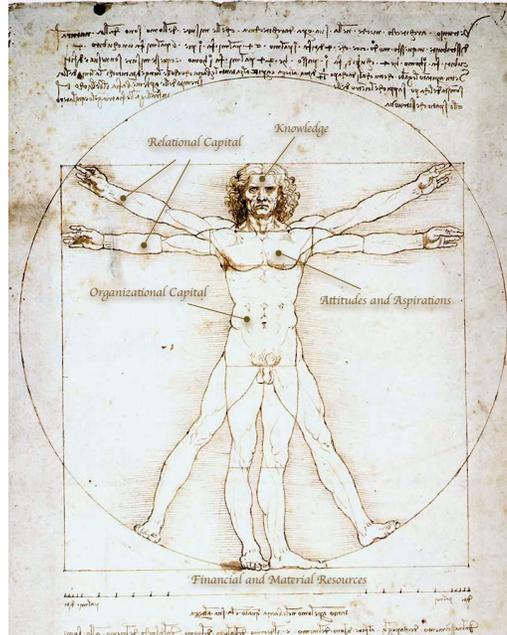


Pieces of Civic Intelligence: *Towards a Capacities Framework*

Douglas Schuler



In December 2013, Alicia Capp, a student in the *Social Innovation and Civic Intelligence* program at The Evergreen State College, depicted the five main capacity categories of civic intelligence capacities in terms of interacting systems in a human form. She mapped *Knowledge* to the head, *Attitudes and Aspirations* to the heart, *Relational Capital* to the outstretched arms, *Organizational Capital* to the core, and *Financial and Material Resources* to the foundation we stand on. I used Da Vinci's famous Vitruvian Man sketch which is in the public domain to demonstrate Alicia's characterization.

The question of whether humankind is actually capable of successfully addressing the problems it faces is rarely considered. From the perennial issues like poverty and oppression and natural disasters to the relatively new technological inventions like nuclear war and bioterrorism, there seems to be an unwritten agreement that these problems are somebody else's business. Perhaps we believe implicitly that the systems we have in place — school, government, technology, and the market, for example — will ultimately fix the problems that in some cases they've helped create. But what if they can't? Or won't?

Civic Intelligence

Civic intelligence is a little known term for an important concept. Civic intelligence is the capacity of collectivities — from small informal groups to humanity as a whole — to equitably and effectively address important shared problems. It's an abstract concept that shows itself materially: policy, art, artifacts, architecture, performances or demonstrations, education, everyday conversation, and many others all can be forms of expressing civic intelligence.

Civic intelligence is distinguishable from the intelligence of *individuals*, and most especially the construct that is produced via IQ tests. For one thing, emotion and other other “non-cognitive” factors are actually inseparable from intelligence, when intelligence is viewed as the ability to complete tasks effectively and ethically (See Solomon, 2003, e.g.). For

another reason, IQ testing is silent on how people actually work with other people, and collaboration is indispensable for actually getting things done in the real world. And civic intelligence is distinguishable from the commonly used definitions of *collective* intelligence because civic intelligence is directed towards the common good, not merely being adept at performing cognitive chores collectively. Nor can solving “our” problems by making them “your” problems (bussing homeless people to another town, for example) be rightfully viewed as civic intelligence. Moreover, definitions of collective intelligence as defined by “web 2.0” (O’Reilly, 2006) and through other business related approaches, focus less on shared, collaborative, peer-to-peer, or citizen-oriented work and more on “harvesting” collective intelligence from the many for financial reward for the few. The vast majority of these new, much lauded approaches use the cognitive efforts of “the crowd” without any intent to help people or the crowd itself improve their own capacity.

Agreeing with Giovanni Sartori’s assertion that, “what is not named remains unnoticed or, in any event, impervious to cognitive development” (Sartori, 1984) I point to “civic intelligence” as a critical social phenomenon that is always present (to greater or lesser degrees) and is discussed (often vaguely) — but is *unnamed* — to help fill an important conceptual vacuum. In addition to trying to better understand the phenomenon, I have been consciously working to enlarge the community that explicitly acknowledges it and the influence and impact that such a community might advance.

