As a concept, it sits between selflessness (the denial of the self) and selfishness (greedy, stingy conceit). It’s a concept that is connected to self-preservation. Understanding one’s self-interest becomes the starting point of a public life. If you can tap into your own self-interest you can more effectively work with others by identifying the intersection of their self-interest with your own, thereby creating constructive space to work with each other.

The rationale for beginning a public life with an assessment of self-interests is this: without an understanding of who you are, what you believe in and what you are willing to become unpopular for, it’s impossible to create relationships with others and to make it through the thickets of public life. Without that deep understanding of what motivates us, it becomes that much easier to walk away, or get burned out from the challenges of institutional reform and working toward the associated life of a democracy.

Assessing your own self-interest: Here are a few questions that may help you identify your self-interest. Answer the questions that apply to you and reflect on how you are motivated to act in the community based on your answers.

- What values, morals and ethics are important to you?
- Have you ever experienced or witnessed a violation of your values/ethics either personally or in regard to someone you care about?
- What are your strengths/weaknesses?
- When have you felt most successful? Most powerful?
- When have you felt least powerful? What caused that feeling?
- What inspires passion in you or gives you a source of energy?
- What makes you angry or frustrated?
- What relationships are important to you? Do they define you? How?
- How do you relate with your culture? How do you identify it?
- What motivates you to work in the community? To engage with others?

Self-Interest Assessment Diagram: In the center of a large piece of butcher paper, draw a representation of yourself. To the left write “Who/What Made Me,” and then list a set of specific stories and experiences that make you the person you are today. To the right of the drawing, write, “Who Am I,” and then list a set of principles and beliefs that guide your daily life. List your most and least powerful and relationships. These things all come together to define your self-interest.

ONE-TO-ONE RELATIONAL INTERVIEWS

What is a One-to-One?

- “[A one-to-one is] one organized spirit going after another person’s spirit for connection, confrontation and exchange of talent and energy.” – Chambers, *Roots for Radicals*, 44.
- Strategic meetings to figure out another person’s self-interest, ideas, motivations and visions and to identify where they intersect with your own.

Why One-to-One?

- To connect with people within communities in order to create a shared vision
- To establish a public relationship

How to Conduct a One-to-One:

- You need courage and curiosity; believe that everyone, even those you would consider your enemy, are interesting, and that you can learn something from them.
- Take 20-30 minutes and sit with someone face-to-face in a location with few distractions and where you will not be interrupted.
- Be an active listener and focus on the other person, not yourself. Listen for “nuggets” of information and ask follow-up questions. Find out what makes that person tick.

Important questions can include:

- What is important to you? Why?
- What makes you angry?
- What motivates you? Why?
- What would improve your community?
- What are your dreams?
- What are you passionate about?
- What makes you angry? About your community? About your school? Why?
- Why did you choose this career? What is hard/rewarding about it?
- What would make the ideal community? How can we get there?

After leaving the meeting it is a good idea to **write down main ideas** that you have heard from the other person to remember and use as information in the future. This activity allows individuals to research their community and its members, develop inter-personal skills and gain insight regarding the values, concerns and ideas within their community.

What is Agitation?

Agitation is the art of challenging a person to be true to their self and to act on their self-interest. It is about taking the time to challenge someone through love and concern for another, to work with that person to help them become a better civic and community leader by calling them to be accountable for their beliefs and values. In many cases, this is about delving deeper into someone's core self-interest with them.

Agitation is not to direct anger at a person, attack someone who is vulnerable, or publicly ridicule anyone. It should be done in a safe space and in the context of a relationship.

Who to Agitate:

- Only agitate someone who you think is ready to deeply reflect on their self-interest and apply it in their life; someone who is in a place where they will grow and learn from the agitation.
- Agitation is only done in the context of a relationship out of love and concern for someone.
- Never agitate someone you are angry with. Agitation is not about anger; again, it is about care and concern for the other person.

How to Agitate:

- Before you begin, you must make three judgments about that person and his/her self-interest:
 - Where is the person currently?
 - Where could the person be (goal-oriented)?
 - What is getting in the way of getting them where they could be?
- Design and take action to get a reaction, but do not take responsibility for their reaction.
 - Ask pointed questions. Simply asking “why?” often challenges a person to think deeply about something they may have never before questioned.
 - Dig deep and push the person to move beyond excuses to think critically.
 - The emotional response of the other person is not your responsibility, it is theirs. Always make sure they are safe, but keep your distance to allow them to fully explore the new ideas and thoughts you have triggered for them.
- Make sure to maintain focus on how the other person can be their best self, not how they can be better for you.
 - Do not be condescending or criticize the other person from a judgmental standpoint.