Civic intelligence is intended to be a phenomenon to be studied but, more importantly, to be *improved*. Briggs (2008), writing about civic capacity, which is strikingly similar to civic intelligence, states that “civic capacity is producible, even against the odds, and transformable.” Without civic intelligence we are the sum of all our worst characteristics.

Having re-introduced a concept that was used more widely a century ago (see e.g. Dutton, 1902; Cornman et al, 1911) and asserting its importance conceptually and societally necessarily surfaces important responsibilities, responsibilities for tasks I am obviously unable to fulfill by myself alone. Some of these tasks include uncovering the history of the idea, identifying the relationship to other disciplines, measuring or assessing it, as well as promoting it. One of the responsibilities that I am trying to assume (but not monopolize!) is developing frameworks and other approaches that can help people *use* the concept of civic intelligence.

The question of how to recognize or characterize civic intelligence within collectivities is a crucial question. Attempting to answer this question has given rise to several perspectives and frameworks, each of which — presumably — can illuminate at least part of the answer to the question. (And recognizing civic intelligence can of course help with other tasks including diagnosing and planning!) In addition to the one presented here that focuses on capacities, I have also developed two other frameworks — an observational one (Schuler, 2001) and a relational one (Schuler, 2009) that graphically depict the players and the dynamic interchange between them. The approach in which capacities of collectivities that are likely to demonstrate civic intelligence is depicted in Figure 1.

Categories

We’ve divided civic intelligence into five main categories and each category includes several capacities (and some subcapacities). The goal is to present the most important ideas in an accessible way and to emphasize what we feel is important, especially where we felt the category has been neglected. The first category, *Knowledge*, for example, seems to have been somewhat neglected in traditional social change theory where opportunities (Tilly, 1995) or the ability to mobilize resources (McCarthy and Zald, 2001) are highlighted. Likewise, many of the capacities in the second category, *Attitude and Aspirations* have not received the attention they deserve, although clearly, attitudes such as self-efficacy, play very important roles in how well tasks are carried out (Bandura, 1994).

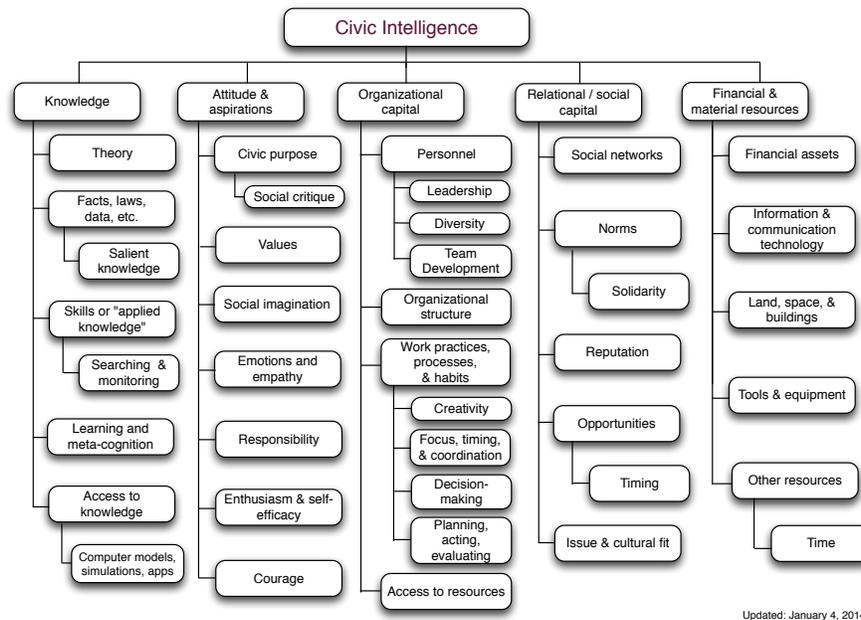


Figure 1. Capacities for Civic Intelligence Framework

We believe that the categories that we've identified should be able to account for the majority of the development, improvement, and maintenance of civic intelligence:

- Knowledge; including a variety of knowledge-based capacities such as theory, knowledge of problems, skills, resources, self-knowledge and meta-cognition (the ability to think about one's own thinking);
- Attitude and Aspiration; including a variety of capacities that are typically seen as non-cognitive but are essential for civic intelligence such as values, civic purpose, and self-efficacy;
- Organizational Capital; including the processes and structure of the collectivity that are needed to complete tasks effectively, such as personnel, work practices, and access to resources;
- Relational and Social Capital; including reputation, social networks, social capital, opportunities, reputation; and
- Financial and Material Resources; including money, buildings, land, and the like.

The capacities framework is intended to convey a holistic phenomenon in a relatively simple way. Each major category captures a fundamental perspective of the entirety of civic intelligence, although the categories don't actually stand alone logically, empirically, or in actual use. The order of the five main categories is roughly a logical ordering, not temporal or in order of importance. The first two categories are related to the cognitive / informational / emotional elements of group "intelligence." The third category, deals with how the collectivity *works together* by focusing on structural aspects of the organization. The fourth category focuses on social links, primarily to the world outside the collectivity. This will take different forms that will depend on the goals to be achieved by the collectivity. Finally, the fifth category represents financial and other material resources, the category that is often seen as most important in other types of collectivities but is more nuanced within the civic intelligence context.

Capacities

This approach presents "pieces" of civic intelligence. These are the conceptual or logical capacities within a collectivity, that while actually not autonomous are somewhat discernible in their own right. To be useful, these capacities must play roles in a holistic, integrated system in which they interact with and complement other capacities in broader, higher level

activities that we could label as *intelligent*. The capacities of civic intelligence on the chart have been ordered generally by level of abstraction. They have been separated into distinct capacities or subcapacities if they made sense to separate them; i.e. if they could be cleaved via a simple conceptual filter, and if looking at them separately is useful for analysis or practice. Analogously with the categories, the capacities, while being logically separate, are not actually separate in practice. It is hard to imagine anything actually happening in a civically intelligent sense that didn't employ several capacities.

Here is a simple example: If a person in an organization develops an idea with a friend who is not in the organization, which she then shares via email with a colleague, the following capacities are called into play: Social imagination (*Attitude and aspiration*), Searching and Monitoring (*Knowledge*), Social Networks (*Relational and social capital*), Work Practices and Habits (*Organizational capital*), and Information and Communication Technology (*Financial and material resources*).

No effort has been made to present this framework with the fewest number of constituents possible. On the contrary, the motivation was to include as many of the significant constituents as possible. In other words, our aim was to draw together a wide range of not-so-autonomous factors instead of trying to isolate and identify one capacity that "explained everything." We've tried to include the items that "go without saying" for two reasons: first, if they go without saying, it may be because they're actually not given adequate consideration; and, second, when we do mention them, they're more likely to get additional consideration, leading, hopefully, to useful insights. We believe that by presenting this framework as a draft invites participation and promotes civic intelligence. Working with my students, for example, we shifted the order of the columns, added new capacities, and changed our views on what we were developing and how it might be used.

The value or measure of a civically intelligent collectivity will necessarily be different from one with a different orientation. To use an obvious example, the civic purpose capacity under the *Attitude and Aspirations* category for a civically intelligent collectivity will focus on addressing a significant issue facing society that, for example, would not generally be faced by an organization whose sole or primary function was making a profit.

Note that while the set of capacities is particularly appropriate for recognizing civic intelligence all collectivities will exhibit some value or measure for each capacity. Some capacities, for example, such as *civic focus*, are more intrinsic to a organization or collectivity that manifests civic intelligence but, in most cases, they apply to all organizations while taking different forms or values. These capacities should be able to largely account for the development, improvement, and maintenance of civic intelligence within a collectivity, and important capacities that have not been included should be added to their appropriate place in the framework.