THE WORLD AS IT IS, THE WORLD AS IT SHOULD BE

Being an effective community organizer means understanding and operating in the “world as it is” while working towards “the world as it should be.” Many of those interested in social change desire so much to live in the “world as it should be”, that they ignore reality. The problem with this approach is that you cannot effectively create change if you do not truly understand the system as it exists, even in all of its brokenness.

To understand the “the world as it is” means that you are practical, you understand the true motivation of people, the power dynamics involved around an issue, and therefore you can creatively problem solve issues as you move toward “the world as it should be.”

Understanding the “world as it should be” requires imagination, creativity and a solid understanding of your values and beliefs. The “world as it should be” is founded in a sense of justice and formed by the collective values of a society.

Group Exercise:

The facilitator asks participants to identify something in their world that makes them angry or that they want to see changed.

As they identify a range of social problems (that might include homelessness, racial profiling, a cultural lack of respect for youth, and others), the facilitator writes these issues on the board under a column titled, “The World As It Is.” Along the way, the facilitator asks each participant what, specifically, they are doing to resolve these issues that they have identified.

This will raise the tension in the room, because very few people are doing anything about these larger problems they can so passionately identify. This tension is what can motivate people towards action.

With some of the participants, it is helpful to ask them what they would like to do about the issue, although most are unable to articulate concrete ideas beyond engaging in protest politics or simply giving up.

When they finish listing the public, social issues that anger them, the facilitator draws another column titled, “The World As It Should Be,” asks participants to think about how they can move from the first to the second column.

The facilitator should challenge participants to commit themselves to getting out of the “World As It Is” mentality and move into re-shaping their lives and communities so they will be working towards “The World As It Should Be.”

What is a House Meeting?

A house meeting is a guided, small-group discussion held in an informal “free space,” in which people get to know one another deeply through discussion of their interests, values and ideas for action. The house meeting is used to shift focus and perspective towards what a community can do to address issues of concern. House meetings should be held in a non-discriminatory location. This is tough to accomplish because if it were to be held in a church or even a school each comes with political implications. However, the key is in setting up the ground rules and respecting the “free space” of the gathering of people you have established.

Facilitator’s Role

The facilitator has the most important role in the house meeting. The facilitator has to know what s/he wants and why the group is there. S/he sets the tone and should not be there to participate or drive an agenda but to guide the participants in identifying their individual and collective self-interests through:

- Supporting, encouraging and promoting conversation by asking open-ended questions.
- Probing participants to dig deeper on issues that they may bring up.
- Moving the conversation forward. Don’t let it get stuck in a negative complaining session.

Always be sure you are moving towards and outcome in the house meeting. The conversation should be about identifying issues and establishing a plan to move forward.

House Meeting Outline

- **Topic:** Center the discussion around a particular topic that has been identified by the group as a community concern.
 - Ask follow-up Questions: Ex: Why is it important to you? How does this issue affect you and your family? How has it impacted you to get you to be in this room? Why do you care about this issue?
 - If there is not a clearly identified issue that has brought everyone there, then it is up to the facilitator to ask questions that can help the group focus on an issue? What matters to you? Why are you here? What are you angry about, etc.?
- **Action Steps:** Always end a house meeting by outlining next steps and action steps. What can we do together to take action? This can be a brainstorm of the possibilities for action to make change on the identified issues.
 - What are our next steps? Assign responsibilities. Everyone needs to leave with a homework assignment. This accomplishes two things: makes people feel invested in the issue and helps you accomplish your goal
- **Accountability:** A successful house meeting is one where everyone follows through on the group-identified next steps. That means that as a facilitator you need to build a community that will hold each other accountable.
 - At the next meeting make sure to follow-up on responsibilities that were distributed at the previous meeting. Once people know that the task they’ve taken on is important, meaning that someone is waiting for the results, they will be active participants.

RESEARCHING THE ISSUE

What are Root Causes?

- Often times there are several root causes for an issue, or a chain of root causes that have grown from one another.
- By identifying and addressing root causes we can create lasting, systemic change; rather than addressing the surface level symptoms of the issue which only offers a temporary “band aid” solution.
- In addressing root causes we move from a community that reacts to problems, to a community that prevents and solves problems before they escalate, or spiral out of control.