Contributors

This, to a very large degree, is a synthetic theory constructed with bits and pieces of other theories. We are ideally "standing on the shoulders of giants" by building on and complementing relevant prior work. We believe that once the capacities are declared and asserted, it will be easier to discern the philosophical and empirical contributions of a very broad number of thinkers and researchers who are the implicit co-creators in the concept of civic intelligence. We also believe that the converse is true; identifying the contributors and exploring their work can inform the capacities framework. The list below is far from an exhaustive accounting of every contribution to the framework (although that work is clearly necessary).

The characteristics of Civic Intelligence are drawn from a wide range of disciplines and foci including social change and social movements (Ganz, 2004; Castells, 2012) learning theory (National Research Council, 2002), sociology of

knowledge (Berger & Luckmann, 1996), collective intelligence (Woolley, 2010), organizational capital, social learning, social capital (Putnam 2000), self-efficacy (Bandura, 1994), creativity (Amabile, 1996), social imagination, resource mobilization theory, political economy, political opportunity theory, and common pool resources (Ostrom, 1990). Finally, it should be mentioned that the ideas of John Dewey (Ratner, 1939) probably convey the spirit of civic intelligence more than those of any other thinker. And it is here that the reader will note the particular congruence of civic intelligence with the community inquiry framework developed by Chip Bruce and his coworkers at the University of Illinois. Both frameworks seek to unite social justice, learning, and community-based action (Bishop & Bruce, 2008; Bruce & Bishop, 2008).

Capacity Tour

In this section we will traverse the framework in an orderly way, a depth-first tour, beginning at *Knowledge*, the first category on the left, and working through its capabilities one-by-one, then moving to the next category and so on. On this tour, we will describe each capacity and discuss its importance for understanding, improving, and using civic intelligence. We will also briefly explain our rationale for a given capacity, note some of the limitations, and offer some brief descriptions of how it is to be used. To be more specific, while there is a general definition for each of the capacities, the specifics will vary greatly depending on context (including the nature of task, stakeholders, resources, etc.). In this section we will also briefly discuss how / why some aspect of a broader capacity is placed where it is. “Skills,” for example, is listed under Knowledge but when skills become integrated into a process they are listed under *Organizational Capital*.

In this tour, we need to realize that while all of the capacities here could be employed in the examination of any *social* enterprise, they will take particular forms within activities that demonstrate civic intelligence. This section takes a look only at the capacities that are extremely important or more likely to be omitted from characteristics from other relevant fields. It also discusses how and why they are especially significant for civic intelligence perspectives. Note that doesn't include an exhaustive description of every capacity and subcapacity.

One of the interesting observations one could make is whether these capacities “look out” beyond the collectivity or “look in” at the collectivity (or both). In other words, some (all?) of them could be considered as internal or external or both. For example, social networks could apply to both, but generally applies to outside.

The absence of a subcapacity within the framework doesn't necessarily mean that it doesn't exist or isn't important. For example, *Salient Knowledge*, is shown as a subcapacity of *Facts, Laws, Data, etc.* under the *Knowledge* category. At the subcapacity level, the framework is only showing attributes that are notably significant (in the theory of civic intelligence or for correspondence with other models), or are not likely to be recognized in the literature as significant.

Knowledge

Knowledge is the first category of the framework. The collectivity must actually *know* some things in order to perceive, interpret, plan, evaluate, and act on the world; and these things can be from the natural, social, or symbolic spheres. One of the purposes here is to identify the wide range of “knowledge” that a collectivity needs.

This category complements a feature that is central to the relational framework which is used to illustrate or understand the dynamics of civic intelligence *in action*, i.e. what players are involved in what action and how information and action are enacted and transformed over time. In this framework, a “core model” is put forward as the set of knowledge that collectivity knows (Schuler, 2009): “The core model of the collectivity contains the formal aspects of the collectivity, i.e. what's written down as formal procedures or data about the business of the collectivity. It also contains the informal and tacit knowledge about the collectivity. Clearly the core model of the entire collectivity is larger than the core model of any individual within the collectivity.”

The first capacity is *Theory*. Here we mean the set of high level assumptions about the nature of the world that is relevant to a collectivity's work and about the work the collectivity conducts in relation to these assumptions. Although these assumptions can be explicit, these are often not explicitly acknowledged. Sometimes an exploration of these unacknowledged assumptions can be productive. In some cases, for example, the surfacing of the theory might help direct future activities in different ways. In others, it might be decided that the elements of the theory itself might be deficient and may actually be helping to steer the collectivity in unproductive directions. Recently a student suggested that *Narrative* should be added to this capacity. The rationale behind this is that a narrative can contribute to the high level, often unacknowledged orientation of the collectivity. The narrative or narratives underlying a civically intelligent collectivity are likely to differ considerably from the narrative of a non-civically intelligent collectivity and take different views on nature, humanity, the role and purpose of people, etc. The statement above about the unexamined consequences of the assumptions that "theory" exposes would apply to this perspective as well.

The second capacity is *Facts, Laws, Data, etc.* This corresponds to the specifics of the situation, the context and the collectivity. In the case of a civically intelligent collectivity, *Salient Knowledge*, is particularly important (Ganz, 2004). The third capacity is *Skills or "applied knowledge."* This generally refers to the ability to process information in various ways, including integrating information from a variety of sources, or analyzing and sharing it. Skills are embodied in *processes* which are described in the *Organizational Capital* category. The fourth capacity is *Searching and Monitoring* which focuses on how the collectivity gathers information from "outside" the collectivity. *Searching* is the directed quest for specific information while *monitoring* is the capacity to note new information, not sought for explicitly, that is relevant to the collectivity. The fifth capacity is *Learning and Meta-Cognition*. Learning on the part of the collectivity is essential for without learning, it would be impossible to say that a collectivity demonstrated civic intelligence. Metacognition encompasses a variety of forms including beliefs, data and intellectual skills including the ability to "think about its own thinking," thus accounting for learning and the possibility of analyzing and improving intellectual processes. The sixth capacity is *Computer Models, Simulations, and Applications*. This category draws attention to the fact that "knowledge" now contains computer models, simulations, and other applications that represent hybrid approaches in which the knowledge is embedded in a system in which knowledge can be explored or queried or otherwise subjected to interaction.

Attitude and Aspirations

Attitude and aspirations, is the second category of the framework. Without appropriate values of the capacities and subcapacities within this category, a collectivity would never even mobilize to challenge injustice. Beyond merely getting started, this category includes a variety of attitudes and aspirations that will help a collectivity press forward effectively even when faced with strong adversity and relying on scant resources. This category covers a wide range of important values, emotions, and other non-cognitive attributes. It includes the ability to critique and diagnose social forces, institutions, and ideologies that are oppressive or destructive as well as the social imagination to envision a world that does not include them. Deficits here could be overcome with group workshops, discussions, and collective actions.

The first capacity is *Civic Purpose*, which assumes a more important determinant in civically intelligent collectivities than in others. The collectively — and the people in it — build on this in everything they do. An important subcapacity, *Social Critique*, supports the *Civic Purpose* capacity by providing critiques of existing practices. Arguably, without critique of the status quo, the activities conducted by the collectivity would be misguided and incoherent. The second capacity is *Values* and it includes such things as respect for people and other living things. It could also include basic faith in fairness and in diligence in searching for satisfactory results. The third capacity is *Social Imagination*. This is the ability to imagine a situation in which the situation has been changed for the better, a better world. It can be summed up with a statement from John Robinson, from the Institute for Resources, Environment, and Sustainability, at the University of British Columbia: "If we can't imagine a better world, we won't get it." The fourth capacity is *Emotions and Empathy*.

This refers to the fact that emotions are involved in problem solving capabilities at both the individual and the collective level. Coming to an important decision using purely logical means can often be seen as pathological (Solomon, 2003). Empathy is the ability to feel in some way what other people are feeling. This is an important motivation for many civically intelligent activities and encouraging other collectivities in this regard is an important civically intelligent goal. The fifth capacity is *Responsibility*. This refers to the feeling that people and collectivities of all sorts bear a responsibility for general health or wellbeing of other people, groups, and the natural world. The sixth capacity is *Enthusiasm and Self-Efficacy*. This work of Bandura (1994) highlights and demonstrates the importance of this. Simply stated, the chance of success is enhanced when people believe in their own competence. And people without the feeling of self-efficacy are less likely to become engaged in the first place. The final capacity is *Courage*, often overlooked, is crucial. Enacting civic intelligence might mean defying powerful interests within a repressive state where extraordinary courage is required. Going against norms, working for a goal that people might find unattainable (the end of war for example), or merely voicing an unpopular opinion may require “everyday heroism” (Schuler, 2008b).