How to identify root causes?

- We identify root causes to community problems by doing community-based research, one-to-ones and critically learning about issues.
- A conceptual way to understand this process is the “5 Whys” technique, which is simply asking the question “Why?” successively five or more times to get at the deeper causes of each answer given. This process should be repeated and asked of various people and stakeholders to understand what a community believes are the root causes to a problem they are facing. The conceptual objective is to keep questioning why each thing happens, instead of assuming that the first cause which comes to mind is the root cause.

Example

Issue: Low graduation rates

Why? Students don't value their school experience.

Why? Because they don't feel the adults care and all they do is punish students.

Why? Because adults are trying to keep the school safe through rules and consequences.

Why? Because adults are responsible for student safety.

Why? Because they care about students.

From this example, we find that one root cause is that there seems to be a miscommunication between students and adults around their actions and the meaning behind their actions. We might start to address this issue by thinking of alternative actions and communication that could support a safe school environment and show more respect for students.

COMMUNITY-BASED RESEARCH

What is Community-Based Research?

When someone says research, many people go straight to books, journals and the internet; however, community-based research (CBR) is about finding your information from the community. It's about going out into the neighborhoods and conducting research.

CBR is a time-intensive process to collect local knowledge. The goal is to dig deep into an issue that is affecting a community, often done through intentional conversations. These conversations are necessary in order to truly understand what the members of the community know and think about an issue.

Who?

CBR is usually done by a group of people with a common goal rather than an individual. Having a group of committed people is essential to digging deep and finding the root causes to an issue within a specific community.

The people that are participating in the research should be members from all parts of the community and aspects of the issue. CBR is not just about proving a case, but it's about getting all of the facts so that all sides can be taken into consideration.

The Process:

True community-based research is a process. The group doing the research must **design, conduct and interpret** the data.

1. **Design:**
 - a. Using a theoretical model, the team first designs a community-based research plan.
2. **Conduct:**
 - a. The plan can and should include one-to-ones, house meetings, focus groups, surveys and strategic conversations which all focus on the public issue being addressed.
3. **Interpret:**
 - a. Analyze the data and use it. The data should go beyond just talking about it. It should be used in creating an action to address the issues you researched.
 - b. The analysis may also be used to present about the issue, the process and what was learned about the issue.

What is a Power Map?

A power map is a visual representation of the power in your community. A power map includes people and organizations with both institutional and relational power. Power maps are great tools for inventorying your public relationships, expanding your network to achieve public work, and strategically targeting power brokers to accomplish tangible public work.

How do I use a power map?

Use a power map to make strategic choices about who you should approach to do one-to-one relational meetings. You should map as many people related to your issue or organizing goals as possible. Then use those connections to expand your power map to include new connections and sources of power and resources.

Creating a power map:

Start with your issue or organizing goal in the middle of your paper. Begin to branch out with the connections closest to you in your personal or professional life. Include their contact information when possible for future reference. Now add people and organizations you know of or have limited connections with.

As you perform more one-to-one relational meetings with the people on your power map, add to it. Expand your power map to include the new powerful public relationships you have made in the community. Also add new directions for things you learn and new approaches you hope to pursue that you hadn't thought of initially. Power mapping is also a good group exercise to create a sense of group connection.

Save your power map:

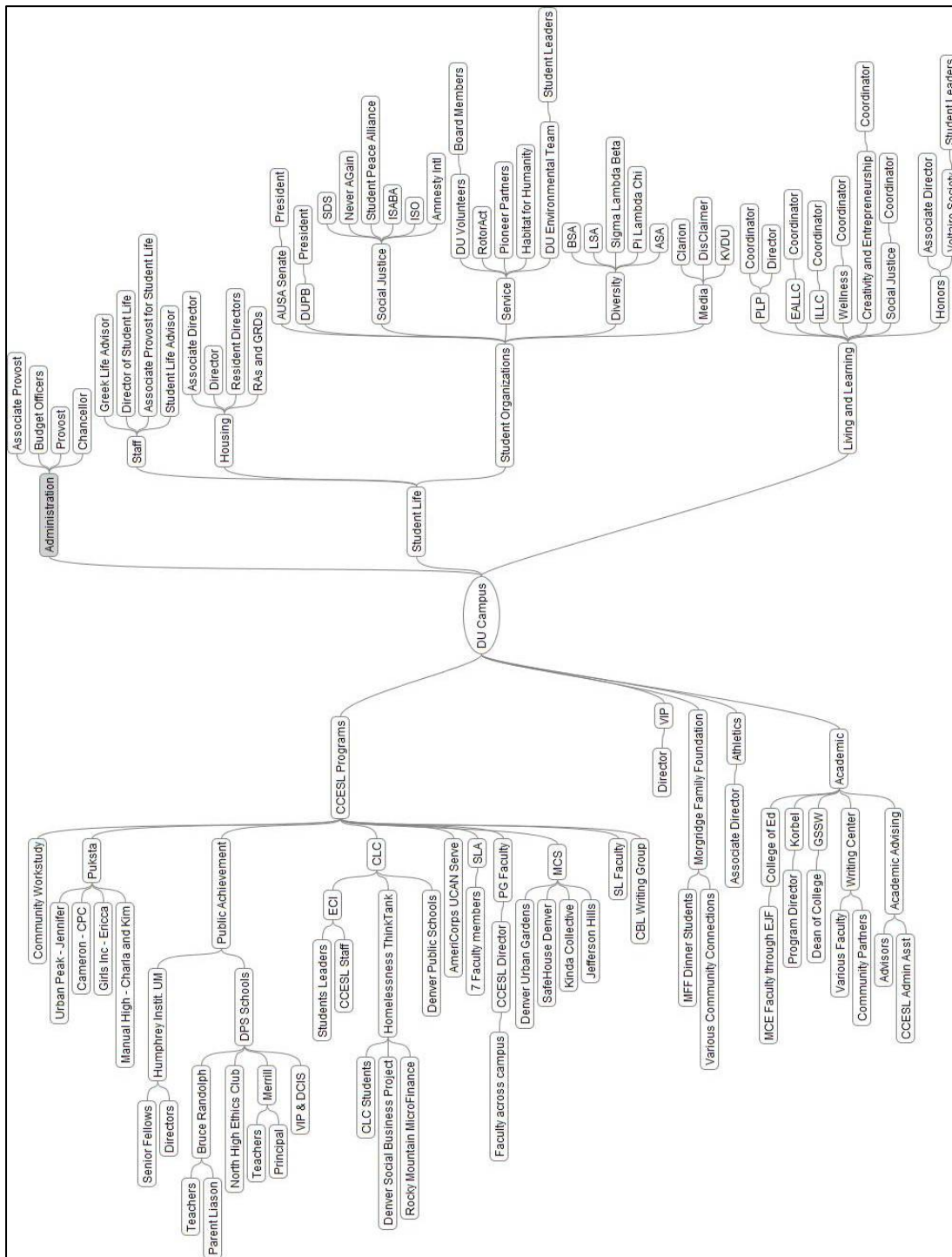
Power maps are a great resource as you move forward in your organizing goals and for any future work you pursue in the community. There are also several mind mapping programs available from the web that allow you to attach links to research materials such as documents, images, and web links. Because of their flexibility they are an excellent tool for mapping and organizing every facet of a public project.

Web-based Mapping Software:

- FreeMind http://freemind.sourceforge.net/wiki/index.php/Main_Page (Free)
- Concept Draw Mind Map <http://www.conceptdraw.com/en/products/mindmap/main.php> (Free Trial)
- Inspiration Software <http://www.inspiration.com/home.cfm> (Free Trial)

For an example of a power map, see the next page.

POWER MAP EXAMPLE



BUILDING RELATIONSHIPS: MAKING CONTACT WITH STAKEHOLDERS

When you use your power map to find new relationships you would like to build, you are trying to contact stakeholders outside your current network. While you should always feel like you can hold a conversation with stakeholders, cultural norms exist around the appropriate ways to gain access to people in positions of power. Using the DU campus as an example, here are some things to think about when making new connections, and how to best get in contact with stakeholders.