Organizational Capital

Organizational capital is the third category of the framework. Organizational capital which generally describes structural characteristics of the collectivity being looked at that reveal how it *regularly* operates *as an organization* — its social infrastructure if you will. A collectivity with high organizational capital can address bigger and more complex problems than one without it. In other words, how the actions it takes are generally replicable or repeatable, not necessarily like a machine, but neither not as as if each time the collectivity encountered a situation it behaved as though it was its first. Although the characteristics in this category will vary depending on the collectivity and the situation it faces, these characteristics will be present in all collectivities. Generally speaking, people in a collectivity should have at least partial understanding of their roles and what to do within them in order to get the bigger task done successfully. Having appropriate processes in place helps ensure that an appropriate response will be made. *Work practices* to some degree are content-free measures. Some amount or demonstration of teamwork, for example, is an attribute of any group. Of course it may be possible, for example, that a team might be able to focus better together on certain types of tasks.

The first capacity of Organizational Capital considers the role of *Personnel*. We’ve identified three main characteristics here, each of which often takes on somewhat different forms in civically intelligent collectivities. The first is *Leadership*, which acknowledges that collectivities do have — and do need — leadership within their boundaries and that it is indispensable to virtually any activity in which it engages. In a civically intelligent collectivity however, leadership can often take the form of dynamic leadership, which could shift from person to person in a somewhat fluid and context-driven fashion and, even, to newcomers or people with less formal ties to the group. The second capacity, *Diversity*, refers to the actuality and to the need of having members with a variety of skills, background, interests, knowledge, and social networks. The ability to work with a diverse team is not trivial but it is of immense importance if the group is to have a broad perspective and wide-ranging abilities to contribute to the collective effort. Finally, the *Volunteers* subcapacity must be noted since volunteers play such a vital role in the operations of many civically intelligent collectivities. The second capacity is *Organizational Structure*. This structure can be hierarchical or nonhierarchical, formal or informal, but it needs to be recognized and respected. Generally this means that people within the collectivity know what their actual and potential roles are and who they ought to be communicating with as part of their activities. The third capacity is *Work Practices, Processes, and Habits*. This refers to the variety of types of actions that are routinely and necessarily conducted. Within this category we’ve identified four types (1) *Creativity*; (2) *Focus, Timing, and Coordination*; (3) *Decision-making*; and (4) *Planning, acting, and evaluating*. Note of course that although many others could be listed, these four types are critical to timely and efficient development and implementation of action. The fourth capacity is *Access to, and Mobilization of, Resources*. This refers to the need to have the necessary resources at hand when they are needed. For that reason the organizational capacity to locate and procure resources is indispensable.

Within this category, it should be understood that these capacities are often less well-enforced than in more formal organizations such as businesses, government, or even other organizations such as labor unions or churches. This lack of formality and rigor is often a matter of necessity but also can (or should?) be seen as a source of strength. On the other hand, “structurelessness” often is the bane of organizations and can absolutely paralyze collectivities. The challenge here is finding the proper balance between the two. Don’t reinvent the wheel — unless it needs reinventing!

Relational Capital

Relational/social capital is the fourth category of the framework. This describes the way that the collectivity of focus is connected to the “outside world” in social ways, not dictated by force or law, or by purely economic reasons. This is generally accomplished through social networks and the quality or value that is derived via these social networks is generally described as *social capital* (Putnam, 2000, e.g.).