Casual Contact - email, phone, Facebook, other:

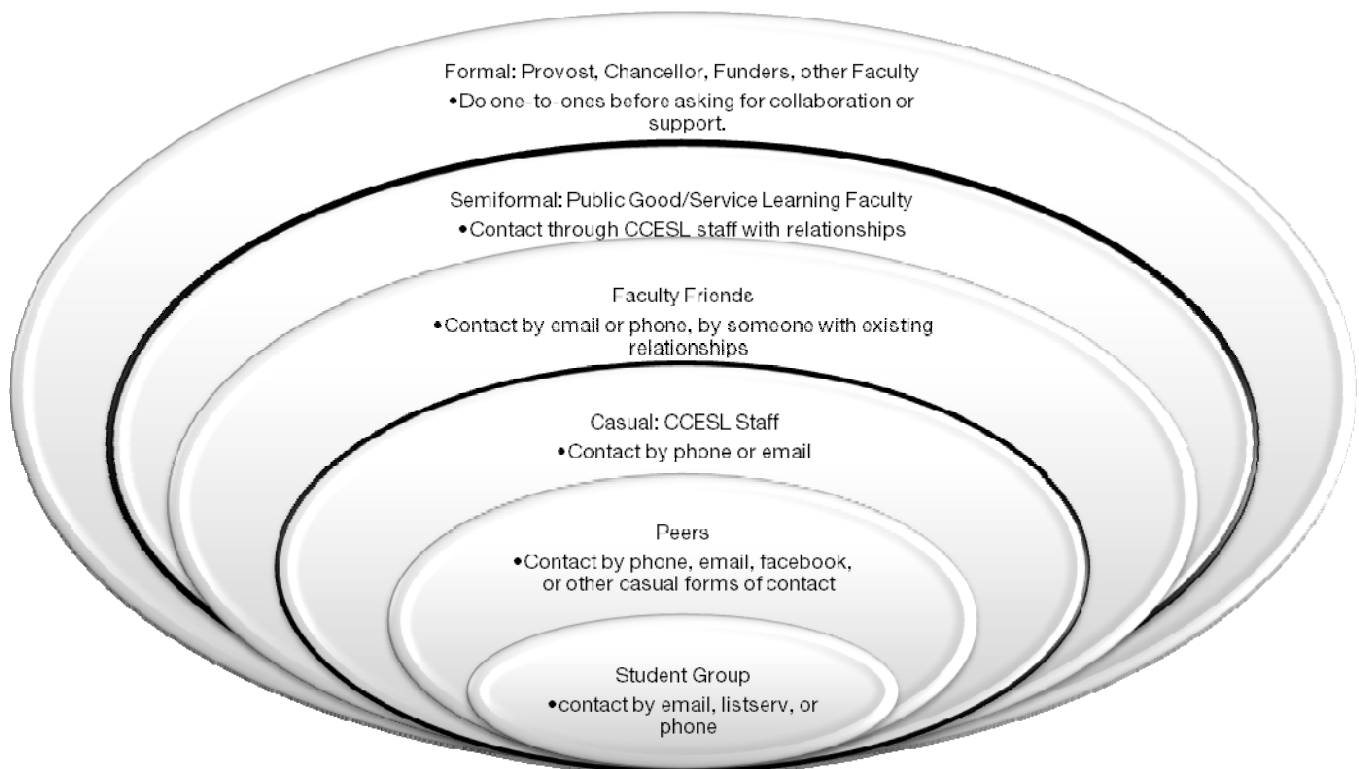
- Peers
- People you already know
- CCESL staff you work with

Semi-formal Contact - phone, personal invitation, formal paper invitation:

- CCESL Staff
- Faculty with whom you have a relationship
- Faculty who have a basic knowledge of your work through CCESL

Formal Contact – call or email to request a one-to-one as initial contact:

- Chancellor, Provost, other university administration
- Funders
- Other faculty members
- Stakeholders that may influence the outcome of your goals.



ACTION

What is Public Action?

Public action is an important step in moving an issue into the public arena and getting others involved in a solution. Public actions should include and speak to stakeholders from all sides of the issue.

Goals

The goals of a public action vary depending on each event but in general public actions aim to:

- Hold public officials accountable to their constituencies and promises;
- Educate the public about an issue;
- Find others who are passionate about the issue and create momentum around the issue.

Forms of Public Action

Public action comes in many forms and can be tailored to each group of people, issue or goal. Some options are:

- Public dialogue or forum with key stakeholders;
- Public display such as an art show;
- Presentation of Community-Based Research; or
- Using media to hold officials accountable.

What needs to be done?

Think creatively about your event and how you can speak to all your stakeholders through a diversity of presentation methods (drama, testimonies, video, songs, etc.). In order for a public action to be successful you must be organized and well-prepared. Consider the following while planning an event:

- Set event goals and action steps.
- Set an agenda.
- Create a budget and stick to it.
- Reserve the appropriate space for your audience.
- Market your event to your targeted audience.
- Make strategic invitations and get commitments from attendees.
- List your technology and set-up needs.
- Plan for set-up and delegate responsibilities to committee members.
- Get action commitments from attendees.