The first capacity is *Social Networks* which refers to the norms and connections that allows people in the collectivity to communicate with people outside the collectivity. Trust and shared norms are crucial for successful mobilization of social networks. The size of the network and, most importantly, the diversity of people within it (including both strong and weak ties), are also critical to success. In relation to this, Ganz (2004) points out that “As innovation scholars have shown, interaction with one’s constituency (or customers) is a particularly important source of salient new ideas.” The second capacity is *Norms*. Trust and other shared norms between the collectivities that are collaborating, can have a great effect on the effectiveness of the collaboration. The subcapacity *Solidarity* is an important element for maintaining indirect collaboration. The third capacity is *Reputation*. Other collectivities will come to you for various reasons if your reputation is good and can help you when you try to press your case (Mumford, 2002). The fourth capacity is *Opportunities* and one important subcapacity is *Timing*. Opportunities include those that arise with no encouragement from the collectivity as well as those that, perhaps more frequently, are cultivated or created by the collectivity. For example, the 10th year anniversary of an event that perhaps would have gone unnoticed can be transformed into an opportunity by a collectivity. The fifth capacity is *Issue and Cultural Fit*. This refers to the general ability of a collectivity to work within a broad cultural milieu. Ganz (2004) highlights the importance of several of these capacities and their possible intersections this way: “Moments of historical, cultural, or organizational fluidity may occur singly or together — what scholars call entrainment, alignment of internal and external rhythms of change.” Seamus Heaney, the Irish playwright uses the expression, “when hope and history rhyme” in a more poetic version of the same idea (1991).

Financial and Other Material Resources

Financial and Other Material Resources is the final category of the framework. This category, while essential, may be less critical to our needs in relation to the other categories in a consideration of civic intelligence. Ganz strongly endorses this view with his observation that, “As students of “street smarts” have long understood, resourcefulness can sometimes compensate for a lack of resources.” The capacities within this category are somewhat generic and, while still needed and useful and used in civic intelligence efforts, ingenuity and flexibility often can be used to identify substitutes for permanent material resources. Also, within a civically intelligent effort, these resources can often be found “just in time” or a by-product of other activities.

Validation and Use

The Capacities Framework for Civic Intelligence that we present here needs to be validated and it needs to be introduced and tested using real examples. We presume that validating and using are mutually reinforcing: *using* helps with *validating* and vice versa.

How do we validate the framework? One way would be examining basic activities of a collectivity to see how well each aspect of it was represented using the capacities framework. Are the capabilities in the framework adequate to depict the

major activities of a collectivity? (1) bringing in adequate information; (2) maintaining knowledge and learning; (3) organizing and learning quickly enough; (4) planning; (5) creating whatever needs creating; and (6) evaluating the effectiveness of the activities?

Some possible uses of the framework are presented below. In general we are trying to develop a holistic and flexible framework that is broad enough to accommodate a multiplicity of actual and hypothetical cases that vary according to scale, timeframe, involved sectors, purpose, actors, goals, etc. We can try to use it with examples of the collectivities that demonstrate civic intelligence. The hope is that the framework would be useful for a wide range of these efforts from the smallish to broad social movements like the Civil Rights Movement in the U.S.

We can try to use the framework for self-assessment of an collectivity. This could take many forms. For example, the following survey was used as a tool to try to ascertain if civic intelligence was improved in the class and as a way to understand and validate how the capacities framework might be used in an actual context. Students in the *Social Innovation and Civic Intelligence* program at The Evergreen State College took the survey below which was based on this framework at the beginning of the quarter and at the end (i.e. spaced eight weeks apart).

1. How aware of social and environmental problems do you consider yourself to be?
2. How would you rate your skills with which to address social and environmental problems?
3. How would you rate your access to the type of information and knowledge that you'd need to be effective with these problems?
4. How would you rate your ability to analyze these problems?
5. How would you rate your sense of self-efficacy and the possibility of enacting positive change?
6. How would you rate your sense of purpose or motivation in addressing social and environmental problems?
7. How well connected to people and organizations do you consider yourself to be?
8. How well do you think you are able to contribute to groups that are working to address social and environmental problems?
9. How well do you think you're able to work with groups to develop plans and carry out action?
10. Do you feel that you have access to the resources you'd need to carry through with your work?

The survey was developed using this framework. The first four questions are related to the *Knowledge* category, questions 5 and 6 are related to *Attitude and Aspirations*, question 7 is related to *Relational and Social Capital*, questions 8 and 9 are related to *Organizational Capital*, and question 10 is related to *Financial and Material Resources*. Each question was answered using a 5 point scale. The average score of the students at the beginning of the quarter was 59% of the maximum and eight weeks later, the average score was 67.25% and the scores of each question raised over this period. The answers to question 7 (related to *Relational and Social Capital*) were rated lowest on each survey suggesting that this capacity deserves more attention in future classes. Question 9, related to *Organizational Capital* increased the most over the eight weeks and went from the 2nd highest rated capacity to the highest rating. Incidentally, the increased in value was vigorously defended as legitimate by the students during our debrief.

This approach, of course, purports to show the civic intelligence of a collectivity when in fact it shows the average of *individual* answers related to mostly individual answers — and perceptual ones at that. Another approach would be to develop games or other experiments that somehow rated the group's capacity — and to develop other approaches that build these capacities — and, finally, repeats the rating procedure. This self-assessment tool still potentially suffers from two limitations. While the rating approach was both collective and action-oriented, it is still experimental, and what it says about the “real world” is not clear. This survey does also not exercise different capacities or different sets of capacities. In

addition, from this work we wouldn't necessarily learn whether the results would be applicable to groups of other sizes and constituent mixes.

Another approach is to derive a "report card" or other "score" using checklists, survey questions, or other methods. As part of our class collaborative work we developed a first draft of a measure for colleges and universities designed to provide a reasonable ranking according to their civic intelligence. Using the framework, we came up with a rubric based broadly on the following four questions: (1) Does the college conduct its own affairs in civically intelligent ways? (2) What does the college (broadly defined) do to promote civic intelligence among students? (3) Does the college cultivate civic intelligence in the community? and (4) Does the college address significant societal issues and needs? Ideally colleges and universities throughout the world would begin using this rubric. And, more realistically, if any school used this approach, we'd be jubilant.

A collectivity could also use the framework for self-diagnosis. The leadership team and others could use the framework around the context of a specific broad, significant task. We could go through the framework thinking about the ideal status of each capacity — what potential is represented for success (including the prosaic and the visionary), how important it was (for subsequent prioritization), and what steps could be taken to improve that particular capacity. These steps should be prioritized and combined as appropriate for increased effectiveness and efficiency. The framework could also be used as a set of potential goals or objectives in its own right. A civically intelligent collectivity, for example, might work towards establishing or promoting a growth in civic intelligence in other collectivities.

Using the framework for planning and coordinating work of potential "meta-projects" with indirect coordination (Schuler, 2013) is a particularly intriguing idea. The various potential partners could assess their own values and also meet together to discuss the ramifications of the assessments for project success and develop approaches for addressing perceived deficiencies.

Conclusions

We've presented a framework for civic intelligence capacities in this paper. At the same time we acknowledge that more research, including identifying and querying the work of the various contributors is still needed. We also need to develop measures of the various strengths or magnitude of the capacities and determine how they manifest themselves under different circumstances. More framework analysis work is also needed; what relationships, for example, do various capacities have with each other across categories?

While we believe that the framework as it currently exists can be useful in both research and practice we stress again that we don't believe that it's the last word. This framework is intended to be more of a springboard for collaboration and action than a strait jacket that imposes inflexible and unalterable discipline. As we've previously mentioned we believe that the framework should be used in conjunction with other approaches (including the two other frameworks we've developed — Schuler, 2001 and Schuler 2004). Moreover, to use this framework by itself, as, say, the core of a broad educational policy project would not be warranted. While, to many, this caution would seem to be obvious and not worth mentioning, the proviso is also directed to those who might sense that this framework is being offered as a sort of utopian blueprint, which is actually antithetical to this work and the spirit of it.

At the same time, however, we are making two strong claims. The first is that the theory and practice of civic intelligence is critical to our future. The second is that civic intelligence is not receiving the attention it deserves. We will not be able to answer the question of whether *we will be smart enough, soon enough* in the affirmative without it.

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