CRITICAL REFLECTION

Critical reflection is an essential part of community engagement, volunteerism, and public work. As Campus Compact explains it, “the term structured reflection is used to refer to a thoughtfully constructed process that challenges and guides students in (1) examining critical issues related to their service-learning project, (2) connecting the service experience to coursework [or academic interests], (3) enhancing the development of civic skills and values, and (4) assisting students in finding personal relevance in the work*.”³

Reflection before, during and after community engagement should address many different forms of learning including: academic, personal, community and emotional knowledge. Being sensitive to the different lessons learned in different areas is important to help students gain the most from their experiences. Ideally, reflection should take place before and after each community encounter.

All Reflection:

1. Creates an open space where people can share and exchange their thoughts and ideas with the facilitator and each other.
2. Guides people to be thoughtful and critical of their own thoughts and experiences.
3. Challenges assumptions and pre-conceptions.
4. Encourages people to find their personal motivations.
5. Looks for curricular or academic connections.

Reflecting Before:

1. Why are you here today? What brings you to this service/organization/issue?
2. What do you hope to learn today? About yourself? About the issue? About the community?
3. How are you feeling about the work you will be doing today?
4. What concerns, worries or fears do you have?
5. What are you excited about or looking forward to?
6. What skills, ideas, connections, or interests do you have that you can apply to your work today?

Reflecting During and After:

1. What feelings do you have about the work you did today?
2. What did you learn today? About yourself? About the issue? About the community?
3. What would you like to know more about after/because of this experience?
4. What experiences from today do you find yourself thinking about? Why do you think they stick with you?
5. What did you learn or experience that made you surprised/sad/mad/upset? Why?
6. What did you learn or experience that made you excited/happy/energized? Why?
7. How would you like to apply your experiences today in the future? Academically? Personally? In the community?
8. How have your perceptions changed because of this experience?

³ <http://www.compact.org/disciplines/reflection/faq/structured.html>

*We use “work” throughout this document because CCESL programs all reflection on different types of community work using the same structure.

Remember to use different styles of reflection for different learning styles. Facilitators should vary between oral, written, and artistic forms of reflection and between individual, small group, and large group settings.

Important Goals of Reflection:

- **What** did you learn?
- **What** does it mean? **How** has it impacted you?
- **How** will this affect your future actions?

Examples of Reflections:

CAT⁴: Classroom Assessment Techniques (CATs) are tools for collecting feedback on people's learning experiences. Many CATs are short reflective exercises aimed at improving learning.

- Examples:
 - Minute paper⁵: This is a short exercise in which you ask people to spend one-two minutes writing in response to a guiding question, i.e. what is the most important thing you have learned in this project?
 - One Sentence Summary⁶: As a group, answer the questions "Who, does what to whom, when, where, how and why?" about a given topic (i.e. the issue they have chosen to work on) and create a single long sentence.

Artistic Expression: Allow people to use whatever form they are comfortable with to reflect on their experience. Provide tools like paint, modeling, clay, pen, paper, and instruments. Have people share their reflections with others.

Journaling: Have students write about their experiences. This could be free form, prompted, structured journals with specific questions, team journals in which each member contributes an entry, or critical incident journal entries centered around a specific incident and how it was handled.

Letter to Self: Have students write a letter to themselves about their expectations and goals prior to or during the service project. Return the letters after the project (how long after depends on your service) and ask students to reflect on their changes in views.

One-to-one Interviews: Break the group into pairs and have them conduct one-to-one interviews with each other about their experiences. Discuss as a large group and summarize each pair's learning.

⁴ Angelo, Thomas A. and K. Patricia Cross. Classroom Assessment Techniques: A Handbook for College Teachers. Jossey-Bass Publishers: San Francisco, 1993.

⁵ Ibid, pg. 148.

⁶ Ibid, pg. 183.

2nd Edition

EVALUATION AND ASSESSMENT

What?

Assessment and evaluation are used to review and understand a program, event, project or process in a critical way. They are used to determine the strengths and weaknesses of the structure of a program, but also used to determine the growth and learning of participants.

Differences from Reflection

Many often confuse reflection with assessment; however, it is important to know they are not the same and that they each have their own purpose and goals.

While reflection is for the participants' personal growth, evaluation is a way to measure and *prove* the participants' growth. Evaluation is used to improve the program or events, based on the participants' experiences.

Similarities to Reflection

Similar to reflection, evaluation and assessment are done *throughout* a process or program and before and after an event or project if possible. Many of the tools that are used for assessment can also be used for a student's own reflection and growth.

Tools

When evaluating and assessing a program, tools should:

- Be public (discussion) and private (writings or surveys)
- Be framed around the established learning outcomes
- Take into consideration different learning styles
- Vary in length from 5 minutes to 2 hours

Examples

- Plus/Delta Public Evaluation: Ask participants to discuss aspects that they liked (plus) and then discuss aspects that they would change (delta).
- Focus Groups: Take a sample of 6-8 participants and ask them specific questions relating to learning outcomes and their experiences.
- Classroom Assessment Techniques (CAT's), examples include:
 - Minute Papers: have people write for 1-3 minutes on a prompt about their learning within program. Discuss the writing as a group.
 - One sentence summaries: people write a one sentence summary of a program or project using the questions Who? Does What? To Whom? Where? When? Why? How?
- Writings and Reflective Essays
- Photo documentation

RESOURCES

MAKING IT PUBLIC: STUDENT PUBLISHING AND PRESENTATION OPPORTUNITIES

Making it Public

There are a variety of ways to make your work public. Here are a few ways you might consider making your community-engaged work public:

- Writing articles
- Presenting at conferences
- Web portfolio/blog
- Digital Storytelling
- House Meetings
- Organizing Dialogues
- Write articles for campus publications

2010-2011 Conferences

Association of American Colleges and Universities

Various opportunities throughout the year

<https://www.aacu.org/resources/civicengagement/index.cfm>

International Association for Research on Service-Learning and Community Engagement

Proposal Deadline: June 2010

Conference Dates: October 28-30, 2010

Location: Indianapolis, IN

<http://www.researchslce.org>

National Conference on Undergraduate Research

Presentation opportunity for students partnered with faculty or mentors

Abstract Deadline: November 19, 2010

Conference Dates: March 31- April 2, 2011

Location: Ithaca, NY

<http://www.ithaca.edu/ncur2011/>

The 21st Annual National Service-Learning Conference

Proposal Deadline: September 24, 2010

Conference Dates: April 6-9, 2011

Location: Atlanta, GA

http://www.nylc.org/pages-programs-professionaldevelopment-National_Service_Learning_Conference?oid=6463

PUBLISHING OPPORTUNITIES

Academic Exchange Quarterly

Publishing opportunity for co-authorship by graduate students and faculty
<http://rapidintellect.com>

Issues in Political Economy

Publishing opportunity
www.elon.edu/e-web/students/ipe

Journal of Psychological Inquiry

Publishing opportunity
<http://jpi.morningside.edu>

Social Science Research Council

Fellowship and grant opportunities
www.ssrc.org/fellowships/search/

Social Science Research Network

Publishing opportunities
www.ssrn.com

Undergraduate Research Journal & Conference for the Human Sciences

Publishing and presentation opportunity
www.kon.org/conclave/conclave.html
www.kon.org/urc/undergrad_research.html
www.kon.org/CFP/cfp_urc.html

Additional Funding

Funding is available from a variety of foundations for your public work. These sources change on a regular basis and you will need to do research on your own to find grant opportunities that match your project outcomes.

COMMUNITY ORGANIZING READING LIST

If you would like to know more about community organizing, here are additional resources:

Boyte, H. C., and Shelby, D. (2008). *The Citizen Solution: How You Can Make a Difference*. St Paul: Minnesota Historical Society.

Chambers, E. T., and Cowan, M. A. (2002). *Roots for Radicals: Organizing for Power, Action, and Justice*. New York: Continuum International Publishing Group.

Gecan, M. (2002). *Going Public*. Boston: Beacon Press.

Rogers, M. (1990). *Cold Anger: A Story of Faith and Power Politics*. Denton, TX: University of North Texas Press.

Szakos, K. L., and Szakos, J. (2007). *We Make Change: Community Organizers Talk about What They Do-- and Why*. Nashville: Vanderbilt University Press.

Center for Community Engagement and Service Learning (CCESL). *The CCESL Public Achievement Handbook*. www.du.edu/ccesl/PACoachReflections.html

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